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The Volunteer

FOUNDED IN 1937 BY THE VOLUNTEERS OF THE LINCOLN BRIGADE.
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Lieutenant Remedios Jover Cánovas (General Staff 3rd Div., XV Corps, Army of the Ebro, 1938). EGE.

Women in the People's Army

Remembering the IB in Britain p 7

Oiva Halonen's Family Legacy p 14

Chim Seymour's Humanist Gaze p 20



The Volunteer

Founded by the Veterans of the
Abraham Lincoln Brigade

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The Abraham Lincoln Brigade Archives (ALBA) is an educational non-profit dedicated to promoting social activism and the defense of human rights. ALBA's work is inspired by the American volunteers of the Abraham Lincoln Brigade who fought fascism in the Spanish Civil War (1936-39). Drawing on the ALBA collections in New York University's Tamiment Library, and working to expand such collections, ALBA works to preserve the legacy of the Abraham Lincoln Brigade as an inspiration for present and future generations.

IN THIS ISSUE

- p 3 *ALBA News*
- p 5 *Alumni Spread the Word*
- p 7 *IBMT Interview*
- p 10 *Women in the People's Army*
- p 13 *Ruivenkamp Diary*
- p 14 *Faces of ALBA*
- p 18 *Catalonia Monument*
- p 20 *Book Reviews*
- p 22 *In Memoriam Andrea Sender*
- p 23 *Contributions*

Dear Friends,

Putting together a quarterly magazine is a surefire way to make time fly. As this issue goes to print, your editors are already thinking about the next one, approaching authors, agreeing on word counts, setting deadlines—before we know it, another three months have passed. Since we last wrote, the US Supreme Court made one of its most regressive decisions to date by revoking *Roe v. Wade*, a move that ALBA's board did not hesitate to denounce publicly. It's been heartening to see progressives of all ages mobilizing to restore women's rights.

One of the fun parts of this job is keeping our ear to the ground of current research and finding ways to include its most interesting findings in our pages. In this issue, you can read an interview with Esther Gutiérrez Escoda, whose doctoral thesis on women soldiers in the Spanish Republican army reverses decades of prejudice (see p. 10). We get equally excited about activist initiatives such as the new monument commemorating the *Ciudad de Barcelona*, a ship carrying International Brigade volunteers that was torpedoed off the coast of Catalonia. The monument is closely tied in with an educational program that directly engages teenagers (see p. 18).

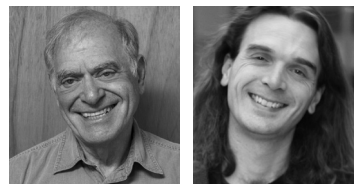
Few things are more gratifying than seeing the impact of our own educational work. On pages 5 and 6, two recent alumni of our five-week teacher workshop write about their experiences sharing what they learned with a broader audience. Yet when it comes to keeping alive the Lincoln Brigade's legacy, the most effective channel of transmission may still be family. If there is one article you read in this issue, let it be Aaron Retish's moving interview with the children and grandchildren of Oiva Halonen, a Finnish-American vet (p. 14).

In its determination to keep the IB spirit alive, ALBA is thankfully not alone. In this issue, we speak with Marlene Sidman and Jim Jump of the International Brigade Memorial Trust, our sister organization in the United Kingdom, who share many of our challenges and goals. And as you'll see on pages 3 and 4, we are gearing up for a busy, program-filled fall, among workshops, roundtables, lectures, information sessions, and of course our Bay Area gala. Mark your calendars, keep an eye on your email, and check in regularly with ALBA's online calendar at alba-valb.org/eventcalendar, where you can also view the recordings of past events.

If you share our conviction that this work is important, perhaps now more than ever, please consider continuing to support us with as generous a donation as you feel comfortable with. We would not be able to do this without you.

¡Salud!

Peter N. Carroll & Sebastiaan Faber, Editors



Thank you.

As editor of *The Volunteer* since around 1998, I assumed my interview with my co-editor Sebastiaan Faber would simply document my tenure, so I hope it's not too immodest to say I greatly enjoyed the surprise of the many tributes I have received in the June '22 issue. I feel privileged to have worked with so many of the Vets over the years and with so many friends dedicated to ALBA. We are still at work looking toward a long future, melding the spirit of the Lincoln Brigade with current issues of human rights. The philosopher John Dewey reminds us that "the nectar is in the journey" and that every one of us is necessary and welcome. Please continue to support ALBA's important work.

—Peter N. Carroll

ALBA NEWS

ALBA Hosts Event about Catalan Program to Retrieve IB Remains

Please join us on September 18 for an online information session about the Alvah Bessie Program, an initiative developed by the regional government of Catalonia to identify and recover the remains of international volunteers from the Spanish Civil War who were buried on Catalan soil. The program also invites interested family members to submit genetic material and be entered into a database. The event will feature Eulàlia Mesalles and Jordi Martí Rueda of the General Directorate of Democratic Memory. For more details, consult the events calendar at alba-valb.org/eventcalendar/.

Bay Area Online Gala on October 15

Please join us on October 15 at 1pm PST (4pm EST) for the annual online gala organized by ALBA's Bay Area Committee. This online event will feature a keynote by Jeff Chang; a presentation on Asian veterans of the International Brigades by experts Nancy and Len Tsou; Patrick Riccards, Executive Director of Life After Hate, the 2022 ALBA/Puffin Human Rights Award winner; and a musical performance by Bruce Barthol & band. Stay tuned to the ALBA webpage for future announcements!

Spanish Citizenship Available to IB Descendants

On July 14, the Spanish Parliament voted to approve a new Law of Democratic Memory that, among other things, allows descendants of International Brigaders to apply for honorary Spanish citizenship, extending earlier laws that granted citizenship to the *brigadistas* themselves. In order to apply, descendants will have to demonstrate that they have "worked in a sustained manner to disseminate the memory" of the IB and of the defense of democracy in Spain. To enter into effect, the new law still needs to be approved by the Senate, which will likely happen by the end of October.

Perry Rosenstein Cultural Series Continues with Roundtable on Holocaust

On October 20, the Perry Rosenstein Cultural Series will resume with a roundtable presentation on Spain,

World War II, and the Holocaust, with ALBA board members Gina Herrmann and Robert Coale, who will be accompanied by Sara Brenneis and Joshua Goode. This past June 30, ALBA's Anthony B. Geist conducted a successful online workshop on Poetry and the Spanish Civil War.

Teacher Workshop in Pittsburgh

On November 2, Sebastiaan Faber will offer a two-hour Spanish Civil War workshop for students and teachers at Carnegie Mellon University in Pittsburgh. For details, contact Prof. Michal Friedman, mrf25@andrew.cmu.edu.

Susman Lecture with Nora Guthrie

The Susman Lecture is back! Join us on Sunday, December 4, at 3PM EST/12PM PST, for a live Zoom presentation with Nora Guthrie, daughter of singer and activist Woody Guthrie (1912-67), whose recording of Jarama Valley is legendary, and who in 1952 wrote a series of songs against Franco. Ms. Guthrie began her career as a modern dancer, founded the Woody Guthrie Archives in 1992, and is president of Woody Guthrie Publications. The event will be a conversation between Guthrie and ALBA Board Member Peter Glazer, followed by a Q&A with the audience.

ALBA Represented at Two Events This Fall

On September 14, ALBA Board member Nancy Wallach is scheduled to speak at a symposium at Michigan State University on the Visionary Art of Lincoln vet Ralph Fasanella, a world-renowned "outsider" painter. For more information, visit fasanella.org.

On November 2 and 3, Nancy Wallach will present yet again with Dennis Meaney, ALBA's Executive Assistant, at a conference on "Anti-Fascism in the 21st Century" organized by Hofstra University (Long Island).

A Conversation with the Biographer of David "Chim" Seymour, Photographer

Join us on November 16 at 4PM for an online conversation, followed by Q&A, with Carole Nagggar, whose new biography of David Seymour has just appeared. Seymour, better known as Chim, was a trailblazing photojournalist who became world-renowned through his coverage of the Spanish Civil War and postwar Europe. For a review of the biography, see elsewhere in this issue.

ALBA Fall Events

- Sept. 18** Alvah Bessie Program Information Session
- Oct. 15** Bay Area Online Gala
- Oct. 20** Roundtable: Spain and the Holocaust
- Nov. 2** Teacher Workshop, Pittsburgh
- Nov. 16** A Conversation and Q&A with Carole Nagggar
- Dec. 4** Susman Lecture with Nora Guthrie

Other Events of Interest

- Sept. 14** The Visionary Art of Ralph Fasanella (Mich. State Univ.)
- Nov. 2-3** Antifascism in the 21st Century (Hofstra Univ.)

ALBA Screens Film on Historical Memory and Francoist LGBT Repression

On June 8, an audience more than a hundred strong joined the online discussion of *Bones of Contention*, a 2017 documentary film by Andrea Weiss. Jointly sponsored by ALBA and the Center for LGBTQ Studies (CLAGS) of the CUNY Graduate Center, the event served to kick off Pride Month. The discussion panel included Emilio Silva, newly appointed to ALBA's Honorary Board. Also appearing on the panel was the film's director Andrea Weiss, and CLAGS' Shaka McGlotten, Professor of Media Studies and Anthropology at Purchase College-SUNY.

Lincoln Brigade Documentary Made Publicly Available

The Last Cause, a three-part documentary on the Lincoln Brigade and the IB has been made available for online viewing through Harvard University Library. Directed in 1976

by Stephen K. Franklin and Alex Cramer, the film was shown briefly on Canadian television. To view the film, go to <http://id.lib.harvard.edu/alma/990113756000203941/catalog>.

Tamiment Library Reopens

After a move and renovation that were slowed down by the Covid-19 pandemic, the Tamiment Library has reopened for research appointments. Please note that Reading Room seats are limited and appointment slots are currently booking at least several weeks in advance. External researchers are advised that all visitors to NYU Campus buildings, including the Library, must be cleared in advance by submitting proof of Covid vaccination and booster (if eligible) to NYU's portal. Appointments should be scheduled as far in advance as possible of your preferred date(s). You can email tamiment.wagner@nyu.edu to schedule an appointment or submit a request for photocopies, scans, or limited assistance with remote research. ▲

Almudena Grandes. RAE. CC BY-NC-ND 2.0.



