

AJR

INFORMATION

ISSUED BY THE ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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TRIBUTE TO LEO BAECK

ON HIS 80th BIRTHDAY — MAY 23, 1953

Our "Council" extends to its President, Leo Baeck, on his 80th birthday, greetings in gratitude and reverence. In the days of their glory, Leo Baeck gave German Jewry leadership of the spirit. A symbol of Western and Jewish culture joined together in perfect harmony, he showed "Paths in Judaism" to the young and to all those who were striving to attain a deeper understanding of the essence of Judaism. He interpreted and transmitted its message to the men of our time in a new form.

In the days of German Jewry's decline, when the worst catastrophe of our history overtook us, we found Leo Baeck at the helm. So long as rescue was possible, he fought with all his strength to save the remnant. Undaunted by any threat and displaying the courage which distinguishes him above many men, he faced an all-powerful foe, wresting those concessions from him which made rescue possible. Again and again an inhuman enemy sought to humiliate him and through him German Jewry whose spokesman he was, but the insults recoiled from his innate nobility, and his dignity and stature shamed those who had hurled them against him.

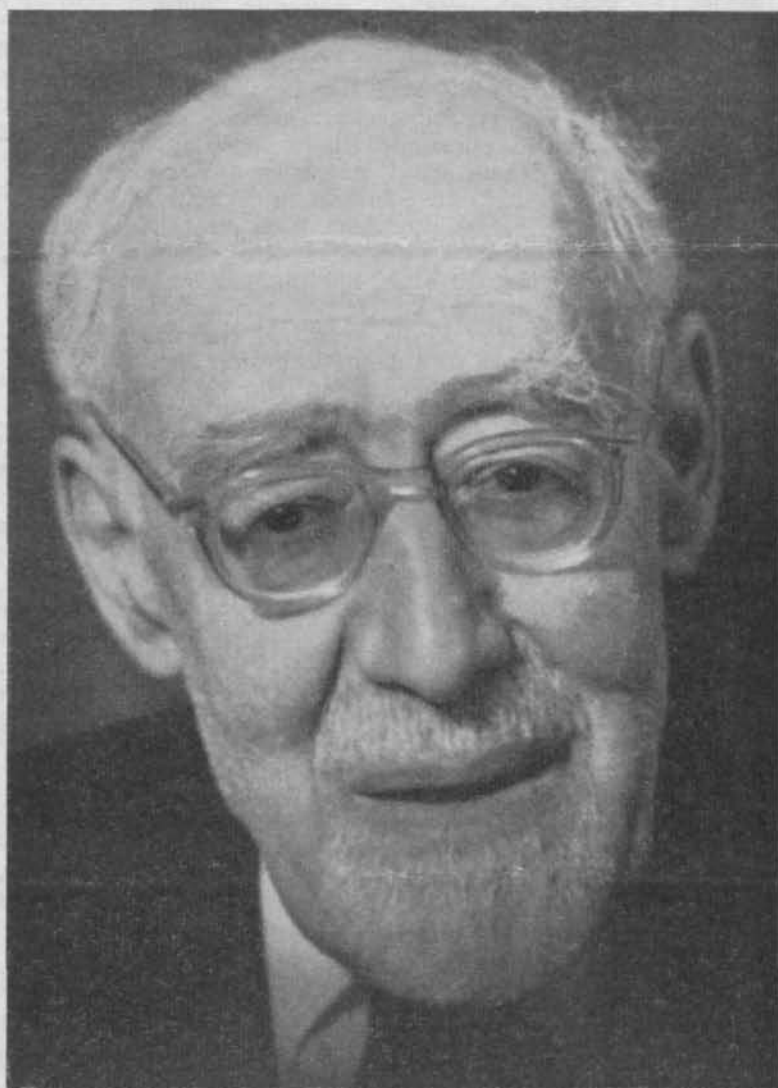
The Association of Jewish Refugees in Great Britain feel honoured and privileged that Dr. Leo Baeck, after his miraculous rescue, established his home in this country. Since then he has been our teacher and adviser as in our days in Germany. To express their gratitude the Jews from Germany in the United Kingdom dedicate this issue of "AJR Information" to Dr. Leo Baeck on his 80th birthday.

