

ISSUED BY THE

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1656 ★ Anglo-Jewry's Tercentenary ★ 1956 300 Years of Freedom under the Law

THE Resettlement of Jews in England, the 300th anniversary of which is now being celebrated, is a memorable event in the story of exiled Israel. For with it began that providential association which brought about, in the fullness of time, the resettlement of Jews in their own land. The two events are perhaps, like the dreams of Pharaoh, really one—variations of the same theme: respect for the people of the Bible and sure belief that Scripture shall be fulfilled.

There were, of course, other motives too. There was the enlightened understanding that it was profitable, as well as charitable, to befriend the Jews. Even before the Resettlement, their services had been found useful in the war which set England firmly on the road to world power. Spain might not have been laid low but for the exertions of Jews all over Europe who, determined to avenge their humiliation, became the mainstay of the Elizabethan intelligence. So they were to be used by Cromwell who also appreciated their value in the rising struggle against the competition of Amsterdam and Hamburg.

Refuge to the Persecuted

But whatever the motives—and very likely they were the legitimate mixture of philanthropy and economic considerations—in the 300 years since Cromwell England has been a cherished refuge to all who suffered persecution—to none more so than to Jews. Among the very first arrivals, next to the affluent merchants from Holland, were refugees from Russia, survivors of the Cossack pogroms in 1648, who, stranded in Germany, anxiously awaited the outcome of Menasseh ben Israel's mission, and throughout the 18th and 19th century, Jews came to England to escape from the petty oppression which made their lives bitter on the Continent. It is pathetic to read the account, characteristic of more than one man and perhaps more than one generation, of how the mother of Ludwig Mond, the research chemist, wanted her son to "escape the long pain of feeling that he was a pariah in an unfriendly land"—"Stories came from England of the great Disraeli. . . . There was no reason why her son should live in the darkness of German resentment if another country welcomed clever Jews, giving them friendship and honour."

So England did, and great is the number of Jews who rose to high office. Even before the Parliamentary emancipation, London had a Jewish Lord Mayor, and unmatched in its brilliance was the career of Rufus Isaacs, the first Marquess of Reading. There is much to

be said for the proud boast of the late Dean Inge (in 1923) that "we English accept a man for what he is worth and do not penalise him because he is an immigrant; we judge people by their personal qualities, not by their nationality."

Yet it is well to remember that this was not always so in the past 300 years. The very Resettlement was not the clear-cut unanimous decision which at this distance it may be assumed to have been. The fateful Conference at Whitehall in December, 1655, was gravely divided in mind, and though the Puritans were eager to make amends for the cruelties which had made England *Judenrein* through 360 years, they could not go so far as to openly proclaim the Return, and Edward I's Edict of Banishment was never repealed. Similarly, not until 1858 was a Jew entitled to sit in Parliament.

However, there were many and ample compensations. There was above all the grand boon of living under the British flag. England was secure, unrivalled in her might, unruffled in her liberty, and so, secure and free, were English Jews. England was, as Gladstone proclaimed, not an accomplice of "guilty power" but a champion of "suffering weakness," and so English Jews were the comforters of their afflicted brethren all over the world. The Board of Deputies was, in a manner of speaking, the Parliament of Jewry, and Sir Moses Montefiore King of the Galuth, spreading by his journeys the fame of England as the home of freedom. It was due to the action of British Jews, reinforced by the strong arm of their Government, that the innocent prisoners of Damascus were set free, just as a hundred years earlier, in 1744, British Jews had saved their brethren from the oppression of Maria Theresa.

Hopes and Setbacks

So intensely did England's association with Jewry develop that by 1840 the restoration of Judaea was considered a matter of practical politics. Nothing came of it then, and such are the antics of history that when the appointed time arrived, all hope seemed to have gone. Britain restricted Jewish immigration by passing the Aliens Act (1905) which qualified the Right of Asylum. After Palmerston had gone out of his way to assist relief for the harrassed Jews, after two Mansion House meetings had branded the pogroms, the Foreign Secretary now bluntly refused even to discuss the Russian atrocities.

The changes in Britain's relations with Jewry had their counterpart in hardly less substantial changes inside British Jewry. For one thing the community steadily grew

TEN YEARS

"AJR INFORMATION"

"The Home-Secretary has stated that naturalization will be resumed." This announcement appeared in the first issue of "AJR Information" which was published exactly 10 years ago. In those days, it may have seemed a paradox that the AJR started to issue a monthly magazine at the very moment when one of the main tasks for whose accomplishment it had been founded was about to be fulfilled. Now we know that we were guided by the right instinct and that naturalization, important as it was, has been only one milestone on the long road.

The 10 volumes of "AJR Information" mirror the history of the former German and Austrian Jews in Great Britain during the past decade. In the first editions, our thoughts centred around our legal status and our economic and social position in post-war Britain. Other news referred to the re-established Jewish Communities in Germany and to the German-Jewish remnants in liberated Western Europe. Restitution and compensation were still in a preparatory stage. However, as soon as legislation began, this paper became an indispensable and reliable source of information on this vital problem.

Yet, "AJR Information" has never been satisfied with being merely a gazette for announcements of one kind or another. From the outset, the spiritual side has been stressed, and nothing of special relevance to readers of our background is alien to these columns. The fact that we experience a steadily increasing demand for our monthly re-affirms the position we have been able to establish within the community.

In times when Jewish periodicals often suffer an early death, 10 years is a long period. Looking for an explanation of this continuity, one reason stands out: the strong sense of solidarity by which the former German Jews have made it possible to build up this paper. It is therefore to the members of the AJR that the first expression of thanks is due. Yet, to no lesser degree all those who have co-operated as authors deserve the gratitude of the readers and of the editor. That "AJR Information" may be able to continue and increase its vital services for a long time to come is our ardent desire on this birthday.

through immigration. At first it was only a trickle, mainly from Germany: during the 18th century for the most part humble folk, during the 19th well to do middle class. They all soon became assimilated, some perhaps sooner to the general English environment than to their Sefardi coreligionists who long enforced a strict segregation, even to the point of banning intermarriage with the plebeian Ashkenazim.

But upon the Victorian serenity suddenly broke in the tide of the fugitives from Czarist barbarism. It was an event that heralded

(Continued on page 2)

RESTITUTION NEWS

AUSLANDSBEAMTENGESETZ

Der schon vor laengerer Zeit dem Bundestag zugeleitete Entwurf eines Dritten Gesetzes zur Aenderung des Gesetzes zur Regelung der Wiedergutmachung nationalsozialistischen Unrechts fuer Angehoerige der oeffentlichen Dienstes ist vom Bundestag am 14. Dezember verabschiedet worden. Das Gesetz bedarf noch der Zustimmung des Bundesrats.

Das Gesetz bringt in vieler Hinsicht Verbesserungen. Hervorgehoben sei die Einbeziehung der nichtbeamteten ausserordentlichen Professoren und Privatdozenten und die guentigeren Bestimmungen fuer Angestellte, die keinen Anspruch auf Ruhegehalt hatten. Ferner ist eine allgemeine Verlaengerung der Anmeldefrist bis 31.12.56 vorgesehen.

Wir werden ueber den Inhalt des Gesetzes, sobald es veroeffentlicht ist, eingehend berichten.

(Continued from page 1)

the travails and torments of the new century, and perhaps to none was Kipling's "Recessional" ("Lest We Forget") addressed with greater meaning than to British Jews. For they were now face to face with the elementals of the Jewish story.

The encounter produced a remarkable effect. The faith that had passed through suffering put new vigour into conventional beliefs. This was true of the specific religious sphere, but even more so of the communal life at large. The homeless aliens held strong Zionist convictions which gripped the community from end to end, and when in 1917, a few months before the Balfour Declaration, the President of the Board of Deputies openly rejected the "Zionist theory," he was promptly forced to resign. The immigrants had become a power in the community, and twenty years later the "revolution" was consummated when one of their own, Selig Brodetsky, presided over the Board.

Arrivals after 1933

In the meantime other immigrants arrived, refugees from that German fury which Heine had foretold exactly a hundred years earlier. They came into an England very different from that which had received the small band of their forerunners, different too from the country which gave refuge to the Russian Jews. England was no longer the power of Victorian splendour, the Empire had resolved itself into the Commonwealth, and the Welfare State was plainly in the making.

Yet the great-hearted traditions were still alive; in spite of troubles and temptations England was still, as Wordsworth found her in the struggle against Napoleon, "a bulwark for the cause of men," and certainly she has not now so changed as no longer to appreciate the considerations upon which Cromwell sanctioned the Resettlement 300 years ago. If the Bible is not read to-day as it was among the Puritans, the stark sense of practical wisdom is surely unimpaired, and those who survey the memorable three centuries will find abundant justification for that "Humble Address" in which Menasseh ben Israel assured the Lord Protector that "the Jewish nation, though scattered through the whole world, are not a despicable people, but a plant worthy to be planted in the whole world and received into populous cities, being trees of most savoury fruit and profit to be always most favoured with Laws and Privileges or Prerogatives."

NOVELLE ZUM BEG

ERSTE LESUNG IM BUNDESTAG

Am 14. Dezember fand die erste Beratung des Regierungsentwurfs der Novelle zum Bundesentschaedigungsgesetz im Bundestag statt. Staatssekretaer Hartmann vom Bundesfinanzministerium brachte die Regierungsvorlage ein. Die Abgeordneten Prof. Dr. Boehm, Prof. Dr. Reif, Dr. Greve, Dr. Grille und Runge setzten sich fuer eine grosszuegige Wiedergutmachung ein und wandten sich insbesondere gegen die Stellung des Bundesrates, der durch Mehrheitsbeschluss die Gleichstellung der verfolgten Auswanderer aus Ostdeutschland mit den Auswanderern aus der Bundesrepublik abgelehnt hat.

Der Regierungsentwurf wurde dem Ausschuss fuer Fragen der Wiedergutmachung und dem Haushaltsausschuss ueberwiesen. Es ist zu hoffen, dass der Bundesrat keine weiteren Einwendungen erheben wird, wenn der Bundestag, wie erwartet wird, sich fuer die Einbeziehung der verfolgten Auswanderer aus Ostdeutschland in das BEG, erklart. Die Novelle soll nach dem Entwurf am 1. April 1956 in Kraft treten.

