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ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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RESCUE AND ACHIEVEMENT

The Story of the Refugee Scholars

A recently published book* will be of absorbing personal interest to many readers of this paper. Professor Bentwich has written a scholarly monograph on a phase of contemporary history which future generations may perhaps regard as one of the noteworthy episodes of our time: the migration of scholars and scientists and, more important even, the migration of ideas from Germany and the rest of Central Europe to the entire world outside the orbit of Nazism and Fascism. It is difficult to think of any close historical analogy to these events. The emigration of scholars from Constantinople to Italy after the Turkish Conquest, though similar in effect, was different in origin: the Turkish Conqueror was substituting the civilisation of Islam for that of Christianity, he did not pretend to continue the tradition to which the then "displaced" scholars belonged. Hitler may, as Prof. Bentwich mentions in his first chapter on the crisis in the German Universities in 1933, have said that, if the dismissal of Jewish scientists meant the annihilation of contemporary German science, "we shall do without science for a few years." But nothing was further from his intentions than to take Germany out of the sphere of Western scientific civilisation, and he expelled the scientists and other scholars not because of their scientific or scholarly activities but in spite of them.

This suicidal aspect of the German policy towards Jewish and dissenting scholars and scientists gives to this remarkable story a dramatic quality which clearly emerges from Professor Bentwich's excellent presentation of the facts. Those who are able to read the story in a mood of detachment will find that the book is a study of what one may call the dialectic of evil. Mephistopheles who is the principal figure in the drama rarely appears on the scene but every page of the book illustrates that, in many respects, he acted in this case as "ein Teil von jener Kraft die stets das Böse will und stets das Gute schafft."

Record of Solidarity

In the first place Hitler succeeded in evoking in the academic teachers and scholars of this country a sense of solidarity the manifestation of which was, quite apart from its tangible results, a positive contribution to the ethical standards and the moral life of our time. Other countries followed suit, but the British effort was the first in time, and for a long period afterwards it remained the most important. At the very beginning of the persecution, as early as May 1933, Sir William Beveridge and others established the Academic Assistance Council which subsequently came to be known as the Society for the Protection of Science and Learning. In the Introductory Note which he contributes to this volume Lord Beveridge tells the story of the Council's origin: At a time when all too many people "on the spot" (who ought to have known better) were still cherishing illusions about the passing nature of the evil, men like Beveridge, Keynes, Rutherford and others knew that here was a permanent challenge. The response was remarkable, and it is impossible to read the passages about what Bentwich calls "first efforts of rescue" without deep admiration for the courage, initiative, insight and helpfulness of the British academic world twenty years ago. The Academic Assistance Council was only one, the most important one, of a number of committees and organisations which participated in this work, such as the Jewish

Academic (later Professional) Committee and the Federation of University Women in England, the Comité des Savants in France, the Comité International pour le Placement des Intellectuels Réfugiés at Geneva, the Emergency Committee for Aid to Displaced German Scholars in the United States, and also a self-help organisation of the refugee scholars themselves, the Notgemeinschaft Deutscher Wissenschaftler im Ausland which was at first established in Switzerland and moved to this country in 1936. All these bodies regarded it as their primary function not to provide "charity" but to find academic positions for displaced scholars and in this they succeeded to a remarkable degree, even after the problem had been very much intensified through the Nazi occupation of Austria and Czechoslovakia, the importation of racial doctrines into Italy, and the extension of Fascist persecution to Spain. Nor did they abandon the good cause when it became necessary, during the War, to defend it against the shortsightedness and insensibility of those British authorities who were responsible for the mass internment of refugees in this country and for the deportation of many of them to Canada and Australia. The history of this deplorable episode is told candidly and dispassionately in the pages of Professor Bentwich's book.

Asset for New Homelands

The second principal theme of the book is the contribution which the "displaced" scholars and scientists have made to research and learning in the countries in which they found a new home. That this was not confined to academic thought is well known, and Bentwich's chapter entitled "The War Contribution in England" reminds its readers of the share which refugee physicists, chemists, biologists and others had in the war effort. However, what is not always realised and what has been much less in the public eye is the significance of this exodus for the dissemination all over the world of what was best in the German tradition of learning. It is brought home to the readers of this book that many of the scientists and scholars who were driven from their homes in Central Europe were privileged to exercise a fertilising influence on many branches of learning in the countries which gave them hospitality, and this was by no means confined to the natural sciences. Professor Bentwich's pages about the Warburg Institute and in general about the influence refugee scholars have had on the cultivation and teaching of the history of art show how Hitler succeeded, very much against his intentions, in introducing the world to German learning and German learning to the world. On the other hand, there can be no doubt that for a large number of those whose names appear in Professor Bentwich's volume the harsh fact of "displacement" has been an intellectual opportunity of the highest order and that their work received, through the change of atmosphere and through the need for "re-thinking" in a new language, a stimulus and a new freshness. The one great positive feature of emigration and transplantation is that it saves one from getting into a "rut." What Bentwich calls "Group Rescue," that is, apart from the adoption of the Warburg Institute by the University of London, the transfer of groups of scholars to institutions such as the New School of Social Research in New York, the Institutes of Advanced Studies at Princeton and Dublin, the Turkish Universities, and the Hebrew University and other seats of learning in Palestine, deserves a monograph of its own. In this chapter and in the one he calls "The Peace Contribution in

GEORG LANDAUER

Georg Landauer, who passed away at such an early age, will remain near to all those who had come to know him through the years. In many an hour they will hear his voice, his analytic comment.

He was not a transparent personality. The lines of his disposition seemed boldly to be intermingled. He was at the same time a socialist and an individualist, an internationalist and a Zionist, an obstinate nature and a sceptic, a vagrant humanitarian and a trusting Jew. But all was the expression of a distinctive character rooted in a longing for justice and truth.

Justice, this truth of the deed, truth, this justice of the thought: that was his ideal. It was his personal ideal, and not, as it is to many people, only a general one. Thus he neither could nor would depart from it; in doing so he would have departed from himself. Already in his youth he found himself in politics, but he was much more than a politician. Never could politics interfere with, nor impair nor convert his character. Sometimes he had to face disillusionment, when would-be dreamers proved cheerfully businesslike, and to shoulder disappointments, when bargaining carried the day. But never did he give leave of absence to his ideal nor relegate it to the museum.

Therefore this new world on the old soil of the fathers meant to him not a standing, but a standard—more than ever, when he settled there. His soul had not an easy life there. His keen intellect discerned opportunities that were missed or pushed aside, his noble heart revolted at methods that were applied. Hard work was his comfort then. And he was a lonely worker. His manner was: either to speak out or to be silent. And in the last years he often chose to be taciturn. But whoever looked at him could hear the wordless language.

I first met Georg Landauer in the last year of the first world war, at Duenaburg in Russia. He was one of those rebel-minded soldiers who questioned the war. So he remained: a persistent questioner, querying the day, querying the past and the future, hoping for the answer that truth may be shown, justice be advanced. So he was in our "Council for the Protection of the Rights and Interests of the Jews from Germany," a faithful friend, a firm admonisher, a constant adviser; to restore and to safeguard the right, this appealed to him.

There were vicissitudes in his life, changes of fortune and condition. But he did not shift; he held his ground. He was a man who had a life of his own. Gratefully and affectionately we remember him.

LEO BAECK

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* The Rescue and Achievement of Refugee Scholars, The Story of Displaced Scholars and Scientists, 1933-1952. By Norman Bentwich. With an Introductory Note by the Rt. Hon. Lord Beveridge, K.C.B., F.B.A., and an Epilogue by Professor A. V. Hill, F.R.S. The Hague (Martinus Nijhoff) 1953.

RESTITUTION NEWS

BESTEUERUNG VON ENTSCHAEDIGUNGSLEISTUNGEN

Der "Council of Jews from Germany" und andere juedische Organisationen haben wiederholt nachdruecklich zum Ausdruck gebracht, dass es dem Sinne der Wiedergutmachung widerspricht, wenn Entschaeidungsleistungen fuer Schaeden im wirtschaftlichen Fortkommen der deutschen Einkommensteuer unterworfen werden. Die Bemuehungen um Beseitigung dieser Ungerechtigkeit gehen unvermindert fort. Es ist ferner zu erreichen versucht worden, dass, solange eine grundsatzliche Aenderung nicht eingetreten ist, zumindest die vorschussweise geleisteten Teilzahlungen nicht noch durch Abzug der Einkommensteuer verringert werden. Hierzu hat das Landesfinanzamt Berlin dem Berliner Buero des United Restitution Office mitgeteilt, dass eine Aussetzung der Besteuerung von Vorschusszahlungen nicht moeglich sei, da nach dem Einkommensteuergesetz Einnahmen grundsatzlich fuer das Kalenderjahr zu versteuern seien, in dem sie dem Steuerpflichtigen zugeflossen sind. Das Landesfinanzamt Berlin hat sich jedoch damit einverstanden erklart, dass, wenn im einzelnen Falle die Einziehung der Steuern mit erheblichen Haerten fuer den Geschaeidigten verbunden und daher eine Stundung nach Paragraph 127 der Abgabenordnung geboten ist, die Abtretung des Entschaeidungsanspruches, die der Zustimmung des Entschaeidungsamts bedarf, von den Finanzaemtern als Sicherheit angenommen wird. Eine allgemeine Stundung der Einkommensteuern gegen Sicherheitsleistung koenne jedoch mit Ruecksicht auf die bestehende Rechtslage nicht angeordnet werden.

BEGUENSTIGUNGEN FUEH BESCHRAENKT STEUERPFLICHTIGE

In Paragraph 10a des Einkommensteuergesetzes in der Fassung des Aenderungsgesetzes vom 19. Mai 1953 ist eine Steuerbeguenstigung fuer verfolgte und vertriebene Personen vorgesehen, die ihre fruhere Erwerbsgrundlage verloren haben. Diese Beguenstigung bezieht sich auf die nicht entnommenen Gewinne aus Land- und Fortwirtschaft, Gewerbebetrieben und selbststaendiger Arbeit, die nach ordnungsgemaess gefuehrten Buechern ermittelt sind. Von den Gesamteinkuenften koennen 50% der nicht entnommenen Gewinne, hoechstens aber DM 20,000, als Sonderabgaben fuer Steuerzwecke abgezogen werden. Als nicht entnommen gilt auch der Teil der Gewinne, der zur Zahlung der auf Betriebsvermoegen entfallenden Abgaben nach dem Lasten-Ausgleichsgesetz verwendet wird. Der Paragr. 10a findet Anwendung in den Steuerjahren 1952 bis einschliesslich 1956.