When friends, filled with forebodings, urged him at last to choose freedom for himself, he would not listen. He stayed with his German Jews, sharing all that they had suffered in the days of their desperate doom. When the wings of death were beating over the ghetto, he gave comfort to the dying, his word banished despair and thousands drew fresh hope from his counsel and bearing.

When something like a miracle restored him to us, he once more began to labour in the service of German Jewry. As President of our "Council" since its foundation he has given to our work the benefit of his strength, his experience, and the incomparable appeal of his authoritative personality.

On behalf of the Jews from Germany we thank Leo Baeck for the great blessing that has been bestowed on us through his life and his achievement. He has become the symbol of German Jewry, a symbol that will cast its light beyond the years still vouchsafed to the

remnant of our community, far into the history in which his name is even now abidingly inscribed.



Laelia Goehr

COUNCIL FOR THE PROTECTION OF THE RIGHTS AND INTERESTS OF JEWS FROM GERMANY

Vice-Presidents Walter Breslauer Max Gruenewald Siegfried Moses
Hans Reichmann, Hon. Secretary

MESSAGES

THE ISRAELI AMBASSADOR TO BRITAIN

I count myself privileged to have this opportunity of joining in the heartfelt congratulations and good wishes which will be reaching Rabbi Dr. Leo Baeck, on the happy occasion of his eightieth birthday, from all the wide circle of his friends and admirers.

For Dr. Baeck's life provides one of the outstanding illustrations of our times of the overwhelming power of the spirit. A distinguished Biblical scholar, Rabbi of a great Berlin Synagogue, it fell to him, when the Nazis came to power in Germany, to lead the German Jewish Community in the years of terror and death which followed. To them he was a tower of strength. With them he shared every step of the dark road along which they were driven, giving always of his own dauntless courage and unwavering faith to strengthen and cheer his people. To him, years later, countless people still turn for counsel, inspiration and encouragement, and are never disappointed. May he long be spared to rejoice in his people's affection and in the knowledge that he means so much to them.

ELIAHU ELATH

THE ARCHBISHOP OF CANTERBURY

As President of the Council of Christians and Jews I am happy to add my congratulations and good wishes to those of Dr. Leo Baeck's many other friends in both the Jewish and Christian communities whose pleasure it is to greet him on the occasion of his eightieth birthday.

Through his writings, his teachings, and above all through a life devoted to the service of his fellow-men, Dr. Baeck has contributed greatly to the wider understanding and deeper appreciation of the essence of Judaism by many both within and beyond the limits of his own community.

I trust that he may long continue to enjoy the health and strength that have enabled him for so many years to engage in those varied activities to which he has given himself with such distinction and such gracious generosity.

THE CHIEF RABBI

I join in the well-deserved tributes and good wishes for the future which are universally extended to Dr. Leo Baeck on the occasion of his 80th birthday.

ISRAEL BRODIE
Chief Rabbi

LORD SAMUEL

It is a pleasure to me to welcome Dr. Leo Baeck to the ranks of the octogenarians. I gladly join in expressing to him the gratitude we all feel for his services to humanity in the past and our best wishes for the future.

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Editor: Werner Rosenstock.

BUNDESPRAESIDENT Dr. THEODOR HEUSS :

FUER LEO BAECK

Ich bin dankbar dafür, meine Verehrung fuer Leo Baeck zu seinem achtzigsten Geburtstag ausdrücken zu dürfen, und ich darf in diese Bekundung auch die herzliche Empfindung einbeziehen, die meine verstorbene Frau, mit Baecks theologischem Werk viel näher vertraut als ich es bin, dem Gelehrten und dem Menschen entgegenbrachte.

