

INFORMATION

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ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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IRAQ—WHERE HISTORY REPEATS ITSELF

While Europe was yet in a state of complete barbarism, there were on the Tigris, as excavations have abundantly proved, traces of a culture dating back to 5000 B.C. In the valley of the Euphrates existed a definite centre of an advanced civilisation, in which astronomy, geometry, engineering, land surveying and various arts reached, by 3000 B.C., a point of perfection. At the junction of these rivers is the traditional site of the Garden of Eden; here Babylon and the Tower of Babel stood in the township of Hilla and the empire of Assyria with the towns of Assur and Nineveh occupied the fertile plains of the middle Tigris.

Literally from time immemorial, Jews were settled in these districts. About 3000 B.C. Semitic tribes coming from the Arabian desert forced their way into the northern parts; Jews were there under the Arabs and the Abbasids (who ruled there for five centuries), and went on living through the Mongol, Persian and Ottoman misrules and tyrannies. At all times they were prominent in the professions and the financial administration of the

state and contributed to the welfare of a country which, once rich and prosperous, ceased to be so after the Mongol wave had passed over it.

After the first Great War, Turkey renounced under the Treaty of Lausanne the sovereignty over that area of 116,000 square miles (double the size of England and Wales; 65,800 square miles, however, are desert) and, as a constitutional monarchy a new Arab state was formed. This is how the biblical Mesopotamia became Iraq, with Bagdad as capital.

It is by now obvious that by applying the principles of nationality and of national self-determination in these parts, the politicians of after 1918 have invited catastrophe. The Middle East is not divided into compact homogeneous national units but is a criss-cross of religious and cultural groups of nomads, peasants and townspeople. All have their own different traditions and are accustomed to a measure of self-government which does not fit into a state devised on national lines. All are also intertwined with each other and form a complex and rich pattern of social and economic life. This was obliterated in 1923 and the ruin of Iraqi Jewry is the latest growth in a destructive process of impoverishment, suffering and dispersion.

Persecution Starts

A few years ago there were 100,000 or 110,000 Jews in Iraq among a population of 4,800,000, of whom 3,140,000 were Moslem and 101,000 Christians; in Bagdad, with 555,000 inhabitants, lived 80,000 who maintained 26 synagogues with their own ritual and over 50 schools. Almost immediately after the death in 1933 of King Faisal—of whom it is said that he was the only person of influence in Iraqi politics capable of fairmindedness and tolerance, and a great friend of England—the feeling of acute insecurity began when, following the well-known pattern, anti-Jewish restrictions and discriminations of all kinds were introduced. The pro-Axis revolt of 1941 was accompanied by a pogrom in Bagdad in which, according to official reports, 110 Jews were killed, 240 injured, 586 Jewish enterprises looted and 911 houses destroyed. (Unofficial accounts put the numbers considerably higher.) Another outbreak of mob violence occurred in 1946 when hundreds of Jews were wounded and Jewish shops plundered. The record of these years, so like the dreary and familiar history of Continental anti-Semitism, shows that at least in this respect the Moslems of Iraq have learned from Europe and that a well-staged appeal to racial and religious bigotry will succeed also in Iraq: in a country in which clean water is a luxury, not much can be expected from a trumped up story of poisoned wells—but on May 9, 1947, a Jew, accused of having distributed poisoned candy to Arab children, suffered death at the hands of a mob.

Jewish emigration from Iraq to Palestine was for the last decade or so severely restricted. With the formation of the State of Israel on May 15, 1948, it became a capital offence and after the humiliation of defeat in the war against the new state the position of the Jews in Iraq came to a crisis.

To break through the blockade and to escape persecution, Jews resorted to all sorts of devices and a few thousand reached Israel via Iran. This clandestine evacuation the authorities were unable to stem. So, suddenly, in 1950, the policy was reversed and Jewish emigration legalised. However, those who chose to leave of their own free will lost their citizenship and had to quit within two weeks.

To dispose of their property in time was thus impossible; the market became flooded with houses and household goods; the price of furniture sank abruptly; a violent propaganda to buy nothing from Jews started—and everything went according to pattern.

A new law was passed on March 10 of this year. It stipulates that all property of Jews who have lost their Iraqi citizenship will be frozen and placed under the administration of a custodian. This law applies not only to those Jews who had actually left Iraq but also to those who were still in Iraq awaiting transport to Israel. In presenting this Law, it was revealed that nearly 100,000 Iraqi Jews had registered for emigration, but that only about 35,000 of this number had actually left. The law thus placed nearly 70,000 Jews in a dire plight as they can neither dispose of their property nor earn a living.

Human Rights Infringed

A second law passed a few days later concerns Iraqi Jews living abroad. With a few exceptions, they are to be asked to return within two months, or to forfeit citizenship and have their property frozen. To this is only to be added that these two laws single out Jews for special discriminatory treatment and are thus a clear infringement of the principles of the U.N. Charter and of the Declaration of Human Rights adopted by the U.N. of which Iraq was a signatory. As the number of well-to-do Jews in the country may be estimated at 15,000 to 20,000 and the whole of Jewish property at from 30 million to 50 million pounds, a considerable amount is involved.

The flow of people to Israel started in June 1950 and went on intermittently all through last year. The emigrants were flown first to Cyprus and from there to Israel; the reason for this procedure was that, since the Iraqi Government did not admit the existence of such a country as Israel, planes could not fly to it. This application of the Western doctrine of sovereignty has now been dropped and at the end of March planes were allowed to fly direct from Bagdad to Lydda, the Israeli airport. Since the passing of the new laws in March, the emigration has assumed the aspect of a stampede.