Es war bis jetzt nicht klar, ob die Beguenstigung auch fuer beschaenkt Steuerpflichtige gelten wird. Es kann nunmehr bestaetigt werden, dass auch dieser Personenkreis, d.h. Verfolgte, die im Ausland leben und in Deutschland die obengenannten Einkuenfte beziehen, diesen Paragraphen in Anspruch nehmen kann.

Continued from front page.

England," the author has assembled the most important facts concerning the work done by refugees in this country and elsewhere in the academic sphere and has indicated the lines on which a further analysis of the nature and the quality of this work and on the mutual influence of the immigrant scholars and their new environment may proceed.

No one who himself belongs to the generation which originated in Germany and has found a new home in this country can read the book without deep emotion. To see one's own experience treated as a piece of history produces a sensation of being old and at the same time a pang of realisation that what happened to one's contemporaries was really important *sub specie historiarum*. This however is overshadowed by a feeling of intense gratitude for the moral courage of those who started and carried through the great work of rescue. It is fitting that a book written by one who himself had a large share in it (which he conceals with almost exaggerated modesty), and introduced by Lord Beveridge should conclude with an Epilogue by Professor A. V. Hill, another great architect of this noble edifice.

NEGOTIATIONS WITH AUSTRIA

At a Meeting of the People's Party in Vienna Chancellor Raab stated that Austria was prepared to re-open negotiations with the Committee for Jewish Claims against Austria. The Government, he said, was ready to pay an adequate amount for heirless property but would not agree "to giant sums that do not correspond with real values and for which they could not accept responsibility on behalf of the Austrian people." He also claimed that the restitution laws had almost been perfected and that legal settlements for pensions would follow.

Commenting on the Chancellor's statement Dr. Nahum Goldmann sharply denied that the demands of the Jewish Organisations could be called unreasonable. At the same time Dr. Goldmann welcomed the Chancellor's expression of readiness to resume negotiations, but pointed out that so far no official invitation from the Austrian Government had been received.

"REICHSVEREINIGUNG" ALS WERKZEUG DES DRITTEN REICHS

In seiner Entscheidung vom 30. Dezember 1953 hat der Court of Restitution Appeal (CORA) festgestellt, dass das Deutsche Reich fuer Entziehungen durch die Reichsvereinigung der Juden in Deutschland rueckerstattungspflichtig ist, da die Reichsvereinigung als Werkzeug des Reichs gehandelt hat.

ZUSAMMENFASSUNG VON TRANSFERBESTIMMUNGEN

In der "Mitteilung der Bank Deutscher Laender" No. 6013/54 vom 26.1.1954 (Bundesanzeiger No. 22 vom 2. Februar 1954) sind die Bestimmungen ueber den Transfer von Sperrkonten zum Kurswerte zusammengefasst. Die "Mitteilung" behandelt u.a.

- 1) Konten mit Guthaben bis zu DM. 10.000.—,
- 2) monatliche Ueberweisungen, und
- 3) das Verhaeltnis der fuer diese beiden Gruppen geltenden Regelungen zu anderen Transferregelungen.

Konten bis zu DM. 10.000

Bezuglich der ersten Gruppe wiederholt die "Mitteilung," dass Guthaben auf originalen DM. Sperrkonten, die am 31. Dezember 1953 nicht mehr als DM. 10.000.—betrugen haben (sogenannte Kleinkonten) auf Antrag in einer Summe transferiert werden koennen, ohne dass es des Nachweises einer Notlage oder der Beduerftigkeit bedarf. Die "Mitteilung" stellt ferner klar, dass dies bei mehreren Konten dieser Art ein und desselben Inhabers fuer jedes Konto gilt.

Dagegen koennen Gutschriften, die nach dem 31. Dezember 1953 vorgenommen worden sind, in diese Regelung nicht einbezogen werden; die Bank Deutscher Laender erklart sich jedoch damit einverstanden, dass nach dem 31. Dezember 1953 von DM. Konten "erworbene Sperrguthaben Kundengelder" auslaendischer Banken auf originare Sperrkonten der Kunden umgebuchte Betraege transferiert werden, wenn die umgebuchten Betraege dem Berechtigten nachweisbar vor dem 1. Januar 1953 zugestanden haben.

SELF AID OF REFUGEES

After the 1 o'clock news
in the Home Service on

Wednesday, 10th March, 1954,

Lady Violet Bonham Carter

will broadcast on

The work of the Self Aid of
Refugees

Please listen

KRIEGSSACHSCHAEDEN Fristablauf 31. Maerz 1954

Es wird nochmals darauf hingewiesen, dass die Frist zur Anmeldung von Kriegssachschaeden auf Grund des Feststellungsgesetzes am 31. Maerz 1954 ablaeuft. Kriegssachschaeden sind Schaeden, die in der Zeit vom 26. August 1939 bis zum 31. Juli 1945 unmittelbar durch Kriegshandlungen an land- und forstwirtschaftlichem Vermoegen, an Grundvermoegen, an Gegenstaenden der Berufsausuebung oder an Hausrat im derzeitigen Bereich des Bundesgebiets oder in Berlin (West) entstanden sind. Es wird allen Anspruchsberechtigten geraten, sich zu vergewissern, dass die Anmeldung erfolgt ist und gegebenenfalls die Anmeldung rechtzeitig vor Fristablauf vorzunehmen. Formulare sind bei der Diplomatischen Vertretung der Bundesrepublik Deutschland, 4-6 Rutland Gate, London, S.W.7, erhaeltlich.

FEDERAL FINANCE MINISTER ON COMPENSATION

In his budget speech the German Federal Minister of Finance, Mr. F. Schaefter, revealed that this year's budget would provide for 400 million DM compensation payments. The liabilities, arising from the agreement with Israel, he said, stood in the foreground, but in view of the present financial position, the Federal Government had made use of a clause by which the annual deliveries could be limited to a value of 250 million DM. In addition, 60 million DM not covered by the previous budget had to be provided for. As far as individual compensation was concerned, 4,000 million DM would have to be raised by the Bund and by the Laender until 1962; in 1954, the Bund would have to pay about 66 million DM. For restitution liabilities of the former Reich, the 1954 budget provides for 30 million DM.

(Further Restitution News on page 7)

Monatliche Ueberweisungen

Bezuglich der monatlichen Ueberweisungen stellt die "Mitteilung" fest, dass mit Wirkung vom 1. Januar 1954 Monatsbeträge bis zu DM. 500.— aus jeweils bestehenden Guthaben ueberwiesen werden koennen. Auf den Nachweis der Notlage oder der Beduerftigkeit wird auch in diesem Falle verzichtet. Die Genehmigung soll grundsatzlich "bis auf Widerruf" erteilt werden. Die Beibringung von Lebensbescheinigungen ist nicht erforderlich.

Im Gegensatz zu der oben behandelten Aufloesung von Kleinkonten bis zu DM. 10.000.— bedarf es jedoch bei Antraegen auf einen monatlichen Transfer von DM. 500.— einer Erklaerung des Berechtigten, dass ein weiterer Antrag auf Transfer solcher monatlichen Zahlungen aus anderen Sperrguthaben nicht gestellt ist.

Die "Mitteilung" stellt ferner klar, dass neben den beiden oben behandelten Transfermoeglichkeiten (Kleinkonten bis zu DM. 10.000.— und monatliche Ueberweisungen von DM. 500.—) die Regelungen fuer den Transfer von Pensionen und Renten zu Gunsten von im Ausland ansaessigen wiedergutmachungsberechtigten Personen in vollem Umfange aufrecht erhalten bleiben. Ebenso aufrecht erhalten bleibt der Transfer bis zu DM. 500.— von Entschaeidungsleistungen auf Grund des Bundesentschaedigungsgesetzes gemass Rund-erlass 110/53 (s. "AJR Information" Januar—Ausgabe). In entsprechenden Faellen koennen alle diese Transferregelungen nebeneinander in Anspruch genommen werden.

Ueberweisungen duerfen nur an den Kontoinhaber und nur nach dessen Wohnsitzland durchgefuehrt werden.

Vermoegensertraegnisse

Nach Veroeffentlichung dieser "Mitteilung" vom 26. Januar 1954 erging am 27. Januar eine Allgemeine Genehmigung No. 67, durch die der Transfer von Ertraegnissen aus Vermoegensanlagen erheblich erweitert und erleichtert wird. Hiernach koennen nunmehr bei inlaendischen Wertpapieren Zinsen oder Dividenden, sowie vertragliche Ausloesungsbetraege unter gewissen Voraussetzungen ohne besondere Genehmigung transferiert werden, gleichgueltig aus welchen Mitteln die Anleger die Wertpapiere erworben haben. Ferner werden bei sonstigen Vermoegenswerten, die von Auslaendern nach dem 8. August 1950 mit Mitteln aus originaren oder erworbenen Sperrguthaben angeschafft sind, die Ertraegnisse auf Antrag zum Transfer zugelassen.

Hans Tramer (Tel Aviv):

IN MEMORY OF GEORG LANDAUER

Georg Landauer was a man, a thinker, a personality, an organiser, a Zionist and a Jew of quite remarkable stature. In his speeches, as in conversation, he had an incisive and clarity of thought, which could only have been achieved by a man who has struggled uncompromisingly with his problems and has mastered them completely. It was this sovereignty of intellect and perception which at times brought Landauer great loneliness. His insight and almost frightening lucidity of vision were the crystallisation of many years of work and thought and inner conflict. He was able to see the furthest implications of each question or decision, and this frequently brought him into conflict with others whose primary concern was the immediate and illusory present. It was a matter of supreme indifference to Landauer whether he, himself, happened to be in the right; all that mattered to him was right and truth in relation to the whole, and the understanding of eternal laws which are the motive forces of life and history.

His knowledge and understanding were all-embracing, in the truest sense of the word; whilst his learning was of a scope and depth that constantly amazed those who came into contact with him. His extraordinary intellectual and analytical powers, and his unbending will to achieve purity and honesty of thought, had a partner that never left him to the last: his untiring application to his work.