CRITICISM BY THE "TIMES"

The West German Amendment Bill designed to "improve" the Restitution Act of 1953 was criticised in a dispatch of the *Times* Bonn Correspondent who finds that while the new Bill does improve the position of some classes of claimants, "at the same time it contains some provisions which can only be called retrograde. Thus, German courts since 1953 have held—apparently against the intention of the law givers—that prolonged incarceration in a concentration camp on federal territory constitutes residence within the meaning of the Act and therefore entitles the victim to make a claim. The law in its new form expressly rejects this common-sense ruling. A careful perusal of the new Bill makes it easy to understand why the Jewish organisations are asking the Federal Government and the Bundestag to consider carefully whether new improvements cannot even now be made."

HAFT IN AUSLAENDISCHEN LAGERN

ENTSCHAEDIGUNGSVERFAHREN IN BERLIN

In einer grundsatzlichen Sitzung mit dem Senat fuer Inneres und der Leitung des Berliner Entschaedigungsamtes wurde bezueglich der Entschaedigung fuer Haft in auslaendischen Lagern die folgende Entschliessung gefasst:

1. Frankreich

Fuer die reinen Internierungslaeger in Vichy-Frankreich soll grundsatzlich ab 1.7.1940 Entschaedigung geleistet werden.

Fuer die Arbeitslaeger ("Prestatarelaeger") soll ab 1.7.1940 im Vergleichswege eine Entschaedigung von 70% DM 3.50 pro Tag gezahlt werden. Bei *résidence forcée* soll eine Entschaedigung nur gewahrt werden, wenn im Einzelfall eine haftaeahnliche Abschliessung unter erschwerenden Umstaenden nachgewiesen werden kann.

2. Italien

Das Lager Ferramonti soll voll entschaedigt werden. Bei Internierung auf Rhodos soll im Vergleichswege eine Entschaedigung von 70% DM 3.50 pro Tag gezahlt werden.

Bei allen sonstigen Laegern ist zu pruefen, ob eine haftaeahnliche Einschliessung erfolgt ist. Laeger, die in Nord-Italien unter deutscher Besatzung standen, sind selbstverstaendlich voll zu entschaedigen.

3. Jugoslawien

Haft in Jugoslawien soll in den von Deutschland besetzten Gebieten vom Tage des deutschen Einmarsches, dem 6.4.1941, voll gewahrt werden. In den italienisch besetzten Gebieten von Slowenien, Dalmatien, Montenegro und Albanien soll Haftentschaedigung ab 3.9.1943 gewahrt werden, in Kroatien vom 6.4.1941 ab.

4. Bulgarien

Der Beginn der Verfolgung, auch fuer das besetzte Jugoslawien, wird hier mit dem 1.2.1943 angenommen, und Haft von diesem Zeitpunkt an entschaedigt.

5. Ungarn einschl. der annektierten Gebiete

Haft soll hier erst vom 19.3.1944 bis 4.4.1945 entschaedigt werden, da die vorhergehende Haft angeblich eine rein ungarische Massnahme war.

ALIENS QUESTIONS IN PARLIAMENT

Residence

In answer to a question by Mr. F. Noel-Baker on what grounds the officials of the Home Office grant or refuse residence permits to aliens wishing to reside in the United Kingdom, Major Lloyd-George replied on December 1st:—"Aliens are not normally admitted to this country to reside but some who have been admitted temporarily in the first instance are subsequently allowed to remain. Such cases are dealt with on their individual merits."

Mr. Noel-Baker: "Does the Home Secretary not think that in modern conditions he is taking an unnecessarily old-fashioned view of this problem?"

Major Lloyd-George: "I remind the Hon. Member that this is not a country of immigration and settlement. I think we can say that we have certainly done our share in the question of refugees from Europe."

Labour Permits

On the same day Mr. F. Noel-Baker asked the Minister of Labour on what grounds officials of his Department grant or refuse to aliens permission to work in the United Kingdom.

Sir W. Monckton: "Permits for the engagement of foreigners coming to this country from abroad are issued by me as required by Article 4 (1) (b) of the Aliens Order, 1953.* The general conditions for issue are that the proposed employment is reasonable and necessary and that adequate efforts have been made by the employer to find suitable workers among British subjects or long-resident foreigners. The wages and other conditions proposed must be not less favourable than those commonly accorded to British workers. Subject to these, consideration is given to individual cases according to their particular circumstances."

Mr. Noel-Baker: "While thanking the Minister for that answer, may I ask him whether, in these days of full employment he will instruct his officials to treat really sympathetically the cases of foreigners who want to come to work in this country, not taking anybody else's job but to do work that is useful to the community as a whole?"

Sir W. Monckton: "Yes, Sir."

* The text reads as follows:—" (1) Except with the authority of the Secretary of State, an immigration officer shall not grant leave to an alien to land in the United Kingdom unless the alien— (a) is in a position to support himself and his dependants (if any) in the United Kingdom; and (b) where he proposes to enter the employment of a particular employer in the United Kingdom, produces a permit in writing for his engagement issued to that employer by the appropriate authority as defined by this Article."

Der Senator hat zugesagt, diese Frage evtl. gerichtlich nachpruefen zu lassen.

6. Rumaenien

Haft in allen Gebieten Rumaeniens soll vom 1.10.1941 bis zum 25.8.1944 entschaedigt werden, da sie auf deutsche Massnahmen zurueckzufuehren ist.

Alle diesen Anordnungen widersprechende Bescheide, auch wenn sie auf gerichtlichen Entscheidungen beruhen, sollen im Sinne dieser Gesichtspunkte neu aufgenommen werden. Hierbei sollen in erster Linie zunaechst diejenigen beruecksichtigt werden, deren Entschaedigung bisher voellig abgelehnt worden ist.

NEUREGELUNG DER ANMELDEFRISTEN

DES ALTSPARERGESETZES

Der Bundesanzeiger vom 8. Dezember 1955 bringt folgende Notiz ueber einen Entwurf zur Aenderung des Altspargergesetzes:

"Der von allen Fraktionen des Deutschen Bundestages eingebrachte Entwurf eines Gesetzes zur Aenderung des Altspargergesetzes, der noch in dieser Woche zur Verabschiedung kommen soll, will die §§ 14 bzw. 27 dieses Gesetzes dahingehend abändern, dass der Antrag auf Entschaedigung nach diesem Gesetz nur bis zu dem Zeitpunkt gestellt werden kann, welcher fuer die einzelnen Gruppen von Sparanlagen durch Rechtsverordnung bestimmt wird. Nach diesem Zeitpunkt soll die Antragstellung nur zulaessig sein, wenn die rechtzeitige Stellung des Antrages nachweisbar ohne Verschulden unterblieben ist und unverzueglich nachgeholt wird. Bei Entschaedigungsanspruechen, deren Bearbeitung der in Berlin (West) belegenen Niederlassung eines Geldinstituts obliegt, kann der Antrag vom 1. April 1956 ab gestellt werden."

Es ist hiernach mit Sicherheit damit zu rechnen, dass alle Anmeldefristen des Altspargergesetzes verlaengert bzw. neu eroffnet werden. Ueber das neue Gesetz berichten wir zur gegebenen Zeit.

REPORTS FROM AND ON GERMANY

THE WAR CRIMINALS

In the course of the return now again proceeding of German prisoners from Russia, a remarkable scene was enacted at the West German reception camp of Friedland where nearly 600 of the "home-comers" were lined up to swear a solemn oath. They intoned: "By our dead and by the dead of the Soviet Union and by the children who will one day pass judgment on us, we swear that we have not murdered, we have not raped, we have not burned, and we have not pillaged. If we brought misery and suffering to that land (Russia), we did so under the laws of war and mindful of our soldiers' oath."

The majority of these Germans probably are not criminals, but a considerable number undoubtedly, and admittedly, are. In a batch of 57, for example, only eight were found to have been soldiers; the others had been interned for various reasons in the areas occupied by Soviet forces. Another batch included 269 war criminals who had not been granted an amnesty by the Russians.

One "home-comer" is taking legal action against Dr. Rudolf Pechel, the distinguished editor of the *Deutsche Rundschau*, who is said to have wrongly accused him of murder committed in occupied Posen. An interesting variety was introduced by another "home-comer" who was really a war criminal prematurely released from the British war crimes prison of Werl and now fraudulently posed as a "returned P.O.W." He was Karl Buck, commandant of the Heuberg, Kuhberg, Welzheim and Schirmeck concentration camps, who had been sentenced to death three times for his crimes.

A former SS sergeant, Karl Gustav Lerche, was sentenced to ten years' imprisonment at Munich for killing a British army doctor captured at Arnhem in 1944.

In East Germany

In East Germany, a former guard in the women's concentration camp at Ravensbrück, Erika Bergmann, was sentenced to hard labour for life. She was stated to have returned home as a nurse after the war and had "managed to slip unnoticed into a democratic party."

The East German Government released 2,616 war criminals whom the Russians had handed over to them a considerable time ago. Others would have to serve their full terms in East German prisons because their crimes were too serious. This apparently refers to the 17,000 prisoners who, according to the East German

JEWISH AFFAIRS

At its annual meeting the Board of Directors of the Central Council of Jews in Germany pledged support for the State of Israel and its fight for survival, and appealed to all German Jews to make personal sacrifices to aid Israel and to assist in the rescue of many thousands of Jews still living in danger.

Service in the New Army

Jews in Germany will, like other citizens, be liable for service in the armed forces once the Recruitment (Conscription) Bill is approved by the Bundestag. The present draft Bill may be changed before being so approved but (writes the *Jewish Chronicle* Düsseldorf Correspondent) in any case the Jewish community as a whole does not appear anxious to make an issue of the matter, the general feeling being that every German, Jew or non-Jew, should serve in the Army, and that it should be left to individual Jews to decide for themselves whether they should seek exemption on moral grounds.

Only a few dozen Jews are likely to be called up in the first few years (the Correspondent states). Of the 20,000 Jews in Western Germany, 12½ per cent are between the ages of one and 18; 12 per cent between 19 and 25; 40 per cent between 36 and 50, and 35½ per cent over 50.

As for the number of Jewish children there are said to be about 700 between the ages of 1 and 6, and 1,600 between 6 and 16.

Chair for German Jewish History

Dr. Adolf Leschnitzer, Professor of German at New York City College, the well-known Jewish

Government statements last September, had been surrendered to East Germany over an unspecified period.

Propaganda Campaign in Holland

As a counter to German propaganda demanding the release of German "prisoners of war" in Holland, the Dutch Minister of Justice issued a statement listing 39 German war criminals who were sentenced either to life imprisonment or to substantial terms. Most of them, Dr. Donker said, had been found guilty of ill-treatment, murder and deportation of 100,000 Dutch Jews.

The list includes a 32-year-old German Jew, Bernard Joseph, who was sentenced to 20 years' imprisonment for collaborating with the German Security Service and who helped in tracing Jews who had gone into hiding.

