

ISSUED BY THE

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## GERMAN SCRAPBOOK

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WHENEVER we former German Jews revisit "the old country," we are actually in search of a new one, and are most likely reminded of a question, asked time and again by the Jewish Patriarch in Scholem Asch's stirring tragedy "Der Gott der Rache"—"Does it benefit the Jews?" Although it was the fourth time when I visited Germany a few months ago, still subconsciously the same question intrigued me. But during this pursuit of "a new, brave world," it gradually occurred to me that one should not ask: "Does it benefit the Jews, or the Jews and the Germans?" but "Does it benefit human beings at large?"

And, indeed, this was the subject (directly or indirectly) of three conferences, arranged for me at the suggestion of the British Cultural Centres which are taking a sympathetic and constructive interest in my efforts to approach the problem of Human Rights from an educational rather than from a political angle. The first of these con-

ferences took place in Frankfurt/Main, where the British Centre had joined forces with the local branch of the Associations for Christian-Jewish Co-operation. Considering the numerical insignificance of Jewish Communities in the Federal German Republic, the strong appeal exercised by this kind of "organised unselfishness" on men and women, belonging to the intellectual and spiritual strata of the new German society, is both astonishing and gratifying. There are more than 20 of these societies to which the Jewish Secretary-General of their Central Office, Mr. Leopold Goldschmidt, untiringly devotes his services. I had the good luck that no less a person than Professor Franz Boehm appeared and took me on the platform. We discussed the crucial problem, whether "the Powers that be"—the State, national, racial, political, economic, social, or religious groupings—remain the eternal enemies of the individual's "human rights," or whether the steep up-hill way via an emotionally maturer mankind might ultimately lead to more balanced "human relations" between individuals.

### Optimistic Approach

The Conference came down on the side of those firmly believing that higher social-ethical standards than hitherto are not beyond man's spiritual faculties, thus confirming that there is something to be said for an approach to German universities with the view to treating these problems less indifferently than is the case now, and by no means in Germany only. But it was the third Conference, which had to deal with this pertinent issue. In the meantime, I had to attend a "Brains Trust" on Human Rights, prepared by the Düsseldorf British Centre, in which, under the chairmanship of the Director of the Centre, the other "brains trusters" were Mr. Karl Marx, the well-known publisher and editor of the "Allgemeine Wochenzeitung der Juden in Deutschland," one of the legal attachés of the British Embassy in Bonn, and the headmistress of a German High School for girls. As a matter of fact, one should not expect too much from such performances. But I am glad to say that the about 80 well-educated growing up and grown-up people who were present, were the right audience to be reminded that statements, whether made by politicians, scientists, or even religious leaders, will hardly produce a "Human Rights conscious" generation, unless mankind's burning need of intellectual and spiritual maturity is being grasped everywhere and by everyone.

For the third Conference, the Berlin Free University, whose buildings, institutes, and colleges are widely scattered all over the Western suburbs of Berlin, was chosen at the request of Professor Blomeyer, Dean of the Legal Faculty, following up a similar meeting last year. However, whilst then only members of the legal faculty were present, this time Professor Blomeyer had invited the Deans of all faculties as well as a representative of the "Liga für Menschenrechte."

I resist the temptation to report in detail on this high-spirited discussion with the formidable team of seven Deans, representing the various faculties of the Berlin Free University, with—so to speak—"Seven Pillars of Wisdom." It can be summed up in Professor Blomeyer's suggestion—unanimously agreed upon—that a theme, relevant to the deliberations of our Round Table Conference, should be chosen as the subject of a general discussion during the next Berlin "Universitäts-Woche."

In the last analysis, it is the somewhat enigmatic state of mind of the German youth, especially of

the students, which is prompting University teachers to warn against any precipitated attempt of winning over students for one cause or another by an appeal to "emotions." That, they argue, would do no good. The German students are very matter of fact, hard working, thinking of little else but of how to earn as much as possible within as little time as possible. They are no longer easily deceived by a grandiloquent racial, nationalistic, or ideological phraseology. On the other hand, their behaviour discloses a mystical trait. Of the two Jewish "Grand Old Men" who enjoy the profoundest respect and even affection in Germany, it is Leo Baeck who appeals to the elder generation, but it is the mysticism of Martin Buber which is strongly attracting German students. Buber's lecture in Munich University's "Auditorium Maximum" was attended by about 1,500 students, and in Munster, one of the smaller German universities, about 600 students listened almost spellbound to his speech.

### Chance for Democracy

It is, of course, a risky business to predict future developments, but whilst I was in Germany there were hopeful indications that the students might finally choose a truly democratic way of life. The strike of the Göttingen students did not only receive general public applause, it has also greatly strengthened the belief that the spirit of resistance against reactionary and totalitarian encroachments is very much alive in German students.

That, in the course of these talks, the "Jewish question" was given much prominence, goes without saying. Although it would be over-optimistic to accept without reservation statements such as "Nazism and Neo-Nazism are dead" (conveniently used by German diplomats for consumption abroad), no unprejudiced Jew could possibly deny, that not only the influential Societies for Christian-Jewish Co-operation, in which the Churches play an important part, but also many other well-known organisations sharply rebuke anti-Semitism, wherever it may appear. However, there remains still much reason for dissatisfaction. Time and again, I emphasised the growing bitterness about indemnification delays. My political friends gave the assurance, that both the CDU and the SPD are fully aware of the urgent need for a speedy amendment and improvement of the current legislation, and I have no doubt of their sincerity. It is, therefore, only fair, that I also voice their grievances. They regret that Jewish resentment, justifiable as it is, so often ignores that the "other Germany" did always exist, even in Germany's darkest days, and that it is the "other Germany" which still needs and deserves encouragement. Must it, they ask, always be identified with Nazi-Germany, which, despite brutal terror, never succeeded to crush completely the spirit of resist-

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## THE KASTNER AFFAIR

The terrible trial in Jerusalem, which is likely to be long remembered as the Kastner Affair, is still *sub judice*, though the first verdict has been delivered. A Jew, Dr. Israel Kastner, a well-known Hungarian Zionist and now a senior official of the Israeli Labour Party, was found guilty by a Jewish court of having knowingly collaborated with the Nazis in a scheme, which, through deception and corruption, abetted the murder of hundreds of thousands of Hungarian Jews. Dr. Kastner, the court held, had "so'd his soul to the devil."

Even if comment were free, it could not easily be passed with competence, for the question must be asked, as it was in *The Times*, "whether it is possible, after this lapse of time, to arrive at any unchallengeable conclusion regarding the motives and actions of individuals and groups who worked under conditions of strain, danger, and difficulty now only to be appreciated by an effort of the imagination."

The question at once raises a very much wider issue: how far was it at all defensible for Jews to have any dealings with the enemy? Clearly, in their peculiar position, hope could reasonably be seen in either of two operations—either in armed resistance or in one of the more sophisticated varieties of appeasement. Resistance was at last offered in Warsaw, and though the attempt did not prevail, the heroism that staked it will for ever remain a glorious inspiration. Elsewhere the force of circumstance caused Jews to rely on their wits, and no one who has not been in their place can with a clear conscience presume to pass judgment.

Some Jewish leaders found the responsibility too awful to bear. Adam Czerniakov, in the Warsaw Ghetto, chose to kill himself rather than to allow his brethren to be killed, but Chaim Rumkowski, in Lodz, decided otherwise, and so did the chiefs of the Joodse Raad in Amsterdam. Their actions are still engulfed in a tide of wild emotions. Characteristically the *Nieuw Israelietisch Weekblad* found in the Kastner affair "nothing that had not been done by the Joodse Raad to a far worse degree." But this, like the first verdict on Dr. Kastner, cannot be the final word. The matter is *sub judice* in a sense beyond the letter of the law. It is in the safe keeping of history, which will, in its own good time, deliver sound judgment.

## BUNDESSENDSCHAEDIGUNGSGESETZ

### Verlaengerung der Anmeldefrist

Wir hatten in den letzten Nummern der "AJR Information" darauf hingewiesen, dass die Anmeldefrist auf Grund des Bundesentschaedigungsgesetzes am 1. Oktober 1955 ablaeuft.