The Formative Years

Georg Landauer was already a public figure when he was quite a young man. He was born in Cologne, on November 17th, 1895, in a home which, with all its westernization, had not totally renounced its Rheinland-Jewish traditions. Thus the Zionist atmosphere of Cologne had a very considerable influence on the talented and sensitive young man. But "Blau-Weiss" and "KJV" only, as it were, prepared Landauer for what he would become and represent in the future. However, his years of military service (1914-18) in Eastern Europe were a decisive factor in his development as a Zionist, for that was his first encounter with Eastern Jewry. He never tired of recounting these experiences. After the war came his meeting and life-friendship with Chajim Arlosoroff. At the same time Landauer, already a distinctive personality, began to take part in the Zionist and Jewish activities of those years. The socialism of the young jurist and economist achieved a synthesis with his Zionism, so that he found himself quite "naturally" by the side of Arlosoroff and the other friends, who were the founder-members of the "Hapoel Hazair" in Berlin. Together with Arlosoroff, Landauer played a very considerable part in forming the ideology of the young leftist section of the German Zionists. But words and theories did not satisfy him for long. After completing his university studies with his brilliant and highly commended thesis, "Das geltende Juedische Minderheitenrecht," he was impelled to try and put his ideas into practice. He arrived in Palestine as early as February, 1923, and thenceforth he only left the country on "foreign missions." The Breslau Delegates' Meeting of the Zionist Federation in Germany of 1925 saw Landauer as "speaker for Palestine"; but it was not long before he was back in Jerusalem and was given the opportunity of proving his great organizational abilities. In 1926, when mass unemployment threatened to endanger the work of Jewish colonization, Georg Landauer and Josef Sprinzak were placed at the head of the Zionist labour department.

Again Landauer's talents, as organiser and as a leader of men, were sorely needed among the Zionists in Germany. And so he took this "mission" upon himself, too, and, after 1928, became the central figure of the "Meinekestrasse." His special concern was the development of the "Palaestinaamt" and the preparation of Zionist youth for life in Palestine. Landauer was in Berlin when the terror began for German Jewry. At once he acted in accordance with the needs of the moment. The unification, with one sole leadership, of all sections of German Jewry seemed to him an immediate necessity, as did an organized emigration to Palestine. The creation of the "Reichsvertretung der Deutschen Juden" and the decisive discussions leading to the formation and continuance of the "Haavarah" were largely due to Landauer.

In 1934, when Weizmann's and Arthur Ruppin's initiative led to the establishment as a new depart-

ment of the Jewish Agency of the "Central Bureau for the Settlement of German Jews," Georg Landauer's personality and great experience made him the "obvious" person to be placed at its head. His achievement in settling the German and Austrian Aliyah on the land and in the towns of Palestine, requires a detailed historical narrative to do it justice—a narrative which might have great meaning for a generation which so easily forgets. It was equally "obvious" that, together with Henriette Szold, Georg Landauer should take a leading part in the great task of the immigration of children from Germany and other countries. Since the foundation of the "Youth-Aliyah" Landauer, working in complete harmony with Henriette Szold, was mainly responsible for its organization; until the changes wrought by the foundation of the new state forced him to resign from this work, which had come to mean so much to him.



Meanwhile he had been gripped by a new idea, a new thought and a new task, to which he devoted all his intellectual, administrative and executive powers: the problem of restitution for the harm done to the German Jewry. Together with Siegfried Moses and a small circle of German Zionists—among them must not be forgotten the late Meinhold Nussbaum—it was Georg Landauer more than any other who gave form and expression to this idea, and who eventually helped to realise it.

His veneration of justice and the dignity of national affairs was so strong that it might earn him the name of "conscience" among his contemporaries. And here, perhaps, is the clue to his political fate. As he once expressed it himself, men "who take this stand, are opposed, often alone, but right may well lie with them." He was for many—and critical—years one of the leaders of the "Waad Leumi."

For the Jews of Central Europe—wherever they may find themselves today—he was an indefatigable protector. The problems and sorrows of each and every one affected him and he sought to help wherever possible. He appreciated to the full the value of the individual and knew the true meaning of the word "solidarity." Loyalty was for him no empty phrase, but a clear concept demanding constant action. Now we have all become the trustees of this inheritance—especially the Irgun Olej Merkaz Europa (Iome) in Israel. The example of Landauer's life and all that he made over to us, will become our sacred trust. That he was for many years the chairman of the IOME is only an outward symbol of all that his creative strength contributed to the spirit and method of our work.

Now we can no longer sit by him in conversation! But speak to him, we shall still do! And I feel that in a very special way we may perhaps receive an answer. His learning, his devotion to justice and dignity, his very being shall set a standard and a purpose for our own lives.

Hans Reichmann:

DIENST AN UNSERER GEMEINSCHAFT

Der Tod haelt allzu reiche Ernte unter der kleinen Zahl von Maennern, die sich mit der Gemeinschaft der in alle Welt verstreuten Juden aus Deutschland verbunden und fuer ihr Schicksal auch ueber die Zeit der Zerstreuung hinaus verantwortlich fuehlen: Hermann Berlak, Meinhold Nussbaum, Werner Senator, Abraham Horovitz und jetzt Georg Landauer.

Mit unseren Freunden, die in Georg Landauer ihren grossen und geliebten Wortfuehrer verloren haben, trauern die deutschen Juden in aller Welt um einen ihrer Besten. Georg Landauer hat sich der Tradition der deutschen Juden verpflichtet gefuehlt, lange nachdem er Deutschland verlassen und in Israel und auf der internationalen Tribuene groessere und weitere Ziele verfolgte als die unserer engeren Gemeinschaft.

Seit 1933 widmete er seine ungewöhnliche Arbeitskraft und seine hervorragende organisatorische Begabung dem Rettungswerk fuer die deutschen Juden. Was er als Direktor der deutschen Abteilung der Jewish Agency fuer die deutschen Juden, aber auch fuer das Land Israel getan hat, ist eine geschichtliche Leistung geworden. Landauer war kein Realpolitiker in dem Sinn, dass er Erwaegungen der Nuetzlichkeit und Zweckmaessigkeit zu den einzigen oder wesentlichen Grundsuetzen seines Handelns machte. Sein politisches Wirken war von einem tiefen Ethos durchgloeht. Wo ihm die ethischen Grundlagen politischen Handelns verletzt schienen, da fand man diesen Mann reinen Willens, diesen unbeugsamen Charakter als kompromisslosen Kritiker und scharfen Gegner auf dem Plan.

Georg Landauer betrachtete es als eine seiner Aufgaben, der grossen Vergangenheit der deutschen Juden und ihren Leistungen, einer Gemeinschaft, aus der so viele Menschen entsprungen sind, die das juedische Leben in der Welt und in Israel auf vielen Gebieten bereichert haben, die Achtung zu sichern, die ihnen auf Grund ihrer Vergangenheit und ihrer Leistung gebuehren. Wer das kulturelle Erbe der deutschen Juden gering achtete und ueber die Ansprueche, die sie zu stellen haben, hinwegzusehen suchte, verletzte Georg Landauers Rechtsgefuehl, sein Empfinden fuer Tradition und Ehrenhaftigkeit.

Er mahnte die Juden aus Deutschland, sich zur Vertretung ihrer Interessen wieder zusammen zu finden, und so fand die Idee, einen "Council for the Protection of the Rights and Interests of Jews from Germany" zu gruenden, in ihm einen warmen Fuersprecher und praktischen Foerderer. Seit der Gruendung unseres "Council" war er unser grosser Berater und Mahner.

Ein Kaempfer fuer das Recht musste schon fruehzeitig den Gedanken der Wiedergutmachung des ungeheuerlichen Unrechts hegen, das der Nationalsozialismus den Juden angetan hatte. Unter diesem Gefuehl des ungeheuerlichen Geschehens litt ein Mann wie Landauer tief. Aber nie verschleierte seine Faehigkeit zur Erschuetterung und zum Mitleiden die Klarheit seines Denkens. Seinem scharfen analytischen Verstand sind wichtige rechtspolitische Anregungen auf dem Gebiet der Wiedergutmachung zu danken. Die Idee, dass jedem Juden die Moeglichkeit gewahrt werden muesste, sich sein Recht auf Wiedergutmachung zu sichern, fuehrte Georg Landauer in die Reihe der Gruender des United Restitution Office, dem seit dem Tage der Gruendung sein starkes Interesse und seine tatkraeftige Hilfe galt.

Plaene zur Sicherung des kulturellen Erbes der deutschen Juden harren der Verwirklichung, und nur wenige waeren so geeignet gewesen, bei einer monumentalen Darstellung dessen, was deutsches Judentum einst war, mitzuwirken wie dieser Mann von universaler Bildung. Noch sein letzter Brief an uns galt der Sorge um die Bewahrung unseres Kulturerbes.

Es ist zu frueh, das Werk Georg Landauers zu wuerdigen. Die Groesse des Verlustes aber empfindet jeder, der diesem Mann begegnen durfte. Es war ein Hauch von Groesse um ihn. Es gibt nicht viele Menschen, die ungewöhnliche Gaben des Geistes mit einer Haltung von hoechster sittlicher Verantwortung vereinigen und bereit sind, ihre Persoenlichkeit unerschrocken, uneigennuetzig und ohne Schonung fuer sich selbst in den Dienst der Gemeinschaft zu stellen. Der Dank der Juden aus Deutschland begleitet das Andenken dieses ihr grossen Freundes.

H. I. Bach:

MARTIN BUBER'S ESSAYS

"Hinweise." Gesammelte Essays. Manesse-Verlag, Zürich, 1953. 348 pp.

This volume is a selection of Martin Buber's essays written between 1909 and 1953. The mere fact that a writer, for all the width and diversity of his past and present interests, feels his work throughout such a long and turbulent time to be consistent enough to be included in one single volume, indicates no mean achievement. Moreover, this book is meant to be read by a European, rather than a specifically Jewish, public. Thus Martin Buber, the "good European," the man who received the Goethe Prize, speaks to fellow Europeans even when his subject is the Bible or Chassidism. The specifically Jewish side of his work—essays like "Cheruth"—and his Zionist writings are not included.

Otherwise, however, most aspects of Buber's many-faceted personality are represented. What a long way from the young man who, in 1913, had the leisure to talk intelligently and earnestly on problems of space and light on the stage of the experimental theatre at Hellerau, to the world-famous figure who addressed huge American audiences in 1953 on "Hope for this Hour"! And—to those who in their younger years looked to Buber's writings for guidance—what a moving and strange experience it can be to meet dear old acquaintances again, such as the frank confession of his way to the discovery and interpretation of Chassidism or, further afield, his introductions to the Chinese wisdom of Tschuang-tse's parables or to the Finnish national epic, "Kalevala"!

These essays show the explorer of new cultural and spiritual values; one notes with regret that the charming introduction to Chinese ghost and love stories and the lucid interpretation of mystical experiences throughout the centuries could not be reprinted. The philosopher in Buber holds his own in an early, witty "Dialogue with a Monist," and discusses seriously Bergson's understanding of intuition. Philosophic interest prevails even in some of the obituary characteristics, such as those of Moritz Heimann and, strangely enough, even of Franz Rosenzweig. It would be difficult indeed to try and visualise what kind of man Franz Rosenzweig was from this essay which does not mention Buber's collaboration with him in their translation of the Bible. The transition from this note to recollections on Gustav Landauer is striking: suddenly we are taken back to the short-lived socialist experiment of 1919 at Munich, where Landauer was murdered by Fascist thugs, and through Buber's eyes we get a glimpse of Landauer and what this Religious Socialist stood for.