Part of the German campaign against Holland has been an attempt to exert economic pressure. German firms call upon their Dutch suppliers to help bring about the release of the "war sentenced"; failing an adequate response, they say, they would be unable to buy in Holland any longer.

A similar view of pressure is being practised by the Arabs. The Arab League's Office for the Boycott of Israel had circulated among Dutch firms with interests in Arab countries a questionnaire requesting details of the firms' interests in Israel and of Jewish employees. The Dutch Employers' Association has protested against this action and advised its members not to answer any questions relating to Jewish staff, as far as the anti-Israel boycott was concerned, they declared that nothing could be done, but they are contacting other industrial organisations in Europe with a view to consolidating policy on this matter.

Jew-Baiting

A former member of the Nazi Party, Dr. Herweg, was sentenced at Frankfurt to three months' imprisonment for having abused a Jewish woman as "a dirty Jew swine" whom he "would have gassed had he got hold of her in 1941."

Leaflets printed by the notorious Swedish Jew-baiter Einar Aberg were distributed in the streets of Munich. The distributors managed to escape arrest.

Distinctions

A citation on behalf of the Bundestag and Bundesrat was handed by the German Consul-General in New York to Professor Raphael Lemkin, author of the UN Genocide Convention.

Norbert Prager, Polish-born President of the Hanover Jewish community, a survivor of Buchenwald, was awarded the Federal Cross of Merit to mark the tenth anniversary of the community's restoration.

Ludwig Meidner Exhibition

An exhibition of paintings by Ludwig Meidner between 1919 and 1955 was held under the auspices of the Düsseldorf Municipal Art Gallery. The artist who spent his years of exile in London returned to Germany in 1953.

A Jewish hospital, the most modern in Western Germany, is to be built in Hamburg at a cost of £300,000.

Ohrenstein Sentence Stands

The West German Supreme Court rejected an appeal by Aron Ohrenstein, former Chief Rabbi of Bavaria, against a one-year sentence for persistent falsification of documents. The sentence, resulting from the charges brought against the late Philip Auerbach, referred to the certification of 111 Restitution claims which proved to be forgeries.

ANGLO-JUDAICA

Impact of Middle East Policy

Considerable misgivings are being felt in the Jewish community about Britain's present policy in the Middle East. "Keen disappointment" at the refusal to redress the balance of arms by helping Israel, was not confined to the Zionist Federation. The Chief Rabbi spoke of "a sense of loneliness in view of the hostile attitude from unexpected quarters and a tendency to sidestep and even ignore Israel's vital interests." Since the Exodus affair of 1947, it was said by the President of the Anglo-Jewish Association, there had been "no other issue on which the entire Anglo-Jewish community has been so united in opposition to the policy propounded by H.M. Government," a policy which, Mr. Carvalho thought, was "harmful to British prestige." Of the Jewish M.P.'s, only Mr. Emanuel Shinwell spoke in the Middle East debate. Criticising the Prime Minister's proposals, he said he gloried in the fact that the Israelis were capable of putting up a strong defence in the event of attack.

Public opinion appears to be largely undecided. Sir Winston Churchill did not speak in Parliament but told a Conservative rally that he "certainly saw no ground whatever for rearming Egypt at the expense and to the detriment of Israel." The Labour Party, whose new leader, Mr. Hugh Gaitskell, has frequently affirmed his friendship for the Jewish State, remains opposed to the supply of British arms to an Egypt claiming to be at war with Israel.

On the other hand indignation was aroused by several cartoons in which Mr. David Low, hitherto considered a friend, suddenly denigrated the Israeli cause. The late Archbishop of York, Dr. Garbett, held forth against Israel's "terrorism and unscrupulous propaganda," but he admitted that, surrounded by enemies, it was natural for the Israelis to have "grave anxieties."

Zionism Redefined

An outstanding feature of the national conference held by the British section of the World Jewish Congress was an address by Mr. Israel M. Sieff, Hon. President of the British Zionist Federation, on "Israel and the Diaspora." Mr. Sieff said: "Our Israeli friends have not properly defined Zionism as we understand it today, which is a world Jewish movement, with the return to Zion as only one of its objectives—albeit a most important one—the other objective being the renaissance of Jewish culture and tradition in the Diaspora. I cannot understand Zionism except as teaching Jews to live as Jews, whether in Israel or in the Galuth. Its basic concept is the unity of world Jewry, and any principle which seeks to divide the Diaspora from Israel is inimical to this concept."

The conference also discussed the relations between Congress and the Anglo-Jewish authorities. It was stated that there would be no trespass on local representative organisations, and the authority of the Board of Deputies would at all times be sustained. Representations to the British Government on national issues should be left to the Board, but on world political problems affecting Jewry, it was insisted, the W.J.C. should make its own representations, though delegations should include representatives of the Board.

Education

The London Board of Jewish Religious Education now has under its wings 15,000 children, 6,000 more than in 1950.

Hillel House, the London centre for Jewish students, has demonstrated in its first year the need for its existence and expansion. Each week it has been used by between 1,000 and 1,500 students from 15 different countries. Similar centres are to be opened in Oxford, Manchester, Leeds and Glasgow.

Both the Oxford and the Cambridge University Union Societies are having a Jewish President for the current term. At Oxford he is Alec Grant, at Cambridge Martin David, son of Professor Louis Rosenhead. Another Jewish student, Ronald, son of Professor Rudolf Peierls, the atom scientist, is Secretary of the Cambridge Union.

The chief menace at present threatening the community is intermarriage, it was said by Miss Lily Montagu, the distinguished social worker; she thought that this one cause was tending to wipe out many families in Anglo-Jewry.

The Rise and Destiny of British Jews

By Heinrich Graetz

This is an extract from the address delivered by the German-Jewish historian on June 16, 1887, at the Anglo-Jewish Historical Exhibition in the Royal Albert Hall, London.

A SMALL remnant of the refugees which had been lucky enough to escape the Moloch of the Inquisition, established themselves in lands where civil freedom and religious toleration were political principles—in Holland and England. They were a remarkable class of Jews who wandered thither, brands plucked from the burning, men of the cultured professions, doctors, lawyers, soldiers, poets, monks and nuns, unfrocked Dominicans and Jesuits, among them the confessor of a Spanish Infanta. They formed a series of brilliant names, with the proud bearing of Spanish hidalgos, the men that created first the Dutch Jewish Colony and then its offspring, the London Community. The Jewish Colony in London and in other English towns (which gradually received accessions from Germany and Poland) produced, it is true, no movement of consequence for nearly 200 years after its slight beginnings, but it preserved in its midst the germs of a maturer development.

In the first place its moral conduct earned for it respect and consideration, even in the highest circles of the English people. Permit me to select a few facts of eminently historic importance. One of these interesting facts is the way in which your community, in a single hour, sprung from a state of passiveness into energetic action, like the miraculous tree in the legend which brought forth leaves, blossoms and fruit in one night. A tragic event roused it to determined action—the blood accusation brought against the Jews of Damascus in 1840. The whole body of Jews as adherents of the Talmud were then for the first time involved in the charge of ritual murder of Christians by malevolence and credulity on the Continent.

All felt the bitter grief, but only the English community roused itself eagerly to action to save the accused and bring the truth to light. Ever memorable in the history of Israel will be the meetings of the Board of Deputies and equally memorable the meeting of distinguished Christians at the Mansion House to protest against the horrors of Damascus and to give a brilliant testimonial to their Jewish fellow-citizens. And never to be forgotten that journey to Alexandria of Sir Moses Montefiore, in company with Adolphe Crémieux, filled with the same fiery zeal, and their triumphant success. That was an historic deed, a glorious act. The horrors of Damascus and the raising of the cry of "Hep-hep" had important consequences. They aroused and accentuated the feeling of solidarity in Jews all over the world. One result of this revival of Jewish feeling took place in your midst, the cordial reunion of your two divisions, the Sefardim and Ashkenazim.

Emancipation

Another event of the highest interest to you, and of considerable importance to Jewish history deserves to be mentioned—not the mere fact that you gained complete emancipation, but *how* you gained it. At first sight it seems very perplexing that the Jews of England gained their emancipation considerably later than those in the remaining lands of civilised Europe, although the English people are ahead of all others in liberality and humanity. Neither the French Revolution of 1789, which freed the Jews of France and Holland, nor the stormy period of 1848, which gave equal rights even to the Jewish Pariahs of Galicia, induced the English Legislature to grant the same to the Jews of their country. Were they less worthy of the rights of men and citizens? No; just because they were, generally speaking, even more worthy, arose this hesitation against full emancipation.

On the Continent, especially in Germany and Austria, emancipation was forced upon the rulers in a moment of despair, and was granted by them with a mental reservation to restrict or even to revoke it. In England, on the contrary, your freedom was to be granted fully, and with all its consequences. These consequences would deeply influence existing laws and religious relations. The Legislature had to make heavy sacrifices for your sakes, and accordingly scruples were long entertained, and freedom, though often brought near, was often withdrawn. But when public opinion stood firm, after due consideration, and regarded it as a shame that full rights should be withheld from a highly respected class of citizens merely on account of their religious belief, they were at last granted to you without the slightest reservation.

You had not to give solemn assurance that you are good patriots, that you love your native country as much as your fellow-citizens. Nor had you on this account to give up a jot of your religious convictions. The honours you have received have been granted you *sans phrase* as the descendants of Jacob, as the guardians of your ancient birthright.

Recently another event of historical importance to Jews has occurred in your midst, the foundation of the Anglo-Jewish Association, which has already in its short term of existence done much, and given rise to great expectations. It may appear to be merely a branch of the Alliance Israélite Universelle, with which it goes hand in hand. But important as is this latter institution, yet it has one fault, even though this be regarded in its programme as a special claim. It excludes all consideration of religion, and especially fails to give sufficient attention to desolate Zion. But the Anglo-Jewish Association takes thought for our mother Zion, afflicted, tossed with tempest and disconsolate. In this you follow the example which Providence gave you in Sir Moses Montefiore.

Just as he, notwithstanding his glowing patriotism for England, notwithstanding his wide philanthropy, yet kept heart and eye steadily fixed on Jerusalem, so do you in your thoughts. You have attempted to remove the disgrace that for thousands of years has lingered over the Holy Land, and bring back the glories of old. But before Jerusalem can rise from the dust, it must shake off the fetters of the spirit.

Or, to put it more clearly, if Israel is to think of realising its ideal task of bringing light to the nations, it must first and above all have light within itself. It must recognise clearly its Past and its Future, what it means and what it implies. It must consider the road by which Providence has hitherto guided it, and the goal which it must reach at the end of days.