Der Bundestag hat jetzt auf Grund eines Initiativ-Antrages der Parteien ein Aenderungsgesetz zum Bundesentschaedigungsgesetz verabschiedet, durch das die Anmeldefrist um 1 Jahr, das heisst bis zum 1. Oktober 1956, verlaengert wird. Die Bundesregierung und der Bundesrat haben dem dem Gesetz zugestimmt. Die Veroeffentlichung des Gesetzes wird also in Kuerze erfolgen.

Das weiter in Vorbereitung befindliche Gesetz, das eine Verbesserung verschiedener Bestimmungen des Bundesentschaedigungsgesetzes bringen soll, ist noch nicht verabschiedet.

## RESTITUTION NEWS

### CLAIMS AGAINST AUSTRIA

The negotiations between the Joint Executive Board for Jewish Claims on Austria and the Austrian authorities have resulted in an undertaking on the part of the Austrian Government according to which payments are to be made to certain categories of Nazi victims, now living abroad. These payments will not depend on the economic losses actually suffered, but on the victim's present position. They are visualised, *inter alia*, for old and unemployed persons, for former concentration camp inmates whose health was seriously impaired and for widows of persons who perished in concentration camps. As certain legislative and administrative steps will now have to be taken by the Austrian Government, no application can be submitted at this juncture. Further developments will be reported in this paper.

### DAUERNDER AUFENTHALT IM SINNE DES BEG

Die bisher bestrittene Frage, ob Haft in einem Konzentrationslager als "dauernder Aufenthalt" im Sinne des § 8 BEG, angesehen werden kann, ist durch eine Entscheidung des Bundesgerichtshofes vom 20. April 1955—IV ZR 275/54—bejaht worden. Diese Entscheidung ist fuer diejenigen Verfolgten von grosser Bedeutung, welche keinen Wohnsitz im Gebiet der jetzigen Bundesrepublik oder West-Berlin hatten, sich aber zuletzt in einem Konzentrationslager innerhalb dieses Gebietes (z.B. Dachau oder Bergen-Belsen) in Haft befunden haben und vor dem 1. Januar 1947 aus diesem Gebiet ausgewandert sind. Nach der erwachten Entscheidung koennen diese Personen nunmehr auf Grund der allgemeinen Bestimmungen des Entschaeidungsgesetzes Entschaeidung mit der Begrueidung verlangen, dass sie ihren letzten "dauernden Aufenthalt" vor der Auswanderung im Konzentrationslager gehabt haben. Sie sind also auch nicht mehr auf die beschrueideten Ansprueche der DP's (Staatenlose oder politische Fluechtlinge) beschrueidnet. Zustaendig zur Entscheidung ist das Entschaeidungsamt, in dessen Bezirk sich das Konzentrationslager befunden hat.

Der Bundesgerichtshof hat in seinem Urteil auch festgestellt, dass unter "Auswandern" lediglich die endgueltige Ausreise aus der Bundesrepublik zu verstehen sei, ohne dass fuer den Auswanderer Deutschland eine zweite Heimat geworden sein muesse.

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ance? There are many who are longing to grasp the hand of reconciliation, offered by their former Jewish friends. I make so bold to deliver this message, because it repeats the very words I was privileged to publish as one of the first, as an expression of fundamental Jewish ethics about five years ago in "The Times." They were not very popular then. . . .

And so I come to the end of this "scrapbook." It would, however, be still more incomplete than it is, unless I referred to the significance of the words, spoken through the "Loudspeaker" at every station, when, after having announced the departure of the train, it is never forgotten to add: "Wir wuenschen Ihnen eine angenehme Reise." My journey was, indeed, rounded off pleasantly. First, when a friend of mine, closely attached to Germany's heavy industry, took me to the "Park Hotel" in Dusseldorf, where, he told me, he had been present when Hitler fooled the industrialists. "I spent some time in a concentration camp," he exclaimed, "but none the less I often feel ashamed that I did not try to do more against Hitler's tyranny." It was the same spirit which I met, when, in Stuttgart, I had a good talk with Dr. Rudolf Pechel, the editor of one of Germany's oldest and most distinguished monthlies, "Die Deutsche Rundschau." He too, had spent years in a concentration camp, because he was—as he still is—a true "Praeceptor Germaniae." And finally, I went to Murnau to celebrate the 75th birthday of my dear old friend, Walter von Molo. Sentenced to silence in 1933, he was often told after 1945: "We thought you were dead." However, on his birthday, he received more than 700 letters, and in about 300 articles the German public was given the good news that this undaunted defender of freedom and tolerance has had his "come back" at long last.

The loudspeaker's good wish has come true indeed.

### WIEDERGUTMACHUNG FUER ANGEHOERIGE DES OEFFENTLICHEN DIENSTES

#### Oeffentliche Koerperschaften und Anstalten

Wir haben ueber die Einbeziehung der Bediensteten oeffentlich rechtlicher Koerperschaften und oeffentlicher Anstalten in der Maerz-Nummer 1954 der "AJR Information" eingehend berichtet. Dort war eine Liste der einbezogenen Koerperschaften veroeffentlicht. In der Mai-Nummer war eine Ergaenzung enthalten.

Im Bundesgesetzblatt vom 23. Juni 1955 (Nr. 18, S.318) wird jetzt eine weitere Ergaenzung dieser Liste veroeffentlicht. Es werden einbezogen saemtliche Hauptabteilungen des Reichsnachstandes, der Landwirtschaftliche Verein in Bayern, die Gemeinschaftsstelle der Landesversicherungsanstalten, die Saechsische Staatsbank, die Thueringische Staatsbank, der Zusammenschluss von Wasser- und Bodenverbaenden. Es werden neu in die Liste aufgenommen:

Handelshochschule in Leipzig; Leipziger Messamt (Reichsmesseamt in Leipzig); Landlieferungsverbaende; Schlesische Boden- und Kommunal-Kreditanstalt in Troppau; Theaterstiftung in Dessau; Kulturstiftung in Dessau; Stiftung Schulpforta; Kassenaerztliche Vereinigung Deutschlands; Kassendentistische Vereinigung Deutschlands; Kassenzahnnaerztliche Vereinigung Deutschlands; Reichsapothekerkammer; Reichsnaerztekammer; Reichstiernaerztekammer; Zahnnaerztekammern; Rechtsanwaltskammern bis 13. Dezember 1935; Reichsrechtsanwaltskammer; Francke'sche Stiftungen in Halle a./S.; Kammer der Vereinigungen nichtgewerblicher Verbraucher (Konsumentenkommission) in Hamburg; Staedtische Betriebe Luebeck; Luebeckische Kreditanstalt.

Durch eine weitere Verordnung vom gleichen Tage werden folgende Einrichtungen der oeffentlichen Hand einbezogen:

Messeamt Koenigsberg GmbH.; Koenigsberger Werke und Strassenbahn GmbH.; Koenigsberger Fuhrgesellschaft mbH.; Stiftung fuer gemeinnuetzigen Wohnungsbau GmbH., Koenigsberg/Pr.; Dresdner Gas-, Wasser- und Elektrizitaetswerke AG.; Stettiner Stadtwerke GmbH. und ihre Vorgesellschaften (Staedtische Werke AG, Stettiner Strassen-Eisenbahn Gesellschaft, Elektrizitaetswerke AG.); Staedtische Werke Memel AG.; Magdeburger Versorgungsbetriebe AG.; Staedtische Betriebe Reichenbach GmbH.; Danziger Hafengesellschaft GmbH.; Koenigsberger Hafengesellschaft mbH.; Stettiner Hafengesellschaft mbH.; Schlesische Philharmonie GmbH.; Gemeinnuetziges Pfandleihhaus der Stadt Breslau GmbH.; Luebecker Transport- und Muehlabfuhr AG.; Hamburger Freihafen-Lagerhaus-Gesellschaft AG.; Altonaer Quai- und Lagerhaus AG.; Berliner Staedtische Gaswerke AG.; Berliner Verkehrs-Aktiengesellschaft (BVG); Gemeinnuetzige Berliner Ausstellungs-, Messe- und Fremdenverkehrs-GmbH.; Berliner Anschlag- und Reklamewesen-GmbH.