A people so deeply rooted in a country as the Iraqi Jews would, except under the most compelling necessity, not uproot themselves as completely as they are doing and give up all they have—their positions, their educational and communal organisations, and their own observances and immemorial usages. And so once more ancient communities and centres of a fine culture face obliteration from the map of Jewish life.

URO OFFICIALS VISIT GERMANY

Mr. F. Goldschmidt, Joint Secretary of the United Restitution Office, London, and Mr. K. Friedlander, Legal Adviser (URO, London), were received by the Presidents of the State Indemnification Offices (Entschädigungsämter) in Berlin, Munich, Stuttgart and Wiesbaden. Implementary regulations pursuant to the indemnification laws and other topical problems were discussed on behalf of URO and of the Council of Jews from Germany.

Questions of social insurance of victims of Nazi persecution, the enactment of a comprehensive law dealing with the pre-war obligations of the German Federal Republic and of a law regarding pensions for former German civil servants, judges, etc., living outside Germany, the transfer of pensions from Germany to Great Britain, procedure regarding declarations of death and certificates of inheritance, the enactment of indemnification laws in the British Zone, and other problems were taken up with the Federal Ministries of Labour, of Finances, of the Interior, of Economic Affairs, of Justice in Bonn and with the Ministry of the Interior of the Land North Rhine/Westphalia in Duesseldorf.

BETWEEN WAR AND PEACE

THE state of war between Germany and the three Western Allies has ended. A political process which has been going on for the past years has thus been brought to its logical conclusions. For us Jews from Germany, however, the news is found to create conflicting feelings. Has the war against us which started on January 30, 1933, come to an end? Thinking of the wounds inflicted on our community we are reminded of the words from Heine's hymn: "Victory—but wherever we look, we see the bodies of our nearest ones."

Nobody can revive our martyrs. But the least we could have expected was a historical manifestation in the name of the German people against the errors of Nazi Germany. For more than six years, we have been waiting in vain for such a declaration. There have been individual statements by statesmen, politicians and Church leaders, but neither Government nor the Bonn Parliament have given an opportunity to say what ought to be said on behalf of a nation in whose name mass murder of unsurpassed dimensions had been committed. This silence cannot be explained as an organisational failure—it would not have been kept if the emotional and spiritual conditions for a spontaneous act had existed. Painful as this may be for the victims of catastrophe, it may also be fatal for the German people itself. "Even if the whole world were silent, it would be our duty to speak . . . a crisis cannot overcome if we remain silent about the origin, symptoms, development and after-effects of the plague," says the German poet Hans Carossa in his work.

Meanwhile, as remnants of exterminated families, gratefully remember the love we received from those who were not permitted to see the end of the war; as members of a people which has lost a third of its men, women and children, we can only celebrate the first Tisho be'Aw after a year which has ended but not yet led to peace.

RESTITUTION NEWS

"UNITED NATIONS NATIONALS" Decisive Date Altered

By Laws No. 54 and 55 of May 31, 1951 (Official Gazette No. 56, June 7, 1951) the Council of the Allied High Commission has altered the definitions "United Nations" and "United Nations Nationals" as far as these expressions are used in any legislation of the Occupation Authorities or of authorities to which they have succeeded.

According to Law 54, the expression "United Nations" shall mean:—

(a) the nations listed in a Schedule of Law No. 54, being nations which signed or adhered to the United Nations Declaration, dated January 1, 1942, or which by declaring war on Germany became associated with them in the war prior to May 8, 1945;

(b) any territorial entity which was administered or controlled by a nation included in paragraph (a) and was involved in the war against Germany by reason of the participation of such nation; and

(c) any nation which has become or becomes independent after May 8, 1945, and whose territory at that date formed part either of the territory of a nation included in paragraph (a) or of an entity included in paragraph (b).

By Law 55, the Military Government Laws regarding rate of conversion of claims from RM to DM have been amended. For the purpose of this legislation the expression "United Nations Nationals" now means:—

(a) natural persons who at any time between September 1, 1939, and June 27, 1948, were nationals of or, if dual nationals, had a nationality of any of the United Nations, unless such dual nationals resided in Germany at any time between September 1, 1939, and May 8, 1945, and enjoyed full rights of German citizenship;

(b) corporations and associations which were in existence on May 8, 1945, under the laws of one of the United Nations and which are in existence on June 27, 1948, under the laws of one of the United Nations.

This Law shall be deemed to have come into force on June 27, 1948.

The new laws will influence the legal position of Israeli citizens and of refugees in other countries who were naturalised between May 8, 1945, and June 27, 1948, with regard to the conversion laws and the Equalization of Burden Levies and the Immediate Aid Tax.

GLOBAL SETTLEMENT IN BREMEN

The Land Bremen has made a Global Settlement with the Successor Organisation for the heirless and unclaimed Jewish property (IRSO). According to the agreement all the claims of IRSO are taken over by the Bremen Senate against a payment to IRSO of 1,750,000 DM. A similar Global Settlement has been made some months ago in Hesse, which paid 50,000,000 DM. to IRSO; negotiations with Bavaria and Wuerttemberg-Baden are still pending.