But for this it needs guidance, and this post you, more than any other community of Israel, seem called upon to fill. God has blessed you with special blessings. You dwell in a land blessed by God, where the Holy Scriptures, the study of our lives, our Alpha and Omega, are highly honoured, and the study of our glorious antiquity greatly encouraged. You live with your Christian fellow-citizens in full accord, so that they fully recognise that your love for your fatherland need not exclude love for the land of your fathers. . . .

While you, as English patriots, are attached to this happy isle with every beat of your hearts, you wish to preserve your connection and continuity with the long series of generations of Israel. And without exactly wishing it, you have thereby raised a practical protest on the one side against thoughtless indifference, and on the other against unprincipled apostasy, two hateful types within the ranks of Judaism which—to your honour be it said—are rarer here than on the Continent.

I have no wish to pay you mere compliments. I desire only on the scene of this Exhibition, to establish the fact that a New Birth, full of brilliant hope, has again come to dispised and powerless Israel, and to give visible demonstration that our people, with all its seeming want of strength, has renewed its youth for a third time.

Remarkable Social Work in London

The Bernhard Baron Settlement

The Bernhard Baron St. George's Jewish Settlement in London had just presented its 40th Annual Report, which includes a very special item: The founder of the Settlement, Mr. Basil Henriques, was knighted for his services as Magistrate of the Juvenile Courts and his widespread social activities. This has brought into the foreground of public interest both Sir Basil and his loyal helpmate, Lady Henriques, as representatives of a Jewish idea. As a young student at Oxford (1911), Sir Basil had first come into contact with social work and, especially, the Settlement Movement. The desire to let the Jewish population of London's East End benefit from what he had learnt, soon began to grow in him, and, in 1914, he started to put his ideas into practice in a small way. The expansion of his work in an adapted L.C.C. School and later through the creation of a great new building, for which Mr. Bernhard Baron donated the funds, gave the Settlement its present form.

A Settlement has the dual task of serving the poor and culturally undeveloped, as well as providing a training ground for student social workers, who live and work in the Settlement and thereby have the opportunity of coming into contact with different sections of the community and of learning to understand their needs. The Settlement created by Sir Basil placed yet another task in the forefront of its work: to be a centre for Jewry and to help the immigrant to adapt himself to English life whilst retaining his Jewish faith and customs. Thus, from the first, the language spoken in the Settlement was English which was, and still is, a most desirable thing for the youngsters, used to speaking Yiddish at home.

Sir Basil had realised from the start the value of Youth Clubs now generally recognised in England—the Settlement began with a Boys' Club. Let us watch the development of this organisation in the course of forty years. The youngest group is the five to elevens, which meets four times a week at the Play Centre; there are about 130 on the register, who are divided among several large rooms, in which there are gymnastic apparatus, games and so forth, and—as in many of the other rooms—a piano. Here, the children spend their time happily and, as one of their number is said to have declared, "they learn to grow up right." The Boys' and Girls' Clubs are divided by age groups and include young men and women up to 21. The most varied activities and sports take place in the Clubs. The older girls are allowed to help with the little ones in the Play Centre. Altogether the older club members are given considerable responsibility within the Settlement.

The Adult Clubs consist in the main, though not entirely, of former members of Youth Clubs. The

"Old Girls' Club" has about 100 members; the "Old Boys' Club" about 550, of whom many take an active part in the organisation of club life. For the whole organisation is, after all, based on social service. Apart from the paid social workers and students, about 30 voluntary workers help to carry out the educational, social and economic tasks—and without these volunteers, the idea of the Settlement could never have been carried out. The collection of funds and equipment needed for the diverse leisure-time activities is all done through private channels and, naturally, former members are of great assistance here.

On the premises of the Settlement, other Social Organisations, under the National Health and the L.C.C., are housed in the rooms, otherwise unoccupied during the mornings. There is a First Aid Post; a room where prescribed injections are given; an Eye Clinic and a School Dental Clinic; in short, a whole row of social services at the disposal of the inhabitants of the district. The Jewish Blind Society, the Jewish Society for the Study of Yiddish Culture and Literature, the Hospital Savings Association and the Family Welfare Association all have regular office hours here. Most important is the Legal Advice Centre, which gives advice to people of small means, one evening a week. Twelve lawyers work here in rotation and arrange for the assistance of the right authority for each particular case.

Religion had always played an important part in Sir Basil's plan and, in accordance with this, a Synagogue was built into the Settlement, whose Minister is the Rev. E. K. Sawady, B.A. Membership of the Synagogue Community, which, for the year of the report, embraced some 700 families, is not a compulsory part of Club Membership, but for many, the Synagogue forms the focal point of the Settlement and cements the communal spirit through the communal service.

When one realises that many of the former East Enders now live in other parts of London, in very different and advantageous financial circumstances, one asks, naturally, whether the continuance of the Settlement still has the meaning it had at its inception and throughout the hard intervening years. Can the social education and the maintaining of the Jewish tradition still be regarded as a necessity? This question can be answered with an unconditional affirmative, particularly when one looks at the situation of youth today. Certainly the living conditions and the cultural standards of the East End have, on the whole, improved greatly; nevertheless, many of the services of the Settlement can still give real help to the East Enders.

NELLY WOLFFHEIM.

Letter from Berlin:

FESTIVE—AFTER THE FESTIVAL

By Otto Zarek

After a few weeks' passivity in West Berlin's theatres, suddenly a series of important premieres crowded a single week so that the unfortunate critic, like Belam's ass, was torn between the competing events of almost equal promise. But what was undoubtedly a deplorable sign of lack of co-operation and fair play between the various theatre managers turned out to be fruitful from the visitors' point of view. Apparently, you cannot put brakes on the impetuous *Tatendrang* of the Berlin producers—and that, in itself, is a good thing.

O'Neill in "Kurfürstendamm" Theatre

The climax of that week of prolific productiveness was reached when Professor Schuh presented the Berliners with the first showing of O'Neill's "Mourning becomes Electra." This great play—intelligently condensed so as to show the whole tragedy in no more than three hours—is well known in England, and I personally remember with delight its excellent TV production, in two parts. In Schuh's production, supported by grand settings designed by Caspar Neher, one of the great stage designers of our time, the inner connection of the modern playwright's version with the Greek original was stressed. Electra opens the play standing in a kind of Atrium adapted to modern use, a lifeless figure of great dignity; her appearance and her face inspire not only awe but also terror. In these quasi-antique settings, one of the most striking performances I have ever seen takes place—reminding me of the best performances that Max Reinhardt had to offer (though I hardly need mention that Schuh's style, in his hard hitting directness and pitiless modernity, goes far beyond anything that Reinhardt had done, even in his unforgettable Strindberg-Kammerspiele productions). Schuh could not have made this terrifying O'Neill play such a resounding success if he had not found two *tragediennes* of greatness to play the mother ("Clytemnestra") and daughter ("Electra"). One hesitates to use the term "genius" in connection with any contemporary actor or artist, but if ever its use was justified in connection with new, or relatively new, actresses, it was in this case: Maria Wimmer as the mother and Annemarie Düringer as the daughter recalled the days of Tilla Durieux and Gertrud Eysoldt, the *tragediennes* of my youth, and in saying this I perfectly realize that I am paying high tribute to their art. One has to "memorize" these two names if one ever wants to talk seriously of modern theatre.

Vying with this performance in the *Theater am Kurfürstendamm*, the *Schlossparktheater* presented Nobel Prize-winner William Faulkner's dramatized version of the story of the negro woman who, by murdering the child of her employer, sacrifices her life in order to "save" her employer's soul; for the latter, an ex-College girl who was once kidnapped and taken into a brothel, became a slut and, after a marriage of doubtful happiness, was ready to return to the place of vice. This play, "Requiem for a Nun," which already had a triumphant première in Zürich, did not excite the Berliners, and I for one do not blame them. It is a sordid story which lacks the one quality that would make it plausible: true religiosity. As it is, one cannot help feeling that the intellectual, Graham Greene's greater brother, reaches out for religion as a kind of spiritual help without being able to grasp more than the outward signs of it. The simplicity of the "Nun's" utterance: "One must believe. Just believe. Nothing else" is too direct and too much of a *cliché* to be convincing. The rest is bad drama, built on TV models and monstrously repetitive. But it was an honest attempt on the part of the *Schlosspark-Theater*, to do justice to an, after all, quite interesting work which will be widely discussed. Maria Gorvin in the leading role had some splendid moments.

Ernst Deutsch as Professor Bernhardt

A few days later, at Berlin's *Schillertheater*, came the first night of Arthur Schnitzler's "Professor Bernhardt," and since this play has not been seen in Berlin for almost three decades, for most of the visitors that thronged the huge new building it was as exciting an event as a première of an entirely new play. I myself went there with high expectations, for Ernst Deutsch was playing the lead. Alas, to be

quite frank, in spite of his noble and inspired acting, the play itself disappointed me. I am not so much against it because it is dated and undoubtedly, the problems of Vienna half-a-century ago, and of its mild form of anti-Semitism that gave but a foretaste of things to come, make it a period piece. I am against it for quite a different reason, and those who remember the play will perhaps understand my feelings. To-day, we are no longer so sure of the reliability of Reason-with-a-capital-R, as was Schnitzler in his day, when Positivism was at its height. In a letter of January, 1913, Schnitzler states expressly: "There is no real problem which my play would set out to solve; for could it be doubted by anyone in his senses that a doctor was right when he rejected the priest's plea who, by appearing at a dying person's bedside, would wake her from her state of happiness and make her realize the terrible truth?" Well, the priest may be right if he confronts Schnitzler's idea of happiness with the spiritual happiness which the priest may convey when granting absolution to a sinner. We do not know, and we want to know, but here, where the conflict of ideas begins, the play breaks up and leaves us with a void. G. B. Shaw would not have shirked the issue, but Schnitzler does and, worst of all, he tries, more artfully than artistically, to push the whole—play and problem—into the low sphere of a farcical

comedy in the last of the five acts, and thus robs it of sincerity.