### DEBATE ON INDEMNIFICATION BUDGET

During the Budget Debate in the "Bundestag" the Social Democratic Party moved that instead of 160 million DM. 250 million DM. should be allocated for indemnification payments during the household year 1955-56. The motion was defeated with 213 votes against 135 votes in favour and 15 abstentions.

Deputy Jeannette Wolff, SPD, one of the three Jewish Deputies, compared the payments of former concentration camp inmates (200-250 DM. per month) with the high pensions to officers of the Wehrmacht (between 750 and 1,500 DM.). The other speakers in support of the motion were Deputy Ritzel (SPD) and Frau Dr. Lueders (Free Democratic Party).

### PENSIONS FOR NAZIS

A monthly pension of DM 950 was awarded to the former Nazi Mayor of Osnabrueck, Dr. Hans Widgassen, a close collaborator of Gauleiter Florian. Another once prominent Nazi, SA Captain Dr. Pagenkopf, former Mayor of Dortmund, received a "supplementary payment" of DM 42,000.

Letter from Jerusalem

### THE THIRD KNESSETH

As these lines are being written, the election campaign has not yet come under way properly, although the parties are lined up, the first skirmishes have taken place and the Government Coalition is breaking up. Alas, by the time this publication reaches its readers, voting will have been effected, and it would be unwise to venture any predictions. Yet strange as it may seem, an all-important part of the electoral proceedings is over before the battle even begins in earnest, let alone the ballots are counted.

The election campaign is a contest between the parties, but the decisive behind-the-scenes struggle is waged within the parties themselves, prior to choosing their candidates. By the middle of June 23 lists were submitted to the Central Electoral Committee, of which 19 were confirmed, comprising over 1,200 candidates for 120 seats (each Member of the Knesseth represents about 14,000 inhabitants). The names of the candidates and the order in which they appear largely determine the composition of the Knesseth; the actual voting may bring minor adjustments, but no landslide—on the whole, it is clear which places on the lists are safe, which are doubtful, and which are just "show" places. With the electoral system in Israel being what it is, the seats in Parliament are more decided by internal party arrangements than by the actual ballot.

### Ben-Gurion Comeback

No wonder that weeks of jostling for position and acrimonious personal strife preceded nominations. The 48 candidates of the biggest party, Mapai, included eight new names, mostly adherents and followers of Ben-Gurion, indicating that the balance of power might have swung from the moderate Sharett group to the more activist Ben-Gurion wing, all the more as not the Prime Minister but the Minister of Defence heads the list. On the other hand, there are persistent rumours that, whatever the outcome of the elections, Ben-Gurion wishes to return to Sde Boker. Eliezer Livne, one of the outstanding figures in the first two Knesseths and the most independent thinker of Mapai, was dropped from the party list because he refused to "toe the line." Livne was offered safe places by at least two other parties, but preferred to remain in the rank and file of Mapai.

Another surprise came from the Progressives, who, greatly encouraged by their success at the Histraduth elections, offered a seat to the former Chief of Staff, Yadin. This did not come off, but they succeeded in winning over the Editor of the influential daily "Haaretz," Gershon Schocken, whom they accommodated high on the list.

The religious parties made a frantic effort to establish a united front, with the Chief Rabbis intervening. In the very last moment the attempts failed, and the almost completed bloc broke into the fragments of five factions. Within the General Zionists there was a slight reshuffle, when Mrs. Shoshanna Persitz, second on the list, took precedent over two Cabinet Ministers. Mapam had to regroup its forces after Ahduth-Haavodah had broken away, and now appeals to the national electorate on a platform of its own. Dr. Moshe Sneh, a former Mapam leader, was given a high place on the Communist list. Herut largely has put forward its old guard.

A few more high-ranking members of the Armed Forces have been entered as candidates, a few more lawyers, a few more younger men—but, on the whole, the faces of the Third Knesseth will not greatly differ from its two predecessors—that much can be said, even before the voters have the final word.

HERBERT FREEDEN.

### FOREIGN VISITORS TO BRITAIN

According to a statement of the Home Secretary the total number of foreign tourists, excluding business visitors, who arrived in this country last year for visits of less than six months was more than 550,000. The countries from which the largest number of tourists originated were U.S.A. (171,204), France (100,265), and Germany (70,250); 4,049 tourists came from Israel.

## REPORTS FROM GERMANY

### The War Criminals

The issue of war criminals was broached by Herr Blank, the Bonn Minister of Defence, in a Bundestag statement on the new German defence policy. He spoke of "substantial" progress being made in solving the question of "war-condemned" men. "These," the *Times* pointedly explained, "are the men who in other countries are called war criminals." The German Government, Herr Blank said, would persist in its constant efforts in this matter and hoped for further early and effective steps designed "to bring to a close this unhappy chapter among the consequences of war."

A plea for the release of war criminals was made by Cardinal Frings, Archbishop of Cologne, on behalf of the Fulda Conference of Bishops.

Similar pleas put forward in Japan met with a surprising kind of understanding in influential American quarters. Under the headline "Prolonging Ill-Will," the *Chicago Tribune* wrote: "The discreditable war crimes trials ought to be buried as quietly as possible. It would be well to free the surviving enemy leaders without more ado, in as much as their continued detention only is productive of ill-will at a time when this country is friendless enough in the Orient."

### No Extradition

Gottfried Meyr, a former SS officer, was sentenced at Turin, in his absence, to life imprisonment for the killing of an Italian Jewish family of four and robbing them of everything they carried. The Austrian Government refused an Italian request for his extradition. An Austrian court had acquitted him of similar charges because of "lack of evidence."

In a comment, the Vienna Zionist paper, *Neue Welt*, calls upon Austrian authorities to do everything to make it possible for a murderer like this to receive condign punishment. By refusing to do so, they were, in effect, abetting and encouraging miscreants.

## Jewish Affairs

### New Board of Berlin Community

The new "Repraesentantenversammlung" of the Berlin Jewish Community elected the following Executive (Vorstand): Heinz Galinski (General Administration and Social Services); Georg Glueckstein (Religious Services and Legal Department); Wolf Goldberg (Religious Services Department); Julius Loewenthal (Financial Department); Dr. Erich Oppenheimer (Homes and Hospitals Department); Otto Zarek (Cultural Department).

### The Remnant in Baden

Out of Baden's Jewish population of 21,000 in 1933, no more than 480 are left, it was stated in a survey published by the *Stuttgarter Zeitung*. In Karlsruhe, Baden's only place to have a synagogue and a rabbi, the number was reduced from 3,100 to 100. Of Mannheim's 6,000 Jews, only 140 remain, and elsewhere in the "Land" the figures are as follows: Heidelberg 110, Konstanz 40, Freiburg 30, Baden-Baden 21, and Pforzheim 13. In Baden-Baden their religious affairs are in the charge of the French Army Chaplain, and those of Konstanz are looked after by Swiss Jewry.

Most of these people, the article explains, are aged—between 70 and 75—and incapable of maintaining themselves. In Heidelberg there is a Jewish Old Age Home, and, says the Stuttgart paper, the inmates of that Home are proof to show how strongly the Jews are attached to their country of origin, for they had come back to Baden because "Heimweh" drove them; they had come to die in the land in which they were born. It was their "all but helpless attachment" to the old homesteads that had been responsible for the Heidelberg Home to be built; they had refused to go even to Frankfurt, where they might have been accommodated more easily and comfortably.

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A synagogue for the 70 Jews of Recklinghausen, Bochum, and Herne was consecrated on July 10 at Recklinghausen which once alone had a Jewish population of 830.

### Nazis in Office

The new Under-Secretary of State in the Lower Saxon Ministry of Finance is to be Heinrich Hunke, formerly head of the Personnel Section in Dr. Goebbels' Ministry of Propaganda. He had joined the Nazi Party in 1923 and held a leading position in the Berlin branch since 1928.