"HAFTENSCHAEDIGUNG" IN BAVARIA

The original compensation law for Bavaria did not provide for indemnification for detention (Haftentschaedigung) if the persecutee had emigrated before January 1, 1947. By a subsequent Implementary Order these persecutees have also been given a claim, but only within the limits of the funds available. A recent circular of the Bavarian Minister of Finance stipulates that emigrated claimants from Bavaria, who have not yet submitted their claims, should send in their applications to the Landesentschaedigungsamt, Arcis Strasse 11, Munich, by November 22, 1951.

INDEMNIFICATION IN HESSE

The Hesse Land Government has issued an Implementary Order, in which details about indemnification for damage to former members of the liberal professions are laid down. The Order stipulates *inter alia* that indemnification for assumed losses may be granted for the period between the claimant's removal from his profession (or the restriction of his activities) and the termination of his 65th year. The total compensation must not exceed the amount of 25,000 DM.

PENSIONS OF AUSTRIAN OFFICIALS

All former Austrian public servants now in this country, including employees of the Austrian railways and of other public undertakings, are requested in their own interest to send details of their claims to Mr. A. G. Brotman, Secretary to the Board of Deputies of British Jews, Woburn House, Upper Woburn Place, W.C.1, or to Dr. F. R. Bienenfeld, Legal Adviser to the World Jewish Congress, 55 New Cavendish Street, London, W.1, in order to enable the Jewish organisations in this country to undertake steps to have the claims recognised and paid to the claimants.

GIFT PARCELS TO GERMANY

According to German regulations any German individual may receive free of duty one food parcel per month. The parcels may contain coffee up to 1 lb., cocoa up to 2 lbs., chocolate up to 2 lbs. Parcels containing only coffee and/or chocolate and/or cocoa are not permitted. The total value of these items must not exceed two-thirds of the value of the total contents of the parcel. Amongst the articles which are not admitted in gift parcels to Germany are tea, tobacco, cigars and cigarettes.

TOWN PLANNING AND BRITISH PROPERTY IN GERMANY

By Dr. E. J. COHN, Ph.D., Barrister-at-Law

In many towns within the territory of the Federal Republic reconstruction work is going on at considerable speed. While both the work and the pace at which it proceeds is being generally and rightly approved of by most outside observers, save that the preponderance of office buildings over living accommodation is considered as a disturbing factor, it is frequently overlooked that these reconstructional activities are not infrequently carried out at the expense of the owner of the real property on which the new buildings are being erected. In many cases town planning activities have greatly interfered with the enjoyment of private property. In some cases they have led to what cannot be described otherwise than as a form of nationalisation against a compensation which is entirely insufficient. Conditions vary considerably in the different Laender of the Republic. But a considerable number of cases have become known where the municipalities or even the Laender themselves have claimed to be entitled to take over directly or through the intermediary of settlement organisations valuable ground at prices which are far below the real value of the property in question at the present time.

There is no need here to investigate the position of owners of real property who possess German nationality. The protection against nationalisation without sufficient compensation which the Federal Basic Law offers is undoubtedly considerably inferior to that which prevailed under the Weimar Constitution. It is, however, too early to say anything in this connection on the extent to which owners of real property in Germany are protected by any rules of German law against confiscatory legal enactments of the German Laender or even the Federal Republic. At the time of writing a test case awaits hearing by the new Constitutional Court whose judgment will, one hopes, assist in ascertaining the true meaning of the somewhat guarded formula applied by article 14 of the Basic Law ("Bonner Grundgesetz").

Non-German owners of real property in Germany are, however, not solely dependent upon the rules of German law and the protection of the German Courts. There is no need for them to submit to the less equitable provisions which are in force in some of the Laender. They can call to their aid a rule of international law which in recent years has repeatedly been confirmed in decisions of international tribunals, in international agreements and in the practice of the leading member states of the international community of nations. According to this rule any state is at liberty to subject property of foreigners within its territory to measures of nationalisation on one condition only: i.e., if adequate, prompt and effective compensation is paid for any property of a foreigner thus subjected to nationalisation. In this connection it does not matter whether the individual legal rule by which

BELATED CLAIMS AND TRUST CORPORATION

The Council of the Jewish Trust Corporation Germany, Ltd., the Successor Organisation operating in the British Zone of Germany and the British Sector of Berlin, has decided to place before an extraordinary Meeting of the Corporation to be held on 14th August 1951 a Resolution providing for an addition to the Memorandum of Association. This will give the Corporation powers to restore Jewish individuals, their testamentary heirs (Testamentserben), or their near relatives (spouse, parents, children, grandparents, grandchildren, brothers, sisters and the spouses of such relatives) property or compensation received in lieu of such property in cases where the above persons omitted, through inadvertence or other good and sufficient reason, lodge a claim within the time limit laid down in the Restitution Law No. 59. The Corporation shall be entitled to make a charge for its services.

Correspondence regarding restoration of property should be addressed to: Jewish Trust Corporation for Germany, Prien Building, Alster Jungfernstieg, Hamburg, 36.

GERMAN CONSULATE

The telephone number of the Visa Section of German Consulate General at 30 Princes Gardens, London, S.W.7, is KENSINGTON 3649.

the nationalisation (or municipalisation) is effected is discriminatory against foreigners of the German legislation in question does, of course, in no case discriminate against foreigners. However, does not prevent the rule of international law from being applicable: in effect it has recognised that this rule may result in a preferential treatment of foreigners. Where the compensation which is in general payable to owners of national or municipalised property is not adequate, prompt and effective, it will always result in a preferential treatment of holders of foreign interests.