"Books join us together as a global reading community, but more important, a global human community striving to learn from the past." In the spirit of these words by *New York Times* bestselling author Ruta Sepetys, I invite you to join us as we examine fiction and nonfiction about Spain and its historical legacy of Francoism, fascism and the Second Republic. This fall, we'll be reading Almudena Grandes' novel *The Frozen Heart*. We began our discussions on the FFALB Facebook Pages, but after requests that it not be limited to Facebook members, our two most recent sessions were live on Zoom and open to everyone. They were attended in real time by people from Australia, Canada, Spain, and England, as well as both the East and West Coasts of the USA. To learn more about how you can take part in our discussions, please email bookclub@alba-valb.org.

Our most recent selection was *The Scalpel, The Sword: The Story of Dr. Norman Bethune* by Ted Allan and Sydney Gordon. The authors include extensive material in Bethune's own words from his diaries, letters, speeches, and articles. While Bethune is perhaps best known for his innovations in the use of mobile blood transfusions on the battlefields of both Spain and China, he wrote on a wide range of subjects. His diary of the fascist bombing of deliberately targeted civilians of Malaga on their flight to Almeria exposes the brutal nature of fascism. "They weren't interested in the port," he records, "they were interested in human prey."

One of the earliest advocates for public health plans, Bethune had much to say about issues which still engage us today. He opines that "The practice of each individual citizen purchasing his own medical care does not work. It is unjust, inefficient, wasteful and completely outmoded...It should have died a natural death a hundred years ago... The protection of public health should be recognized as the primary obligation of a government to its citizens."

Please help us keep these ideas flowing and join our discussions. These books are some of the best means of understanding and restoring our history to inspire new generations. Learn more at bookclub@alba-valb.org.

—Nancy Wallach is the FFALB Book Club Moderator. For a longer version of this note, visit our online edition.

ALBA's ALUMNI SPREAD THE WORD

More than 90 percent of the teachers who participate in ALBA's teaching institutes report that they use ALBA's materials in their work. Two testimonials from participants in our most recent five-week workshop.

Bringing Spanish History into the College History Classroom

By Tyler Goldberger

ALBA's course opened my eyes to the importance of the rhetoric of fascism, anti-fascism, and human rights rooted in the Spanish Civil War.

On March 10, 1945, President Franklin Roosevelt wrote to the United States Ambassador to Spain, Norman Armour. "Most certainly," he said, "we do not forget Spain's official position with and assistance to our Axis enemies... These memories cannot be wiped out by actions more favorable to us now that we are about to achieve our goal of complete victory over those enemies of ours with whom the present Spanish regime identified itself in the past..." Thirty-five years later, in the wake of dictator Francisco Franco's death, President Richard Nixon, who had resigned the year before, described the fallen leader as a "loyal friend and ally of the United States."

How did the United States transition from diplomatic opposition of Spain's post-civil war state to embracing the legacy of a fascist dictator? What does this say about the United States' ability to excuse fascism for anti-communist considerations?

ALBA's teacher workshop, "America and World Fascism: Human Rights from the Spanish Civil War to Nuremberg and Beyond," encouraged participants like me to consider and contemplate these questions, also considering the importance of the memories and legacies of the Spanish Civil War on the world stage. For five weeks, we engaged with primary sources surrounding the motivations of the Abraham Lincoln Brigades to go to Spain to fight against fascism, various media from the Spanish Civil War that claimed to capture the horrors of

the war, and testimonies of anti-fascist activists threatened by the House Un-American Activities Committee (HUAC) and Subversive Activities Control Board (SACB). The workshop allowed me to gain a much broader knowledge base of various interpretations of this past within Spain and the United States. Not only did the course supply specific documents to illustrate the complexities regarding definitions of fascism and anti-fascism—as well as a multitude of motivations to support anti-fascism—but it also offered troves of primary-source repositories to support the participants' design of a unique lesson plan to promote their students' engagement with an event rarely spoken about in traditional United States history courses.

The course allowed me to create and implement a lesson on the Spanish Civil War and US-Spain foreign relations for my upper-level undergraduate course at William & Mary during the Spring 2022 semester. My course on World War II originally did not cover Spain as a case study, but working with Dr. Sebastiaan Faber and Dr. Peter Carroll opened my eyes to the importance of the rhetoric of fascism, anti-fascism, and human rights rooted in the Spanish Civil War. As I crafted a lesson that encouraged my students to critically think about the transforming United States-Spain relations during the Cold War era, I used the primary sources introduced to me through workshop—including letters from Canute Frankson comparing fascism abroad to anti-Black racism domestically, and from

Hyman Katz comparing Hitler's treatment of the Jewish people in Nazi Germany to that of Republicans in Spain—and other primary sources I found through my own research, including a report published by the Veterans of the Abraham Lincoln Brigades in 1958 entitled "Spain in Chains" and the "Generalísimo Franco is Still Dead!" segments from the first season of NBC *Saturday Night's*.

For this lesson, I divided my students up into groups and gave each one primary source to teach to the rest of the class. We discussed ethical values that make people stand up for what they believe in, the increased fear of communism that drove previously strained US-Spain diplomacy in the immediate post-World War II period to unite over similar causes of anti-communism, and the continued human rights violations that happened in Spain while the United States aligned itself with Spain as a strategic ally. We also emphasized how the act of narrating the history of US-Spain relations demonstrates aspects of remembering and forgetting. The typical narrative of Spain in the United States, for example, tends to end in 1898 with the United States' victory in the Spanish-American War. Yet this erasure of Spain from the historical record hides the Spanish Civil War and its legacies throughout the majority of the twentieth century. As global citizens, we must consider a variety of interpretations of the past, not just privileged narratives, to guide our present and future understanding.

My experience in the five-week ALBA workshop strengthened my work as a scholar and pedagogical principles as an educator. I had the unique ability to learn from and alongside experts of the Spanish Civil War and US-Spain foreign relations following Franco's victory over the Republican

government. I also conversed and engaged with top-tier secondary school educators and human rights activists from around the United States, highlighting the important lessons we can glean regarding the fight for anti-fascism not just inside our classrooms, but also in and around the world. ▲

Tyler J. Goldberger is a History PhD candidate and Teaching Fellow at William & Mary. His work explores U.S.-Spain relations in the 20th century, historical memory after civil wars and conflicts, human rights, and transnationalism.

Teaching the Spanish Civil War in Peoria

By Reid Palmer

Armed with my *Mexicanski* Mosin-Nagant, wearing *alpargatas*, an M26 cartridge belt, and a uniform typical of the *Ejército Popular de la República* (EPR), I prepared myself for the worst. In early June 2022, I volunteered to represent a member of the Abraham Lincoln Battalion at the annual “WWII Comes Alive” weekend held in Peoria, Illinois. I wanted to share what I had learned in ALBA's Teaching Institute course, “America and World Fascism.” Watching the first visitors approach our “Spain at War: 1936-1945” display, my excitement was tinged with nervousness. In today's current political climate, how would people respond to our display? Was it even safe to be dressed as a Communist volunteer from the Spanish Civil War?

I could not have dreamed of a more positive response. By the end of the weekend, Mike, a History PhD student at Kansas State University, Kevin, a former Marine Corps combat veteran, and I had talked with well over 500 members of the public. We discussed the history of the Spanish Civil War by interpreting a mix of original and reproduction uniforms, equipment, weapons, personal items, propaganda,

My excitement was tinged with nervousness. In today's current political climate, how would people respond to our display?

letters, and newspapers (many of which I had reproduced based on the resources provided in the “America and World Fascism” course). People were genuinely curious to learn about the Spanish Civil War and excited to engage about a conflict too often treated as a footnote of the Second World War. While most had heard of the Spanish Civil War, few knew even the basic details and were excited to learn about the American volunteers who fought to defend the Spanish Republic. One woman even approached me privately to thank me for making people think about the devastation and horror that all civil wars inflict on those involved.

To me, my experience in Peoria proved the benefit and importance of Spanish Civil War living history events. While many people were drawn in by the weapons,

equipment, and propaganda we displayed, a surprising number of people stuck around to ask more questions about the Lincolns, the Anarchist militias, the Moroccans who fought for Franco, the EPR, the *Regulares*, the Carlists, the *Requetés*, the Blue Division, and *La Nueve*. Using the techniques I workshopped in the Teaching Institute, I was able to adjust my presentation for different age ranges and knowledge levels. In my eight years participating in American and British WWII living history events, no members of the public had ever asked me for book recommendations—yet several people in Peoria asked for further reading (we suggested Peter Carroll's *Odyssey of the Abraham Lincoln Brigade*). I was incredibly proud that we were able to spark such curiosity in so many people. ▲

Reid Palmer works as a Living Historian for the Calvin H. Coolidge Medal of Honor Heritage Center and a Technical Writer for a medical device company. He also writes and produces short videos about the lived experience of twentieth-century wars on his website TheSmileyGI.com. In 2012, he won ALBA's George Watt Award in the undergraduate category.

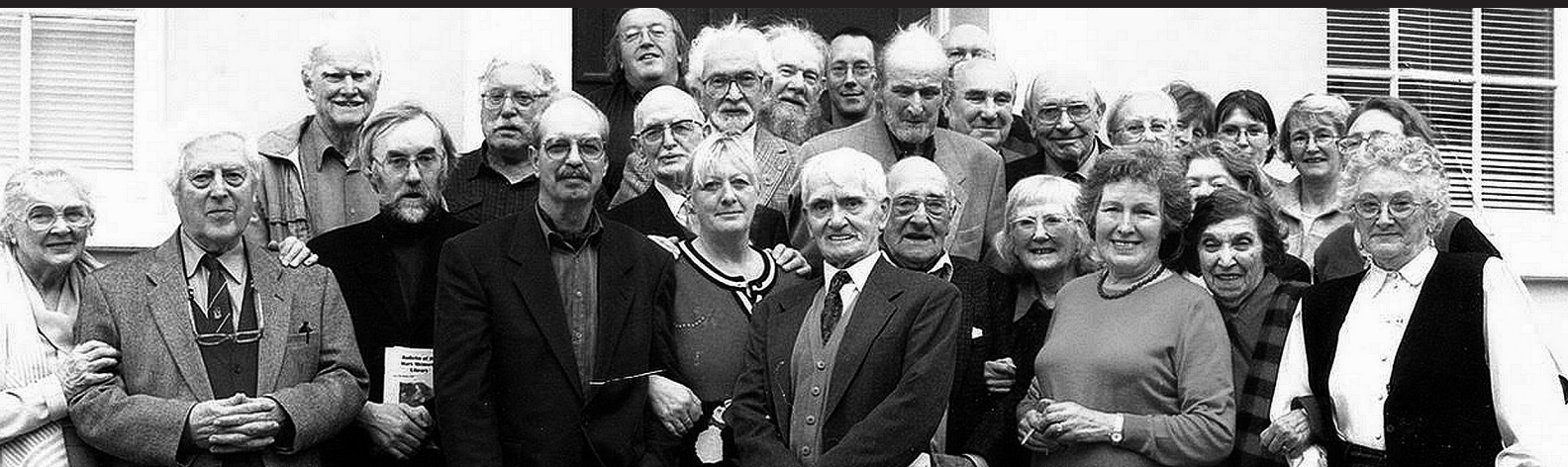


"STARTING THE IBMT IS THE BEST THING WE'VE EVER DONE."