Under-Secretary of State in the Lower Saxon Ministry of Agriculture is to be Herr Deetjen, who was, under the Nazis, head of the Propaganda Department in the Reich Food Estate.

In order to make room for these, two victims of Nazi persecution were retired—Walter Auerbach (a brother of the late Philipp Auerbach), Under-Secretary of State in the Ministry of Social Affairs, who is regarded as an international authority in his field, and Dr. Harm, Under-Secretary of State in the Ministry of Finance.

### "Suicidal Democracy"

The "suicidal toleration practised by democracy" was attacked by Herr Stefan Andres, the well-known German author, in an address at Stuttgart dealing with what he described as the indifference of German youth towards public life. The young people today, he said, were amazed when they saw little thieves being hanged and big ones going scot-free: "Then they saw the big ones being slowly installed in their old, sometimes even new, positions, drawing their pensions and eventually enforcing restitution claims as persecuted Nazis side by side with, and gradually even before, the victims of Nazi persecution; they also saw them write memoirs without as much as a syllable of self-indictment and self-humiliation, but exclusively devoted to the restoration of their 'honour' and to the 'dishonour' of the others. . . . Seeing all this, most of our young people sometimes don't quite know what to think of that new suicidal toleration practised by democracy."

### Siegfried Seelig

Herr Siegfried Seelig, director of the United Steel Works trading corporation at Düsseldorf, was awarded, on his 60th birthday, the Hon. Presidency of the German Scrap Metal Federation. Seelig is a member of the German delegation to the Coal and Steel Pool in Luxembourg. He returned at the end of the war from Belgium, where he had lived underground after escaping from a detention camp in Southern France. In a toast at a reception in his honour, the Chairman of the Association of Jewish Communities in North-Rhine Westphalia, Julius Dreifuss, praised Seelig's steadfast loyalty to Judaism and the effective support he had given to the Israeli reparations programme.

### History of Liberal Judaism

Dr. Ellen Littmann has been asked by the World Union for Progressive Judaism to write the history of Liberal Judaism in Germany. As the modern chapter of Progressive Judaism originated in Germany, the work will be of special interest to Jews everywhere.

Dr. Littmann, who emigrated to Israel, but who will settle in Great Britain to do the necessary research work, was the first woman to study at the Hochschule für die Wissenschaft des Judentums. The Claims Conference has allocated a Fellowship for her work.

### Protestants and Jews

The German Lutheran Academy held a two days' symposium at Hofgeismar, near Frankfurt, on the subject of "Modern Judaism in the Jewish View." The object was to present the major Jewish ways of thinking to adult laymen who assemble at such "Academies" for intensive study sessions on a given topic of the day. The speakers included Dr. Hugo Nothmann, of Fürth, an Orthodox Jew, former High School Principal; Professor Hans Joachim Schoeps, of Erlangen University, a champion alike of Liberal Judaism and Prussian monarchism; and Professor Karl-Heinrich Rengstorff, the Protestant theologian and head of the Delitzsch Institute for Jewish Studies at Münster University.

## ANGLO-JUDAICA

### Training for Israel

Over 250 young people—100 more than the previous year—went to Israel from Britain last month on various educational schemes sponsored by the Jewish Agency.

The David Eder farm in Sussex, the first British hachshara establishment, celebrated its 20th anniversary. With its sister farm, Zichron Yeshayahu, near Reading, "the epitome of kibbutz life practised in Israel on English soil," it has been described by Dr. S. Levenberg, Jewish Agency representative in Britain, as "the answer of the politically conscious element in Anglo-Jewry to the Hitlerite persecution and the growth of Fascism in this country in the '30s." Grateful acknowledgement was made of the unstinted service the Jewish enterprise has always received from non-Jewish British farmers.

The British Friends of the Hebrew University have collected about £60,000 towards the £100,000 pledged for the building of the University's Central Library to replace the library on Mount Scopus.

### Criticism of Zionists

"Grave concern" at the position of the British Zionist movement which was said to have been "emptied of its contents," was voiced at the annual conference of the Israeli Association of British immigrants held at Jerusalem. It was felt that younger people should be put in charge. Among steps designed to "actively encourage immigration," it was recommended that potential immigrants with limited means be given greater assistance in the form of loans that the Jewish Agency provide vocational advice and training for Anglo-Jewish youth, and that exchanges of students and school children be arranged. Regret was expressed at the opposition of some British Zionists to the emigration of their children.

Dr. Edith Summerskill, chairman of the Labour Party, caused a stir at the fourth congress of the Socialist International when she criticised Israel's treatment of the Arab refugee problem. After the Israeli delegate had replied with what the *Manchester Guardian* described as "Old Testament vigour," Mr. Morgan Phillips, the chairman, saved the situation by saying: "Telling you of the sufferings of the Arabs does not mean criticism of Israel. The British Labour Party greatly admires the progress of Israel under Mapai."

### Jewish Youth Clubs

When he spoke on the function of Jewish youth clubs today, compared with the time of their inception 45 years ago, Sir Basil Henriques, the Jewish magistrate and social worker, said that with the colossal strides made in slum clearance, the growth of the Welfare State and the increased prosperity of the population, the clubs were no longer called upon to serve as a refuge from the streets. The unique rôle of Jewish youth clubs was now to Judaize, which did not mean the intensification of narrow nationalism but the gift of faith as a basis for an honest life. Every young Jew should be proud of the mission chosen for his people. "An atheist Jew is an anomaly, an anachronism and an abomination," Sir Basil said.

Mr. Alderman B. N. Waley-Cohen, a son of the late Sir Robert, was elected a Sheriff for the City of London. In his speech acknowledging the election, he recalled that it was 120 years since the first Jewish City of London Sheriff, Sir David Salomons, had taken office who had also been the first Jewish Lord Mayor in 1855, exactly 100 years ago.

The Board of Guardians, during the past year, has had a deficit of £23,000, which is expected to increase during the present year.

### Orthodox Concern

An independent Orthodox group of members was formed at the Board of Deputies. They expressed concern at the identification, which they felt might endanger the Board's independence, of the Presidency of the Board with the chairmanship of the Zionist Federation.

The foundation stone was laid of the new synagogue of the Edgware and District Reform Congregation whose minister is Rabbi Dr. I. Maybaum.

★

It is regretted that in last month's "Anglo-Judaica" Mr. W. W. Stanton, Headmaster of the Hasmonean Grammar School, was described as "non-Jewish." He is, of course, a Jew.

Lutz Weltmann:

## FRANZ WERFEL

Ten Years after his Death

TALKING of Werfel we think now of his great novels, first, "Verdi," "Die Geschwister von Neapel," "Die vierzig Tage des Musa Dagh," and "Das Lied von Bernadette." But it is as a lyric poet that he stirred our hearts towards the end of the First World War. Famous verse come from our lips at once, verse we had learnt by heart when we left school, or rather we did not actually learn them, for they impressed us immediately and remained in our memory.

Such a miracle was wrought not only by Werfel's art. It was the spirit that spoke through his poetry. Werfel was the spokesman of a community, he expressed the sentiments of a whole community. He, who would have been 65 this September, belonged to the generation of the so-called expressionist movement—Edschmid, the leading representative of expressionistic prose, was born in the same year; Unruh, the dramatist, is by five years their senior. They were stammering—as mankind was in the days of its prime—what later generations tried to make real with a more wide-awake mind: World peace, social justice, understanding of the human heart.

One of Werfel's earliest works was his translation of Euripides' "Trojan Women," completed before mothers bewailed, with Hecuba, the hetaerombs of their slain children. "History of mankind," Werfel said in his preface, "has passed again the stage out of which this drama was born."

Whence did this prophetic voice come? It came from the deepest regions of his racial consciousness, unconscious to the poet himself, buried under the manifold impressions of a changing, revolutionary world; his Judaism had become productive in the realm of the "collective subconscious," in his dreams, in his imagination, in his poetry. Werfel's work is, not only when it deals with Jewish themes, a self-portrait of the Jewish soul exposed to the doubts of the own self and to the attacks of a chaotic time. Attracted by Roman Catholicism throughout his life and in the end almost a convert, Werfel's work describes a wandering towards the Jewish core of his existence. It was a persistent quest for God.