Because it cannot be taken as a serious attempt to solve a pressing problem, it is a pity that the doctor who opposes the priest had to be a Jew and that thus the Jewish question is interwoven, or even gets mixed up, with the wider issues raised. As a Jew, one feels almost ashamed of Professor Bernhardt's uncompromising attitude. That is the effect it has on me today, while I must be fair and admit that the audience, almost entirely non-Jewish, was deeply impressed by it and obviously sided with the doctor against the mystic, and applauded Ernst Deutsch tumultuously. He deserved it, of course, not only because he built up his professor with all his charm and wit and noblesse, but also, because this great actor of the German stage does not miss one opportunity of impressing upon the Berlin public that he is Jewish and proud of it. Indeed, recently, when he read Jewish poetry in the Great Hall of the Jewish Community of Berlin, when he was honoured on the occasion of his 65th birthday, Deutsch insisted on having the reading publicised as widely as possible so that all should know that he "belonged" to that community. And he is respected for it by Jews and non-Jews alike.

The play was directed by Arthur Schnitzler's son, Heinrich Schnitzler, now a professor at the University of Los Angeles. His production was too slow, too conservative in his attempt to re-produce the Viennese atmosphere of 1910, and he stressed, or even over-emphasized, the *outré* characters that surround the great Bernhardt, professors with Teutonic beards, living cartoon figures rather than real people.

Old Acquaintances

Her Last Book:—When Ruth Feiner died last year in Switzerland she left her last novel unfinished; now Hutchinsons have published "My Brother was Wrong," completed by someone else. The gifted daughter of the later German tenor Hermann Feiner came to Britain as a young girl and wrote her first best-seller shortly after her arrival. "Cat across the Path" was even bought by Hollywood, and the authoress never looked back since. She published twelve books and made a name for herself quickly. "My Brother was Wrong" tells the last 21 days in the life of a man condemned to death for shooting his brother. It's a moving and thrilling novel, especially if you realise that she knew she was dying. Young Ruth Feiner didn't live to see her book published, and the conversion of her leading character is not very convincing. Though she wrote in English, she was always a Berlin child and an eternal refugee.

A New Name:—Last month I went to Richmond to see Richard Duschinsky's production of Ross-Williamson's "Green Girl" starring Karl Stepanek who, by the way, is a Czech refugee. In the audience I noticed all the refugee actors; they came out of a feeling of solidarity to make the evening a success. Among those present I saw Anton Diffring who arrived in London only five years ago and already has his own fan club with over a thousand members. Born in Koblenz the thirty-five year old actor came from Canada where he was interned; he got his first part in Korda's "State Secret." In Toronto he played Shakespeare, and also appeared with the late Albert Basserman's German language "Egmont" on Broadway. Since Diffring has lived in this country you may have seen him in "The Colditz Story," "Betrayed," "The Sea shall not have them," and "I am a Camera," or on the stage and T.V. He looks like a younger George Sanders and is well-known in British studios. Though he studied with the late Rudolf Klein-Rogge of "Dr. Mabuse" fame, Anton Diffring grew up in the English speaking world, and looks like making an excellent career for himself.

U.S.A.:—Dolly Haas opened in "Anastasia" in Chicago for an indefinite run.—Lily Veidt, Conrad Veidt's widow, became agent for Pirandello's estate in America.—Joseph Schildkraut and Viennese actress Gusti Huber are in "The Diary of Anne Frank" with tremendous success.—Stefan Lorant, former editor and founder of London's "Picture Post," will write the history of the city of Pittsburgh.—Felix Jackson-Joachimson will adapt his first novel, "So help me God," for the Broadway stage.—Lilli Palmer, who finished her second film in Germany, will come to the States to play "The Taming of the Shrew" on T.V.—Marlene Dietrich and Peter Lorre will appear in "Around the World in 80 Days" in smallish parts.—Rolf Gerard, now working on the

decors for the "Met" production of "Rosenkavalier," will design the Markova ballet "Merry Widow," musically arranged by Hans May.—"Aufbau" editor Manfred George returned from his trip to Europe and gave a lecture about his journey in New York.—Franz Waxman will write the music for Billy Wilder's new film "The Spirit of St. Louis."

Remarque's first play.—Eric Maria Remarque who sold his last novel "A Time to Love, and a Time to Die" to Hollywood, finished his first stage play which will be produced in Berlin at the beginning of this year. It's provisionally called "Berlin 1945," and deals with life after the end of the war in the former capital.

Germany:—Wolfgang Reinhardt will produce Thomas Mann's "Magic Mountain" scripted by Erika Mann and directed by Robert Siodmak in a German-Italian co-production next spring.—Viennese composer Robert Stolz returned to Berlin for the first time to conduct a concert in the "Sportpalast."—Maria Schell, Germany's film star Number One, is engaged to be married to Horst Haechler.—Leo Mittler is directing "Fledermaus" for the Hamburg opera.—Max Brod's adaptation of "Die grosse Protektion" by the Israeli playwright Efraim Kishon was successfully produced in Braunschweig.—H. I. Rehfisch became honorary president of the association of German playwrights.—Kurt Weill's "Street Scene" was shown for the first time in Dusseldorf in the presence of his widow Lotte Lenja.—Aribert Waescher celebrated his 60th birthday, Paul Loebe his 80th, and Siegfried Nestripke his 70th.—Willy Haas who works for Hamburg's "Welt" became a member of the "Academy of Arts" there.—Peter and Annie Capell returned from the States to Germany; their adaptation of "The Troublemaker" was shown in Dortmund.

News from Everywhere:—Film producer Erich Morawsky returned for good from America to Berlin.—Ruth Marton, daughter of the late Kurt Muehsam, became literary scout for S. Fischer in New York.—Charles Frank sub-titled the French picture "Les Diaboliques" currently showing in the West end of London.—Peter Illing and Michael Rittermann went to Africa on location for "Sarak Kahn."—Lindtberg produced Kafka's "Castle" in Tel Aviv's Chamber theatre.—Rosy Barsony is touring Israel in "Holiday in Venice."—The "P.E.N. Centre for German Writers in Exile" celebrated its 21st anniversary in London last month.—The Anglo-German Association will commemorate the 100th anniversary of Heinrich Heine's death on February 5th in London's "Royal Festival Hall."

PEM

Religion and History

Max Brod and Lion Feuchtwanger

Max Brod and Lion Feuchtwanger were made famous by their first historical novels: "Tycho Brahes Weg zu Gott" was published in 1915, "Jud Süß" ten years later. Neither work has lost anything of its freshness, nor have the authors failed to keep up the standards they had set themselves.

Although both Max Brod and Lion Feuchtwanger have written more historical novels since, their artistic impulse and approach as epic writers have been different.

Max Brod, for all his skill as a novelist, is a philosopher first and foremost, the balance being rather precarious sometimes, but, at his best, he is a poet-philosopher of the highest rank. Religious philosophy permeates the two novels which followed "Tycho Brahe"; "Reubeni, Fürst der Juden" and "Galilei in Gefangenschaft" and, with the first volume, form the trilogy "Ein Kampf um Wahrheit." His book "The Master," is a philosophical novel—the quest for truth being the central theme, whilst his latest work, "Armer Cicero" seems to have grown out of his studies for the historical background of the Jesus novel and ideas that had not found a place in the finished product.

In this case we can compare Max Brod's achievement with similar attempts of other contemporary writers, and "Armer Cicero" holds its own if we set it against "The Ides of March" by Thornton Wilder and "Freedom, Farewell" by Phyllis Bentley. Max Brod sides, as Anglo-Saxon writers do in contrast to the German Mommensen and the Danish Jew Georg Brandes, with Cicero against Caesar. Dictatorship is exposed as an absolute evil, and although both Max Brod and Cicero endeavour to do Caesar justice, they attribute little value even to clemency if it serves mere political ends.

Philosopher in Troubled Times

But the writer and his hero are not as much concerned with Caesar as with the life of a philosopher in turbulent times. Brod outlines a very attractive portrait of Cicero and his much maligned vanity—of which the Roman orator and politician is himself aware. Nothing human is alien to him—it is at this time of political inactivity that the sexagenarian's second marriage with his very much younger ward took place. Cicero, a life-long student of philosophy and a keen examiner of its various systems, discovers that true philosophy must be lived, not only thought, and he attains true greatness when he lives up to his knowledge. "Do not fear—love." This is Cicero's bequest to his younger friend, the philosopher Antiochus of Ascalon. I am sure that the poet would have liked to make this Syrian a Jew, but he could not do so on account of the historical fact that anti-semitism was one of Cicero's weaknesses and prejudices, though he belonged to that large group of Romans whose spiritual urge was to contribute so much to the downfall of the pagan gods.

Lion Feuchtwanger, however, was primarily not a philosopher, but a historian and a dramatist.

Inspired by Wilhelm Hauff's tale, "Jud Süß," which was still frequently read in Feuchtwanger's young days and ours when we were presented with copies of the classics at our Barmizvah, Feuchtwanger tried to dramatise it. The final outcome of the historical studies he pursued for this purpose was his great novel "Jud Süß." Hauff was an early German successor of Sir Walter Scott's and Feuchtwanger established himself as the modern master of this species.

His latest book, "Spanische Ballade" is his version of Lope de Vega's and Grillparzer's famous plays "Die Jüdin von Toledo," and again, as in "Jud Süß," his scholarly research and mature craft as a writer creates a masterpiece which overshadows his model. It is most admirable, too, how Feuchtwanger avoids repeating himself, the relationship between King Alfons VIII and Rahel's father being so similar in both its sociological and its human aspects to that existing between the Duke of Württemberg and Jew Oppenheimer.

It is the love affair between the Castilian king and the Jewess, whom the people called Fermosa, the "beautiful one," where the poet's insight as an historian and as a psychologist is most convincing: the young Jewess, grown up in Moorish Spain with its specific cultural climate, does not attract the king through coquetry, but, although their relationship later became very passionate, in the first instance through her superior bearing, her intelligence and her independence. It is an encounter between two worlds,

¹ Verlag F. A. Herwig, Berlin-Grünwald, 1955, 298 pages.
² Rowohlt Verlag, Hamburg, 1955, 489 pages.

Letter from Jerusalem

The Winds of War

The war of nerves against Israel keeps changing its form: Yesterday it brought armed incursions into the State's territory; today it submits the Government to diplomatic pressure; tomorrow the wind may turn again—and an ill wind it is.

Jews everywhere are deeply concerned about a situation such as has not arisen since the precarious days of Israel's establishment. Of course, arms have first priority. But arms without manpower are a dead investment. And manpower without high morale can turn even modern weapons into a shambles.

One object of Israel's adversaries, no doubt, is to disrupt the country's economy and put a stop to its development. They calculate that the young state will have to content itself with solely military investments and that any temporary advantage thus gained would peter out in the long run, unless synchronized with a concerted production effort. The enemy might choose for his attack precisely the moment when such a weakness would make itself felt and undermine the striking power of the forces.