Sein geistiger Rang, die Würdigung, die er als Berliner Oberrabbiner nicht bloss bei den Juden, sondern auch in den theologisch interessierten Gruppen ueber den jüdischen Kreis hinaus genoss, waren mir schon bekannt, ehe ich ihn im Hause meines wuerttembergischen Landsmannes und Studienfreundes Dr. Otto Hirsch persönlich kennen lernte. Hirsch war, als der Nationalsozialismus mit seiner Vernichtungspolitik gegen den jüdischen Menschen begann, aus Stuttgart nach Berlin übersiedelt und hatte sich—dem bedeutenden Manne waren vom Ausland her starke berufliche Wirkungsmöglichkeiten angeboten—an die Spitze der "Reichsvertretung der deutschen Juden" stellen lassen. Die Gespräche mit ihm, mit Leo Baeck waren, wie konnte es anders sein, tragisch durchfärbt—beide Maenner illusionslos, und es wäre ein Selbstbelügen gewesen, hätte ich wagen koennen, der ich vor ihnen in der inneren Scham stand, mit billigen Worten das sie bedrohende Schicksal an die Seite zu reden. Aber es war dann doch eine tiefe Erschütterung, als ich von Otto Hirsch's Frau erfuhr, dass sie ihn in Mauthausen ermordet hatten, ihr eigenes, gleiches Los hörte ich, von Berlin verzogen, erst nach 1945 und auch dies, dass Baeck nach Theresienstadt verschleppt worden, aber noch am Leben war.

"ER MACHT FRIEDEN"

Fuer Leo Baeck, den Friedensstifter, in alter und stets neuer Freundschaft.

Ein tiefer Sinn liegt darin, dass die Agada den Begriff des Friedens mit dem der Schöpfung verknüpft. Michael, der aus dem Wasser, und Gabriel, der aus dem Feuer stammt, stehen im Angesicht der Glorie und keiner beschädigt den andern. Die Sonne gönnt sich dem Mond, Licht und Finsternis vertragen sich miteinander. Denn sowie die gegensätzlichen Elemente erschaffen waren, hat Gott Frieden zwischen ihnen gemacht; "gemacht" hat er ihn, wie er sie machte. Das Friedenmachen ist selber ein Akt der Schöpfung, und folgerichtig wird der Mensch, der Frieden stiftet, Gottes Genosse im Werk der Schöpfung genannt. Das Menschengeschlecht, zur Vollendung der Schöpfung erschaffen, hat ihren Frieden verstoert; aber jeder Mensch, der aus Unfrieden Substanz des wahren Friedens macht—nicht des leeren Nichtkriegs, der nur neuen Kampf bereitet, sondern des von Gott gemeinten Friedens, des schöpferischen—, stellt an seinem Ort das grosse Werk wieder her und stellt sich in es ein.

MARTIN BUBER

Leo Baeck wird, denke ich, nicht widersprechen, wenn ich sage, dass die gleiche Liebe zu Otto Hirsch und die gemeinsame Trauer um seinen Märtyrertod das Band war, das unseren Begegnungen in den letzten Jahren den Charakter des Menschlich-Unmittelbaren gab. Wir haben Geschichtliches, Politisches, Theologisches besprochen—Otto Hirsch war der schweigende, aber von uns in der Kraft seiner männlichen Natur erspürte Partner unserer Gespräche.

Von diesen will ich nicht weiter erzählen. Ich bewahre sie als Geschenke in meinem Gedächtnis, weil es eine Gnade ist, in dieser Zeit der seelischen Verwirrung drei Kräften in einem Menschen zu begegnen: der ruhigen Würde, der souveränen Bildung und der inneren Freiheit. Aber dies darf ich sagen: nach solch einem Besuch reflektierte ich ueber den Einfall, wenn Lessing wieder gespielt wird, müsste der Darsteller des Nathan vorher ein paar Tage den Umgang mit Leo Baeck zu erreichen suchen. Natürlich weiss ich, dass Lessing achtzehntes Jahrhundert ist und Nathan gar kein Rabbiner, dass Generationen inzwischen jüdische und christliche Theologie sehr wechselreicher Färbung entwickelt haben und Baeck darüber nicht bloss Bescheid weiss, sondern daran Teil hatte. Aber das stört mich nicht, diese Ueberlegung mitzuteilen. Sie möchte im rechten Sinn verstanden werden. Das gelingt, wenn man Lessing wieder liest.

BOARD OF DEPUTIES

On behalf of the Board of Deputies of British Jews, I have pleasure in extending hearty congratulations to Rabbi Dr. Leo Baeck on his 80th birthday. It is indeed a cause for rejoicing by his numerous friends and admirers that he celebrates the occasion in bodily health and in full mental vigour, especially after what he had to endure as the consequence of his heroic resolve to remain with his brethren in Germany during the Nazi terror. His presence in their midst at that time was a great comfort to them in their ordeal.