## Quest for God

Born in Prague, spending his life in Vienna before he emigrated to America, he was deeply impressed by the baroque surroundings of the Catholic Habsburg Empire. And his conscience felt disturbed by the death of Jesus. A feeling of guilt and of a personal responsibility runs through his work. He confessed it in his short story "Abituriententag," where the judge tried to get away with it after discovering that the accused was not the man whom he had once wronged himself; he wrestled with the problem in the story "Nicht der Mörder, der Ermordete ist schuldig," where he attempted to exculpate a murderer, but the parallel does, of course, not go so far that Werfel considered Jesus guilty. His novel "Barbara oder die Frömmigkeit" contains the portrait of a Jew whose belief in Christ drives him to madness, and in "Paulus unter den Juden," a work which is none of his masterpieces, the most moving part is Paul's torment in a scene with Rabbi Gamaliel.

Werfel possessed both the ecstasy of a truly religious character and the theatrical gestures of an actor. Perhaps it was this ambiguity which made Rilke, one of his first admirers, say that "he refrained from embracing this Jew-boy, but confined himself to a cordial handshake." But, perhaps, this was a heritage of the Great Baroque World Theatre, too, and Werfel appears to our mind's eye now purified and transfigured, as the poet who wrote the noble "Gebet um Reinheit," and who, in one of his many poems dealing with prophets, said: "Und wenn ich denke, Vater, denke DU!"

In his poems sounds the melody of the psalms. In his play about the Hussites, "Das Reich Gottes in Böhmen," he tackled the drama and failure of a Messianic movement. In "Verdi" he sees the great composer as a genius of his people, and, at the same time, confesses the necessity of being good as a premise of divine grace. In "Die Geschwister von Neapel" blows the air of the patriarchs. But it was not until he became

first a spiritual and then a real exile that the latent features of his very being became evident. In "Die vierzig Tage des Musa Dagh" he fulfilled his demand for "Magischer Realismus," and, in the character of the Armenian leader, he gives the clandestine self-portrait of an "Assimilant" who had but few connections with his people and developed into a veritable Moses figure.

If Werfel had stayed in Austria he might have remained loyal to his paternal faith only from a sense of fairness, which would not have allowed him to part from a persecuted community. In America, his Judaism stood the test. His Catholic leanings were no longer a matter of mere sensuality. He had to think anew about his Judaism in discussions with a highly intelligent and generous Catholic priest. Although his rescue from France resulted in his "most" Catholic novel, "Bernadette," it is no more than a farewell, as he had taken a vow to exalt the Saint of Lourdes if he would be saved; at the same time, it is an epic illustration of his profound earlier essay "Können wir ohne Gottesglauben leben?"

In the same period he also wrote the volume of poems entitled "Schlaf und Erwachen," where his Judaism is more firmly established, and the Biblical play, "Der Weg der Verheissung," for Max Reinhardt, where the theatrical apparatus

## Poetess of the "Hebraic Melodies"

A Tribute to ELSE LASKER-SCHÜLER

Ten years ago, Else Lasker-Schüler, the ecstatic German-Jewish poetess, died—died in Jerusalem, the city she loved, she often sang of, the city of her last refuge on earth. She was buried, as was her wish, on the Mount of Olives:

*"Und meine Seele verglüht in den Abendfarben  
Jerusalems."*

Born in 1876 in Elberfeld, Else Lasker-Schüler's family, though Jewish, was alienated from Judaism. She was quite young when she married Dr. Berthold Lasker, but they soon separated. Later, she married Herwarth Walden, editor of the newspaper "Sturm" and a great collector of modern art. This marriage, too, was annulled. By her first marriage she had a son, a gifted painter, to whom she clung with a fanatical love. This son, Paul, however, was consumptive and died young. His death brought a great change in Else Lasker-Schüler's life; she never recovered from this fatal blow.

Having been driven out of Germany, she lived for some time in Switzerland. When, in 1937, she at last arrived in Palestine, she had worn herself out, had grown old and bitter. With only a small circle of friends around her, she never found in Israel the longed- and hoped-for recognition and appreciation of her work. Only a few new songs were published.

Almost forgotten, old and sick, she crept along the streets of Jerusalem, "a king's daughter in beggar's clothes", and died on January 25th, 1945.

I remember her well: a small, slim person with jet-black hair and large dark eyes, wandering nervously from one corner of the room to another, and speaking in distress of the ups and downs of a poet's life.

When, however, she began to recite some of her poetry, her "Hebraic Melodies", for instance, one was instantly captivated by the manner, the form, the magic of her language, which was indeed the language of the Bible. Else Lasker-Schüler's poetry is oriental. She had visions of fantastic pictures, which were brought to paper in ecstatic language. "I was forced to write it," she once said, "somebody stood behind me and dictated to me! First I thought it was my grandfather—but it was King David." Most of her poetry is unique. Now and then one can trace some kinship with Alfred Mombert, the Jewish poet and mystic, because the style of both resembles the style of the Jewish prophets. Yet, whatever she sings of, be it "Abraham" or "Esther", or "Peter Hille" with whom she formed a deep friendship, or "towns and mountains"—we find religious sentiment in every verse, in every word, a sentiment that embraces not only Judaism, but the whole Universe.

did not prevent him from creating an impressive Jewish "Passion Play." He mastered a Jewish theme in a dignified manner within the framework of a Calderonic "Great World Theatre," abounding in poetical beauty. In America he also wrote a novel with Jeremiah as its hero; it is not yet available in the new edition of Werfel's collected works begun by S. Fischer Verlag, Frankfurt.

During the last two years of his life Werfel experienced the fate he described in his short story "Der Tod des Kleinbürgers." What use did he make of the time granted to him? He achieved, perhaps in a hurry, a solution of his life's problem—a compromise: Christ is the Messiah for him. But no Jew is to leave the community into which he was born. Christ and the Jews complement each other, both being instruments in God's plan of salvation. From a pure heart, from the depths of his mind, young Werfel had preached World Salvation. Looking back, he judged his rôle as a Messiah as somewhat assuming. Politics cannot save the world, neither can programmes of the Right or the Left. The destiny of our life is to realise the place of "Oben und Unten," Heaven and Earth, God and Man. Time and Space are human terms, Eternity and the Infinite being conceivable for God alone. In this spirit he completed his religious testament, the great novel "Stern der Ungeborenen," a moving document of his human experience; at the same time, he wrote a number of aphorisms, "Theologoumena," an impressive bequest of religious thought in our time.

Sensitive by nature, she strove hard to keep the balance, always struggling with a world which she had to conquer with her visions and her words. One should read the little pamphlet, "Ich räume auf", in which she accuses, in the name of all poets and writers, the publishers and editors: "The creative artist, he, who has a deeper eye, a deeper feeling for things mundane, should be treated with high respect and appropriate remuneration. How often in the darkness of my room have I had—like a thief—to pick up the rug from the floor and put it over the worn, thin blanket."

A play, "Die Wupper", which was first shown in Zurich, was quite a success, because of the strong social contents and realistic portrait-sketches.

Jews will understand and value even more her play, "Arthur Aronymus, a tale from the time of my father's childhood". It was written in 1932 before Hitler's accession to power, and is a true expression of her character and personal ideals. In it we can read some prophetic words of future happenings: "No Jewish house will be safe from bloodshed! There will be fires everywhere! The days are haunted with fears, the nights are dark and without rest!" Like Cassandra, she had strange forebodings of the horror of the coming times.

The conclusion of the play, however, is a message of hope for future generations: one sees the Catholic Bishop as a guest at the Seder of the rich and the poor: The New Testament blessing the Old!

We can only wish that Else Lasker-Schüler and her work will not be forgotten and that her message will not go unfulfilled.

PAULA ALI GALLINER.

## CONFERENCE OF PROGRESSIVE JEWS

The biennial Conference of the World Union for Progressive Judaism, held in Paris recently, was attended by some 200 delegates from fifteen countries. The speakers included the author M. Edmond Fleg. The report on the activities of the Union was given by the Hon. Secretary, the Hon. Lily Montagu, C.B.E.