The fact that sovereignty in Germany is at present divided between Dr. Adenauer's Government and the Allied High Commission has no bearing on the issue. It goes without saying that the Allied High Commission to the extent to which it exercises the functions of German sovereign power is bound by the rules of international law just as any other German Government would be.

In general the rules of international law are unfavourably from those of the ordinary national legal systems in that they can be enforced only by diplomatic action or by an action in an international court in which only states—and not private individuals—can obtain a hearing. For this reason it is important to note that in the present case of property affected by measures of nationalisation will probably not have to encounter the difficulties often unsurmountable—difficulties by which in too many cases persons are faced who are unable to enforce rights under any rule of international law. Article 25 of the Basic Law provides that the general rules of international law are part of German law. Article 25 of the Basic Law provides that the general rules of international law are part of German law, have precedence over the rules of German national law and are binding on the rights and liabilities for and against all persons habitually residing in Germany. To the extent that which adequate, prompt and effective compensation is not provided for under German law the individual foreign estate owner would therefore appear to have a direct claim against the German land or municipality in whose favour nationalisation is being put into effect—a claim which can be enforced by the German Courts, a fact which does, of course, not preclude other possibilities of enforcement.

The extent to which such a claim for supplementary compensation exists can, of course, be considered only in relation to the individual provisions of German law by which the nationalisation or municipalisation is put into effect. Where any compensation which is payable to a blood account can be considered as "effective" within the meaning of the rule of international law in general well be a matter of considerable doubt. The purpose of these lines is fully served by calling the attention of British owners of property in Germany to the fact that they need not accept the same meagre rate of compensation with which German owners may conceivably in many cases have to put up.

Herbert Freedman:

NAHARIA

One of the many jokes about Naharia dates back to the time when the UNO Commission for Palestine proposed to cut off Western Galilee, and thus Naharia, from the Jewish sector and to add it to the Arab part; then its inhabitants sent an alleged message of loyalty to Dr. Weizmann, "Naharia remains German."

Founded seventeen years ago by middle-class immigrants from Germany, the settlement has a reputation for a particular air of orderliness and enterprise. The initial development plans drafted by the agricultural expert, Mr. S. Soskin, foresaw the intensive utilisation of very small areas. The settlers, however, many of whom had been professional men before becoming farmers in Palestine, found their plots not large enough to sustain their families and had to look around for additional income. Despite the fact that most of them were middle-aged, they showed exemplary initiative and from very modest beginnings of letting rooms to people seeking rest and recreation in the fresh sea air on the coast of Western Galilee, developed what is now the most flourishing seaside resort in Israel, and indeed in the Middle East. During the War of Independence, Naharia was cut off from the rest of the Yishuv, yet the settlers managed to establish communications with Haifa by sea. They even organised an emergency postal service and their local postal stamp has now become a philatelic treasure.

The Ingathering of the Exiles has wrought deep changes also in Naharia. During the day one hears the factory sirens; in the evening the tunes of dance music come from cafe gardens; and at the hour of dawn there is mooing of cows and the crowing of cocks—three facets of its life: industrial, recreational, and agricultural. Naharia's problem is to make an entity of these contrasting features.

Agricultural Achievements

Naharia was originally thought of as an agricultural settlement and the first holdings were between five and nine dunams each, based on orchards, vegetables, and chicken farming. The present situation in Jewish agriculture in 1934 and the following years was very difficult. At that time it appeared that a large number of fruit trees such as cherries, plums, and apples did not grow at the seaside, and the settlers incurred great losses. The growing of vegetables, too, was not successful, as the areas allotted for this purpose were much too small and chicken farming, being a highly specialised industry, failed in many instances with failure. The World War, which generally changed the situation of Jewish agriculture in Eretz Israel, helped also the vate farmers in Naharia who had by then obtained additional land between 20 and 30 dunams each. To-day, their position has been consolidated and most of them have cattle in addition to their chicken runs and vegetable gardens. There are between 100 and 120 families living on agriculture. The arrival in 1939 of British troops in the Middle East created a need for leave centres which Palestine could hardly meet. The increased demand for such amenities spurred the struggling settlers of Naharia to develop their village into a recreation centre. Slowly this activity became the most important branch of their economy and has given Naharia a unique place in Israel. To-day there are individual hotels, boarding-houses and private houses with 750 beds available for visitors, and the annual turnover from tourists is £400,000. The settlers have formed a co-operative to develop the beach and many amenities make up for a rough sea.

There is a casino with a restaurant and terraces, a modern swimming pool, a covered area with ample beach chairs to protect the guests from the sun, showers, bungalows, tennis courts, children's fair, etc. There is a jetty which was financed by the Jewish Agency during the War of Independence, but it needs an extension of 30 to 40 metres to be of use for motor boats. Public parks with lit-up fountains in the evening, and the Gaaton, a small river flowing through its centre and flanked by eucalyptus trees add to Naharia's green and pleasant appearance. There are a number of projects, especially the building of new hotels which will further expand the seaside resort.

However important tourism is, it is not sufficient to sustain a rapidly increasing population. Within the past few years, an industrial sector has been developing, which at present employs 350 families.