CHECKING IN WITH ALBA'S YOUNGER SISTER ACROSS THE POND

By Sebastiaan Faber

Around the turn of the millennium, the association of British veterans of the Spanish Civil War merged with the Friends of the International Brigades to form the International Brigade Memorial Trust (IBMT), ALBA's sister organization in the UK. Like ALBA, the IBMT is dedicated to keeping alive the memory of the antifascist volunteers who fought alongside the Spanish Republic. But that doesn't necessarily mean the same thing in England, Wales, Scotland, and Ireland—each of which has their own activist traditions—as it does in the United States.



This past June, I spoke with Marlene Sidaway, IBMT President, and Jim Jump, who currently serves as Chair. Sidaway is a well-known stage and television actress whose late partner, the poet David Marshall (1916-2005), served in the International Brigades. Jump is the son of James "Jimmy" Jump (1916-1990), a newspaper reporter who joined the IB in 1937.

The IBMT is about 22 years old, correct?

Marlene Sidaway (MS): Well, that depends how you look at it. Jim and I don't agree on the exact year of our foundation. (*Laughs.*) To be sure, our founding meeting was in 2000. But the legal process to turn the IBMT into a charity—making it easier for us to receive donations—took a very long time. When we were finally approved, in October 2002, it was thanks to the support we received from many different people and organizations, including Paul Preston, the trade unions, the Imperial War Museum, and the Marx Memorial Library, which houses the IBA archive.

What happened in 2000?

MS: Bill Alexander, the former British Battalion commander at Teruel, who had been the head of the International Brigade Association (IBA) for many years, died rather suddenly. He had really held the organization together. My partner, David Marshall, was the treasurer and Jim's

dad was very involved as well. The bigger question we faced at that time was whether the IBA should cease to exist as the last living brigaders passed on, or rather continue in some form to keep alive their memory. Almost all the vets agreed the work should continue after them. So that's when we decided to merge the IBA with the Friends' group and form the IBMT. We had a big meeting to discuss the merger at the Marx Memorial Library. In a sense, it was a good time to do it. In the wake of the sixtieth anniversary events in 1996 there was a lot of interest from the public, with a big spread on the vets in *The Guardian* and an exhibition at the Imperial War Museum in the fall of 2001, in the planning of which we were involved from the start. It also helped that the IBMT's founding chair was Jack Jones, a very well-known and respected trade union leader. It was Jack who wrote to the unions to announce the birth of the IBMT and request initial donations. That helped us a lot in the beginning.

Jim Jump (JJ): It was actually through Jack that I got involved. I worked in the union movement at the time. When Jack volunteered you, that was it! (*Laughs.*) I wasn't at that inaugural meeting, but there is a lovely photo of the veterans and family members that was taken at that time (see above). Paul Preston was there, too, and that's not coincidental, because historians like Preston, Helen Graham, Angela Jackson, and Richard Baxell have played



a notable role in the organization from the beginning, along with family members like Marlene and me. In 2006, Sam Lesser, a vet and former foreign editor of the *Daily Worker*, became chair, Jack became President, and I took over the magazine. I replaced Marlene as secretary around 2010, when she became president.

MS: It was good you did. For one, I didn't speak Spanish. And it was a lot of work. My partner David was getting on and I felt as though I neglected him quite a bit.

Did you found the IBMT as a charity primarily to be able to receive donations?

MS: There is another reason as well. As a charity, you cannot be used politically. That was important to us, because politics have long been a divisive factor, in the IBA as well. Some of the veterans had become disillusioned with politics after their return from Spain. Others were just pacifist. Being a charity helped shield us from those political conflicts.

JJ: Of course, all of us are quite political in a different way. But as an organization we don't comment on anything other than the Spanish Civil War and the legacy of fascism in Spain. Part of the secret of our success, I'm convinced, is that we've been able to avoid political minefields and focus on the goals we share. By the way, Bill Alexander was a stickler for that, too, in the IBA. And he ran a tight, top-down ship.

How many dues-paying members do you have?

JJ: Our basic annual fee is 25 pounds [around \$30, ed.] and we have more than 1,000 members. They receive our

magazine, *¡No Pasarán!*, which comes out three times a year, and our regular e-newsletter. We also have 114 groups who are what we call affiliated members.

Do those include political parties? In the US, the Veterans of the Abraham Lincoln Brigade had close ties with the Communist Party. Have there been similar links between the IBA and IBMT and CP of Great Britain or perhaps the Labour Party?

JJ: Not quite. Naturally, most of our membership are people of the left. On the other hand, that term is quite difficult to define these days, isn't it? In the past and today our institutional ties are less with political parties—not even Labour—and much more with the trade union movement. Most the major trade unions, as well as a number of local union branches, are among those 114 affiliated members of the IBMT I just mentioned.

How does that work?

JJ: Affiliated members pay significantly more than the individual member fee. The unions, in particular, provide us with important financial and organizational support. Our annual general meeting, for example, will be held this year in Manchester. Our hosts there, providing facilities and support, are the North-West region of Unison, one of Britain's biggest unions.

Are the British trade unions closely connected to political parties?

JJ: The vast majority belong to the Trades Union Congress, which is nonpolitical. To be sure, some unions choose to affiliate with the Labour Party. In the past, some unions kept their distance from Labour because it was too political and left-wing. Today, unions are rather moving away from Labour because they don't like its right-wing drift.

In addition to its annual commemoration in London, the IBMT organizes lectures and exhibits every year. What new developments are being planned?

JJ: We are very excited about the IBMT Schools Project, for which we've received some external funding. Right now, the Spanish Civil War is often ignored in the national curriculum. That's something we hope this project will help redress. Peter Anderson, an historian at Leeds University, is working with his second-year students to develop teaching aids to use in secondary schools for what here in England and Wales is called Key Stage 3, which includes students between 11 and 14 years old. The plan is to turn those teaching aides into attractive, well-designed packages and make them available online, while also working with education journals and teachers' unions.

I've always been impressed with the number of Spanish Civil War plaques, monuments, and memorials in the UK. The list on your website includes more than 180 of them!

JJ: Actually, in recent years we've seen an impressive growth of local groups, which is not something that we planned on intentionally. But obviously, we're very supportive. Although the IBMT constitution does not allow for a regional structure, we encourage them to affiliate

with us, so that we can provide them with advice and information. There's about half a dozen local groups affiliated with us now, and more in the pipeline.

MS: From the start, we sort of bent over backwards to make sure that the IBMT wasn't viewed as a London-centric organization. The July commemoration has got to be here in London because that's where the national Memorial is. But we have the Len Crome lecture, early in the spring, in a different city every year. And the same goes for our annual general meeting in October. As Jim said, this year we'll be in Manchester.

JJ: Some of the local groups now actually organize their own annual commemorations at their own memorials, for example in Cardiff, in Manchester, in Glasgow.

What's your biggest challenge?

JJ: Many of us are older, and our challenge is to attract more young people, who belong to generations that are not likely to fill out a paper membership form, write a check, and put it in the post—which is the model we were founded on. To reach them, in other words, we have to change the way we go about things.

MS: We do have strong connections with Spanish youngsters who live and work in the UK—the so-called *Marea Granate*, who were connected to the indignados movement.

How has the organization changed since it was founded?

JJ: Well, for one we have further professionalized. We've gone from being a purely voluntary organization run literally in people's kitchen to hiring a professional executive officer. Since 2015 we've rented an office in the Marx Memorial Library, and since 2019 we've had an Executive Director, Ajmal Waqif, who works three days a week. Another key member of the team is Megan Dobney, who is the IBMT secretary. She worked as a regional secretary at the Trades Union Congress (TUC) and is now retired.

It's impressive how much you have been able to do in the past twenty years.

JJ: In addition to all our activities, I feel it's also been important to accompany the last surviving veterans in the final part of their lives—including receiving honorary Spanish citizenship after Spain's memory law was passed in 2007, which was a very emotional moment. The last British volunteer, Geoffrey Servante, died in 2019. In that way, the transition from the time when many vets were still alive to this next phase happened quite seamlessly. That's not to say things aren't different. When the vets were around, our public events were more highly charged.

MS: I've been an actress for 60 years now, but I still feel that starting the IBMT is the best thing I've ever done. At that very first meeting, a lot of the veterans stood up to say what we should do: have a badge, organize exhibits, work on education, and so forth. Looking back, nearly all those things came to pass eventually. ▲



The International Brigade Memorial Trust (www.international-brigades.org.uk) keeps alive the memory and spirit of the 2,500 men and women from Britain and Ireland who volunteered to defend democracy and fight fascism in Spain during the Spanish Civil War of 1936-39. The organization also remembers those who supported the volunteers and the cause of the Spanish Republic at home.