The World Union will establish an International Institute for Jewish Studies in Paris, which will arrange a comprehensive five-year study course for Progressive Rabbis and Teachers.

## ANDRE MAUROIS

M. André Maurois, the French Jewish writer, the anniversary of whose birthday was the subject of a special article in the last issue, was 70 on July 6, not 80, as erroneously stated.

## 75 YEARS OF "ORT"

For the first time since the last war, the black-red-golden flag of the German Bundesrepublik was displayed at an international Jewish conference and German Jewry officially represented, when ORT held its World Conference at Geneva, from June 26th to 29th, to mark the 75th anniversary of the movement. Both the President of ORT, Dr. A. Syngalowski, under whose inspired leadership ORT has constantly grown in stature and increased the scope of its work, and its Vice-President, who is also the head of the American ORT, Professor Haber, insisted on taking Germany back into the fold of the traditional and the more recent member-branches of the world-wide movement.

It is only fair that this should be so. For German Jewry has played a decisive rôle in the history of the ORT movement, which has now passed the three-quarters of a century mark. Its head, Dr. Syngalowski, who directs the work of Ort from Geneva—a personality both of philosophical and immensely practical talents—has taken pains to pay tribute to the past achievements of German ORT in the booklet edited by him for the occasion, and also to the present work of the four ORT training centres in Germany.

Looking back at the past, Wilhelm Graetz, in his contribution to the booklet, reminds us that ORT, which was established as a kind of self-defence of the Jews in the East of Europe—one of the great creations of Russian and Polish Jews, which were both idealistic and eminently realistic in nature—lasted in Germany scarcely more than two decades. It was in the East that Jewry became eager to break the chains that bound them to non-productive occupations and to train boys and girls in all branches of the crafts, artisanship, and especially in mechanical engineering, so as to prepare them for a purposeful future if they should emigrate. In Germany at that time there was no need—or so it seemed!—to follow this example. But the "Hilfsverein der deutschen Juden"—that great body of men whose activities have never been told adequately—gave generous support to ORT outside Germany. In 1925, however, none less than Rabbi Dr. Leo Back called, and presided over, a meeting in Berlin, where an urgent appeal was addressed to German Jews for the establishment in Germany of an ORT organisation. Wilhelm Graetz, who relates the story, and Professor Frankfurt took over the chairmanship and vice-chairmanship, respectively. A year later

Justizrat Brodnitz, the unforgotten head of the *Central-Verein*, and Wilhelm Kleemann, Chairman of the German Jewish community, joined the Board of German ORT. Thus, its importance was enhanced.

Naturally, with the advent of Hitlerism, ORT's activities gained an entirely new importance in Germany: "Starting in 1933" (Mr. Graetz writes), "Jewish lawyers, industrialists, and others who had lost their livelihood began to turn to the ORT for assistance in settling on the land outside Germany." ORT suddenly had to cope with the task of training not youngsters eager to learn a trade, but grown-up men, many of them successful in their professions, who embarked upon a new chapter in their lives. ORT helped them to achieve this remarkable change-over, and an ORT school was established in Berlin. It was followed in April, 1937—as late as that!—by the "ORT Private Jewish Centre for training Jews wishing to emigrate as artisans and tradesmen, Berlin, Ltd.," as the rather complex and odd title run. Over 100 Jews received training as fitters, mechanics, electricians, plumbers, and that like, until, like others, this Jewish relief work in Nazi Germany was closed.

Today ORT maintains 274 schools in many a country, and, in the decade since the end of the last war, has trained more than 200,000 Jewish boys and girls. 17,000 of them are trained at present. This great rehabilitation programme is supported by ORT organisations in 19 different countries, and a newly formed "Women's International ORT," a fund-raising body which, at the Jubilee meeting, pledged itself to fulfil a vast programme, and with work in the U.S.A., in Britain, in South Africa, and in other countries. I also understand that the *British ORT*, represented at the Conference by a strong delegation led by Lady Henriques, is being reorganised with the aim of presenting ORT to the British public on a far bigger scale than hitherto.

The importance of ORT as a means of giving Jewish youth a sound practical training, was stressed at the conference in a special message from President Eisenhower. At the end of its deliberations, the Congress adopted several resolutions, of which the most important ones are those recommending greatly intensified activities of ORT in Israel, in Iran, and in North Africa.

OTTO ZAREK.

## A FOCUS OF MANCHESTER'S AJR

The Morris Feinmann Homes for Elderly Refugees

The Morris Feinmann Homes for elderly and lonely Refugees have been the first, and as regards their historical background are probably the only, venture of its kind in Great Britain. They were brought into being by the enthusiasm and sacrifice of the comparatively small Refugees community centred in and around Manchester.

Social service is as much part of the Jewish as of the British tradition, and the two came together when Mrs. Ray Barash, then Chairman of the Manchester Jewish Refugees Committee, put it to a small group of Refugees in 1947 that the creation of a Home for elderly Refugees had become an urgent necessity and that the local Refugees ought to accept the task of providing it by their own efforts.

The first home, with a capacity of 17 beds, was bought in 1947 and opened early in 1948. It was called the Morris Feinmann Home to honour the memory of a name treasured by Refugees in Manchester and beyond. Morris Feinmann, predecessor of Mrs. Barash in the Chairmanship of the Manchester Jewish Refugees Committee, had devoted his best years to furthering the cause of Refugees and in 1944 given his life in their service while setting up Reception Camps in North Africa.

In 1949, the generosity of the late Berthold Bohenek, then Chairman of the Manchester A.J.R. group, presented the Trust administering the Home with the gift of a further house, raising the capacity to 26 beds.

In the more than seven years since the first residents moved in, the Homes have established a tradition of their own: that of a large family with its pleasures and, also, its inevitable sorrows. The

residents are encouraged to lead as active a life as their physical condition permits, to travel when they have the opportunity, and to receive their relatives and friends. Many of them make use of what Manchester has to offer as a centre of art, industry and learning, and of the lovely scenery within a bus ride from the city.

For the Refugees living in and around Manchester the Morris Feinmann Homes have become a rallying point and a focus of affection. No such Homes can flourish and create an atmosphere of security and wellbeing for those in its care without the steady support, moral even more than material, of a large number of friends outside. Their support finds expression in a great variety of ways: in visits, in arranging outings, in gifts of all kinds for the table and the household, in organising social events at the Homes and in subscribing funds for improvements.

The Homes, with central heating throughout and lately modernised catering facilities, are well equipped but not yet as well as it is hoped they will be when a scheme of improvement and extension, now being studied, has been carried into effect.

Yet, even in their present state they have attracted the attention, and earned the praise, of the Local Authority, and of persons leading in social work, not so much because of their material amenities as because of the atmosphere they offer. No single factor has contributed more to building up that atmosphere than the warmhearted, untiring personality of the Matron supported in her turn by a small group of people, all of them voluntary workers, in charge of administration and clerical duties.

L.K.S.

## Old Acquaintances

*A German Prize-Winner?*—Werner Finck once said: "I would like to go on tour with a Berlin audience. . ." At the "Berlinalé," as they call the annual Film Festival in Berlin, the public decides which is the best picture shown in the contest. This year, they gave the first prize to "Ratten," based on Gerhart Hauptmann's famous play but changed into an up-to-date plot with post-war Berlin as its background. It is a good and impressive film. However, is it a German picture? The Director, Robert Siodmak, who started his career with "Menschen am Sonntag" is now an American citizen. So is Jochen Huth who wrote the script. The leading lady, Maria Schell, is Swiss, and the two best members of the cast were Heidemarie Hatheyer, wife of American journalist Curt Riess, and Curd Juergens, both Austrians by birth. Fritz Rotter, a naturalised American, wrote the song, and the producer, Arthur Brauner, hails from Poland. Thus the German victory at the Festival is due to several foreigners, and I only hope that one day they will not regret their part in putting German pictures on the map again. The other German offering was "The 20th of July," a film based on the Hitler attentat that failed. But the best German picture we saw was not connected with the contest: "Children, Mothers, and General," produced by Eric Pommer and directed by Hollywood's Laslo Benedek.