As a scholar and writer he has made a notable contribution to modern Jewish literature, and as a personality he has deeply impressed all who came in contact with him. May many more years be granted to him in peace and happiness.

A. COHEN,
President

REINHOLD NIEBUHR

I am happy to hear that Dr. Leo Baeck is to be honoured on his 80th birthday. I am one of those outside of the Jewish faith who has greatly profited by studying his writings. I think he is a religious leader of great creative ability, and we ought to make the occasion of his 80th birthday one of thanks giving for his uence on our geninflation.

E. J. Cohn :

LEO BAECK - OUR TEACHER

Leo Baeck is the teacher of our generation, the teacher of Judaism in the twentieth century. This is the task for which he has laboured with single-minded devotion all his life, and which he has at last attained to that extent to which mortal man can hope to attain his goal in life.

The great teacher must be a great scholar. To many Leo Baeck appears in the first instance as the great scholar of Judaism. His "Essence of Judaism" and a long string of scholarly essays on Jewish and general topics in learned periodicals stand witness to his keen and unceasing meditation on ever fresh problems in his fields. As the Head of the Berlin Jewish Academy and as Principal of the Society for Jewish Study in this country he has shown himself not only in the capacity of a scholar and a thinker, but also in that of an organiser of scholarship. But scholarship has never been for him a goal in itself. To be a scholar means to Leo Baeck to be far more than a scholar: a guide and a teacher of men.

In order to be a teacher in this widest of all meanings he had to be in the first place a writer. In this twentieth century one teaches by print. Therefore the extreme care, which the grateful reader finds bestowed on the external appearance of all his works. No effort is spared to present even the most difficult thought in the most beautiful form. Nothing is left to obscurity. Every question which the reader may have is forestalled and answered. There is no break in the orderly development of the argument. But there is also no trace of that dryness which is so often the inevitable companion of clarity. A feeling of inspired, inspiring and nevertheless convincing enthusiasm rings through every line of his written work. If Leo Baeck had been a teacher by the written word only, he would have earned the gratitude of hundreds of thousands.

But he has done more than that. He has earned for himself the love of those tens of thousands who have experienced the blessing of listening to his spoken word. The present writer heard Baeck speak for the first time many years ago at a children's service in an obscure hall in the North of Berlin. The impression of that venerable figure, frail already then, and yet strong, earnest and joyful, very obviously an ageing adult, and a man of authority, and yet speaking to children as if they were his equals, has remained with him to this day. Who could rival Leo Baeck in the pulpit? Who could, as he can, combine depth with popularity, beauty of diction with clearness of meaning, freshness of mind with veneration for what is venerable? And yet—when all this has been said—it must be admitted that Leo Baeck is never so much himself as when addressing a meeting in his capacity as a scholar. What could surpass the completeness of the picture which he can give in an hour's time of a man or an epoch, or the exhaustiveness with which he can deal with a problem, a tendency or an entire set of ideas in a span in which most of us can only deal with one tiny fragment or with one individual aspect?

Yet, he will never sacrifice profundity to lightness, or penetration to mere phrases. Nevertheless there are probably many who enjoy most of all the moment when the time has come for "question and answer." Then, they know, the hour has arrived for that inimitable interplay of recondite learning, good humour and ever-patient friendliness which will abide in their memory for ever. He who has had a question of his own answered by Leo Baeck usually feels that he has gained immeasurably more than the knowledge for which he has been asking: that new vistas have been opened before his eyes, extending far beyond anything of which he had been aware before.

Leo Baeck, the teacher, has taught hundreds of thousands through his printed work and tens of thousands through his spoken word, but he has taught millions through those whom he has taught. Through his work at the Berlin Rabbinical Academy, at the Society for Jewish Study and—last, not least—at the Cincinnati Rabbinical College during the last few years he has become the spiritual father of rabbinical scholars in all parts of the globe. Those who have not learned from him, have learned from his pupils. If ever it could be said of any man that he was *More Morenu*, the Teacher of our Teachers, it could be said of him.