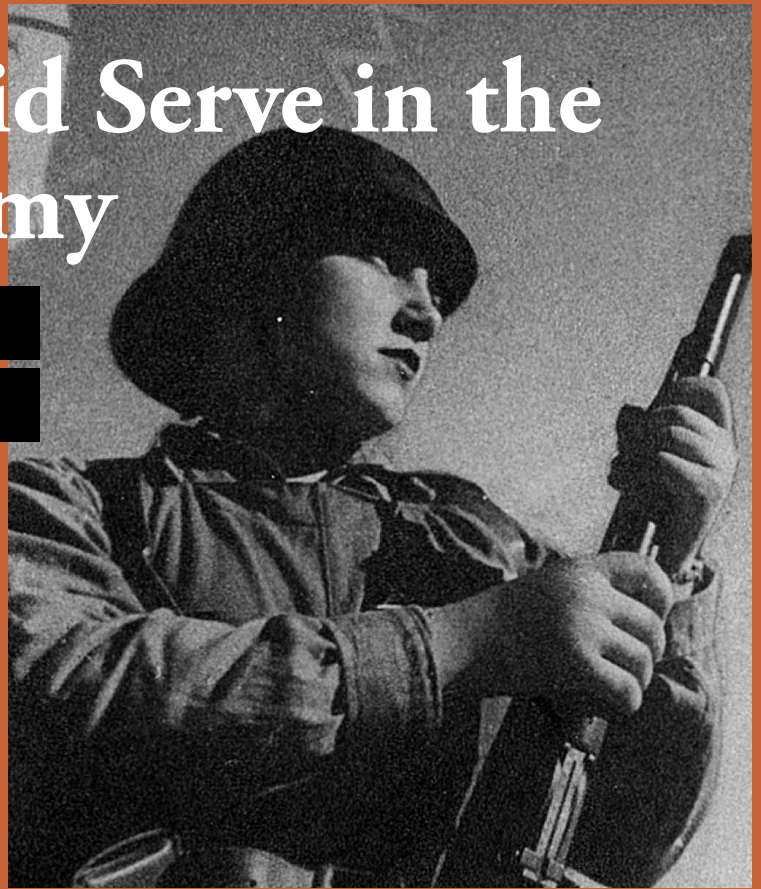
The IBMT organizes and supports educational, cultural and commemorative events around the country, including three annual events: the Len Crome memorial lecture / conference in March, the London commemoration in July and the Trust's Annual General Meeting in October. It assists students, academics and others researching the International Brigades and the Spanish Civil War and promotes the preservation of archives about the volunteers. Through the IBMT Magazine, its website, and new media platforms the IBMT keeps members and the wider public informed about developments concerning the memory and legacy of the International Brigades. The organization also ensures that the more than 100 memorials in the British Isles to the volunteers—526 of whom were killed in Spain—are maintained in good order and, where appropriate, new ones are erected. For more information, write to admin@international-brigades.org.uk.

Yes, Women Did Serve in the Republican Army

Esther Gutiérrez Escoda Sets the Record Straight

By Sebastiaan Faber

For more than 80 years, historians have ignored the important role played by thousands of women soldiers in the People's Army of the Spanish Republic. A new dissertation takes a crucial first step to correct the record.



“Every study on the topic—even by feminist historians—has assumed that, once the militias were disbanded in late 1936, the Spanish Republican army systematically excluded women from its ranks. That’s simply not true. I have documented no fewer than 3,603 female military who were officially recognized as such by the Republican authorities—and that’s only the tip of the iceberg.”

Esther Gutiérrez Escoda, who holds a BA in History and for most of her life has worked as a gardener, recently earned her Ph. D at the Universitat Rovira i Virgili in Tarragona (Catalonia) with a groundbreaking thesis about the role of women in the military defense of the Spanish Republic during the war of 1936-39. “Most of the thesis was new to me,” says Paul Preston, who served on the defense tribunal. “I was greatly impressed. The research is impeccable.” The dissertation earned Gutiérrez Escoda a *summa cum laude*; it will be published in a trade edition by Crítica. I spoke with the author in June.

You argue that most historical research about women in the Republican

army has been marred by “gaps and distortions.”

The most salient gap has been, precisely, the sheer invisibility of women in the military. Historians have been wrong to assume that there were no women in the Republican army. But the role of women in the war has been systematically distorted more broadly.

This distortion, you point out, was made possible through three concepts: *milicianas*, domestic labor, and the rearguard.

Starting in the fall of 1936, the militias, which consisted of volunteers, were incorporated into the regular Republican army. At that point, historians stop referring to the men as *milicianos*, calling them *soldiers* instead. Yet at the same time, they keep referring to the women as *milicianas*. This falsely implies that the women continued to be part of a volunteer fighting force instead of the regular army.

A similar distortion occurred when it came to describing the soldiers’ responsibilities. It’s often said that women in the army were solely tasked with domestic chores. But while male soldiers who worked

as cooks, office workers, intendents or cleaning stables and latrines were assumed to be doing military work, when women soldiers were put in charge of those same tasks, their work was no longer described as a military assignment but simply as “domestic labor.”

In other words, historians’ interpretations of both women’s status and their work has been gendered from the outset.

Exactly. We can say the same thing when it comes to the concept of the rearguard. Historians have tended to interpret the rearguard as a civilian zone. The truth is that it was part of the war zone. Although it was farther removed from the enemy, it was still dominated by the army. With medical workers, something similar has occurred. The women who served as nurses, doctors, veterinarians, or pharmacists have been defined as “caretakers,” even when they were in fact soldiers. The same is true for the women who served as operators in the telephone service, telegraph, or radio communications. Yet they, too, were soldiers, fully integrated into the telecommunications sector of the People’s Army of the Second Republic.



How do you explain these blind spots in the historiography? Are they due to archival gaps? Do they reflect the dynamics of historical memory, or perhaps the continued weight of the Francoist legacy? Or are we simply dealing with sexism?

It's clear that military history in particular is still weighed down with baggage from the past, including the assumption that the military is an exclusively masculine world. It's also true that there has been a disconnect between military historians, on the one hand, and historians working on gender, on the other. As a result, women have been generally excluded from military-related research. But ignorance, simple lack of knowledge, has of course also been a factor. That said, it is true that researching the role of female military in the Spanish Civil War presents specific challenges. There is a real dearth of documentation. For one, many of the women who served "masculinized" their name, so that it's difficult to identify them in the army's official documentation. Secondly, most of the women who served in the army have since died. Many also went into exile or just kept silent in the face of Franco's ruthless repression.

"The historiography is rife with stubborn clichés and prejudices that are very hard to break away from."

Plus, as you just explained, researchers today are facing decades' worth of bias that's been baked into the historiography, so to speak.

Yes, the historiography is rife with stubborn clichés and prejudices that are very hard to break away from. Still, it's surprising, to say the least, that not more research has been done in this area. It's been more than 80 years! Why haven't historians been more curious about the women soldiers of the Second Republic?

As you point out, one of the central misunderstandings is that the Republican government under Francisco Largo Caballero banned women from the army in the fall of 1936.

Not only is that untrue, but in fact the opposite happened. As the war unfolded, the Republican authorities *obliged* women to militarize. It was Largo Caballero, in

October 1936, who first militarized the medical services. From then on, women were gradually militarized until January 1939, when then Prime Minister Juan Negrín militarized all the remaining women who hadn't been militarized yet.

Why has Largo Caballero's decree from October 1936 been misunderstood for so long?

We shouldn't forget that the first work on the role of the *milicianas*, by Ingrid Strobl, in the late 1980s, was written from prison and based exclusively on a sources in English and German. Stroble did not include any kind of archival documentation, not even Largo Caballero's famous October decree. Had she consulted the original document, she'd realized, for one thing, that Largo could not have used it to expel women from the militias, given that he had no jurisdiction over the militias, which after all were controlled by the unions and political parties, not by the government. The truth is that Largo's decree did not expel women from the Republican army. It simply legislated the process by which that army would be constituted. Which is why it should be read, precisely, as the first decree calling

“The historiography is rife with stubborn clichés and prejudices that are very hard to break away from.”

for an obligatory militarization of women serving in the war. The problem is that most subsequent studies have taken Strobl as their point of departure, including her misreading of the October decree. This made Largo Caballero into the bad guy. I sometimes wonder if that was a mere misunderstanding or a willful misinterpretation.

What can you say about the women soldiers among the International Brigades?

They, too, have been eclipsed by the men, whose commitment to the defense of the Second Republic has been widely documented and acknowledged. Still today it is very difficult to determine the approximate number of non-Spanish women who served in the People's Army. There are fewer reports in the archives on the women than on the men, and very few interviews or testimonies. The fact that many women adopted Spanish names complicates matters further. The *dinamitera* Josefa Pérez Herrera, for example—who belonged to the famous XIV Corps of Guerrilla Fighters, a unit that exclusively worked behind enemy lines—was in fact Elizaveta Parshina, an international volunteer from the Soviet Union.

Further, when these women are mentioned in the historiography at all, it's often as mere “companions” of men. In other cases, they're listed as nurses when in fact they were soldiers serving in a medical unit. And while it's true that many international—and Spanish—women served in the medical units of the International Brigades, I also document many others who were frontline soldiers, drivers, pharmacists, teachers, and so forth.

There were differences, too. While many Spanish women masculinized their names, many international women changed their names into Spanish. More importantly, the foreign women who joined the IB did so as volunteers. This meant that, if a woman soldier in the IB wanted to leave, all she had to do was notify her superiors. The women soldiers who were Spanish faced a different situation. If they left their post, they, like their male counterparts, faced charges of desertion. Their enlistment was understood to be “for the length of



the campaign,” that is, until the end of the war. Women who were called up for compulsory service and failed to report were also charged with desertion.

You explain that, once the war was over, women continued to fight in the *maquis* or guerrilla.

We can't understand the *maquis* without the women, just like we cannot understand the development of the People's Army without them. To make things worse, the *maquis* was first stigmatized by pro-Francoist pseudo-historians, and then willfully forgotten and silenced in the so-called transition to democracy. The truth is that the guerrilla war after April 1939 was a continuation of the Civil War. Francoism called the *maquis* “bandits” in an attempt to depoliticize its armed struggle. But the members of the *maquis* were neither bandits nor terrorists. The women who served in the guerrilla were former soldiers of the defeated People's Army or women who fled Francoist repression. Many of the women I study in my thesis fought

from July 1936 through early 1939, only to continue their struggle in the Spanish *maquis*, the French resistance to the Nazis, or as spies and saboteurs during the Second World War.

At the same time, you point out that the women who had served in the Republican army faced harsh repression from the Francoist dictatorship.

That repression was perverse, inhumane, and cruel. As the daughter and granddaughter of victims of the dictatorship, I must confess that I had a very hard time writing the chapter that details the necrophilic terror that Francoism unleashed on the vanquished. If I had to summarize it in three words, I'd say: So much horror!