The Religious Socialist

Buber's own Religious Socialism combines many streams of his life: a modern interpretation of the prophets, an understanding of human communal life as a manifestation of its relation to God and as a continuous "dialogue" with the Deity, and thus as an expression of religious feeling in actual politics. In this sense Buber views Gandhi's experiment of "non co-operation" with a curious mixture of approval and doubt. Such doubt extends not only to successful experiments but to all politics which are a form of compromise rather than a manifestation of a higher, religious reality. Hence Buber's mistrust of stable institutions, of established modes of life, hence his sympathy for failure in the service of an idea. In his inaugural address as a professor at the University of Jerusalem (1938) he contrasts two such failures in the history of mankind: that of Plato's conception of a philosopher-king and the actual political failure of the prophet Jesaja's mission and message which, however, contains the seed of perennial challenge and truth.

Buber's writings during the Hitler years are remarkable for their simple and direct appeal. An address of 1937 on "The Prejudices of Youth" is still as topical, as helpful and as wise as it was then, if not, indeed, more so. Adolf Hitler himself has perhaps rarely been as aptly though paradoxically characterised as by quoting from the eighteenth-century Jewish renegade, Jacob Frank: "I have come," said this pseudo-Messiah, "to destroy all the laws and all religious doctrines. You should get rid of all laws and all religious doctrines and follow me, step by step." In fact there are astonishing parallels between these two personalities, both of

whom tried to rule by relieving their followers of their conscience and, in the process, of any idea of truth other than their own power and convenience.

In Buber's work during the last few years the idea of his book, "I and Thou," comes once again to the foreground, the idea of true community as a dialogue between living persons, as a dialogue between a community and God. Thus he talks to Americans about suspicion in international relations poisoning any chance of genuine understanding of the other nation's aims and purposes. He speaks to Germans about a common front of men concerned with living truth rather than with political expediency or mere ideologies, a front which cuts right across all national barriers. One could only wish that this echo of the spirit of the prophets, to listen to higher truth, to remain open to whatever might be revealed, at the cost of it being the opposite of what it had been only one hour ago, might penetrate everywhere. We may, however, be grateful that this lonely voice is still able to reach men's hearts near and far and that, for all its non-committedness to demands of time and space, it conveys essential truth in modern form.

AN AMERICAN STUDY

The Refugee Intellectual

The book under review* makes useful and even pleasurable reading for any student of "Refugee" psychology. It is useful because the learned author has consulted, and quotes, previous literature, both books and articles, on the subject. It is pleasurable because the objects of his study, Refugee Intellectuals in the U.S.A. are permitted to state their experiences during the process of adjustment to the new environment in their own words. Most of these statements were obtained by the author himself, in response to questionnaires. Wisely enough, he drew also on previously and independently published autobiographical sketches. Amongst the latter, the one easily outstanding is Martin Gumpert's "First Papers," New York, 1941. As the reader will recall, this doctor has made quite a name for himself, in the U.S.A. and internationally, with his research on geriatrics (the needs and qualifications of ageing people). This is a topic of importance equally for the Refugees and Western civilization at large.

Kent's book is heavy with statistics drawn from answers to questionnaires received. How significant the conclusions are which can be drawn from incomplete sample material, is partly a methodological problem, partly a matter of plain luck. To discuss the question of method, would be beyond the scope of a book review. Luckily, the author met with response to his questionnaire in such a fashion that the statistical tabulation appears to reflect realities.

Some of Kent's conclusions are based on random observations and personal judgment rather than on statistical abstraction. This reviewer was personally more responsive to the author's observations and judgments than to his tabulation of figures. Kent's criticism of the mental unpreparedness of several social agencies dealing with this particular type of immigrants, seems quite appropriate. Those immigrants who have tended to think of themselves as standard bearers of European civilization amongst people fed on "Comics," on the other hand, will also do well to take stock of Kent's considered evaluation. He observes that "the intellectual background of the refugee was both an aid and an impediment to the assimilation process." There is, indeed, a give and take process between recipient society and newcomer. "If the immigrant who comes to America is assimilated, he may in a small way change the American pattern of living, but he will change his own former pattern to a very much larger extent . . . any change that occurs does so within a framework already set."

H. REISSNER

*Donald Peterson Kent: The Refugee Intellectual. The Americanization of the Immigrants of 1933-1941. Columbia University Press, New York, 1953.

SAEMY JAPHET

The Passing of a Generation

The Jewish Community in England from its very inception has been continuously enlarged by waves of immigration from abroad: Holland and the Spanish Peninsula, Germany, Russia, Poland and Germany once again. Successively these waves have been absorbed in the body corporate of the community and have enriched it with the experience and talents that they have brought with them as their native heritage.

Mr. Saemy Japhet, whose death at the age of ninety-five was recently announced, was one of our last links with that body of German Jews who made England their home at the close of the last century. Attracted by the freedom of the English constitution and by the glitter of London as the financial capital of the world, many established themselves in the Metropolis; Mr. Japhet with his own banking house, a firm which still bears his name in the City.

Enterprise, hard work, integrity and the favourable circumstances of the time brought their own rewards. We have only to look at the names of his contemporaries to realise the heights they reached. Socially and financially that generation attained the very highest pinnacles. Though some of his associates were more drawn to the delights of English Society, which, led by Royalty itself, warmly welcomed them, Saemy Japhet was satisfied with a more traditional role. By upbringing and training he was interested in Jewish learning and charity and, once material wealth was assured, he devoted himself wholeheartedly to the interests of such institutions in the Community.

His generation has now departed and the splendour of that heyday has now somewhat waned, but the community that absorbed those immigrants has itself been left enriched by their knowledge, enterprise and charity.

May his soul rest in peace!

WALTER SCHWAB

FROM MEDICAL STUDENT TO FILM PRODUCER

The man who introduced a new note into film-making in Israel is Lazar Dunner, born in Nuremberg and once a medical student in Berlin. He came to the country in 1934 as a press photographer and has now become one of its top-ranking producers.

In 1948 he filmed the short "A Day in Daganah," which was the first colour production on Jewish Palestine, and since then another twenty-eight such documentaries have made their appearance in cinemas and club-rooms, schools and meetings, almost all over the world.

Mr. Dunner, also correspondent of the Columbia Broadcasting Television Network, directs and produces his own pictures; the developing is being done abroad, as local facilities for colour are not yet available. Most films are made in various languages, mainly English, Spanish, Yiddish and Hebrew.

At present he is working on two new films for the Jewish National Fund.

H. F.

SYNAGOGUE SERVICE ON PRESIDENT HEUSS'S BIRTHDAY

In honour of the seventieth birthday of President Theodor Heuss a special Festival Service, conducted by Rabbi Dr. Paul Holzer, took place in Bonn in the presence of the son of Dr. Heuss and of representatives of German Authorities.

FRANKFURT CHEVRA KADISHA RE-ESTABLISHED

The Frankfurt Chevra Kadisha which was dissolved by the Nazis fifteen years ago, was re-established under the presidency of Dr. Moses Breuer, grandson of Rabbi Samson Raphael Hirsch.

WIESBADEN APPOINTS NAZI LORD MAYOR

Dr. Erich Mix, who was a Mayor of Wiesbaden under the Nazi regime, was elected again Lord Mayor of the city. A few years ago, he was classified by the de-Nazification Court as a "Nazi activist."

ALBERT EINSTEIN'S WAY TO JEWISHNESS

For his 75th Birthday on March 14, 1954

"Can I do anything else? I have no choice. If I am in a position to help, I must help," Albert Einstein answered a friend who expressed misgivings that Einstein's scientific work might suffer from the sacrifice of time spent in the interest of Jewish affairs.

It took many years for the world-famous author of the theory of relativity to realise his obligation towards his fellow-Jews, for the spirit of Judaism did not touch him in his parental home, nor in his native town Ulm, nor at school, and he became so

LETTER FROM JERUSALEM

During the past nine months Israel's economy has undergone such a fundamental change, in fact, almost a complete reversal, that one is surprised how little appears to be known about it elsewhere. Indeed, the transformation from a sellers' to a buyers' market, from empty shops full of customers to fully-stocked shops with hardly any customers, has been accompanied by something of a conspiracy of silence.

Israel has become a land of plenty—plenty of food, plenty of luxuries, plenty of everything except money. The State has no funds to pay civil servants' salaries on time, the municipalities have run out of cash, and from teachers to dustmen, everybody takes it in turn to come out on strike; the National Institutions have not sufficient means to finance the vital development programme of land reclamation and settlement and, of course, the "Man in the Street" looks at all the miracles from whipped cream to refrigerators, from Leberwurst to unrationed butter, from lovely suits and dresses to Kaiser-Frazer cars, and cannot even scratch together the money to meet the ever increasing burden of income tax.

Probably people are afraid of admitting that in Israel everything can be had (at a price) because the uncle in America or the friends somewhere else might stop sending food parcels, and they cannot explain quickly enough that their wages, salaries, or any other incomes have been "frozen" while prices have doubled and trebled during the past year. For tourists who get the proper exchange rate, Israel has gained in attraction, and is certainly cheaper than Greece or Italy, where the wage-earners cannot participate either in the fullness of the local market.

Quite a number of factors have contributed to this development in Israel which, after all, is healthier than the previous state where too much money was chasing too few goods. Although there is considerable unemployment to-day, the new financial policy of deflation on the whole is having a salutary effect—competition and initiative have come to the fore again, and not only the service but also the quality of production have improved, adding to the chances of increasing the country's exports.

The virtual stoppage of immigration was no less responsible for the reversal of the economic trend—it gave local agriculture and industry the opportunity to catch up with the demand, and investments made during the past few years, both in farming and factories, are beginning to bring dividends. German reparations are another factor which accounts for the abundance in goods. Last, although this time perhaps least, there are the relaxations in controls introduced by the coalition government, which have given a greater stimulus and impetus to the economy.

But the problems for the ordinary citizen grow more difficult from month to month and he is fighting a losing battle against a steady lowering of his living standard. Although the all-powerful Histadruth—Trade Union—is anxiously protecting minimum wages, it is equally determined to limit maximum salaries of senior civil servants and other officials. As a result a typist earns almost as much as her boss, and a messenger boy's income can well compare with that of the director of the department for which he does his errands. The senior civil servants wanted to go on strike, but the opposition of the civil servants' union and a hint from the Ministers regarding party discipline rendered their attempt abortive.

HERBERT FREEDEN

estranged from Jewishness that he maintained no contact at all with the Jewish Community. His Jewish feelings were first awakened in 1910 when he was a professor at the Prague University and saw the age-old Jewish cemetery there; but this impression did not effect any profound change in him.