Leo Baeck, the scholar, the writer and the speaker would not have become the teacher that he is, if he were not Leo Baeck, the man—the man whose life has made him capable more than any other man to be the guide of our generation. In Pirke Aboth it is said that he who labours in the Torah for its own sake is "called friend, beloved, a lover of the All-Present, a lover of mankind, clothed in meekness and reverence, just, pious, upright and faithful." Every one of these words is true of Leo Baeck. It is added in Pirke Aboth, that only such a man is free. Freedom in the deepest sense of the word is characteristic of Baeck. Those who have heard him mention with just one word—without any bitterness—how he discussed philosophy with another man harnessed like he himself in a concentration camp to a cart, pulling it, as a mule would do, know what it means to be free: proud under oppression and without any hatred when the oppression has ended.

Leo Baeck, the scholar, the writer, the speaker and the man is the teacher of our generation. Though he knows, loves and understands tradition, he serves no dead past, but the living present and through the present the future. There is nothing in his person or in his teaching of that shyness of knowledge and investigation which characterises some more timid spirits among religious leaders. Leo Baeck is all the eagerness of the keen investigator, the curiosity of the experimenter, the integrity of the scientist, and the fearlessness of the true man of God who knows that nothing is more passing than human knowledge or ideas and nothing more unfathomable than God and truth. This eager curiosity, this unending intellectual questioning, this lack of timidity

MESSAGE FROM
RABBI DR. A. ALTMANN

The eightieth birthday of so venerable a figure as Leo Baeck's is an event which must evoke the profoundest feeling, not only amongst the scattered remnant of German Jewry but among a far larger circle of Jews and Gentiles who have come under the spell of this truly great sage. To those of us whose roots are in the almost legendary past of German Jewish culture, the name of Leo Baeck stands out as a symbol of a great epoch, as the priceless embodiment of a tradition which, we venture to think, has not yet exhausted its potentialities for good. The image of the German Jew of modern times has nowhere achieved a nobler and more authentic expression than in Baeck. Nor could we have wished for a more uplifting spokesman in those dark days of bottomless despair when only the largest vision and the deepest faith could sustain us. To-day, when we pay homage to Leo Baeck, the scholar, the thinker, the leader of his people, we thank him, above all, for the courage he imparted to us by his own brave, upright, faithful and noble bearing.

Providence has granted him life and days of calm after the storm. A great blessing has thus been bestowed upon him and upon us all who are proud to be his contemporaries and feel reassured by his example. In an age of spiritual bewilderment such as ours when so many seek misguided comfort in the narrow confines of partial truths, Leo Baeck's ripe and undeterred wisdom shines forth as a beacon of light and as a source of unfailing comfort. May this light continue to guide and illumine our scene for many more years to come.

UNITED SYNAGOGUE

The Honorary Officers of the United Synagogue desire to be associated with all the members of the Jewish Community who will be paying a well-deserved tribute to that great Jewish personality, Rabbi Dr. Leo Baeck, on his attaining his 80th birthday.

They desire to tender sincere congratulations to Rabbi Dr. Baeck, and to say that they hope and pray he will be spared for many many years and that his magnificent work in the field of education may continue to prosper.

EWEN E. S. MONTAGU,
Vice-President

have made Leo Baeck a young man at the age of eighty. It has made him beloved and revered by those who know that the past can only live through the present and that none can lead his own generation who is not looking forward to the future as if he himself belonged to the next generation.

It has been said that the Torah, if it is studied in order to be taught, becomes a law of love. In these days many people in all Continents will think of Leo Baeck. Some will think of him with respect, others with admiration, again others with reverence. Those who know him and his work will combine with these feelings those with which one thinks of a great, friendly and yet humble teacher, friend and guide: the feelings of deep gratitude and of sincere love.

Rabbi Dr. Max Gruenewald (New York):

NOTES ON A BIRTHDAY

I.