The repression that women faced in the immediate postwar years—with its echoes of medieval, inquisitorial Catholicism—cannot be compared to that faced by their male counterparts. Rapes were very common, as were head-shavings, forced purges, torture, taunts, humiliations, and assassinations. Moreover, women who were charged with crimes were systematically robbed of their children. This type of inhumane treatment was imposed by Francoism on women specifically. Men were simply tortured, assassinated, or condemned to prison or forced-labor battalions. In that sense, Francoist repression was clearly differentiated by gender.

Your research has broken a lot of new ground.

I am not sure. Curiously, the overwhelming sensation I am left with, now that I've finished my dissertation, is that most, if not all, of the work remains to be done. I have only identified the tip of the iceberg. As I said earlier, I was able to identify 3,603 women soldiers. But that is solely based on the Republic's official bulletins: the *Gaceta de la República* and the *Diario Oficial del Ministerio de Defensa Nacional*. I honestly believe that if we want to grant women soldiers the recognition they deserve, we must start writing the Second Republic's military history from scratch. Breaking the silence, lifting the cloak of invisibility, and revealing the female face of battle is a debt we owe to our foremothers. ▲

Spanish Diary by Dutch Resistance Hero Discovered

By Yvonne Scholten

When 93-year-old Rosa Ruivenkamp died in 2019, in her nightstand her son found a blue notebook that had belonged to her brother Evert, who had been active in the resistance and was murdered by the Nazis in 1943. The notebook—which, fortunately was not thrown out—turned out to contain the diary notes Evert had written as a member of the International Brigades in Spain, and which he'd elaborate on in the years following.



Evert Ruivenkamp was born in Philadelphia in September 1915. His adventurous mother had followed the anarchist Willem van Eck to the United States, but the relationship did not last and in 1916—when she was about to give birth to her second son—she traveled back to Europe. She settled in The Hague and married Rinke Ruivenkamp, a carpenter who, like her, was active in the trade union movement. Life-long leftists, they named their two daughters (born in 1926 and 1929) after Rosa Luxemburg and Karl Liebknecht: Rosa Karla and Karla Rosa.

Evert, who was active in the International Red Aid in The Hague, became friends with Willi Rentmeister, a German communist and Jew who had fled to the Netherlands in 1933. In his diary, Evert writes that he had wanted to leave for Spain as early as November 1936, together with Willi and a group of German volunteers, but his parents begged him not to go.

When Evert finally decided to join the fight Spain, in March 1938, he kept his parents in the dark. At the training camp in Vila-Seca, near Tarragona, he reunited with his friend Willi Rentmeister, who served in the company commanded by Wil de Lathouder. De Lathouder—who had left for Spain in September 1936, the first Dutchman to do so—had been badly wounded shortly after his arrival and fallen in love with the Spanish nurse Rosario Plana Sole. The two married and in March 1938 their son was born. A few months later, De Lathouder was killed in the battle of the Ebro.

Evert's baptism of fire at the front would come in the summer of 1938, but in the first months before moment he led a relatively quiet life. He was billeted in the small village

of Villela Alta together with Rentmeister. Evert falls deeply in love with an American nurse he calls Lilian, who is killed in a bombing in August '38. Once the Ebro offensive is under way, Evert is fully involved. He writes:

The real misery of war is not easy to describe. Greater minds than mine have only partly succeeded in doing so. Ludwig Renn, for example, one of our commanders and a well-known German writer, once told me that even the most suggestive scene in a single one of his books only gave a very faint picture of reality. And even then, no one would believe it. Of course it is almost unbelievable, so much inhumanity. One must first have experienced it to judge.

After some initial successes, the Ebro offensive ends with defeat for the Republic. When, in a desperate attempt to end the large-scale German and Italian intervention, the Republic decides in October 1938 to withdraw the International Brigades, Evert is stunned and deeply unhappy.

The diary ends rather abruptly. There is no further description of the journey back to the Netherlands, which is surprising. Evert had every reason to write about it and to express his indignation about the treatment that awaited the Dutch Spaniards in the Netherlands. They lost their nationality and Evert, together with six other Spanish combatants, was tried by a court in The Hague. The trial was a dud, but the Dutch intelligence service drew up a list of "subversives" in 1939, which included all the Dutch IB volunteers. After the German occupation of the Netherlands in May 1940, the list ended up in the hands of the Gestapo. Countless Dutch "Spanjestridders"

ended up in German concentration camps. In December 1940, Evert was married to Rosario, the widowed nurse. By then he was already engaged in the resistance. He was arrested in February 1943, tortured and, after a show trial, executed. Possibly Evert was still rewriting his diary from Spain—which would explain why it was left unfinished.

How his diary survived the war and where it has remained all these years is not clear. Possibly Rosario kept it and entrusted it to Evert's sister Rosa at the end of her life when she decided to return to her native town in Catalonia. The family tells us that Rosario—a widow of two Dutch IB volunteers—never wanted to speak a word about the past.

In the diary the family also found a letter, dated in 1939, from Evert's friend Willi Rentmeister, who at that moment he was interned in the concentration camp at Argelès in the south of France. The German volunteers, of course, could not return to Germany after the dissolution of the International Brigades. Many, including Rentmeister, were later deported to Nazi camps. Miraculously, he survived; he died in 1997. A *Stolperstein*—a brass commemorative cobblestone—was laid down for him in his hometown of Sterkrade. In the letter to Evert, he wrote: "I was very happy to read that you have decided to continue to fight relentlessly against cruel fascism until the whole world is liberated. My friend, I am convinced that you will do exactly that." ▲

Yvonne Scholten has published Ruivenkamp's diary and coordinated the online biographical dictionary of Dutch volunteers in Spain at www.spanjestridders.nl. For a longer version of this article see albavolunteer.org. Translation by Sebastiaan Faber.

FACES OF ALBA



THE FAMILY OF OIVA HALONEN

By Aaron B. Retish

Eighty-six years after the last soldiers in the Lincoln Brigade left Spain, their legacy continues. As veterans shared their stories with friends and family, they shaped the lives of their children, grandchildren, and great grandchildren. The family of Lincoln veteran Oiva Halonen, a Finnish-American volunteer, is one example.

In 1937, a 25-year-old Oiva Halonen joined the volunteers in Spain as a machine gunner for the special battalion under Leonard Levenson. He fought until the end and then returned home to Seattle. Oiva and his wife Taimi Halonen had two children, Kae LaVerne Halonen (born in 1940) and Marie Ann (called ReeAnne, 1943-2010). They also had several grandchildren. Here we interview two generations of Halonens: Oiva's daughter Kae, her daughter Simone Brennan, and Vincent Webb, who is a child of ReeAnne.

When did you learn that Oiva had fought in the Spanish Civil War?

Kae Halonen, daughter: The discussion of Oiva going to Spain was a normal part of life, alongside daily events and gossip shared over meals. What I remember most is the music. We had records from the war and Dad knew every one of the songs. After ReeAnne was born, Oiva was the one to put us to bed. He was deaf but he spoke English and Finnish well and he sang perfectly in tune. He sang "Quartermaster's Store," "Peat Bog Soldiers", and "Viva La Quince Brigada." He also sang Red Army Songs in Finnish. I listened to the talk of Spain with interest but not was clear about the history or its importance. I just knew that Daddy

had done something to be proud of. Clarity came in the 5th grade. We were talking about the Spanish American War. I listened, raised my hand, and said "my Daddy fought in that war." The teacher was silent for a moment, and she said: "Kae, your father could not be that old." I said "Yes, he could. He's over 30 now and that is old!" I went home and told my mom how dumb the teacher was. Mommy said: "the teacher is correct. Your dad fought in the Spanish Civil war which happened in the 1930s, and was part of the rise of fascism, Hitler and Mussolini and the Japanese." That is when I realized that the Spanish Civil War was more than the songs, and an actual part of the history we were living.

Vincent Webb, grandson: I feel like I've always known about my grandfather's involvement in the Spanish Civil War. It was something I always heard about as a child. My grandfather was thrown a huge party on his 60th birthday. I am certain that there were many Lincoln vets there and lots of memories were shared. I was eight at that time and I'm guessing that might have been my actual first introduction.

Simone Brennan, granddaughter: I can't remember a time that I didn't know about his participation in the Spanish

“Oiva’s decision to go to Spain created a battle at home.”

Civil War. I suppose I became more conscious of what that meant; that is, what the impact was on him and how the rest of the family understood that history, as I entered my teens and young adult life.

Do you remember any stories in particular?

Kae: My dad was living in Washington when he decided to go to Spain. Our family came from northern Minnesota. My grandfather, George, had left Minnesota after workers lost a major strike in the iron ore mines. Finns, including my grandfather, could not find work. The owners focused their blacklists on the Finns because they were seen as troublemakers: too radical and dangerous. So, George left for the west coast looking for work and my grandmother Selma stayed in Hibbing with Oiva. Selma asked that George provide a home for my dad. Seattle had a general strike in 1919 and our dad sold the strike newspaper as a 9-year-old boy. From that point on, he went back and forth between Minnesota and Washington. Sometimes he hitchhiked west; other times he hopped on a moving train. His decision to go to Spain created a battle at home. George had a new partner by the 1930s, Anni. Anni did not want Oiva to go and fight. George was silent until the last day. He finally said: “The boy is over 21. If he chooses to go to Spain, then he goes to Spain.” That ended the argument. George drove Oiva to the Greyhound Bus Station and asked him if he had any money. “Yep, 50 cents,” he replied. Ukki (grandfather) said: “Well that’s enough for a couple cups of coffee. Good luck in Spain.”

Vincent: One time my grandfather, who was deaf, got stranded in no-man’s land. Apparently, in the middle of the night his comrades were given the order to retreat but Oiva was asleep and did not hear the order. When he woke up there was no one around him and there was shooting above his head. Yet he somehow made his way back to his unit. Another time, Oiva had lost one or possibly both shoes. As he was marching with his unit, a vehicle drove past with a high-ranking commander. The vehicle stopped and the commander asked Oiva about his missing footwear. After Oiva explained how he lost it, the commander gave him the shoes he was wearing. They were much too big, if I remember correctly—but better than nothing.

Simone remembers the story a bit differently: Apparently the only size boots available that would fit him were size 16s—several sizes too large. He hated those boots. They were so heavy! One day there was a battle and one of the boots kept slipping so he threw it off and fought with only one boot. After the battle all the soldiers fell asleep. When they retreated, they forgot to tell Oiva. He woke up alone in no-man’s land and had to crawl and then run away with only one boot on, making a narrow escape.