*German Changes:*—On the floor in Geiselsberg's studios near Munich we met Hans Albers and Rudolf Forster acting a scene in the remake of "Der letzte Mann"; the two old-timers looked extremely well and fit. When we asked for an explanation why this picture was produced again, we got the answer: "It's not very much left of the old story which Karl Mayer once wrote for Emil Jannings. You see, the idol of the German is no longer the uniform as it was when that classic film was produced first. Therefore, Hans Albers, who plays the main character, is not a porter but a head-waiter, because, today, the German public is longing for a tail coat. . ." We were also introduced to Alfred Weidenmann, who directed "Canaris," the biggest box-office hit of the German production. Having never heard his name before, we asked him what he had done before he directed that successful film. He became a little embarrassed. "I directed some documentaries," he said. Only later we found out that he had produced several pictures about the Hitler Youth.

*His Second Wind:*—Though generally the chances of returnees to Germany are not high, there are exceptions to that rule. When Werner Graumann emigrated to Britain he had lost his successful fashion business. The well-known lover of the arts and artists had a difficult time in London. Only three years ago, Graumann, now in his fifties, returned to Berlin and started from scratch. Today he is again the famous dress designer he was before his exile.

*News from Everywhere:*—German actor Albert Waescher lost a leg by amputation.

Max Hansen played successfully "By Candlelight" in Copenhagen and turned down an offer by Emile Littler of London to repeat his performance in English because he is taking over a theatre in the "Tivolj" pleasure garden.

Cornell Borchers, the German actress who got a British "Oscar" for her part in the Ealing production of "The Divided Heart," will play in the musical version of "Ninotschka" in London in which Hildegard Knef stars on Broadway.

New York's "Aufbau" opened a collection to help Claire Waldoff who is in need; she is over seventy and lives in Bavaria.—Richard Huelsenbeck, now a psychoanalyst in New York and once a co-founder of the Dada movement, gave a lecture in Hamburg.

Friedrich Hollaender, who wrote the music for Marlene in "Blue Angel," is on a visit in Germany. There he will see his musical "Scherzo"; it is produced by A. E. Franke, who lately undertook the Elizabeth Bergner tour.

Grete Mosheim, on a visit in Berlin, played Thornton Wilder's "Matchmaker."

*Obituaries:*—In Berlin died 74-years-old Ernst Legal, the former actor who became director of East-Berlin's State Opera after the war, but changed over to the West later on.

F. Bruegel, aged 58, died in London; he was a Czech socialist and author.

Willy Hellpach, the German politician, died in Heidelberg, 78 years old.

PEM

## REFUGEES IN THE NEWS

### ATOMIC SCIENTISTS

While reviewing a new book on atomic energy ("Explaining the Atom," by Selig Hecht and Eugene Rabinowitch), Professor Cyril Domb, the Jewish physicist, referred to "the notable contribution made by refugees from Nazi and Fascist persecution"; "Professor Hecht pointed out that a gap of five years occurred after 1934 before some important experiments of Fermi in Rome were properly understood. He offered the interesting explanation that these were the years when many leading European scientists were forced to look for refuge in other countries; forced migration is not conducive to creative thought. When, in January, 1939, Frisch and Meitner put forward the suggestion of uranium fission, a group of refugee scientists in America . . . sensed the war clouds and appreciated the military implications of the suggestion. In July, 1939, Szilard and Wigner conferred with Einstein and decided to appeal to President Roosevelt. As a result, the first financial grant of 6,000 dollars was provided to aid the project."

### ARTISTS

Ludwig Schwerin, the Israeli painter from Baden, recently held a successful exhibition in Amsterdam.

Mr. Ernst Neubach, a Viennese Jew, now a French citizen and well-known film producer, has written the story of the two Finaly children, who were baptised and smuggled into Spain, and later, after a bitter struggle, returned to their Jewish family in Israel. The film is being made in Germany.

A "one-man" show was also held, at the City of Salford Art Gallery, by Berlin-born Ursula Lee, wife of Emanuel Levy, the Manchester Jewish artist.

### A BOLD APPROACH

In the recent A.J.R. brochure ("Dispersion and Resettlement") the South African contributor, Mr. W. Heidenfeld, reported that in his country the refugees have so had to identify themselves with the ruling Whites that "hardly anybody would stick out his neck on behalf of the non-European population." But if this is the rule, there are certainly exceptions, and at least one such notable exception is Rabbi André Ungar, who came to this country from Hungary and last year accepted a "call" to the Reform Temple Israel, Port Elizabeth. He delivered a remarkable Passover sermon there, in which he compared Egypt and her Hebrew slaves with South Africa and her "non-European" slaves. It was a brilliant, bold, and visionary performance. Congratulations are due also to the Editor of the London *Synagogue Review* (Organ of the Association of Synagogues), who printed the sermon in full.

### RECORDS OF GERMAN JEWRY

Among works to be published, with the aid of the Jewish Claims Conference, by the Union of Orthodox Hebrew Congregations are translations into English of Samson Raphael Hirsch's writings by Dayan Dr. I. Grunfeld and Dr. I. Levy, also a historical review of former German Jewish rural communities by Hermann Schwab, Frankfurt-born author of "A World in Ruins."

### MORRIS FEINMANN MEMORIAL TRUST

The Trustees invite applications from Students starting their University Course, or from Students attending a University and requiring financial assistance for completing their studies provided they have not yet obtained a first degree such as B.A., B.Sc., etc.

Applications should be addressed to the Hon. Secretary:—Mr. L. K. Sonneborn, Stamford Lodge, Chesham Place, Bowdon, Nr. Altrincham, Cheshire.

### A FRIEND IN NEED

Professor Redcliffe N. Salaman, F.R.S., who recently died, was a staunch, sincere friend of the refugees. He was "one of the original members of the Academic Assistance Council, formed in 1933 by Lord Rutherford, Lord Beveridge, and others to enable the scientists and scholars thrown out of academic posts by Nazi persecution to continue their work. (Mr. Norman Bentwich wrote in a tribute in *The Times*.) Dr. Salaman was active till the end in the Society for the Protection of Science and Learning (which succeeded the Council) and was its treasurer for many years. He was also the founder of a Jewish Professional Committee, formed in 1933, to help those exiles who were fitted to pursue a professional as distinct from an academic career. It was characteristic of him to help personally and privately scores of scholars and students, and he established two trusts for that purpose."

During the last war he became chairman of the Jewish Committee for Relief Abroad. The recent A.J.R. brochure, "Dispersion and Resettlement," has recorded with gratitude his tribute to the "refugees from Hitler's Europe," who, he once said, "in turn rendered good service to this country and the Commonwealth." They will dearly cherish and bless his memory.

### Letter to the Editor

Sir,—I was distressed to read in your "AJR Information" the description of myself as "the non-Jewish headmaster of the Hasmonean Grammar School." May I be permitted to correct the inaccuracy and draw the attention of your readers to the fact that I am a Jew both by birth and by conviction.

W. W. Stanton,  
Headmaster.

Hasmonean Grammar School for Boys,  
Holders Hill Road, N.W.4.

### FAMILY EVENTS

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

#### Marriage

**Cohn—Singer.**—On August 5, 1955, the marriage takes place of Hanna R. Cohn, younger daughter of Mrs. G. Cohn, of 56 Greencroft Gardens, London, N.W.6, and E. P. Singer, only son of Dr. A. Singer, of 8 St. Cuthbert's Road, London, N.W.2.

#### Death

**Mr. Martin G. Godfrey**, of Los Angeles (formerly Dr. Martin Gottgetreu, lawyer in Hamburg), peacefully passed away on July 1, 1955, at the age of 60. Deeply mourned by Charlotte Godfrey (London), Hugo and Trude Aschenberg, née Gottgetreu (Brooklyn, New York), Philip Fritz Gottgetreu Emanueli (Tel Aviv), Helen Godfrey, née Rachwalsky (Los Angeles), niece, nephews, cousins, and friends.