Absorption of Newcomers

Like everywhere in Israel, the problem of absorbing the newcomers is of over-riding importance. Ten years ago, when a local council was established, the community consisted of 1,000 people. In May 1948 it had grown to 1,700 souls. To-day it counts between 8,000 and 9,000 inhabitants. Most of the new immigrants come from Yugoslavia, Hungary, Czechoslovakia and Rumania. There are also some fifty families from Yemen and a few families from China. It is only to be expected that Naharia socially and otherwise has not yet coped with this enormous influx. The little township which only a few years ago consisted of a homogeneous population hailing in their majority from one country has now become a melting pot of colourful humanity. Most of the newcomers are middle-class people, so that at least in their social structure they do not differ greatly from the original settlers. Many of them are artisans, engineers, etc., and have already found their place in Naharia's administration and public works. Some of them had the initiative to establish a flower seed co-operative which meets with a widely felt demand in the country.

The problem of housing has been most vigorously tackled in the community. In addition to the expanding centre of the township, there are now three new housing schemes. One, built by the National Housing Corporation, Amidar, was started two years ago and provided a roof for over 450 families. Each unit consists of a room with a kitchenette, etc., either in Swedish prefabricated wooden huts or in stone buildings. The second housing scheme bordering Naharia in the north is more elaborate and fits very well into the style of the original settlement. Each family is provided with a house of two and a half rooms on a plot of 2 to 3 dunams each, on which there will be auxiliary farms. The third extension of Naharia is a reception area in which there are living between 1,100 and 1,200 families, mostly hailing from Rumania. As many of them are middle-aged people and have no professional skill, their absorption meets with greater difficulties. None the less, in the whole of Naharia there are only 100 people unemployed and also they could be given work if they were willing to accept it.

In designing the future of Naharia, the authorities try to preserve the rural character of the town centre. No house is allowed to have more than two stories. It must be built on a minimum of one dunam each and 15 per cent. of the built-up area must be set aside for private gardens and public parks. There is a town planning scheme which distinguishes clearly between the agricultural and industrial sectors; but although the farming sector will be preserved, the development of Naharia from a village into a town cannot be halted. The budget of the local council in 1941 was £3,000. To-day it is £350,000.

There is an active cultural life within the community—theatrical performances, concerts, and lectures are being given frequently, and week by week during the season. Two years ago, an amphitheatre was completed by the local council, and there is also an open-air cinema. Not so long ago, German was the preponderant language in Naharia, but in the meantime many of the settlers have become proficient in Hebrew. However, with the influx of newcomers from different countries, the language problem has once more become topical.

ANGLO-JUDAICA

Matrimonial Advertisements

Shortly before he announced his resignation, the Editor of the *Zionist Review* made a notable effort to add to the attractions of his journal. He authorised the printing of matrimonial advertisements.

That a similar step will be taken by the *Jewish Chronicle* seems unlikely. Throughout its 110 years the "Organ of British Jewry" staunchly refused to trespass on the ancient, honourable trade of a Shadchan. Even to-day it will do no more than let lonely ladies and discreet gentlemen ask for one of their own sex to share a holiday or beguile a weekend, though it would be interesting to know how often these perfectly respectable and innocent enquiries produce in fact the results of a matrimonial advertisement.

More recently the problem has been attended to by a Jewish equivalent of the *Matrimonial Post*, the *Jewish Advertiser*, which described itself as "the first Jewish Matrimonial Paper and Marriage Negotiator of its kind catering for the Professional, Middle and Working-classes." The novelty appears, however, to have worn off rather faster than was anticipated, and instead of the paper there is now a Jewish Matrimonial Agency.

Such an agency undoubtedly provides a sadly needed social service. There does not seem to be as yet a specific Jewish section within the National Marriage Guidance Council. A conference called by the Board of Guardians some time ago felt that Jewish purposes would be served best if Jewish social workers, including ministers of religion, were employed on the general Council.

To be sure, if it is a matter of securing an introduction, the usefulness of the synagogue should not be entirely neglected. To do so would disregard Jewish as much as English tradition. Even to sensitive young ladies it will be a wholly legitimate and fairly safe path to follow. They can depend on the advice and experience of Miss Jenny Simper, one of the most delightful characters in Addison's *Spectator* essays, that being young women and having probably a fortune to make, they should "go constantly to Church to hear divine service and make conquests."

Men are in Demand

By and large it would seem that men are more in demand than women. No doubt many Jewish ministers, if taken into confidence, will hear plaints like that recently reported by a London vicar: "Where on earth can I find a decent man? All the possibles are married already. Finding an eligible bachelor is like looking for a needle in a haystack."

Things here are obviously very different from what they are among the Moslems in Israel, where fathers were last year content with £150 but now demand £500 per girl. This sharp rise in the cost of living is said to have caused poor youngsters to join the Communist Party, where marriages do not depend on the husband's finance.

C. C. A.

There are now two intensive Hebrew courses being conducted in two requisitioned hotels, but for the time being for many of the new immigrants from Yugoslavia, Czechoslovakia and Rumania, German serves as the only link of communication.

During the past two years the population of Naharia has increased five-fold—from 1,700 to 9,000. According to the plans of the Government, this seems, however, to be only the first stage of its development, for Naharia has been marked down as a town of 50,000 people to be the administrative, commercial and industrial centre of the Western Galilee. In 1948 Western Galilee had a Jewish population of 3,000; to-day it has increased to 20,000, but it still marks only the beginning of intensive colonisation. Naharia is the natural focus of the 35 settlements in that northern part of Israel, with the district offices of the Government, a hospital containing 40 beds (surgical and maternity wards), and a clinic. If one considers that the future Jerusalem is supposed to double its present population to 250,000 and the future Tel Aviv will have 400,000 inhabitants, 25 per cent. more than to-day, the proposed growth of Naharia into a town of 50,000 is all the more rapid and radical. However, with the talents and ability of the local people to organise their affairs and with the natural assets of the area, it is to be expected that Naharia of the future will be no less a success than that of the present.