It was the wave of fierce anti-Semitism after the first world war which finally did bring about this change; and Einstein pensively admitted that he owed the discovery of his Jewishness more to the Gentiles than to the Jews. As soon as he grew aware of the plight of his fellow-Jews which was to a large extent a consequence of the first world war, he placed not only the authority of his name, already grown world famous, at the disposal of the Jewish welfare activities, but also took action himself by attending innumerable conferences and meetings unmindful of the time it cost him.

Friendship with Walther Rathenau

Whilst pursuing these activities he became acquainted with Walther Rathenau, who had also found his way back to Judaism after a long and strange detour. Both men, although shy by nature, became intimate friends, drawn to each other not only by their mutual interest in trying to help their suffering fellow-Jews, but also distinguished by a universal outlook regarding scientific and philosophical matters. Rathenau's social-minded philosophy deeply influenced Einstein's way of thinking; and it was, as he confessed, one occasional remark of Rathenau's which taught him the Jewish sense of the sanctity of life: "When a Jew says that he's going hunting for his amusement, he's lying."

When Rathenau was offered the post of German Foreign Secretary, Einstein advised him to refuse it; but when Rathenau, yielding to his sense of duty, accepted and was later assassinated, in June 1922, Einstein kept his memory alive.

Contact with Weizmann

On the other hand it was Chaim Weizmann who won him over to the movement which aimed at the establishment of a Jewish national home in Palestine. In support of Weizmann, whose personality secured his confidence and sympathy, Einstein plunged into Zionist agitation, especially in the U.S.A. When he travelled through Palestine for the first time, he was strongly impressed by the community life of the Jewish settlements; as a man of science he did everything he could to help the Hebrew University in Jerusalem.

Weizmann's policy of moderation, especially his attempt to come to terms with the Arabs, met with Einstein's full agreement.

Concept of Jewishness

Due to his moral authority he also influenced the thinking of the educated Jew in a decisive way. He recalled to his mind the contribution which Jewry has rendered to the development of the fabric of our civilisation: "It is time to remind the western world that it owes to the Jewish people its religion and therewith its most valuable moral ideals, and, to a large extent, the resurrection of the world of Greek thought." To resist the evil of Fascism, he considered the foremost duty of the Jew of our day.

Being a cosmopolitan pacifist he was not too happy about the tendency towards Jewish nationalism, although he acknowledged the fact that it was forced upon the Jewish people by circumstances. Despite the pride he took in his Jewishness he did not hesitate to blame severely the shortcomings in the Jewish camp, as did the Hebrew Prophets. And, like those great educators, he always preached a sense of community.

Presidency Offered

The authority Albert Einstein enjoys to-day found its expression in the offer of Presidency of Israel after the death of his friend Weizmann. Everyone honoured the reasons of a venerable age and a scientific task still ahead in consideration of which he refused. However, he did so with much regret, for, as he said, "My relation to the Jewish people has become my strongest human attachment."

F. F.

ANGLO-JUDAICA

Deputies and World Jewish Congress

The relations between Board of Deputies and W.J.C. were clarified to some extent by the decision of Dr. Cohen, the Board's President, not to accept re-nomination as Vice-President of the Congress's British Section. He confessed to growing embarrassment in "a position of personal difficulty" as the two organisations seemed in conflict with each other. "I preferred not to continue as Vice-President in view of the possibility that a situation might arise in which I should feel compelled to resign the office."

The Congress case was stated by Dr. N. Goldmann, President of the W.J.C., at the National Conference of the British Section. While recognising the Board as the representative body of Anglo-Jewry, Congress would not renounce its right to approach the community here or H.M. Government. No mandate had been given to the Board by any other Jewish community or by the Jewish people to speak on their behalf. The Board could no longer speak for Jews in other countries as it had done in the days of Sir Moses Montefiore when there existed Jewish protectors and Jewish protégés. To-day all Jewish communities were equals. When the W.J.C. approached the British Government it spoke for that part of the Jewish people that it represented.

A strong attack on what he termed "the encroachment by the W.J.C. on the Board's work," was made by Mr. B. Janner, chairman of the Deputies' Foreign Affairs Committee, who refused to countenance "any step likely to detract from the usefulness of the Board to the Jewish community here or elsewhere." The cumulative effect of any encroachment, large or small, if not scotched whenever discovered, would damage the Board's authority and integrity which had been built up over 200 years.

J.P.A.

A manifesto calling upon the Anglo-Jewish community to contribute £2,000,000 this year to the Joint Palestine Appeal, was issued by the Chief Rabbi, Sir Simon Marks (President of the J.P.A.), Dr. A. Cohen (President of the Board of Deputies), Mr. B. Janner (President of the Zionist Federation), and others. Rallies in support of the Appeal throughout the country were addressed by Mrs. Golda Myerson, Israel's Minister of Labour.

The result for 1953 was £1,206,154, received from 29,507 contributors. Expenses were £64,425.

Fears that a new Bill to amend the law relating to the slaughter of animals might interfere with shechita were allayed when the Labour sponsor of the Bill, Mr. Arthur Moyle, gave a specific assurance to the Jewish community. One of his Party friends, Mr. R. R. Stokes, paid a handsome tribute to "my friends the Jews for the very thorough way in which they carry out their ritual slaughter": "I am bound to say that as far as their system goes . . . I do not imagine that anything quicker or more humane could possibly be carried out."

Jewish Schools

Will Jewish schools create group segregation and foster a ghetto mentality? As an argument against Jewish schools, it is really a futile question, said Rabbi Kopul Rosen, Principal of Carmel College, pointing out that the community was already tolerating and even encouraging separation in all spheres of human pursuits. There was a Jewish Hospital, a Jewish Home for the Blind, even a Jewish ex-servicemen's parade. Yet people objected to segregation in the educational field where segregation was justified because it was the only field in which Jews had something distinctive to contribute.

Of the 3,745 Jewish children in Manchester between 4½ and 18, 1,060 attend Jewish day schools. This is the highest proportion in all Britain.

Jews won the first and second places among the 856 candidates for the final examination of the Institute of Chartered Accountants in England and Wales.

Discrimination

In reply to a charge that a Conservative Club in Lancashire barred Jews, the General Director of the Conservative Central Office said that his Party had "always set its face strongly against religious discrimination in any form and will continue to discourage any such tendency"; on the other hand, Conservative clubs were "independent bodies" over which Party headquarters had no direct control. The *Evening Standard* remarked: "If leading Tories took a firm stand against such discrimination they could quickly end it."

C. C. Aronsfeld:

A LEADER OF THE GERMAN JEWS

Josel von Rosheim (1480-1554) is now nearly forgotten, his very name all but unknown, and no kaddish will be said when his Jahrzeit returns, as it soon will, for the 400th time. Yet he was a mighty man in his day, a companion of princes and, under the Emperor, ruler of Jewry throughout the Holy Roman Empire—"Parnas u'Manhig," as he was called, the "great Shtadlan," and by the sonorous title accorded him "Befehlshaber und Regierer der gemeinen Jüdischheit im Reich." "No such faithful, devoted and wise champion had until then arisen for the German Jews," writes Graetz and praises the man's "true religious convictions, his unshaken trust in God and fiery zeal in pleading" the cause of the persecuted.

This Josel, a contemporary of Martin Luther, is the first leader of German Jewry to emerge, in clear-cut features, out of the vast confusion in which the Middle Ages slowly divided into the earliest, faintest hopes of emancipation. The Renaissance was irresistible, and the worth of Man, once felt, shone forth even from behind the gates of the Ghetto. The Jews were still Serfs of the Chamber, and the humiliation of suzerainty was to last yet awhile. But for the first time now a voice was raised from among the oppressed to challenge the oppression.

Challenged Injustice

On the strength of no office or power except his native energy and wit, Josel boldly appeared amid the pomp and circumstance of Imperial Assemblies, exposing injustice, refuting slanders and negotiating such guarantees as seemed to offer at least fleeting relief. Tirelessly he travelled throughout the far-flung Empire, from Flanders to Bohemia, to intervene with the multifarious petty tyrants who were rendering Jewish lives bitter; many expulsions were stayed on his pleading, and sometimes even restitution was made.

Indeed he successfully practised that "defence against antisemitism" which long and variously survived until at length overtaken by more potent procedure. But it was, at its very beginning, an astounding performance. For while the favours of the time were unmistakable, they did not diminish the gravity of the struggle. The Church of Rome, hitherto the strong arm of oppression, was scotched by the Reformation. But the Protestants proved to be by no means philo-Semites. Luther at first courted the Jews, hoping they would join his faction, but when they refused, he wrote those pamphlets which the Nazis gleefully reprinted as an authority for burning synagogues. The Catholics in turn accused Jews of instigating the Protestant defection.

With the onslaughts of both, Josel dealt gallantly and competently. He vigorously attacked Luther and managed to obtain a ban on the revolting pamphlets in at least some parts of the Empire. He also suffered of course; a false charge of "coin-clipping" threw him into prison for a time until he was completely vindicated.

An Early "Reichsvertretung"

Frequently he engaged in the ill-famed disputations, and more than once prevailed against the learning of malicious adversaries. Yet he was no scholar but, as he said himself, "an ordinary business man who in his leisure studies our sacred books."

Like other lesser Shtadlanim, he began his career at the behest not of his fellow-Jews but of the powers-that-be. At the age of 23, in 1503, he was appointed by Emperor Maximilian I, and it was not until he had shown his mettle, seven years later, that the Jews recognised him as their chief. Clothed in this undoubted authority, he proceeded to set up a Jewish representative body, a notable forerunner of the Reichsvertretung. The Imperial Jewry was organised in ten counties, each of which chose a fixed number of delegates; these would meet twice a year at Frankfurt to discuss matters of common interest.

The Assembly began its labours with a striking, if pathetic, effort to clear the severely charged atmosphere. It promulgated an elaborate code of ten rules designed to raise the standards of commercial morality among Jews. If the rules were perhaps conceived in a spirit a trifle too apologetic, they were also shrewdly timed as a demonstration of sturdy Jewish respectability in a world that had just broken in two. Josel read the code to the

Reichstag at Augsburg where the warring Christian factions met, and he solemnly avowed the hope that no further oppression would henceforth be tolerated, for, he explained in the then new and characteristic terms (soon to be echoed by Shylock), "We too are human beings, created by God Almighty, to dwell on earth, living with you and amongst you."