### CLASSIFIED

#### Situations Vacant

**TRAVELLER** for Hardware and Cycle accessories, etc., wanted by small, but efficient and well introduced wholesaler in the Home Counties. Only young man, unmarried, need apply, willing to work hard. Driving licence. This is an excellent opportunity for somebody who is looking for a life's career, as advertiser has no successor. Several hundred regular customers. Box 187.

### Situations Wanted

#### Men

**MALE NURSE**, qualified, also experienced in massage and chiropody (own equipment) wants daily or residential work. Box 197.

**EXP. SALESMAN/REPRESENTATIVE**, owner-driver, 32, responsible, good appearance, wants position where hard work is rewarded. Box 198.

**ELDERLY, EXPERIENCED GTL.** wants part-time work as clerk/bookkeeper. Homework considered. Box 199.

**ARTICLED CLERK** wants evening/week-end work in bookkeeping/accountancy or similar line, knowledge of English shorthand typing. Box 200.

**BOOKBINDER**, neat worker, available for homework. Collecting and delivering articles considered. Box 201.

**MAN**, 40, with wide experience, wants job as traveller. Owns new car. Box 203.

**MAN** of 75, last employment as store-keeper for 12 years (firm moved out of London), would accept any kind of light work where integrity and reliability compensate for advanced years; full or part time. Box 196.

#### Women

**HOME TYPING AND TRANSLATIONS** done by exp. responsible worker. Box 188.

**FILING CLERK** wants part-time work, reliable worker. Box 189.

**SHORT-TYPIST** (English/German) wants part-time work, pref. in N.W. districts. Box 190.

**COMPANION/SITTER-IN** is available for daytime and evenings. Box 191.

**COOK**, experienced, wants part-time work in private household. Box 192.

**GERMAN SHORTH-TYP./BOOK-KEEPER** wants part-time work. Box 193.

**ATTENDING WORK** for sick and invalid people done by patient worker. Box 194.

**AJR HANDICRAFT GROUP** can recommend exp. dressmakers, linen-keepers, repairers, finishers, knitters, embroiderers, darners for part time and home work. Tel.: MAI. 4449.

**LIGHT FACTORY WORK** wanted, pref. in N.W. district, part time or full time. Box 195.

#### Accommodation

**FULL BOARD** wanted by kind-hearted lady of 65, either with elderly lady or couple without children. House with garden essential owing to light mental deficiency. Box 202.

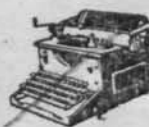
**TEMP. ACCOM. & ATTENDANCE** for two little girls (2 and 4) from Israel wanted for four weeks, beginning about middle of August. Box 204.

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#### Miscellaneous

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**CZARNIKAU.** Personen, die selbst oder deren Vorfahren aus Czarnikau, ehemals Provinz Posen, stammen, werden um ihre Adresse gebeten. Unkosten entstehen nicht. Zuschr.: Rabb. Dr. Posner, Tel Arza, Davidstr. 34, Jerusalem.

**WIDOW** (54) living with daughter (30) North London, seeks contact with cultured people. Interests: education, religion, arts. Box 186.

#### Personal

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#### MISSING PERSON

##### Enquiry from AJR

**Goldbarth, Wally Rita**, née Margolin, born 26.3.1915, in Gnesen, last address, 31 Elsham Road, London, W.14, for URO.

## OBITUARY

### MR. KURT BERNSTEIN

By the sudden death of Mr. Kurt Bernstein the AJR has lost one of its most active friends. He was a member of the Board since the AJR was founded and there was hardly any meeting which he did not attend. Even during the last years, when illness made it difficult for him to leave his home, he always made it a point to take part in our deliberations. Yet his work for the AJR went beyond the fulfilment of this duty which he took very serious. He was in constant touch with our day by day work, driven by an urge to help his fellow refugees. His assistance was manifold. He gave his experienced advice to those who were looking for adequate work or who were in difficulties. He also acted as a kind of ambassador for the AJR: he constantly used his widespread connections to win over new friends for its cause. When, two years ago, the drive for the Queen Elizabeth Coronation Forest was launched, he represented us at the Appeal Committee and personally raised contributions among the AJR members.

Kurt Bernstein's work for the AJR was an important part of his life. It is only natural that close co-operation with him also resulted in strong personal ties. Those who thus got to know him learned more about his background, about his turn to Zionism many years before 1933, and about his attitude to present-day Jewish problems. Illness compelled him to retire at a comparatively early age from the business he had built up with so much energy. Yet in fact this retirement was only partial. From his home he would keep contact with innumerable people in whose well-being he took a keen interest. Friends came to see him, not to fulfil a duty towards a patient, but because they themselves enjoyed his company. He will be sadly missed and will be remembered with gratitude by those who knew him and who were associated with him by the work for the A.J.R.

W.R.

It is learnt with regret that, after a long illness, Mr. Julius Erlanger, of 1 Cleve Road, N.W.6, passed away on July 15, at the age of 81. Coming of an old Frankfurt family, he held responsible positions on the Board of his home community. After his emigration he put himself at the disposal of his fellow refugees, whenever his co-operation was needed. When, during the war, the AJR started a clothing campaign for the relief of the Jews on the Continent, Mr. Erlanger took a responsible part in organising this scheme. He was also a Board member of the AJR and attended the meetings as long as his state of health permitted. All those who knew him will cherish the memory of this helpful, kindhearted man.

### SOCIAL SERVICES DEPARTMENT

In July, our *Employment Agency* received more offers than before and placed quite a few applicants; on the other hand, we could not satisfy all inquirers because the kind of staff they wanted was not always available. Several firms obtained holiday relief through the AJR Employment Agency.

We can still place: Part-time workers for attending sick and invalid people, part-time cooks for private households and sitters-in. Furthermore, needlewomen for every kind of work, especially for dressmaking, alterations, linen-repair, knitting, are available for part-time or home work.

We received more applications for *accommodation*, but unfortunately fewer offers. We still need rooms with cooking facilities, at moderate rent, especially for elderly people.

More people asked us for *home visits* as they feel very lonely. Quite a few are now regularly visited by us. We plan to extend this field of our activities and should be grateful for voluntary helpers as well as addresses of people in need of home visits.

We again received several parcels of German books for our *Lending Library* and repeat that we are willing to send books by post or by hand to those who are unable to come and see us.

### TWO BIRTHDAYS

#### Kammergerichtsrat Wolff 85

On July 29, Kammergerichtsrat i. R. Leo Wolff (London) was 85 years old. For a long period Mr. Wolff was one of the foremost leaders of German Jewry. He was President of the "Preussischer Landesverband Juedischer Gemeinden" from its beginnings until, under Nazi pressure, it had to discontinue its activities. For many years he was also a member, and at times the President, of the Board of the Berlin Jewish Community. He was its acting President during the exciting months in 1933, when the work for the community was particularly difficult and dangerous and had to be adjusted to new circumstances. The efficiency and quiet dignity with which Mr. Wolff accomplished his important tasks was highly appreciated by all who had the privilege of working with or under him. His judicial mind's power of discernment was a particular asset. He has left his mark on the history of German Jewry.

Neither the burden of his work nor the tribulations of our times nor even the sad bereavement of the death of his beloved wife have impaired his powers of body and mind. May he be spared for his children and grandchildren and for his friends for many more years to come. W.B.

On August 15, Mr. Hugo Sonnenberg (30 Greencroft Gardens, Flat i, London, N.W.6) will celebrate his 80th birthday. He was born in Wetzlar and head of the well-known firm Sonnenberg & Engel, which, in 1921, he transferred to Frankfurt. In 1938, after having been in existence for a century, the firm had to be liquidated, and Mr. Sonnenberg emigrated to England. He always took an active part in Jewish life. For 20 years he was a Board member of the Wetzlar Community. He was also one of the founders of the Markus Horovitz Lodge in Frankfurt and has continued his work for the B'nai Brith in England as a member of several committees of the Leo Baeck (London) Lodge. At the same time he has always displayed great interest in the work of the AJR, which he joined almost immediately after its inception. All those who know Mr. Sonnenberg wish him many happy years to come of undiminished vigour and health.

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