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BLOCKED GERMAN MARKS
AND AUSTRIAN SHILLINGS

ENQUIRIES INVITED

Lutz Weltmann:

TOBIAS STORY TOLD ANEW

When Friedrich Walter left Germany after 1933, he was a most promising literary critic of the younger generation. When one reads his first novel *Die Reise mit dem Engel* (Schwingen Verlag, Kufstein Wien), one sees these hopes fulfilled in a veritable epic masterpiece.

He studied his Thomas Mann and his Joseph stories very well—he later became the editor of "Selections from Thomas Mann" (Macmillan, London) and an interpreter of his works to English readers. To develop one's style and approach to a biblical theme as the disciple of such a master, and yet to keep one's originality and to hold one's own, is a great achievement. Walter wrote his novel about ten years ago and published it in Holland, where it was confiscated under the Nazis. It is not likely that he knew James Bridie's play "Tobias and the Angel" then. But readers in this country will naturally compare it with the late Scottish dramatist's work, and Friedrich Walter has to compete with it. However, in this comparison he scores very well, too.

The story of the apocrypha has from beginning to end the character of a fairy tale; in spite of danger and death, the atmosphere is such that we can have no doubts about a happy ending. The burial of the dead, the defiance of Man for the sake of God, a theme for a whole tragedy in Sophocles' "Antigone," is just an episode. Although the good suffer and the wicked seem to triumph, it never rises to Job's indictment of God. The story of Tobias is the Jewish version of the religion of Acceptance—hence its great appeal throughout the ages. What comfort Max Liebermann derived from it, giving the last of his wisdom in his Tobias paintings.

Walter, with his fine intuition, does not touch the character of the story. He adds some oriental colour, but as he does not wish to divert us from the essence of the story, he aptly uses water-colours. And just as delicately the author outlines the

relationship of the old story to our times. The rise of the upstart Sargon, the position of adviser to a king held by Tobias' father under Sargon's predecessor, the losing of his soul to which Raguel's assimilation leads, caused by his lack of character and by his exclusively utilitarian motives, finally the oppression of a minority and the hopes of those amongst them who act in the belief that they are not meant, whereas in fact a collective responsibility exists, all this has a familiar ring to us. And the characters speak a modern idiom.

It is in times of stress that the human heart has to prove itself worthy of the creator. Tobias', the father's, faith is never shaken. His wife, brave in her earthly struggle, but not sharing his firm belief in hardship and misfortune, adds to his discomfort in his blindness. Raguel's wife, a selfish fashionable lady, develops the better part of herself when her daughter is in distress. Father Tobias has instilled the true love of God in Raguel's daughter. It is for this that the pagan suitors chosen by her father become repugnant to her. She is prepared for her redemption through Tobias the Younger.

Everything in Walter's story is on the human plain. Yet its title is: Journey with the Angel. In him the father's religious faith turns out a divine blessing. He does not lose himself in doubtful company. It is he to whom the angel Rafael appears. And when he produces at Raguel's his skill as a "Pojaz," the angel cannot help joining him. He is not the good natured, but boorish simpleton of Bridie's play, a Parsifal whose Gurnemanz the archangel must be. To be sure, Rafael is not only Tobias's guardian angel, but his mentor as well. Bridie's scene à faire is when Raguel's daughter confesses her love to Rafael after realising that she loved him in Tobias' frame, and the angel must refuse: he is not allowed to love a mortal. In Walter's novel it is young Tobias through whom the angel grows fond of the mortals and it is hard for him to leave them. The Human and the Divine meet.

LAW and LIFE

Legal Advice Hours (for persons with limited means only): Sunday 11 a.m.-12 noon by appointment.

POWER OF ATTORNEY

You may stay abroad on business for a long period, or you may be advised by your doctor to take a complete rest without bothering about your affairs. You will have to keep away from your daily tasks, but still want to put up the sign, "Business as usual." You can only achieve this aim by finding somebody who will deal with your affairs on your behalf. It is not sufficient that you have complete confidence in the capability and honesty of your representative, you must also enable him to deal with your affairs in a legal way, protecting yourself, him and the persons he has to deal with on your behalf. For this purpose the law has created the Power of Attorney.

A document called the "Power of Attorney" contains the appointment of a person called the Attorney or Donee who is invested with power generally or in a specified manner on behalf of the person who gives the power, called the Donor. The purpose of this document is to enable the Attorney to prove to a third party his rights to act on behalf of the Donor.

In drawing up such a document, the Donor must always keep in mind that the Courts will interpret it in the strictest possible way, and not widen the meaning of the wording. In order to assist the public a number of printed forms of Power of Attorney are available, but if the meaning or the wording in such forms should not appear quite appropriate to the case in question, or not absolutely clear it would be foolish not to consult a solicitor and have him draw up the document.