No Zionism

The thought that in the travail of a new age it might be the urgent business of Jews to return to the land of their fathers, never crossed his mind. Once indeed he was dramatically confronted with the prospect, but he turned away in consternation. The cool and rational business man had the extraordinary fortune of meeting the famous pair of dreamers, David Reubeni and Solomon Molho. They had the idea, as did others more successfully, four centuries later, of raising a Jewish force to fight with the Imperial armies against the Turkish enemy of Christendom (who also governed Palestine). Josel intensely disliked the idea. He foresaw confusion in the Emperor's mind as Jews had recently been accused of spying for the Turks. He therefore discouraged the militant Zionists. He

Jacob Jacobson:

OUR SURNAMES (II)

Names usually assumed to be typically Jewish can sometimes lead one to false conclusions, for names like these naturally existed before their adoption by Jews. Fortunately, not every Rosenberg is of Jewish origin; nor, unfortunately, is every Lilienthal—the famous aviator, Otto Lilienthal, for example, is not Jewish.

Schiller and Lessing

There was one group among these new names which expressed gratitude and veneration for the men whose names were chosen. However, restrictive legislation kept this group relatively small. The name Schiller occurred most frequently among Jews beyond the old German border. There was, for example, a Salomon Schiller (d. 1925) who came from Lithuania and later became the first principal of the Hebrew High School in Jerusalem; further, there was the Hungarian reformist rabbi, Dr. Salomon Schiller-Szinessy who, having spent his life fighting for freedom, lived during his later years in Manchester and Cambridge and, in 1876, brought out a catalogue of Hebrew handwriting in the Cambridge University Library. In Germany as well as outside, Jews of the Emancipation favoured the name of Lessing. Whether this was always inspired by grateful veneration of the poet and friend of Moses Mendelssohn, or whether it was only a modification of the original Lesser or Leiser—the name Leysering also exists—or whether it was a combination of both, is almost impossible to decide to-day. The name of Leibnitz, which a number of Prenzlau Jews adopted about 1812, is almost certainly no more than a development of the original Leib-Levin. Yet no one dared adopt the name of Goethe, due both to the protection of restrictive laws and the fact that the poet himself would be likely to protest. After all, it never occurred to any English Jew to call himself Shakespeare. On the other hand, the Jew who chose the name Mozart—an exceptional case—may well have been a great music lover; whereas one wonders whether those Jews in little towns in Posen, who called themselves Klopstock, really did so out of admiration for the great poet. Did they realise that he once expressed his deepest gratitude to the Emperor Joseph II for having "transformed the Jew into a human being and prised the rusty fetters from his bleeding arms"? (Strange to think that Himmler was a great Klopstock enthusiast!)

Among the new names one finds those of well-known aristocratic families, such as Dalberg, Kottwitz or Levetzow. This may refer in some way to the original owners of the name, may even be an expression of esteem, but it could also have been suggested by an official who wanted to annoy the aristocratic family and so advised the Jew to choose its name. This is borne out by a story from a little Mecklenburg town (S. Silberstein: "Jewish

entreated them to keep away from "the German Jews' gracious protector"; they would merely bring disaster upon themselves as well as on the rest of Jewry.

Though his stout refusal doomed Molho to death and Reubeni to failure, no other course was probably possible. It is intriguing (if idle) to speculate what might have happened had Josel lent the full force of his name to a scheme which at this distance does not perhaps look as absurd as it must have seemed to the majority of the King's Serfs. Even if he had been blessed with the winged vision of men greater than Shtadlanim, the circumstances were such that he could hardly have hoped to realise the ancient dream. He was certainly right as he warned Molho that the times of Elijah were still far off, and drily matter-of-fact as he added: "As yet we have not heard the feet of the messenger upon the mountains."

It seems safe to assume that he would hardly have heard those feet when at last they did come, softly scampering over the mountains. But whatever his limitation, it can never detract from the solid achievement of this man, Josel von Rosheim, ruler of the German Jews, who, defying an often murderous enemy, gave comfort to the despairing, saved the hunted from the sword, and according to his lights, bore witness to the truth that all Israelites are brethren.

Surnames in Mecklenburg," Breslau, 1929).—In 1790, in Breslau, the enlightened secretary of the Jewish community decided to call himself Dohm. He hoped thereby to keep alive in his family the memory of Christian Wilhelm Dohm, who had fought most effectively in the literary battle for the Emancipation of the Jews. It is questionable whether his baptised grandson, Ernst Dohm, editor of "Kladderadatsch" and husband of suffragette Hedwig Dohm, was still aware of the significance of his name.

Naturally, the Alsatian Jews gallicized their names. A similar tendency can be found in those German territories with a strong French influence. Here we have names like Pierre, Dillon, Dellevie, Defflis, Dufasne, Mortier, Manché, Landé and Salingré. As a rule, the disguise is easily recognisable. Mortier, for example, chosen in Dessau, comes from Mortgen (Mordechai); Manché (Berlin) comes from Menachem (Man); whilst Landé (Ostrowo) in all probability has its origins in Landau. In some cases a German word was simply translated.

Elliot and London

One rarely encounters an English-sounding name (such as Elliot from Prenzlau, derived from Elias and Lion) in the lists of the period of the Emancipation. Exceptions are to be found in Berlin, in Altstrelitz and Rhena for instance. In the Berlin example the connection is perfectly clear, as it is explicitly stated that Beer b. Nathaniel Lyon came from England. Similarly, there can be little doubt that the family London from Glogau, who later moved to Liegnitz and Berlin, owed its name to a direct connection with London: in 1793, on the occasion of a circumcision in Breslau, an entry shows that the grandfather on the mother's side was Leib London from Glogau. Hirsch Mirels, on the other hand, who was Rabbi in Wreschen at the beginning of the nineteenth century, was in fact born in London. Although he was called Reb Hirsch London, the celebrated name of Mirels was retained by his family. In German-speaking countries the surname London is more likely to originate from the Hebrew Lamdan (Talmudic Scholar).

The name of Englaender was adopted by a small number of Jews on both sides of the German border. I should like to draw attention to one particular case where the reason is eminently clear. Among the inscriptions on the gravestones in Eisenstadt, which were published by that outstanding Jewish historian Bernhard Wachstein from Vienna, there appears an inscription for Abraham Wolff Levi from England. The inscription goes on to say that Levi, who died in 1810 and was father of the family Englaender from Eisenstadt, left England in order to give his children a better religious upbringing. Even in England itself the name Englaender existed, if only amongst Jews. In 1812 there died in Oxford a certain Herz Isaac, whose Jewish name was Hirsch b. Moses Englaender. (Dr. Cecil Roth:

In the previous article, line 11 under the sub-heading "The Polish Provinces" should read "Polish-Prussian" (not Polish-Russian) provinces.

Continued on page 8

WIEDERGUTMACHUNG FUER ANGEHOERIGE DES OEFFENTLICHEN DIENSTES

Am 19. August 1953 ist ein 2. Gesetz zur Aenderung des Gesetzes zur Regelung der Wiedergutmachung nationalsozialistischen Unrechts fuer Angehoerige des oeffentlichen Dienstes ergangen (Bundesgesetzblatt, Seite 994).

Da sich die Auswirkung des Gesetzes ohne Durchfuhrungsbestimmungen noch nicht uebersehen laesst, haben wir es bisher unterlassen, auf den Inhalt des Gesetzes hinzuweisen. Die Ausfuhrungsbestimmungen sind auch jetzt noch nicht ergangen, obwohl das Gesetz eine Anmeldefrist vorsieht, die bereits am 31. Juli 1954 ablaeuft.

Das urspruengliche Gesetz teilte die Dienststellen des oeffentlichen Dienstes ein in Gebietskoerperschaften und Nichtgebietskoerperschaften. Die Gebietskoerperschaften sind das Reich, die Laender, Kreise und Staedte; die Nichtgebietskoerperschaften sind oeffentlich-rechtliche Koerperschaften, die nicht als Gebietskoerperschaften anzusehen sind. Auf die Nichtgebietskoerperschaften findet das Gesetz nur Anwendung, wenn sie durch eine von der Bundesregierung mit Zustimmung des Bundesrates zu erlassende Rechtsverordnung in die Regelung einbezogen werden.

Diese Verordnung ist am 27. Juni 1951 (Bundesgesetzblatt, Seite 410), ergangen. Durch diese Verordnung sind in die Regelung des Wiedergutmachungsgesetzes einbezogen: die Beamten,

Angestellten, Arbeiter und Versorgungsempfaenger

(1) der im Bundesgebiet befindlichen Nichtgebietskoerperschaften und Verbaende von Nichtgebietskoerperschaften, die am 30. Januar 1933 Koerperschaftsrechte hatten;

(2) der (a) ausserhalb des Bundesgebietes befindlichen

(b) aufgeloeuten

Nichtgebietskoerperschaften und Verbaende von Nichtgebietskoerperschaften, die in der Anlage aufgefuehrt sind;

(3) der Verbaende von Gebietskoerperschaften.

Ausdruecklich aufgefuehrt in der Anlage sind folgende Nichtgebietskoerperschaften:

1. Deutscher Handwerks- und Gewerkekammertag, 2. Industrie- und Handelskammern, 3. Handwerkskammern, 4. Handwerkerinnungen, 5. Reichsnaehrstand Hauptabteilung II, 6. Landwirtschaftskammern, Bauernkammern, 7. Krankenkassen der Reichsversicherung (Orts-Land- und Innungskrankenkassen), 8. Reichsknappschaft, 9. Berufsgenossenschaften der Unfallversicherung und Gemeindeunfallversicherungsverbaende, 10. Landesversicherungsanstalten, 11. Reichsversicherungsanstalt fuer Angestellte, 12. Reichsverbande der Orts-Land-Betriebs- und Innungskrankenkassen, 13. Oeffentlich-rechtliche Lebens-Unfall- und Haftpflichtversicherungsanstalten, 14. Oeffentlich-rechtliche Sachversicherungsanstalten, 15. Verband oeffentlich-rechtlicher Feuerversicherungsanstalten in Deutschland, 16. Oeffentlich-rechtlicher Hagelversicherungsverband, 17. Versorgungskasse der Traeger der Reichsversicherung in Berlin, 18. Allgemeine Angestelltenversorgungskasse fuer deutsche Krankenkassen, Berlin, 19. Allgemeine Ruhegehaltsversicherung deutscher Krankenkassen, Berlin, 20. Reichsbank, 21. Oeffentliche Sparkassen, 22. Deutscher Sparkassen- und Giroverband, 23. Regionale Sparkassen und Giroverbaende, 24. Landesbanken, Provinzialbanken und Girozentralen, 25. Schlesische Landeskreditanstalt, Breslau, 26. Regionale Staettschaften, 27. Preussische Zentralstaettschaft, 28. Regionale Landstaettschaften, 29. Zentralstaettschaft fuer die preussischen Staaten, 30. Regionale landstaettschaftliche Banken, 31. Zentrallandstaettschaftsbank, 32. Ritterschaften, 33. Ritterschaftliche Banken, 34. Preussische Staatsbank (Seehandlung), 35. Deutsche Zentralgenossenschaftskasse, 36. Deutsche Reichsbahn-Gesellschaft (1924-1937), 37. Reichsanstalt fuer Arbeitsvermittlung und Arbeitslosenversicherung, 38. Wasser- und Bodenverbaende, die am 30. Januar 1933 Koerperschaftsrechte hatten.