Especially in a country such as Israel, development and defence are closely interwoven. Every new immigrant is a potential guard; every new settlement another bastion. Industrial and agricultural expansion are integral facets of the struggle for self-preservation. Any let-up in productivity breeds inflation. And inflation is no less a danger than Egypt's newly acquired jets and tanks.

"Battle of the Books"

The "battle of the books," dormant, for some years, has flared up again in Israel. In 1952, when the Soviet Union flooded the country with Russian literature, the American State Department was easily persuaded to counter this influence by bringing Israel into the framework of the American Information media. The publishers were being paid in dollars by the U.S. government while the proceeds from the sales were placed at the disposal of the American Embassy in Israel. In the two following years, \$5 million worth of American books were bought by the Yishuv, at the rate of £. 1.3 per dollar.

The Hebrew publishers, however, raised the cry that this struggle between East and West was being fought on their very backs. The enormous influx of foreign reading material, so they said, had a detrimental influence on the market of Hebrew children's books, paper backs and other publications. Their protests grew both in frequency and intensity until the Israel Ministry of Finance, always on the look out for additional revenues, announced a raise of the "literary" rate of exchange by 70 per cent.

The matter may still be modified by the Foreign Office as, even at the old rate, the Russian State Publishing House which has no worries over profits and losses, under-cuts all competitors. A Russian daily newspaper sells in Israel at only 30 prutah (three times as cheap as a local and seven times as cheap as an American newspaper); the same goes for magazines of "Life" and "Fortune" type. Altogether there are 90 Russian periodicals of all sorts being imported.

★

Israel's "Diplomatic Colony" has grown rapidly in recent years. It is larger than that in Beirut and Damascus, not to speak of Aman, and now numbers over 1,000 persons, including the families of the diplomats and the technical staff. U.S.A. lead with

Continued from preceding column

the feudal world of the mediaeval West and the more modern spirit of the more tolerant East.

Feuchtwanger displays a rich tapestry of the thirteenth century with figures such as Sultan Saladin and Richard Coeur de Lion, Bertrand de Born and Maimonides, Chretien de Troyes and Queen Eleanor of England, King Alfons' mother-in-law who took against her husband's romance with Rosamund Clifford the same cruel action as did her daughter, on her advice, against Rahel Ibn Ezra.

Yet "Spanische Ballade" is much more than a historical display of the Middle Ages. Whereas Max Brod is a philosopher of religion, Feuchtwanger is a philosopher of history, and he portrays himself, as masters of mediaeval pictures do, as one of the characters in the story: in the Mohammedan chronicler Musa who anticipates, in a way, some ideas of the Haskalah philosopher Nachum Krochmal.

LUTZ WELTMANN.

21 accredited diplomats, followed by Britain (14), France (12) and U.S.S.R. (11).

There are seven military attachés in Israel—three Americans, two Britishers, one Frenchman and one Turk—which compares favourably with some European countries—alas, not with Bonn: the new German army attracted 200 military attachés.

★

Speaking of figures: a clever reporter discovered that the Knesseth is not a "young" parliament, after all. He committed the indiscretion of looking up the birth dates of the members and found the average age of the men—ladies were excluded from the poll—50.85 years, while that of the first Knesseth was only 48.7. According to the survey, the "oldest" faction is Mapai with an average of 54.9 years per member, followed by the General Zionists (53 years) and the Progressives (51.6 years). The Communists emerged as the "babies" (40.4 years).

HERBERT FREEDEN.

A Man of Peace

The Story of J. L. Magnes

Norman Bentwich to whom we all owe much, rendered a great service to the present Jewish generation by writing a biography of Juda Leib Magnes, first Chancellor and first President of the Hebrew University, Jerusalem (Judah L. Magnes. A Biography by Norman Bentwich. East and West Library, London, 1955, 30s.). Magnes was one of the outstanding Jews of our time, a man of highest moral stature and one of the few who made a desperate effort to introduce principles of justice into political life. An active Zionist in America from early youth, he became a controversial figure in Palestine where he lived since 1922, because of his ardent championship of the idea of Jewish-Arab co-operation which he regarded as the only ethically possible and politically sound basis for the fulfilment of the Zionist hope. This aim could not be achieved in an atmosphere of extreme political nationalism and not in the form of a Jewish State; it required the unique political structure of a bi-national commonwealth—an idea passionately rejected by the great majority of Zionists, Socialist or otherwise. The story of this struggle is described by Bentwich with understanding and objectivity.

Great Nonconformist

His book should be compulsory reading for Jewish youths who are inclined to over-simplify contemporary Jewish problems. It shows a man who fearlessly followed his own conscience during all the crises of his life. He was a great non-conformist, the very opposite of the dogmatic partisan who became the prevalent type in politicized Jewish life.

Magnes was a typical American; his philosophy, though deeply Jewish, was influenced by the best traditions of American democracy and moral radicalism. He obtained part of his education in Germany when he studied at the *Lehranstalt für die Wissenschaft des Judentums* in Berlin and later took his Ph.D. at Heidelberg in 1902. Together with some friends, he struggled with the Anti-Zionists who dominated the *Lehranstalt*; later he became the first Zionist rabbi at that bastion of assimilationism, the Temple Emanuel in New York. But he relinquished both his pulpit at the Temple and his office at the Zionist Organisation when he felt that he could not bear the responsibility for their policy. As a pacifist, he opposed America's participation in World War I and warned Jewry to take sides. In World War II, however, he had to admit that full Jewish support in a war against Hitler was inevitable. To discard pacifism was one of the most difficult decisions of his life.

Love for the fellow man was the guiding principle of his life and work. The centre of his activities was the Hebrew University to which he devoted his last 25 years. It was not always an easy job. Although his spiritual guidance was not accepted by the majority of the teachers and students, Magnes personally was respected by all. True humanity and true greatness issued from him, an ineffable dignity of a kind very rare in contemporary Jewry.

ROBERT WELTSCH.

Ex-German Jews in the News

Experts on English Art

The contribution made to English art by refugee scholars was the subject of an appreciative editorial in *The Times* after Dr. Nikolaus Pevsner, head of the Department of History of Art, Birkbeck College, London University, had concluded his Reith Lectures on "The Englishness of English Art." *The Times* wrote: "One of Hitler's less noticeable achievements was to transform the study of English art. The removal of the Warburg Institute from Germany to London, the flight from Central Europe of many scholars who settled here and have taken British nationality, introduced disciplines of art-historical research strange to this country. The names of Antal, Saxl, Pevsner, Wind, Wittkower, for example, will be remembered not only for their seminal contributions to the knowledge of our painting, sculpture and architecture, but for their important influence upon English students. Under their authority, art history has become fashionable, in some cases even a snobbery, and without their presence the most ambitious history of art to be projected for years would hardly have borne the imprint of an English publisher."

There were some who resented this "foreign" intrusion, the *Times* remarked, but "they might well remember that our image of Italian art is drawn from non-Italian sources—Kugler, Burckhardt, Pater, Wölfflin, Berenson, Dvorák." All in all "only gratitude and excitement" could have been felt at what Dr. Pevsner had attempted.

A Talented Sculptor

At the Institut Français a small exhibition was held last month of sculpture by Bruno Simon who left Germany in 1933 at the age of 20. A disciple of Ernst Barlach, he first went to Paris where he studied under Maillol and de Maillray at the Académie Ranson. During the war he served with the Australian Forces. Since then he has worked partly in Britain and shown at various galleries including the Ben Uri.

Lord of the Manor

Who says refugees do not get into English Society? Not all of course can hope to follow the august example of the former Miss Marion Stein who is now the Countess of Harewood. But what of becoming a Lord of the Manor? Well, a refugee has just achieved that ancient distinction. At a London auction where 29 manors (some dating back to the 14th century) changed hands for a total of £10,560, Mr. H. P. Juda, a publisher and one-time London City correspondent of the *Berliner Tageblatt*, paid £520 for the lordship of the Norfolk village of Great Snoring. He explained that he had long kept his eye on the place because he is a persistent great snorer, much to the mortification of his wife. "From all the documents I have studied (Mr. Juda said), Great Snoring sounds a delightful place where I can snore unhindered."

In last year's Birthday Honours, Mr. Juda was made an O.B.E. for his services in promoting British commercial interests, mainly by way of his well-produced trade journal *The Ambassador*.

From Berlin to Fleetwood

After 10 years' services Dr. F. Reich, formerly headmaster of the Jewish School for deaf and dumb children in Berlin-Weissensee, retired as natural science master of Fleetwood Grammar School. In appreciation of Dr. Reich's work the "Fleetwood Chronicle" wrote: "When he first arrived at Fleetwood, biology was not taught to any great extent. . . . Through his enthusiasm Dr. Reich has created a lively interest in this subject in the school and has an excellently equipped laboratory to pass on to his successor." He also founded a Chess Club in the school and was a violinist in the school orchestra. "Dr. Reich," the paper goes on, "still continued his interest in the teaching of deaf children and recently addressed a national conference of workers in this sphere."

Reunion Televised

A happy episode of particular interest to our readers is reported from the United States. Invited by an American Television Company, our friend Oberkantor M. Davidsohn paid a visit to his daughter who is living in the States, and their reunion was televised in the feature programme "This is your Life."

Lecturer in Exeter

One of the youths rescued from the concentration camps in 1945 was recently appointed Lecturer in Mathematics at the University College of Exeter. Dr. Herzberg had a distinguished career at London University where he held a research fellowship.

In Court

Fortunately it is rare for refugees to be involved in miserable affairs such as brought Walter Schick, 42, company director, and Hyman Jack Glenton, 35, accountant, before the Central Criminal Court. They had confessed to tax frauds amounting to £29,537. The Lord Chief Justice stressed the fact that they were refugees; he said: "One of the worst features of this case is that you came to this country as refugees and you abused the hospitality extended to you by endeavouring to deprive the Revenue of very large sums of money."

Instead of a prison sentence a total fine of £8,000 was imposed because of what Lord Goddard called the "cruelty" practised by the tax authorities who, though aware of the frauds, had kept the defendants in suspense for two years, treating them in a way of which his Lordship said he "gravely disapproved."

South African Pioneer

Among the German Jews who settled in South Africa long before 1933, none has probably had a more varied career than Max Sonnenberg who died a few weeks ago at the age of 76. Having emigrated with his parents in the 1880's, he early engaged in both business and farming. In 1931 he established Woolworths in South Africa, all of whose branches closed on the day of his funeral. But he won at least equal distinction in political life. As early as 1919 he entered the Union Parliament as Member for Vryburg, and in 1938 he was returned, unopposed, as Member for South Peninsula, a seat he held until 1949 when he resigned because of ill-health.