As indicated before it is essential that it strictly outlines and limits the power conveyed to the Attorney, that it is dated, signed, witnessed (in certain cases two witnesses are necessary) and stamped. When the Power of Attorney is dealing with land, or when the Donor extends his power for the time he is staying abroad for more than a

month, the document has to be filed in the Central Office of the High Court of Justice. Even in cases where such filing is not laid down by law it is optional and advisable when the Attorney has to deal with a number of parties to whom he has to prove his authority. The Central Office at any time will provide as many certified copies as requested and these are accepted as full proof of the Power of Attorney.

The Law imposes certain duties on the Attorney, the violation of which makes him liable to the donor or to the persons he is dealing with, and even may involve him in criminal proceedings. The Attorney must not exceed his authority, he must apply care, skill and diligence, but a different measure of liability is applied whether he performs his duties for remuneration or not. He has to disclose to the Donor any conflict arising out of his dealings with the Donor's business, he has to keep proper accounts, he is not allowed to delegate the powers vested in him and must not use his knowledge of the Donor's affairs for his own benefit.

The relation between Donor and Donee comes to an end either as foreseen in the document itself or by an act of either party or by circumstances beyond their control. Obviously it ceases when a term stated in the document has expired or when the specific transaction for which the power has been made out has been concluded. Where the document itself does not determine its end the power can be terminated by either side by revocation. Circumstances beyond the control of the parties are for the Donor: Death, insanity, bankruptcy; for the Donee: Death and insanity only.

Third persons are protected after the termination of the power if they can show that in good faith they still believed the power to be in existence. It is therefore essential to notify the business associates concerned of the ending of the Power of Attorney.

Mature readers will enjoy the rich human experience the author reveals in his book. But, above all, one wishes him many readers among the young. This book is a suitable present for Barmizvah similar opportunities. There is a gentle humour and a special charm in the way the old story of Tobias is told anew, retold with a purity of heart which is rare nowadays. Rembrandt's famous picture is conjured up, and one can imagine that Tobias' angel guided Friedrich Walter's pen.

CONFERENCE OF PROGRESSIVE JUDAISM

An international audience of delegates marked the 25th Anniversary Conference of the World Union for Progressive Judaism. The subject of the Conference which took place in London during the week of the 25th anniversary of the Balfour Declaration was "The Present Contribution of Judaism to Civilisation." The Conference, which was divided into various sessions, conveyed a clear picture of the attitude and substance of Progressive Judaism.

Before a very large gathering of delegates and visitors to the Conference, Rabbi Dr. Leo Baeck gave his Presidential Address, in which he spoke with deep feelings of gratitude that "in spite of all" historical events, the World Union survived to see its 25th anniversary. "In spite of all," Jewry was alive to-day, ready and eager to honour its spiritual heritage and traditions, and contribute in its own Jewish way to the civilisation of mankind.

Professor Martin Buber, as delegate from Israel, spoke on "Judaism and Civilisation." He gave the most elaborate analysis of the essence of Judaism and explained its specific role within the structure of world civilisation. Professor Buber spoke of fundamental values which Judaism had contributed to Christianity. Without the message of the Prophets no civilisation in the world could have been. In the ensuing discussion both Dr. Baeck and Professor Buber most convincingly stressed the fact that wherever Jews attempted to live a Jewish life they were "on their way to bring about the realisation of the Messianic world."

A most interesting message by the French writer Edmund Fleg on the subject of "Religious Education as a Basis of Civilisation" opened the second Public Session of the Conference. One of the lecturers who spoke about this subject, Dr. (Haifa), described the work of the Leo Baeck School where children were educated in the spirit of a Biblical humanism.

PERSONALIA

Mr. Guenter H. Treitel, of Magdalen College, Oxford, has passed his B.C.L. (Bachelor of Civil Law) with first-class honours, and has been appointed Assistant Lecturer at the London School of Economics and Political Science of the London University.

Mr. Treitel is the son of the former Berlin lawyer Dr. Theodor Treitel, who now lives in London.

The Rev. Henry Carter, C.B.E., died in London at the age of 76. He was the Chairman of the Executive Committee of the Council of Christians and Jews and took a leading part in the work on behalf of Nazi persecutees.

NEW COOKERY BOOK

In the introduction to her newly published edition of her Cookery Book (Jewish Chronicle price 15s.) the authoress, Florence Greenberg, expresses the hope that the book "will help to solve many of the housewife's problems and to fulfil a real need."

Indeed, we find in the book not only a variety of dishes generally in use to-day as well as the traditional and Continental dishes, but, *à la carte*, also sections about "Cookery Methods and Terms," "Food Value and Menu Building," "Useful Hints and General Information," "Store of Food," "Invalid Cookery." The novice as well as the experienced cook will find the book useful; it takes the present food situation into account, bringing recipes for rich and for poor dishes.

For technical reasons the next issue of "AJR Information" will appear with about one week's delay. Readers are asked to accept the Editor's apologies for this unavoidable arrangement.

AJR AT WORK

AJR RECEPTION FOR BERLIN GUESTS

On July 19, members of the Executive and Board of the AJR held a reception in honour of leading Berlin communal workers who were in London on a short visit. Dr. H. Reichmann welcomed Mr. H. Galinski (Chairman of the "Juedische Gemeinde"), Rabbi N. P. Levinson, Mrs. Jeanette Wolff and Mr. H. A. Tworoger. Mr. Galinski gave a brief impressive outline of the present situation in Berlin and described the manifold social institutions of the "Gemeinde." He also dealt with questions of restitution and indemnification. Many emigrated Jews from Berlin had already obtained substantial assets by way of restitution; they should consider their moral duty to let their former community benefit from the recovery of these assets and should help to ease the burden of the "Gemeinde" by their donations. On behalf of the AJR and of the Council of Jews from Germany Dr. W. Breslauer, who, prior to his emigration, had been closely associated with the "Gemeinde" for many years, expressed the thanks to Mr. Galinski and his fellow-workers and stressed the strong feelings of kinship between Jews from Berlin and the present Berlin Community.