Das oben erwaehnte Ergaenzungsgesetz hat das urspruengliche Gesetz dahin geaendert, dass den Nichtgebietskoerperschaften oeffentliche Anstalten gleichgestellt sind. Eine Definition, was oeffentliche Anstalten sind, gibt das Gesetz nicht. Es ist auch bisher keine Aenderung der Fassung der Verordnung vom 27. Juni 1951 erfolgt. Praktische Wirkung kann daher das Gesetz erst haben, wenn eine solche Ergaenzung erfolgt ist und die der Verordnung beigefuegte Liste erweitert ist.

Wir hatten seit laengerem beantragt, in den Wirkungsbereich des Gesetzes der Rechtsform nach privatwirtschaftliche Koerperschaften einzubeziehen, die einer Gebietskoerperschaft ueberwiegend gehoerten. Es handelt sich hierbei insbesondere um die Reichskreditgesellschaft, die Dresdner Bank, soweit sie vom Reich uebernommen worden war, und zahlreiche eingetragene Vereine, die aus Gebietskoerperschaften bestanden, aber privatrechtlich aufgezogen waren.

Das Ergaenzungsgesetz bestimmt ferner, dass das Verfahren fuer Geltendmachung von Anspruechen aus Beschaeftigungsverhaeltnissen bei Nichtgebietskoerperschaften sich nach dem 4. Abschnitt des Bundesgesetzes zur Entschaeidigung fuer Opfer der nationalsozialistischen Verfolgung regelt. Die Frist zur Geltendmachung dieser Ansprueche ist auf den 31. Juli 1954 festgesetzt.

Diese Ansprueche sind also beim den nach dem Bundesentschaedigungsgesetz zustaendigen Entschaeidigungsbehoerden anzumelden. Ergibt sich aus dem Entschaeidigungsgesetz keine Zustaeendigkeit, so koennen die zustaendigen Entschaeidigungsbehoerden des Landes Rheinland-Pfalz in Frage.

In den meisten Faellen werden die Ansprueche bereits auf Grund des Bundesentschaedigungsgesetzes angemeldet worden sein. Durch eine solche Anmeldung ist die Frist auf jeden Fall gewahrt.

Das Aenderungsgesetz enthaelt weiter eine Bestimmung zur Erleichterung der Beweislast und bestimmt, dass, wenn Urkunden, die fuer die Geltendmachung von Anspruechen erforderlich sind, nicht beigebracht werden koennen, als Beweismittel auch eidesstattliche Versicherungen von Zeugen oder notfalls des Antragstellers selbst zugelassen werden koennen.

Sobald die zu erwartende Ausfuhrungsverordnung ergangen ist, wird hierueber berichtet werden.

Old Acquaintances

They Work for T.V. :—Rudolph Cartier, who used to script German films under his former name Katscher, is now a well-known television director with the B.B.C. Tatjana Lieven, who was an actress under her maiden name Sieburg and married to Albert Lieven, also works for the new medium in London. Wolf Rilla, Walter's son, produces at T.V.'s Lime Grove studios. And do you remember Lotte Reiniger, who started with such brilliant silhouette pictures as "Prince Achmed"? Born in Berlin, she is now 56 years old, and also works for television. When Lotte Reiniger started with her experiments she was backed by Potsdam banker L. Hagen; now his son, the author of "Arnhem Lift" and "Follow My Leader," is behind her work. Television is the right medium for her, because it is much more intimate than the films.

Home News :—Elisabeth Bergner is going to tour Germany; she will play Rattigan's "Deep Blue Sea" with Rudolf Forster and Ernst Deutsch, and Leo Mittler directing. Marianne Deeming-Kupfer and young Renée Goddard will be in van Druten's "I am a Camera," which is set in Berlin during the last years before Hitler came to power. Walter Goehr scored Gottfried Reinhardt's picture "Betrayed," produced in London. Martin Miller can be seen in the two new British pictures: "Front Page Story" and "You Know What Sailors Are."—Bernard Grun, composer of "Balalaika" and other operettas will write a biography of the late Oscar Straus. If you have strong nerves, go and see the brilliant new French picture "The Wages of Fear" with which Georg Hoellering opened his newly decorated "Academy" cinema.

"To-morrow is Already Here" :—Published under that title by Rupert Hart-Davis in London, Robert Jungk's book will be much talked about. The author is the son of Max Jungk, who used to script German films in Berlin; he started as a brilliant journalist during the war in Switzerland; you may have read his reports in "Weltwoche." A few years ago he went to the States and wrote this, his first book, about the technological revolution in the new world. In Germany it became a best-seller overnight and was misunderstood by many people to have an anti-American flavour, although this was never intended. "To-morrow is Already Here" is depressing and nightmarish because it shows what progress brings to the people; it is Orwell's "1984" translated into reality.

This and That :—Emmeric Kalmann's last operetta "Arizona Lady" was produced in Berne. Siegmund Breslauer, of Argentine's "Deutsche Buehne," has invited Theo Lingen to appear in three plays in Buenos Aires later in the year. Karl Boehm will take over the directorship of Vienna's State Opera. Sixty-four-year-old Juergen Fehling got an "Ehrensold" by the city of Berlin. Viennese actress Peppi Gloeckner celebrated her 80th birthday. Margo Lion will play Bert Brecht's "Man ist Man" in Paris.

Obituaries :—Dr. Ernst Sulzbach, the son of the well-known Frankfurt banker, died in Stockholm, aged 66. He was married to a daughter of August Strindberg, and used to work for the "Oesterheld-Verlag" and "Arkadia" in Berlin. His brother is the only naturalised Britisher working in London's German General-Consulate. Bruno Buchwald, the editor and publisher of "Buchwald's Boersenberichte," died in Basle at the age of 76. Austrian actor Siegfried Breuer died suddenly in Goettingen.

No Iron Curtain for Operas :—Conductors and singers can still go behind the "Iron Curtain," if they want to. For instance, Johannes Schueler, of Hanover, conducts in East-Berlin's State Opera; and Walter Felsenstein, of East-Berlin's "Komische Oper," was able to cast "Zauberfloete" with S. Roth of Hamburg, and R. Holm and H. Reinmar of Munich.

She is Here Again :—With tears in her eyes Leni Riefenstahl made her long delayed re-appearance to publicize her "Tiefland" film. The actress, who used to produce Hitler's "Reichsparteitag" pictures, started the opera ten years ago. Now she said that, unlike her other films, this was not commissioned by the late "Fuehrer." As her defence witness, Ernst Jaeger, the former editor of "Filmkurier," who now lives in Hollywood, testified that Leni was, of course, never a Nazi. And who was?

PEM

NEWS IN BRIEF

COMPENSATION TO BAVARIAN SOCIAL DEMOCRATS

Bavaria will pay £550,000 to the Social Democratic Party in compensation for property owned by the pre-Hitler Social Democratic organisation and confiscated during the Nazi regime.

INDEMNIFICATION LAW CRITICIZED BY SOCIAL DEMOCRATS

In a resolution passed by the "Association of Persecuted Social Democrats in Southern Hesse," the provisions of the Federal Indemnification Law are described as "grossly inadequate." The resolution points out that the funds needed for a more satisfactory settlement should be raised through special levies upon those business firms which had profited from the employment of slave labourers during the Nazi regime.

BRUNO WALTER PROTESTS AGAINST AUSTRIAN ATTITUDE

A letter has been sent to the Secretary of State John Foster Dulles in which he is asked to intervene with the Austrian Government to secure settlement of the claims of Jewish victims of Nazism. The letter has been signed by the conductor Bruno Walter, the Nobel Prize Winner Professor Otto Loewi, Mrs. Alma Mahler-Werfel, daughter of Gustav Mahler and widow of Franz Werfel, and Professor Richard Schueller, former Austrian Ambassador. The letter attacks the Austrian Government's refusal to negotiate a settlement with the World Jewish Organisation and points out that the "Nazi movement in Austria was not exclusively of foreign origin."

FIRST POST-WAR LIEBERMANN EXHIBITION

An exhibition of Max Liebermann's oils and crayons has been arranged in the Hanover State Gallery under the patronage of President Heuss, who was a friend of the late master.

SCHOENBERG PREMIERE IN GERMANY

A Hebrew-language choral concert by the late composer Arnold Schoenberg was performed for the first time by the Radio Symphony Orchestra of the Northwest German Broadcasting Network.

EXHIBITION OF WORKS BY LUDWIG MEIDNER

An exhibition of the works by Ludwig Meidner has been opened by the Hesse State Gallery in Darmstadt. The artist who returned to Germany from London last year now lives in the Frankfurt Old Age Home.

Our Surnames—(continued from page 6)

"The Rise of Provincial Jewry.") Whenever we encounter the name Nelson in Germany, this is only an abbreviation of (Katze)nell(enbogen)son.

It was only to be expected that the names of the Continental Jews who emigrated to England soon became anglicized. Hirschel Lewin from Berlin, who later became Chief Rabbi, was called Hart Lyon during his short official residence in London (1756-1764); Schelomo b. Hirsch Bloch from Langendorf in Upper Silesia, who was one of the representatives of the Great London Synagogue, was called Solomon Henry. Arjeh Juda b. Issachar from Krotoschin (1797-1878) became A. L. Barnett in London, whilst Abraham b. Michael from Ostrowo became Abraham Mitchell. The latter's colleague in the synagogue commission of 1790 became simply David Samuel (C. Roth: "History of the Great Synagogue," London, 1950). He had dropped the name Pulvermacher which he had brought with him from Krotoschin, and which there, as in other Polish-Prussian towns, remained the family's surname (see also the Polish version of the same name: Prochownik).

The proud names of the Sephardic Jews and most of those of early immigrants from German towns, were not greatly affected by the process of modification. The problem became more critical after 1882 when the mass-immigration began from Russia and again with the stream of refugees after 1933. These immigrants who came from a totally different cultural milieu to live in a country with entirely new conditions, were faced by precisely the same problem as the Jews of the Emancipation: Should they keep or reject their old names? The problem was an easy one for those who were now at last able to rid themselves of ugly and humiliating names. The solution was relatively simple also for those whose ancestors had adopted typically German or Slavonic names. In the new country these names lost their purpose; on the contrary, they called attention to the foreign, if not necessarily the Jewish origin of their owner. Other Jews, by changing their names, tried to eradicate the memory of the country that drove them out. Whilst some of the old names could easily be translated into English, most of those immigrants who changed their names found it simpler to take over new names from their new environment. Finally the war made

it necessary for many to protect themselves by adopting new English names. On the other hand no Jewish immigrant need have given up his biblical christian names for reasons of expediency, as these are also traditional names in England.