MEMORIES OF FRANKFORT

A Book by Hermann Schwab

We have to pay tribute to the newly established Jakob Rosenheim Foundation under whose auspices a booklet by Hermann Schwab (*Memories of Frankfort*, Jewish Post Publications, 1s. 6d.) was issued.

It is indeed gratifying to know that apart from publishing new books orthodox Judaism in England thinks it valuable to translate into English classical and educational literature which was written originally in German language. The spiritual revival of a specifically Western European orthodoxy is of greatest importance and urgency for the survival of Thora-true Judaism in our generation.

It was a happy idea to call this new Jewish publishing company after Jakob Rosenheim. He is not only well-known as the founder and president of the "Agudath-Israel" movement, he has great renown as a deeply religious thinker and writer who has continued brilliantly and faithfully the teachings of Samson Raphael Hirsch. Little wonder that Hermann Schwab's "Memories of Frankfort," a translation from the German of the booklet issued by him thirty years ago, "Aus der Schützenstrasse," inaugurates the "Jakob Rosenheim Foundation."

Unique Kehillah

It is a moving personal reflection, written with stirring love, portraying the early life of the unique Kehillah, the "Religionsgesellschaft" in Frankfort. The author's whole life was inspired by the direct personal guidance which he was privileged to receive in his youth from Rabbi S. R. Hirsch. Hirsch did not only rekindle the almost extinguished orthodox Jewish life in Germany; he was also one of the greatest Jewish philosophers and teachers of the last generation. Hermann Schwab describes the depth and clarity of his vision, he recollects how this community was guided and lifted up by this great preacher to the heights of eternal Judaism. Rabbi Hirsch imbued its members with the ideal of "Thora and Derech Erez," teaching them how to combine the complex manifestations of the day with the eternal law of the Thora.

Hermann Schwab describes how his father took down in shorthand the lectures of the Rabbi on which were based the unique translation and commentary of the Pentateuch.

All those who knew the Jewish Frankfort and the "Religionsgesellschaft" in particular feel deeply touched by the recollection of a glorious past, centred round the personality of the immortal teacher and leader.

There are also several chapters dealing with the habits and rules of the Synagogue of the Schützenstrasse, its interior, its officials, its decorum and dignity. We see in front of us a community which was genuinely built up on "Thora, service to G'd and loving kindness." We feel in agreement with the author's introductory remark: "The memories of the paradise of our childhood are the only treasures which the barbarians could not destroy."

Rabbi I. BROCH.

★

SERVICES AND PRAYERS

FOR JEWISH HOMES

Union of Liberal and Progressive Synagogues, 1955

First published in 1918 and frequently reprinted, this book has now appeared in a second and enlarged edition of 215 pages. This shows that the late and deeply mourned Dr. I. Mattuck was justified in thinking as he wrote in the preface of the first edition that there was a growing need for the publication of a book of this kind. The apt compilation of traditional and new prayers obviously filled a gap felt by those who spiritually belong to Liberal Judaism. Besides prayers for domestic services on weekdays, Sabbath, and festivals, the book contains supplications and meditations for joyful and sad occasions such as wedding and memorial services, and also a revised Haggadah for Seder night as it is used by members of Liberal and Progressive synagogues. Striking, indeed, is the obviously intentional cool and sober flow of the narrative compared with the warm and sometimes enthusiastic style of the traditional Haggadah. A praiseworthy feature of the new edition is the inclusion of a number of hymns with music. There is no better means of creating the desired atmosphere at domestic as well as public services than by communal singing.

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News from Austria

Jewish Communal Elections

In Vienna's Jewish communal elections, the Communists lost almost one third of their votes, obtaining 786 votes as against 1,243 in 1952 and losing two of their five seats. The Zionist Party, with 1,177 votes against 1,140 in 1952, lost one of their six seats. The list of Jewish Socialists, headed by Dr. Emil Maurer, President of the Jewish Community, obtained 2,791 votes (as against 2,501 in 1952) and was returned as the leading communal party with 13 seats (as against 12 in 1952). Agudas Israel increased its vote from 369 to 594.

War Criminals Released

Austria is following the example set by other Powers in releasing war criminals. Forty Nazis who were responsible for the murder of thousands of Jews were set free despite evidence of their crimes and despite a pledge to try them. The 40, former policemen, had been among the last prisoners released by the Russians. Together with the men, the Soviet authorities handed over documents showing their criminal record in the towns of Kolomea, Stryj, Drohobycz and Boryslav.

Particularly revolting is the story of the former Vienna Gestapo chief, Johann Sanitzer. He had been convicted by an Austrian court in 1946 of 11 murders and was sentenced to life imprisonment. Subsequently the Soviets demanded his extradition for another trial. He is now free, notwithstanding the Austrian court's sentence. Protests from Jews and non-Jews against his release have so far proved of no avail.

Action Against Antisemitism

Groups of Jews and non-Jews organised "action against antisemitism in Austria" on the occasion of the 17th anniversary of the November Pogrom.

The Jewish community voiced its support of the group. Professor Kurt Schubert appealed to all Austrians to replace hatred and discrimination with mutual understanding.

CONFERENCE OF WORLD JEWISH CONGRESS

Resolutions on Restitution

A resolution passed by the ninth national conference of the World Jewish Congress (British Section) expressed deep regret at the long delay in implementing the West German programme of individual compensation for Nazi victims. While welcoming overdue amendments to the Federal Indemnification Law, the conference viewed with dismay certain curtailments in the amending legislation.

A resolution on Claims Conference matters regretted that many applications for Claims Conference grants from Britain related to projects which were the normal financial responsibility of Anglo-Jewry "and which would not be directly of future benefit to victims of Nazism." It also regretted that the victims' own representative organisations had not been consulted on the applications. "The Conference feels that the Anglo-Jewish Community would blemish its past fine record of assistance to Jewish

GERMANY AND ISRAEL

Economic Relations

West Germany's economic relations with Israel continue to develop satisfactorily. According to the Statistical Abstract of Israel for 1954-55, the Federal Republic provided most of Israel's imports, chiefly under the Reparations Agreement. Last month she handed over the third Reparations vessel, the 3,145 ton multi-purpose freighter "Kedmah" which can carry some 50,000 cases of citrus. The ship was built by "Lübecker Maschinenbau," once known as "Orenstein & Koppel" shipyards named after two Jewish industrialists. Two other freighters recently delivered were the 1,000 ton "Ashkelon" and the 500 ton "Athlit."

Catholic Pilgrims

In the presence of representatives of the Israel Mission in Germany, the Catholic Holy Land Association celebrated the 100th anniversary of its foundation. In an address, the Vice-President of the Association, Count Salm-Reifferscheidt, said that thanks to the broad-minded outlook of the Israeli Government, a new "platform of confidence" had been gained in the Jewish State, whereas great difficulties were being encountered in Jordan on account of the less tolerant policy pursued by the Islamic authorities there. It was announced that as from next spring German pilgrims would again be permitted to visit the Holy Places in Israel.

victims of Nazism if British Jewish organisations were to claim funds which rightly belong to, and are earmarked for, needy victims. It therefore urges all organisations concerned to review their requests in the light of these considerations."

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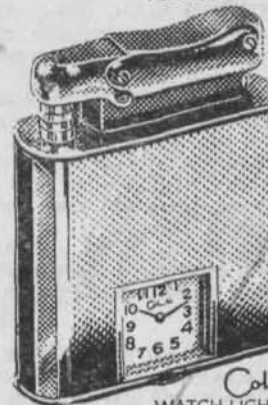
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DR. F. DEMUTH - 80

Some of our British friends used to be mildly surprised about the great number of allegedly prominent "Refugees from Nazi oppression" who came to this hospitable and friendly country. But those familiar with pre-Nazi Germany's economic and social structure will unhesitatingly admit that Dr. F. Demuth may claim (if he is not too modest to do so) to be counted among the prominent citizens of the Refugees' former homeland. Now, as he will be joining the Octogenarian's Club on January 11th, his co-refugees will gladly and gratefully remember his successful and manifold activities in various fields of German public life as well as in this country.

He was well-known as one of the chief executives of the Berlin "Industrie- und Handelskammer" and the "Deutsche Industrie und Handelstag." After the fateful 9th November, 1918, he was appointed Director of the Industrial Department of the "Reichsschatzministerium." But in 1920 he gave up this highly responsible position, which he left in a much better shape than it was when he had been entrusted with its re-organisation. For his distinguished services he was appointed "Geheimer Regierungsrat." Returning to his old post he found, in addition to his official duties, a special satisfaction as Chancellor of the "Berliner Handelshochschule," as he always took not only a theoretical but also a practical interest in the social and economic sciences. As a member of the Executive Committee of the "Notgemeinschaft der Deutschen Wissenschaft" he gave his expert advice to this influential and distinguished body. His diplomatic skill, practical experience and thorough knowledge prompted the "Industrie- und Handelskammer" to send Demuth as delegate to the "Federal German Economic Council" ("Reichswirtschaftsrat"), the first experiment in economic self-Government, where, as a member of the important

committees, he took an active part in preparing the social and economic legislation for the Weimar Republic.

It was another "Notgemeinschaft der Deutschen Wissenschaft" to which, after the 1933 catastrophe Dr. Demuth devoted his energy and his far-reaching connections. Thanks to him, many refugee scholars and scientists found the opportunity to continue their work abroad. From Zurich, which was the first centre of his untiring efforts, Demuth came to London, and it is here that, during the war and afterwards, he has never failed to support forcefully and effectively the cause of Refugees from Nazi oppression. Official British quarters frequently asked his advice and greatly appreciated his well-balanced and unprejudiced views.

The AJR remembers gratefully the interest, sympathy and help it has always had from Dr. Demuth. It conveys to the "young," human and kind octogenarian, the expression of its gratitude as well as the wish for many years of an "otium cum dignitate." Being not only a highly respected and distinguished "elder Statesman" among the Refugees, but also a keen lover of the arts, there is ample opportunity of enjoying life for our friend Fritz Demuth.

PROFESSOR DR. M. PLAUT SEVENTY

Dr. Menko Josef Plaut (7, Schmaryahu Lewin Street, Tel Aviv), Professor of Agriculture at the Hebrew University and Department Head at the Agricultural Institute at Rechowoth was 70 years old recently. He was born in Frankfurt and, prior to his emigration to Israel in 1936, held leading positions in German Agricultural Research Institutes. His widespread experience and his outstanding knowledge are of particular benefit to the young State of Israel in whose agricultural development Prof. Plaut, a Zionist of old standing, has taken an active interest throughout his life.