AJR EMPLOYMENT AGENCY

The AJR Employment Agency (annually licensed by the L.C.C.), Telephone: MAIDA VALE 4449, has on its books: Shorthand typists, copy typists, bookkeepers, needlewomen and home workers. Furthermore there are a number of elderly men and women who would be pleased to earn some pocket money by doing odd jobs, such as shopping, sitting-in, telephone reception, etc. In case inquirers should not get hold of the Employment Agency over the 'phone because the line is engaged, they are asked to contact the office in writing (address: 8 Fairfax Mansions, Finchley Road, London, N.W.3).

Hardship Cases

- Disabled man, wants light unskilled work (former leather cutter).
- Elderly man, skilful, wants factory work or home work, even part-time or temporary.
- Elderly man, forced to change to other work after illness, wants a post as storekeeper, manager, supervisor.
- Widow, just lost her husband, wants finisher job.
- Married woman, husband permanently ill, wants part-time companion job.

AJR FRIENDSHIP CLUB

In view of the holiday period there will be no meetings in August.

THE HYPHEN

invites members and their friends to a lecture by
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EXTENSION OF AJR MANCHESTER HOME

Thanks to the generosity of an anonymous member, the AJR Manchester Branch was in the happy position of opening a second house as an addition to the Old Age Home which has been run for some time past at Amerherst Road, Fallow Field, Manchester.

A festival crowd of invited guests assembled on Sunday morning, July 15, to attend the formal opening. After addresses given by the Chairman, Mr. B. Bochenek, and the Vice-Chairman, Dr. L. K. Sonneborn, the Rev. Dr. Carlebach conducted a short religious service and declared the Home officially opened. The Home has been named "Morris Feinmann House," in memory of the late Chairman of the Manchester Jewish Refugees Committee.

London Headquarters were represented by Mr. H. J. Feist, member of the AJR Executive, who conveyed his congratulations and best wishes on behalf of the AJR.

In the afternoon the members of the branch celebrated the occasion at a tea-party in the well-laid garden of the premises.

The Manchester Group deserves every praise for having built up a home where people of our specific background may live in a congenial happy atmosphere. May the energetic and selfless work of the friends in Manchester inspire members at other places to make the opening of similar homes possible.

ACHIEVEMENTS OF REFUGEES

As already mentioned in the previous issue of "AJR Information," the AJR is preparing a Jubilee issue to mark the tenth anniversary of the organisation. The publication is to deal with achievements of refugees in the scientific, artistic and economic field. Readers are reminded that the submission of any material which they consider as noteworthy would be greatly appreciated.

70th ANNIVERSARY OF F.W.V.

More than 70 former members of the F.W.V. (Bund Freier Wissenschaftlicher Vereinigungen) and their families attended a dinner which was held in the premises of the Ex-Service (N.B.) Association, London, to celebrate the 70th Anniversary of their Students Fraternity. The meeting was addressed by Dr. Kosterlitz and Dr. M. Auerbach. Greetings from members all over the world were read. Dr. E. Gould (formerly Erich Goldberg), a Board Member of the AJR, presided.

AJR IN THE PROVINCES

Visits to the local branches in the Provinces are always a stimulating experience for a representative of AJR Headquarters. This was confirmed again recently on the occasion of journeys to Glasgow and Leeds. There is always the danger of seeing things in the wrong perspective if one only relies on written correspondence.

It has been one of the achievements of the AJR that it has built up a nation-wide organisation with self-contained groups in those towns in which there was a sufficient number of local members. It was only to be expected that the character of these local activities would undergo changes after the end of the war. At some places, especially at former evacuation centres, return to London and re-emigration have reduced the number of members to such an extent that it proved hardly possible to maintain the local group life. At those places members kept their contacts with the AJR in London, but the arrangements of local meetings was not possible any longer. There are, however, other places at which, in addition to supporting the general work of the AJR, members maintain an active group life in the locality and where the AJR is the local refugee community. This is mainly due to the devoted services of men and women, who as Committee members undertake the tiresome and not always gratifying work on the spot.

The programmes of local activities vary from place to place. Some groups arrange meetings with lectures and talks, whereas at other places social work stands more in the foreground. It is very pleasant to witness the cordial personal relationship between members in the medium-sized towns, where the individual does not sink into anonymity, as he is bound to do in London. It is particularly gratifying to sense the strong feeling of solidarity amongst those who have been able to build up their lives anew, but who consider it one of their foremost duties to provide a homely atmosphere for their less fortunate, mainly elderly fellow refugees.

There has also been another very interesting experience. In the eyes of many local group members the AJR is not only the organisation which safeguards the rights of the Community in legal and social questions. In their conception the tasks of the AJR go beyond these necessary, but utilitarian objects. For them the AJR stands for the values of Continental Jewry in this country, and they wish to see the AJR as the focus of all those specific qualities and trends which have once and for all left their mark on a Community whose fate is unique.

It might well be worth while if friends in the Provinces as well as in London gave some thought to this conception and contributed to a debate on it.
W. R.

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