Oiva seems to have identified strongly with his Finnish heritage. It helped to shape his political views as well. Did you see that growing up?

Kae: Finns divided into three primary groups: Church, Temperance and Reds. Our family was Red. Finns organized Finnish Halls throughout the United States. The

Red Halls had discussions about socialism, organized dances, and athletic programs. They also presented plays and musical programs. Oiva met our mother Taimi in the hall Finns used in Seattle. He was working on the Grand Coulee Dam at the time. Our parents joined the Young Communist League (YCL) when they were old enough. He later taught classes at Finnish Hall. I remember watching my parents and friends in costume doing Soviet, Finnish, and American dances. They also performed in choruses and theatre, recited poetry, and discussed politics—all in Finnish. And I remember the sorrow once McCarthyism put an end to the Halls.

Vincent: My grandparents strongly identified with being Finnish and have instilled that in all of us. They often spoke Finnish in their house and subscribed to the Finnish newspaper the *Tyomies*, a long-running leftist Finnish-language newspaper run by immigrants. They were not only Finns but Red Finns, as opposed to the anti-Soviet White Finns. So being a Red Finn certainly helped shape their politics and views. Politics and social issues were *always* talked about at my grandparents’ home, no matter who was there. To this day I always get a little teary when I hear Finnish.

Simone: I was born and lived in Seattle until the age of three, when my mom (Kae) moved my sister Emily and me to Detroit. We didn’t have enough money to see our grandparents frequently but the trips we did make to Seattle were filled with stories of our radical Finnishness and that we were proud Red Finns. That is how I understood the politics of our Finnish culture. Those stories were enhanced by actual conversations with my grandparents. A couple of our vacations took place at Mesaba Park, outside of Hibbing, Minnesota. I was little but have such wonderful memories of that park and all the old radical Finns with stories, bonfires, and laughter. I also remember dancing the Schottische with Oiva, a Finnish polka type of dance. The take-away from these experiences is that radical Finns were fun and greatly honored in our shared history.

Like many veterans of the Spanish Civil War, Oiva was harassed during the McCarthy era and called to testify before the Committee on Un-American Activities, HUAC. Did he talk with you about that time?

Kae: McCarthyism became a real part of our home. Oiva was called before HUAC. I had just started High School. Oiva’s picture was on the front page of both Seattle newspapers. I think our dad was a very handsome man, but the photo made him look mad and mean. The headline read: “Communist Youth Leader Takes 5th Amendment.” Mom was worried about what would happen to ReeAnne and me at school. She told us to come home if we got teased or threatened. We did not have to. Friends asked: “Is that your dad?” “Yep,” I said. They said: “How Cool.” Teachers were especially friendly. And while Oiva lost his job and was expelled from the machinist union, we did okay. Taimi found it ironic that when Oiva found another job it was at another union shop.

Vincent: Oiva did talk about the McCarthy period with me, but I think I heard more about that time from my mother ReeAnne. I remember Oiva explaining why he pleaded the 5th amendment while being interrogated. He said he had no problem answering any questions about himself or his beliefs. He was proud of who he was and what he stood for. However, if he answered a single question, it would open the door for interrogators to ask who else was involved. It was a difficult time and Oiva did not want to hurt anyone else during that madness.

I know that one of Oiva's coworkers got angry and threw a punch at him. I'm sure he was told to "go back to Moscow" more than once. Oiva told me that people sometimes questioned his manhood because he was a peacenik or against the Vietnam war. He made it very clear to me that he was anti-violence and usually anti-war but that he was not a pacifist. He would only use violence as a last resort, but he would fight if he felt it necessary. Oiva was one of the most mild-mannered and humble men that I've ever known. I would not have been surprised if he had been a pacifist. But he clearly was not.

Simone: When Oiva went before HUAC, his picture was splashed all over the newspapers. He was a machinist and when he came into work, he found a hammer and sickle spray-painted on his locker. My mom also remembers that the FBI constantly surveilled them, parking outside the house. She told us that her parents hid the phone in the oven in case they were bugged.

Oiva's wife Taimi participated in part of an oral-history interview that is now housed at the Tamiment Library. It appears that she was more politically active than your grandfather in the 1960s and 1970s. Is this correct?

Kae: Taimi was totally active in the community. She was often seen as a leader because she taught with kindness, knowledge, and warmth. Oiva worked as a machinist in several plants. He talked with people and listened to people. He always bounced back when attacked. One

Christmas we went to Seattle from Detroit to be with family. When we arrived, I felt someone tapping my shoulder. I looked up and it was Oiva, with a huge black eye. I asked him what happened, and he replied: "Aww, some of the workers in my plant decided they did not like my politics. Put a Hammer and Sickle painting on my locker and my parking space." "I went back to work to talk to them about who we should of be mad at to get through these hard times in capitalism." "What happened then?" I asked. "Couldn't ask them," he said. "Got scared?" I asked. "Nope," he said. "They got fired."

Once he had retired, Oiva, together with Bob Reed, reactivated the Volunteers group, teaching about Spain, fascism and supporting progressive issues of today. He lived only four years after his retirement. He did not know that he received a letter of apology from the machinist union and was made a member once again of Local 79.

Vincent: My aunt Kae is the authority on this, but I thought they were equally active in politics. The difference was that Oiva was a quiet man and Taimi was a very good speaker. It always seemed to me that any political activities always included both Taimi and Oiva, although I do remember Taimi being very involved in Seattle women act for peace or SWAP.

Simone: If she was more politically active than him, it was only because he had a full-time job, and she didn't. She also had a very different personality—more comfortable with public speaking and taking on "leadership" roles. She also made the decision to stay home with the kids and to engage in activism full-time. During his four years of retirement, Oiva collaborated with Bob Reed to document their and other vets' experience with the Spanish Civil War. He also lived his activism in his non-working life. He lived it by being an active member of the Communist party, by participating in protests and activities when he could. If he had lived longer, I can only imagine what he would have accomplished.





“When Oiva was called before HUAC, his picture on the front page of both Seattle newspapers made him look mad and mean.”

How have you and your family been influenced by your grandfather's experience in Spain and his political activism afterward?

Kae: My parents passed along the foundation for living with truth—recognizing that Marxism is a tool, not a dogma. Their actions taught me how to understand contradictions in a complicated society. They taught me that social change is not based on the smarts of a few but identifying the strength of a united many. It is about listening with respect and honesty and identifying priorities. It is to care deeply and encourage actions that move us forward to a truly inclusive dynamic democracy, a people's democracy no longer responsible to individualism and wealth.

Vincent: I am not very active politically. I stay informed of the news and attend protest rallies on occasion. I am not involved in any organization at this time. I often share with my friends that my grandparents were in the Communist Party, and they often ask my views. I believe every human being has a right to food, water, shelter, healthcare, and an education. I'm certain that I heard my mom say this many times and I'm guessing that she may have heard it from her parents.

Simone: We moved to Michigan the summer of 1967, the year of the Detroit Rebellion (Riot). My mom was in her early 20s and wanted to find her own way in the world, and not live in the shadow of her parents' activism and legacy. Detroit was becoming an area with a lot of activism and that, coupled with what she witnessed during the rebellion, solidified her decision to stay. We lived on Hancock and Canfield (which was in the middle of the rebellion), and she witnessed the ways in which community folks supported one another during this tough time. She had never seen anything quite like this in Seattle.

As a grandparent/great-grandparent, I think she understands better now than she did in her younger days how hard it must have been on her parents (and on my sister and me) not to live in the same state. To a certain degree she's right, but I couldn't love a city more than I love Detroit, so I'm glad we are here.

The very foundation of my upbringing is based on doing what is in the best interest of humanity – who you are and the actions you take are not separable. There have been times when I have felt guilty because I haven't been as much of an activist as my grandparents or my parents—at least, my activism didn't always look like theirs. What is true is that like them, I have taken on issues in my workplaces and among my social circles when the situation called for it—in some cases, when doing so was unpopular. I have been active in my kids' schools (when they were younger), with community groups, with various social causes and with the AFT Union. I participate to varying degrees with political candidates I support. I think the most important thing I have done is share Oiva's stories with my kids, hopefully helping them understand their place in this world, knowing that doing what is kind, humanitarian, and fair means you're sure to be grounded to the earth and the people, honest with yourself and clear about your decisions. I have a grandson now. Once he can talk, I can start sharing Oiva stories with him.

How are you passing down your Oiva's legacy?

Kae: As a grandmother, I want my kids, grandkids, and great grandkids to know that true bravery does not mean that you are loud and proud. Heroism is often a quiet look at what needs to be done and doing it. Oiva and many of those that went to Spain were proud to be premature anti-fascists. We need more Oivas and Tamis today.

Vincent: Over the years I have protested racism, war, apartheid, gun violence, and so forth. I am so proud of my grandfather. I have more respect and admiration for him than any man I have ever met. I feel so lucky to be a part of this family. During the last few years, I've had to explain that ANTIFA stands for anti-fascist to quite a few people. I start with Oiva being labeled a premature anti-fascist and go from there. I always say I am antifa at heart. When the freedom foundation starts harassing me and my coworkers, I make sure to explain why unions matter and why we need to stick together. I will be protesting the Supreme Court's ruling on *Roe v. Wade* every chance I get over the next few years. These are just a few ways I pass on what I've learned from Oiva. I could go on and on. Mostly, I'm so grateful that my grandfather showed me what a loving, kind, honest and ethical man looks like. I could never live up to what he accomplished but I'm so thankful that he helped raise me.

Simone: I have nothing but the utmost respect for my grandparents. I am grateful beyond measure that my mom and her sister continued to share the stories and culture of their parents. I am grateful for my family. ▲

Aaron Retish, ALBA's Treasurer, is a Professor of History at Wayne State University.

New Monument in Catalonia Commemorates IB Victims on Torpedoed Ship

By Jack Freeman's Family

Sixty people died when the *Ciudad de Barcelona* was torpedoed by the Italians off the Catalan coast. Rob MacDonald's interactive Solidarity Park turns their memory into an invitation for activism.

On May 30, 1937, a Sunday, the *Ciudad de Barcelona*, a ship transporting volunteers for the International Brigades (IB) from Marseilles to Barcelona, is sunk by a torpedo from an Italian submarine supporting the Francoist insurrection off the coast. At least 60 people die. The survivors are rescued by the people of Malgrat de Mar, a coastal town in Catalonia. The ship sinks to the bottom of the sea. After the war, under the Franco regime, it will be stripped of its iron.