A NOBLE VENTURE

Birthday Tribute to Lord Samuel

The Dinner, organised by the Friends of the Hebrew University in honour of Lord Samuel's 85th birthday in November, was a great occasion. Lord Salisbury, Mr. Atlee, and Mr. Clement Davies, representing the three political parties, Lord Cohen and Sir Simon Marks, representing British Jewry, and the Ambassador of Israel and Professor Mazar, President of the Hebrew University, all bore witness to the unique place which Lord Samuel holds in English and Jewish life, and to the affection in which he is held by the general and the Jewish community. It was announced at the Dinner that the Tribute of British Jewry in his honour which, at his wish, is to be applied to new buildings of the Hebrew University, amounted in London to £35,000 and in Manchester to over £30,000. Since the Dinner further contributions have been received, and the total of the Tribute Fund is now £70,000.

In the November issue of this journal we urged that many of England's new citizens, who were refugees from Central Europe and are mindful of Lord Samuel's eminent part as President of the Council of British Jewry and Chairman of the Children's Movement would like to be associated with the Tribute. A scroll containing the names of all contributors will be presented to Lord Samuel.

Cheques may be sent to The Friends of the Hebrew University, 237, Baker Street, London, N.W.1, marked "Samuel Tribute."

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SPARE COPIES OF DECEMBER ISSUE.

Due to a particularly heavy demand for the last issue of "AJR Information" we are short of copies. If any reader can spare his copy it would be appreciated if he sent it to AJR Headquarters.

FAMILY EVENTS

Entries in this column are free of charge. Texts should be sent in by the 18th of the month.

Births

Foster.—On December 7th, 1955, a son (David Alexander) was born to Rita, née Dobriner, and Peter G. Foster, 6 Dawpool Road, London, N.W.2.

Baer.—A daughter was born to Eva (née Apt) and Gabriel Baer, Jerusalem; granddaughter to Mr. and Mrs. M. Apt, 7 Westfield Terrace, Leeds, 7.

Birthday

Mr. Louis Will (formerly Schoenlanke), of 22 Dingwall Gardens, London, N.W.11, will celebrate his 85th birthday on January 14th, 1956.

Deaths

Mr. Ernst Frankel, the linen manufacturer (formerly of Neustadt, Oberschlesien), of 130 Walmsley Road, Bury, Lancs., passed away on 6th December, 1955, deeply mourned by his wife and daughter.

Mr. Julius Katten (formerly Berlin) of 57 Compayne Gardens, London N.W.6, passed away on December 2nd, 1955, after a long and serious illness. Deeply mourned by his wife Erna and son Bert. He will live for ever in our hearts.

Dr. Fritz Bachwitz, formerly Halle a.d. Saale, of 8 Belsze Park, London, N.W.3, passed away peacefully on November 28th, 1955, at the age of 67, deeply mourned by his wife Hedi Bachwitz, née Freund, his sister Paula Kaethe and relatives.

Mrs. Fanny Loewenthal, after a long illness patiently borne, passed away in her 89th year on December 17th, 1955. Deeply mourned by her sons Julius, Hermann (Tifrach, Israel), Benno, daughters Meta Worms, Claire Kevehazi (Budapest), 15 grandchildren, 10 great-grandchildren, 27 Beaufort Park, N.W.11.

Miss Mary B. Lytton of 94 Brondesbury Road, N.W.6, passed away on 26th November, 1955. Deeply mourned by all her friends and relatives.

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MISSING PERSONS

Personal Enquiry

Miss Rosy Levite, born in Nuernberg, in Munich till 1938, last known address Berlin, Meinekestrasse, for Mrs. V. L. Grunberg, née Treistmann, 310 Colinton Mains Road, Edinburgh 13.

Enquiries from AJR

Angelika Lilli Hajnal, born 3.5.1926 in Klausenburg, Roumania, for Suchdienst Hamburg.

Dr. Philipp Hirsch, wife Johanna and three children, Käthe, Fritz and Hans, formerly Berlin-Pankow, Amalienpark 5, for Mr. Gehrman, Bochum.

Mrs. Emy Hirschberg, née Mendel, born 28.9.1900 in Berlin, last known address 22, Delaware Mansions, Maida Vale, for Dr. W. Braun, Berlin.

Mrs. Mahrberg, formerly Berlin, for Mr. Jansen, Johannesburg.

Werner H. Philippsen (Philippsohn), born 11.9.1915 in Berlin, for German Embassy.

Miss Grete Nadelstecher, last known address Isle of Man, for Mr. Paul Nadelstecher, Vienna.

Sons of Isidor and Selma Nebel for Landgericht Münster.

Mrs. Julie Perlestein, born 1.9.1894 in Osnabrück, and daughter Eva Marianne, born 12.2.1923, for Birmingham Council for Refugees.

AJR Social Services Department

The Chanukkah Bazaar, open for four weeks, has been closed, and we want to thank all members and friends, who bought their gifts there for their understanding and kindness. The permanent Handicraft Exhibition and Sale will now start again on the previous scale during the office hours, Monday-Thursday 10 a.m.-1 p.m., 3-6 p.m., Friday 10 a.m.-1 p.m.

A Chanukkah At Home for lonely women was arranged by one of our friends at her home, and the guests spent a nice afternoon and evening in pleasant surroundings. This lady will now arrange monthly "At Homes." Members and friends who are prepared to invite lonely people to their homes should communicate with the Social Services Department, MAI 4449.

Accommodation. We still need rooms at moderate prices for working and elderly people, MAI 4449. More enquirers of advanced age who need some attention have asked us for Boarding Houses or private families, with full or partial board. Those able to recommend suitable addresses should contact us, MAI 4449.

The Employment situation has not changed much. Among those who have registered recently are widows who have not been in employment before and who cannot undergo training now, because they urgently depend on their earnings. Most of them are looking for part-time work, especially for attending to sick or invalid people (also cooking) or for looking after children.

HYPHEN MEETINGS

French and American Speakers

Speakers from the French and American Embassies have promised their support for "The Hyphen" meetings planned early in February at Zion House, 57 Eton Avenue, N.W.3. On February 11th, a speaker from the U.S. Cultural Office will address a meeting at 7.30 p.m., and the French Embassy spokesman will meet "Hyphen" members and guests a week later, February 18th, at the same address.

In addition, a ramble, and a visit to "Simone Bocanegra" at the Sadlers Wells Theatre, as well as some private functions, are included in the January programme of "The Hyphen." Full details and information is available from the Secretary, Edgar Lewy, at 41 Charlwood Street, London, S.W.1, who is always interested in hearing from young people anxious to join in the informal social life of "The Hyphen."

Exhibition of Jerusalem Stamps

Interest in the fascinating postal history of the Holy Land is growing; indeed it has grown so much that collectors have formed an association for the study and furtherance of the intricate knowledge of the stamps of the Holy Land. This association (The British Association of Palestine and Israel Philatelists—"BAPIP") can already look back on three years of existence and intense activity.

There are many who have taken up the collection of Holy Land stamps not from an interest in Philately generally, but because of the enormous emotional appeal the Holy Land has for Jews and Christians alike. The turbulent political history of the last hundred years is reflected and expressed in the postal history of Palestine and Israel.

Once again people will come in their thousands to Westminster Hall between the 7th and 15th January, 1956, to see the National Stamp Exhibition ("Stampex") where BAPIP will present a most interesting survey of "Two Hundred Years of the Postal History of Jerusalem." This exhibit will include ecclesiastical letters which were carried by special messengers called "Tartars"; old letters which were cholera disinfected; mail from Turkish times; letters sent through post offices in Jerusalem belonging to European powers; war-time mail, including the Israeli War of Independence which split the Holy Land into two parts; Israeli mail from Jerusalem, and that of the Hashemite Kingdom of Jordan which holds part of that City.

Not only philatelists but everybody interested in the history of the Holy Land should make a point of seeing this BAPIP exhibition. The Study Circle of this association meets on the second Tuesday of each month at 6 p.m., at 9 Upper Wimpole Street, W.1, and guests are heartily welcome.

★

SELF AID CONCERT

This year's Self Aid Concert on December 1st at Wigmore Hall was again a full success. The choice of the programme was a particularly happy one, keeping a high artistic level and appealing at the same time to those members of the audience who are not regular concert goers. The pianist Iso Elinson who played Chopin excelled by his virtuosity and the Melos Ensemble played a Mozart Divertimento and Schubert's Octet in F Major. The Concert was well attended and the beautifully arranged Souvenir Programme indicates that also financially it has achieved its meritorious purpose.

LETTER TO THE EDITOR Jewish Returnees from Russia

Sir,

It is incorrect to say, as you did in your previous issue, that Leon Buras is the first returnee from Soviet captivity, although he may have been the first to be welcomed by the Berlin Jewish community. My brother Dr. Ernst Ransohoff, formerly Rechtsanwalt in Cottbus and before Hitler Leiter des Arbeitsgerichts in the same town, was arrested by the Russians in May 1949. From that time onward till early in 1954 neither his wife, an "Aryan" lady and his loyal companion throughout the Hitler period, nor I ever heard from him. Then news started to come in and eventually on 13th April, 1955, he returned to Berlin where I met him in July this year. I do not know whether my brother was the first Jew to return from a Soviet labour camp, but he certainly came back before Mr. Buras.

Yours, etc.,

F. RANSOME, A.I.L.

4, Prince Road,
London, S.W.9.

CONSECRATION OF MEMORIAL STONE

The late Rabbi Dr. M. Warschauer

The Consecration of the Memorial Stone of Rabbi Dr. M. Warschauer will be conducted by Rabbi Dr. Salzberger on Sunday, 22nd January, 1956, at 11 a.m. at the Liberal Jewish Cemetery, Pound Lane, Willesden, N.W.10.

Obituary

It is learned only now that Dr. Kurt Stillschweig passed away in Stockholm at the age of 50. He was an outstanding lawyer and devoted several monographs to the protection of national minorities.

Prior to his immigration Dr. Stillschweig held a responsible position with the "Hilfsverein" of the Jews in Germany. In Sweden he was for many years attached to the work of the Stockholm Jewish Community. Only recently he qualified as a Swedish lawyer. His premature death will be mourned by all those who knew this gifted and helpful man.

Miss Mary B. Lytton died on 26th November, 1955, after a long illness, aged 46 years. Miss Lytton was widely known by a large circle of refugees, as she was working for nearly 11 years with the Self Aid of Refugees. She was a most efficient and conscientious social worker, and through her advice, helpfulness and great understanding became the trusted friend to those in need, many of whom will sadly mourn her passing. She will be remembered with gratitude. J.G.

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