We can understand that in this and other countries Jewish immigrants have changed and are still changing the names they brought with them; yet we cannot help being touched when we find Jews in high social positions who have held firm to their old German, Polish and Jewish names.

(Concluded)

IN PARLIAMENT

In answer to a Parliamentary question by Mr. Hamilton, the Home Secretary, Sir D. Maxwell Fyfe, replied that **no instances of racial discrimination** against Jews had recently been brought to his notice.

Mr. Boyd-Carpenter stated on February 18 that negotiations for an **Anglo-German Double Taxation Agreement** were almost complete, but one or two small points remained to be settled. "I hope that signature of the agreement will not be long delayed."

**We regret to announce
the death of our dear friend**

Dr. Fritz Schwarz

(Hindhead, Surrey)
Normannia - Breslau,
Markomannia - Hamburg.
The B. C. in Great
Britain

FAMILY EVENTS

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

Deaths

Mrs. Frida Beuthner (née Koenigsfeld) passed away peacefully in her 70th year on January 19, 1954. Mother of Mr. R. Beuthner, of 16 Allendale Avenue, Finchley, N.3.
Mr. Adolph Lopatka, formerly of Berlin, 85 years, passed away on February 10, deeply mourned by his family. 69 Queen's Drive, London, N.4.

Situations Vacant

EXPORT HOUSE Manchester District requires foreign correspondent (French or German). Write with full details of past experience, salary required, etc. Box 164.
SKILLED TIE-CUTTER required. Good salary and bonus, view partnership for the right man with all-round experience of tie production. Write previous experience. Box 160.
RELIABLE MAN for Wholesale Warehouse in Manchester wanted. Must be able to work on own initiative. State age, wage and previous experience. Box 166.

Chief Accountant

able to assume complete control of accounts, statistics, and organisation of several offices

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Jewish Organisation

Applicants, who must have complete knowledge of German and be willing to take up residence in Western Germany, should apply, giving full particulars, to Box 167.

MOTHER'S HELP wanted, sensible, by orthodox business couple, to look after home and 7-year-old daughter. Excellent labour-saving home in pleasant surroundings near sea front. Please write Mrs. Rosen, 22 Marion Road, Southsea-Portsmouth.

Situations Wanted

Men

CAPABLE active retired business man seeks position, anything considered. Ties or ladies' belts in West End area preferred. Box 159.

MIDDLE-AGED business man at present eng. in export trade, expert sales promotion; experienced buyer, knowledge all comm. subjects, imp. & exp. documentation, shipping; good negotiator, seeks change, first-rate refs. Box 165.

MIDDLE-AGED MAN, business exp., wants to change job. Office administration, dispatch, sales correspondence, etc. First-class references. Box 194.

CULTURED GTL. wants position as language teacher or translator (Engl., German, French, Italian) or as a cook. Box 168.

EXP. COOK, middle aged, wants job. Box 169.

CLERK wants responsible position, exp. with publishers, music, theatre, literature; languages Engl., German, French, Ital. Box 170.

YOUNG MAN (24) 1½ years' apprenticeship, reading for B.Sc. Electronics, looking for work in electronics or similar; about 40 hours p.w. Box 171.

FORMER BUSINESSMAN, exp. in accountancy and corresp., wants post as assist. manager or secretary. Box 172.

BOOKKEEPER, reliable worker, wants position of trust (full set of books), full or pt. time. Box 173.

PACKER, STOREKEEPER, elderly but strong, wants suitable work. Box 174.

MAN OF 29 wants job as repres., sales organiser, personnel office, or admin. position. Box 175.

MAN OF 55, formerly own fur business, strong, wants job as packer, sorter or warehouseman, pref. fur or textile trade. Box 176.

LAW STUDENT wants evening or week-end work. Box 177.

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SHIPPING CLERK, exp. (gen. export), wants similar position. Box 178.

EX-SERVICEMAN, 48, wants post as carver or counterhand. Box 179.

MAN OF 50 wants post as buyer in export, bookkeeper or storekeeper. Box 180.

Women

CLERK over 45, seeks job as gen. office worker, mailing and abroad, filing, ledgers, bookkeeping. Full/pt. time. Box 181.

CHEMIST (Ph.D.) free for literature research work and translations (also medical). Box 192.

WORKING HOUSEKEEPER, exp., reliable, wants res. position with single person. Box 182.

EXP. SECRETARY (bookkeeping/ corresp.) wants position of trust. Box 183.

TYPIST, own typewriter, wants full/pt. time or homework. Box 184.

SWISS GIRL, 29, already in London, wants res. dom. job with opportunity to study Engl. in evening classes. Box 185.

LIGHT HOUSEWORK, esp. cooking, wanted by elderly woman, full or pt. time. Box 186.

RELIABLE LADY wants position either for musical coaching or accomp. singers and instrumentalists, or as a receptionist to doctor or prof. person (speaks French, Engl., German, Italian). Box 187.

NURSING, full or pt. time, by exp. lady. Box 188.

NEEDLEWOMAN is free for alterations, mending, darning in/outdoor. Box 189.

Accommodation

COUPLE and son of seven urgently require reasonable unfurnished flat. Hampstead or near locality preferred, but any suggestions gratefully welcomed. Please reply to Mrs. A. Joyce, junr., 82 Sea Lane, Goring-by-Sea, Sussex.

OFFICE sharing accommodation offered to solicitor of German or Austrian origin, who can also take over case work. Box 158.

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Miscellaneous

DEUTSCHE BUECHER-GESUCHT! R. & E. Steiner, 64 Talgarth Rd., W.14. FUL 7924.

FOR SALE. Grand Piano, Feurich, size 5½ feet, black, excellent condition. Price £160 or near offer. Box 162.

WANTED. "Haengekoffer," without drawers, for business journeys, approx. measurements 145 cm., width 120 cm., also smaller, height 145 cm., width 60/70 cm. Price offer wanted. Box 193.

COUCH with box for bedding, for sale. Tel. ACORn 1824.

FOR SALE. Settee (Gobelin), good condition. Box 195.

Personal

BRITISH FRIENDSHIP SOCIETY. 231 Baker Street, N.W.1. Introductions to new friends everywhere. No age limit. Write for particulars.

WIDOW, over forty, good position, own home and house, would like to meet cultured gentleman, view to marriage. Box 163.

BACHELOR, Canadian gentleman, 47, owner of properties, business, car and modern furnished flat in Montreal, would like to contact Continental intelligent good-appearance young Jewish lady, view marriage. Photo appreciated and returned. Box 161.

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MISSING PERSONS

Enquiries from AJR

Stern, Julius, from Duesseldorf, father architect, for La Solidarité des Réfugiés Israélites, Paris.

Gottlieb, Eddy, born Roumania, emigrated to France, then to England, for Gustav Margulies, Israel.

Mrochem, doctor from Breslau, owns Viosulfat factory here, for former patient, Berlin-Tegelort.

Personal Enquiry

Mr. S. Haas, 45 to 50 years-old, born in Prag, where he lived until 1939, nephew of the late Friedrich Haas, Vienna. Replies to Mr. Richard Manuel, 14 Monarch Court, Lyttelton Road, London, N.2.

PERSONALIA

Dekan Hermann Maas (Heidelberg), who has always been a staunch supporter of the cause of Israel and who helped many Jews during the years of Nazi persecution, was awarded the "Grand Cross of Merit of the German Federal Republic."

Mr. Adolf Heimann, Frankfurt Main, Klueberstrasse 20, has been awarded the "Verdienstkreuz am Bande des Verdienstordens" of the Federal German Republic in recognition of his tireless efforts in assisting former German Jews to find out or to inform them about the fate of relatives and friends. Mr. Heimann, who belongs to an old Frankfurt family, survived the Nazi regime in Frankfurt.

Obituary

Dr. Sally Strauss (19 Mapesbury Court, Shoot-up Hill, London, N.W.2, formerly Frankfurt) died in his 79th year. In Frankfurt he enjoyed a high reputation as a dental surgeon and was well-known as a successful research worker in his field. Dr. Strauss hailed from an old family of Rabbis and always took a great interest in the work of the Jewish Community. The AJR, with which he was associated since its foundation, will always remember him with gratitude.

Dr. Fritz Schwarz (Furzedown, Hindhead) passed away, 68 years of age. Dr. Schwarz, who was a lawyer in Berlin, was well known to many former refugees as the host of his and his wife's guest house in Hindhead. Prior to his immigration he was the Chairman of the "Elternhilfswerk," Berlin, which assisted needy parents in getting adequate educational facilities for their children. We extend our sympathy to his widow, who will now have to carry on her work without her devoted and understanding comrade.

The art historian **Dr. Rose Schapire** passed away on February 1, 79 years of age. Dr. Schapire, who hailed from Hamburg, was a specialist on modern painters. She was a protagonist of Schmitt-Rottluff (now Professor at the Berlin Academy), one of the main representatives of German Expressionism. Recently she organized a Schmitt-Rottluff Exhibition in the Leicester Art Gallery. Her sudden death occurred when she was working in the Tate Gallery.

Mr. Josef Kahn, formerly President of the Chemnitz Jewish Community, died in Montreal at the age of 71.

Letter to the Editor

SCALES WANTED FOR ISRAEL

Dear Sir,

We should be most grateful if you would allow us to appeal, through the medium of your paper, to your readers, to give us any unwanted baby scales, with Continental weights, or adult scales, also with Continental weights. These are urgently required by the O.S.E. baby homes, convalescent homes, creches, etc., in Israel, and we shall be very pleased to ship any scales in working order to Israel, where they will be very much appreciated.

Yours sincerely,

British O.S.E. Society.

Mrs. L. Seligman,

Secretary.

109/111 Stamford Hill,
London, N.16.
Tel.: STAMford Hill 4540.

CONSTRUCTIVE HELP FOR DISABLED

"Homebound Craftsmen," run by the Disabled for the Disabled—to sell what they make in their own homes, will shortly open a shop in W.8. Will those interested, please phone AJR Social Services Department, MAI 4449?

THE HYPHEN

During March we are having a concert, theatre party, and a ramble. For further information please write to Miss L. Metzger, 45a Golders Green Road, London, N.W.11, enclosing s.a.e.

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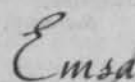
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