Eighty-five years later, on the weekend of Memorial Day in the USA, the people

of Malgrat witnessed the unveiling of Solidarity Park, a monument that commemorates this historical event. Created by the English sculptor Rob MacDonald, who lives in Spain, and made possible thanks to community participation and municipal support, the park seeks to remember the brigaders who came to Spain to support the Republic—and indeed the history of the Civil War itself.

The memorial, which sits on the edge of the ocean in Malgrat, is topped by representations of 60 faces with raised fists, representing the 60 IBers who died on the *Ciudad de Barcelona* (*CdB*), rising over an inlaid map of the world representing the countries IB volunteers came from. MacDonald's monument is meant to be dynamic, not only to be seen but to be interacted with and to be walked on—and even defaced by political opponents or simple graffiti artists. Any future restoration is built into the monument's lifecycle. The monument's circular "portholes," meanwhile, will eventually contain depictions of aspects of the event from drawings by high school students from Catalonia and other countries. Two have already been placed, and four more will be added next

year, selected by vote from more than 250 submissions. This process will continue for years to come. (The review the submissions and to vote, visit solidaritypark.com. Teachers who want to be part of the project next year can email info@solidaritypark.com.)

Most important to MacDonald and his collaborators, however, is the educational program that accompanies the monument (see inset). History teacher Sònia Garrangou, a native of Malgrat, has supplied much of the historical information about the *CdB* and the war. For several years, students have studied the events related to the sinking of the ship but also the greater issues in the struggle. They have created art that may adorn the "portholes" in the future, as well as essays and videos about various IBers who traveled on the ship. Some of these students presented at the three-day event associated with the memorial's unveiling. They included two Ukrainian students now studying in Malgrat, who brought poignant currency to the celebration.

The attendees included family members of IBers who died on the *CdB*, those who survived only to die later in the war, and those who survived the Civil War, often again fighting in WWII. The families—from the UK, the US, Australia, and France—had the opportunity to speak with the students, finding out what they have learned and what it means to them. The audience included many locals and representatives from other parts of Spain and other countries, many of whom sang in choirs from Catalonia, Wales, England, Croatia, France, and Sweden. Saturday afternoon featured inspiring choir performances, while at the Sunday



dedication of the memorial they all sang the *Internationale* together, in seven languages, commemorating those who died on the *CdB*—and who, as the survivors later testified, sang it as the ship went down.

The dedication included speeches by principles in the project, including MacDonald, Garrangou, Mireia Serrano, Assumpta Merdaguer, the mayor and alderman of culture of Malgrat, as well as

representatives of Catalan organizations that preserve the history and memory of the Civil War and the International Brigades. (For the entire program, see the online edition at albavolunteer.org.)

History never ends. The story of the *Ciudad de Barcelona* allows us to get closer to the past, to our past, to everyone's past. It is an arrival point and also an end point. The selfless participation of people and

groups from all over the world makes us think that there is indeed hope. ▲

Jack Freeman (1918-1938) survived the sinking of the CdeB but was later killed at the battle of the Ebro, in September 1938, at the age of 20. The authors of this piece are his family members, Joshua Freeman (nephew), Rebecca Freeman (niece), Amy Freeman (niece), Sonja Prins (grandniece), Pat Kelly and Bill Bemis (spouses).

The Artist



Rob MacDonald, President of the *Associació Solidarity Park* in Malgrat de Mar, is a multidisciplinary art activist specializing in community participation monuments and creative language teaching.

How did you go about getting the community involved?

Rob MacDonald: While crowdfunding for the monument, we were able to build support among the local government, the local community, and the international community. Community participation and art have been central to the project from the outset because we believe that ownership of the process helps create a lasting historical memory in new generations. Alongside the many broader community activities, we developed the school initiative which has now been running for 5 years and is now expanding.

What's the goal in this initiative?

The aim is simple: to create critical thinkers in the next generation of young Catalans and international students—thinkers who become not only aware of the role of the

International Brigades and their values, but understand it in the context of their families, communities and country. We want them to be independently able to assess the historical data available and make informed interpretations of history. We think this is central to building a barrier to the growth of far-right ideologies which can plague the political terrain in times of economic and social crises, and which have been a continued feature of the capitalist system we live within.

What does that look like?

We have created a guide in Catalan and English, developed by Sònia Garangou, that helps teachers develop student activities. The program, which is directed at 14- to 18-year-olds, can be adapted to any school's needs. After a basic introduction to the Spanish civil war, the program starts with an escape room activity that introduces the subject to the students in a fun way. Then we move on to a project focusing on a story of a *brigadista*, in which students often produce a podcast or video presentation. As the artist, I make myself available to visit classes, in person or online, to give an explanation of the project. I ask the students to “tell this story to the world” by creating drawings in the form of portholes. From these drawings each year a number are voted on by the public to be made in stone and go on the Solidarity Park monument. This year there were 248 designs submitted, of which 12 were voted finalists and 4 will be chosen to go on the monument in 2023. In this way, the monument is continually being updated. It becomes a living artwork for the community to interact with. Within all this, there is plenty of room for variation. For instance, German students made their portholes into graffiti: they graffitied the designs, with removable paint, to commemorate a brigadista that came from their town. The program closes with a

gathering at the annual Solidarity festival, where the students share their art and learning with the community.

So you also work with students beyond the Malgrat area?

In fact, the internationalism of the school project is key. We have also had students from Germany, Sweden and Australia. To be sure, the project is based in Catalonia and especially in the areas near the sinking of the *Ciudad de Barcelona*. But since the ship carried brigadiers from around the world, it's possible for international students to connect as well. In 2017 we started in two schools, 2019 there were five schools and this year in 2021/22 there were eight participating schools: four in the area of Malgrat de Mar and Lloret de mar, three in Barcelona, and one in Germany. This July we have spoken directly to 25 different history teachers and hope to spread across Catalonia. We are part of a number of important school initiatives across the Spanish state that are trail-blazing change in the forgotten (or suppressed) questions surrounding the historical memory of the war and the dictatorship. We hope very much in the future school students will participate from other countries, especially from the United States and Canada as so many of the brigadiers that were known on the *Ciudad de Barcelona* are from these countries.

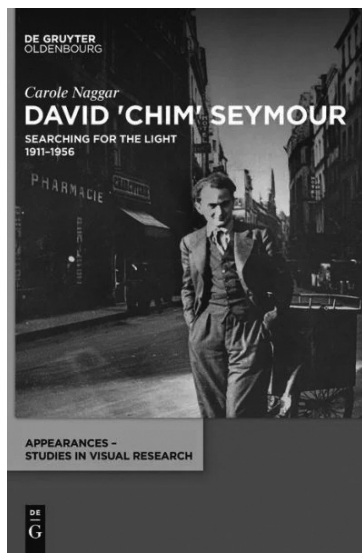
What can interested teachers do?

Contact us! We are now an international association which you can join. We are transparent and democratic and hold regular multilingual meetings of international supporters mixed with local people. You can access our education dossier and the project and from our website, solidaritypark.com, and view much of the work on our YouTube channel. For up-to-date info, follow us on Facebook, Twitter and Instagram.

Book Review

Carole Nagggar. *David 'Chim' Seymour: Searching for the Light, 1911-1956*. De Gruyter, 2022. 294 + x pp.

Reviewed by Sebastiaan Faber



In late September 1948, the photographer Dawid Szymin wandered through the Warsaw neighborhood where he'd been born 37 years earlier (when Poland was still a province of czarist Russia) and where he'd lived most of the first 21 years of his life. Yet judging by the photographs he took, "neighborhood" is too generous a description. After the German occupation, the street where he'd grown up had become part of the Jewish ghetto and was then razed in response to the 1944

uprising. Four years later, the images show a desert of debris as far as the eye can see, with some rudimentary roads running through the piles. "All the buildings have been completely wiped out, blown up by dynamite," Szymin wrote in the caption, "and the streets [are] completely covered with rubble. A few main thoroughfares have been cleaned." The only two structures left standing were the church and the school.

Next, Szymin took the train to Otwock, a resort town 15 miles to the southeast, where his family would spend their summers and where his parents had co-owned a small bed-and-breakfast. Throughout the war, Dawid and his sister had hoped and prayed that their parents might have survived the Holocaust. But it turned out that they, along with his mother's sister, had been shot by the Nazis in Otwock in August 1942. Six years later, Szymin was surprised to find that his parents' bed-and-breakfast was still there, turned into an orphanage for war victims. But while he had his cameras on him, and in fact was on assignment for UNICEF to document the lives of children in postwar Europe, he did not take a single picture. "Sometimes, the absence of an image is just as telling as its presence," Carole Nagggar writes in her biography of Szymin, "and trauma can only express itself in silence."

A lot had changed since 1932, when Dawid had left for Paris to study at the Sorbonne. For one, he now carried an American passport that identified him as David Seymour, although his friends had long known him as Chim (pronounced *shim*). In Paris, he connected with fellow antifascists, became a photojournalist, and enthusiastically documented the rise of the

Popular Front. He first traveled to Spain in early 1936, months before a failed military coup would unleash a civil war. Chim's photographic coverage of that war would make him world famous, as it did his friends Gerda Taro and Robert Capa—like him, young, progressive Jewish refugees of fascism. (Gerda died, crushed by a tank, in 1937.) In 1939, Chim accompanied Spanish exiles on a boat to Mexico; he then immigrated to the United States, served in the US army as a photographic analyst during World War II, and traveled through postwar Europe to document the damage done and attempts at reconstruction.

In 1947, Capa and Chim, together with George Rodger and Henri Cartier-Bresson, founded Magnum, a groundbreaking cooperative that sought to empower photojournalists in their relationships to editors and publishers by allowing them to retain copyright, receive proper compensation, and protect the integrity of their images and captions. Over the next seven years, Magnum grew into what it is today: one of the world's premier agencies and a force for progressive innovation. Yet photojournalism is a dangerous profession, and in the mid-1950s Magnum suffered three heavy losses. Capa died in May 1954 on assignment in Indochina when he stepped on a landmine. Nine days earlier, Werner Bischof had dropped to his death off a cliff in Peru. Two and a half years later, while covering the Suez crisis, Chim and a colleague were killed by Egyptian soldiers while driving their jeep along the canal.

Although he was not yet 45, Chim left an impressive photojournalistic oeuvre that included everything from wars and refugee crises to labor protests, postwar reconstruction efforts, folk rituals, and celebrity portraits. From the outset, two threads ran through his work: sheer technical ability—Chim had an uncanny sense for photographic composition—and a deep empathy for his subjects, especially women and children.

Born into a well-to-do Polish Jewish family, Dawid Szymin grew up surrounded by high culture. His father, a prominent publisher of books in Yiddish and Hebrew, took the family to Odessa when the Great War broke out, returning to Warsaw in 1919. Ten years later, Dawid went to Leipzig to study graphic arts—Bauhaus was all the rage—and then moved to Paris to study chemistry and physics, knowledge to be applied to his professional future as a printer. He got drawn into photography instead.

No one knows more about David Seymour than historian and curator Carole Nagggar, who has studied his life and work for decades. Her long-awaited biography, handsomely edited by De Gruyter, provides a detailed, near-exhaustive overview of Seymour's four and a half decades on this earth, primarily guided—starting in the 1930s—by his contact sheets and publications. The book, moreover, contains more than a hundred excellent reproductions that bring home the extraordinary power of Chim's photographic gaze. Despite some pesky factual and spelling errors, Nagggar does a good job providing the historical context for the main chapters of Seymour's life (from pre-war Warsaw, Leipzig, and Paris through the war years to postwar Italy) and his many assignments (from Popular-Front France to the Middle East), while placing his work as a photographer, and visionary, trouble-shooting leader within Magnum, in the history of modern photojournalism and the broader cultural context. (It was Chim, Nagggar suggests, who invented the term "Generation X" to designate those born after the atomic bomb.)

While the bulk of the chapters consist of chronological descriptions of the images Seymour shot on his many assignments, Naggar also draws on his correspondence, and on interviews with those who knew him, to paint a portrait of Chim—who began balding early, liked to eat well and had a buddha-like air—as a charming, emphatic, infinitely curious man who rarely let on how much he suffered under the weight of his trauma, and who insisted on downplaying his own talent. (To be a good photographer, he once said, “all you need is a little bit of luck and enough muscle to push the shutter.”) As a photographer, Chim was a master at making himself invisible, when necessary, at the same time that he could establish an immediate connection with the people he photographed, whether they were orphans, movie stars, factory workers, artists, or illiterate peasants. Yet as comfortable as he was looking through his viewfinder and chatting up his subjects, Chim was also quite reserved. He did not care to share details about himself with his family, friends or colleagues. “He remained secretive about his personal life—especially his girlfriends—”, writes Naggar. Faced with this lack of information, she’s left to speculate not only about Chim’s romantic attachments but also, often, about his mental state, whose fragility he seemed to channel into photographic sensitivity. “Chim picked up his camera the way a doctor takes his stethoscope out of his bag, applying his diagnosis to the condition of the heart,” Cartier-Bresson wrote, adding: “His own was vulnerable.”

This nebulousness about Chim’s inner life extends to his political convictions. Here Naggar is perhaps vaguer than necessary. While she makes clear that Chim was a fellow traveler before World War II (“as far as we know, he never joined the Communist Party, but he was definitely a sympathizer with socialist causes”), she says little about his relationship to the Communist movement after 1945, as the Cold War intensified, beyond suggesting that he felt disillusioned, possibly because of the Soviet domination of Eastern Europe, which of course comprised his native Poland. Readers are left to wonder whether Chim’s close friendship with the painter and writer Carlo Levi—an antifascist who kept some distance from political parties but nevertheless ran for the Italian senate as an independent on a CP ticket—included a deeper political connection. Rather than pinpointing Chim’s position on the Cold War map, Naggar rather loosely summarizes his postwar politics as “humanist” or “humanitarian.” (To be sure, Chim was a pioneer when it came to mobilizing the photographic image for NGOs.)

The biography is clearer about Chim’s position on Israel, which he visited often from 1951 on and supported rather uncritically, failing to acknowledge the suffering of displaced Palestinians. “In many ways,” Naggar writes,

Israel, and the communal life of the kibbutz, embodied Chim’s ideal of a political utopia, fusing solidarity, a melding of nationalities, a pioneering spirit, and fervent idealism. It also represented his fervent hope of healing his life after the Shoah. As he wrote to his sister, “It was like coming home again. It was like picking up the living threads of my life, for which I had been searching in vain on the heaps of rubble and ash in the ruins of Warsaw.”

Chim, who moved breathlessly from assignment to assignment, never got around to properly curating his own work. After his untimely death, that task was taken up first by Magnum colleagues like Cornell Capa and Inge Bondi and, later, by his

family (Ben Shneiderman and Helen Sarid), Cynthia Young at the International Center of Photography (with an impressive retrospective in 2013), and of course Carole Naggar. Her excellent biography should serve to rekindle the public’s interest in one of the most compelling photographers of the twentieth century. ▲

Join us on November 16 for a Q&A with Carole Naggar. More details at alba-valb.org/eventcalendar.

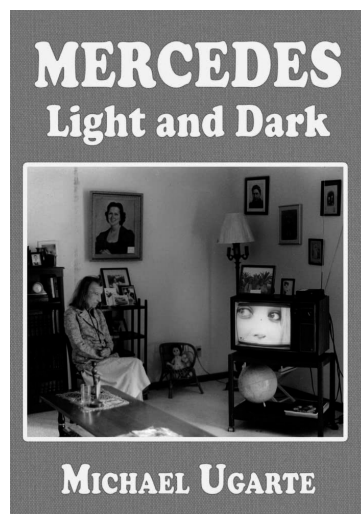
Books all-too-briefly noted

There are moments when books arrive far faster than the editor can find reviewers for them. As a result, *The Volunteer* has decided to inform its readers of these works and, in turn, portray the breadth and depth of new work in the ever-growing corpus about the Spanish Civil War and the people who fought in it. We offer these short reviews, more than announcement but not quite as in-depth as longer reviews, to acknowledge the on-going legacy of and interest in the Spanish Civil War.

—Joshua Goode, Book Review Editor.

Michael Ugarte, *Mercedes Light and Dark*. Columbia, MO: Compass Flower Press, 2022. 200pp.

Reviewed by Joshua Goode



In *Mercedes Light and Dark*, Michael Ugarte writes about his mother, who moved from Spain to the United States after the end of the Civil War. Ugarte, who recently retired from the University of Missouri after a distinguished career as a Professor of Spanish Literature and Culture, is best known as an expert on Civil War exile and immigrant writers in Spain, although he has also translated fiction and poetry. In this memoir, Ugarte stitches together

threads and themes from his scholarly work as he tells us about his mother’s parents, her village, her husband, her move to the United

States, her husband's suicide, her two boys, her later years, and her death at 95.

To write about a parent's life as both a child and as a scholar could either be serendipitous and easy or fraught and difficult. Yet Ugarte renders his mother's complicated life—rife with multi-generational intrigue, psychiatric breaks, cruelty, and warmth—skillfully in both registers. We learn about political and diplomatic life in 1930s in Madrid, when Ugarte's father worked as a translator in the US Embassy in Madrid. Dinners with Martha Gellhorn and dancing with Joseph Kennedy—JFK's diplomat father—combine with the idiosyncratic details of family strife, gossip, and intrigue, fueled in part by the fact that Mercedes Ugarte's husband was also her uncle.

Michael Ugarte navigates all of this while also identifying in his family the social and political tensions against which their lives collided. Occasionally, he offers a near-syllabus of literature and films from Spain of the Civil War and the Franco period that mirror his family's experiences. He also includes helpful suggestions for further reading at the end of the memoir.

The point the book drives home is that Mercedes played many roles and had a wide impact, despite her complications. (The book opens with an expurgated reprint of her "anamnesis," the medical report of her stay in a Vermont psychiatric clinic after she arrived in the US in 1949.) That complexity is at the heart of Ugarte's memoir and makes it a fascinating read. ▲

Sister Andrea Sender

(1936-2022) By Peter N. Carroll



Sister Benedicta (aka Andrea Sender), daughter of the celebrated Spanish novelist Ramón J. Sender, who lived in exile in the United States from Franco's fascist regime, died on June 11.

Her parents—Ramón, the prize-winning novelist, and his wife, Amparo Barayón—were strong opponents of the uprising in 1936. At the outbreak of the war, her father rushed to Madrid to support the Spanish Republic, while Amparo took her children to her hometown, Zamora, expecting to find safety from the war.

Their story has been told by her son, Ramon Sender, in his memoir *A Death in Zamora*. Instead of finding safety for her family in her hometown, Amparo, who was still nursing her infant daughter, found herself in Nationalist-controlled territory. Her refusal to support the insurrection, combined with the prominence of her husband, made her a target for political prosecution by the local fascists. Amparo was imprisoned for months and then executed.

Eventually, Ramón J. Sender and his two children found refuge in the United States, where Ramon and Andrea were fostered by an American family. Andrea joined the Order of Saint Helena in 1974, taking the name Benedicta. She served as an educator to young children in New York and other east coast schools.

In 1983, she spoke at the annual meeting of the Veterans of the Abraham Lincoln Brigade in San Francisco. Here is an excerpt:

"When I first heard of the Abraham Lincoln Brigade, I was living among Americans for whom Spain was just a convenient place to have an airbase. Nobody seemed to know or care that of all the Nazi-occupied countries, only Spain had not been liberated. When my brother and I were first told as children that the war in Spain was over, he asked, 'Why don't we go back then?'"

"Because Franco won the war," our American foster mother replied.

"But he couldn't win!" my brother exclaimed. "God doesn't let bad people win."

"Sometimes He does." ▲

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- Sept. 18** Alvah Bessie Program Information Session
Oct. 15 Bay Area Online Gala
Oct. 20 Roundtable: Spain and the Holocaust
Nov. 2 Teacher Workshop, Pittsburgh
Nov. 16 A Conversation and Q&A with Carole Naggar
Dec. 4 Susman Lecture with Nora Guthrie

Other Events of Interest

- Sept. 14** The Visionary Art of Ralph Fasanella (Mich. State Univ.)
Nov. 2-3 Antifascism in the 21st Century (Hofstra Univ.)

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If you have questions or would like to discuss your options, please contact ALBA's Executive Director Mark Wallem at 212 674 5398 or mwallem@alba-valb.org.