With the end of the first World War, Judaism started back into the centre of the lives of the German Jews. New movements, not all of them indigenous to Jewish thought, capitalised on the doubt and moved into the void left by the war. The debate between Liberalism and Zionism, youth movement and the growing anti-Semitism helped Judaism to come into its own. There were pressing problems that had to be attended to. Concentration of the Jewish population in cities, immigration from the East and a growing volume of transients within the boundaries of the Reich created a variety of social needs and called for central social planning. On the educational, religious, and political level the status of the Jews had to be redefined; in order to negotiate effectively with the authorities, the Jewish agencies had to be more representative. German Jewry geared itself to a busy agenda which was reflected in an increased output of books, monthlies and weekly papers. It was engaged in a considerable organisational effort, at times helped along and more often impeded by party interests. That the Jewish organisations did not become an end unto themselves can be explained by the role played by the Kehillah. Far from surrendering to regional bodies and national superstructures, the Kehillah retained its initiative in almost every field of Jewish endeavour. It met the onrushing problems with its own resources and remained the only organic element in Jewish life. Organisations and parties did not relegate the local community to a corner nor did they overtake the individual belonging to them. In spite of the adverse effects which the individualisation—yes, atomisation—had for the conduct of Jewish affairs, there remained the redeeming feature of an air of independence and of a sense of critical evaluation. The notion that organisation is business and that an employee must advertise his party or organisation even against his better judgment was absent in the German Jewry we knew.

Leo Baeck worked in almost every task confronting the Jews in Germany. Except for Zionism and Orthodoxy, he was the chairman of German Jewry. The part which he accepted was not merely a representative one. He participated on every level, from the detail to the policy making. In serving he did not attempt to be everything to everybody. He remained one to everybody. Then as to-day he was the teacher who taught how to attend to the immediate task without losing sight of wider horizons.

The German Jews did not attain the goal of unification, not as long as they enjoyed a large measure of freedom. They came, however, close to that goal in the person of Leo Baeck.

II.

A glance at the curricula of Rabbinical Seminaries, past and present, shows that in Germany more than in schools of other countries emphasis was placed on philosophy. Medieval philosophy was studied from texts rather than textbooks; nor were the read-

ings limited to Saadja, Jehuda Halevi and Maimonides. History of philosophy was not merely carried on the sidelines, and even modern philosophy was not neglected. Most of the students chose philosophy as their major subject in their University courses. This is not the place to discuss the merits or disadvantages of that preference for and prevalence of philosophy which has its historical reasons. There is, however, no doubt that the close association with philosophy created an atmosphere conducive to theological thinking, and, if buttressed by a more than nodding acquaintance with the classical languages, a sound foundation for what we called *Problemgeschichte*. Baeck is obviously an exponent of this philosophical tradition, which perhaps constitutes the only uninterrupted European tradition. In his treatment of the Midrash—and, there is need to state, even in his sermons—he remains committed to the ideas. They determine his interest in the legends, and customs do not become an invitation to a flight from ideas. Due respect is paid to philology, and economic and sociological factors are not neglected; but history, including the history of religions, is an exposition of characters which follow their inherent order. Nor does the character of the teacher change with his audience. To festive assemblies, to the Synagogue and to his students, he addresses himself with the same warm and uncompromising seriousness as a teacher committed to the world of ideas.

III.

For over a century, German Jewry was engaged in a dialogue with the Christian religion. To dismiss this entire religious disputation as apologetics is not justified. We find in it valuable contributions to the understanding of Christianity as well as of Judaism. The absolute claim of an historical religion poses a problem—practical and theoretical alike—and some of those who touched upon this problem continue in reality the modern history of religious thought. Baeck deals with the Christian challenge in two directions: The struggle between Judaism and Christianity continues within the Christian orbit. The decisions of the Church with regard to Judaism determine to a large extent its own course. Judaism within Christianity is sometimes silenced but never entirely subdued. The battle of faith which Baeck explores in the formative stage of Christian history emerges again and again. It begins with the Gospels. Baeck arrives at an original version of the Gospels and claims it as a document of Jewish faith. The Nazis who perhaps did not fully grasp the nature of this counter attack permitted this book to be printed. It appeared when a sizeable portion of the Christian world took its plunge into the abyss.

These are scattered notes on a man who sets his character against a world that tried his soul. The word which he quoted in a memorial address for Franz Rosenzweig can be applied to him: "Man's fate may rest with the stars, but the strength of man is the power of his soul to resist."

THE WORLD UNION FOR PROGRESSIVE JUDAISM

As Honorary Secretary of the World Union for Progressive Judaism it is a great privilege for me to pay tribute through the medium of your paper to our President, Dr. Leo Baeck.

If we translate the Hebrew word for prophet by seer, we find the best description of Dr. Baeck. He does see beneath the commonplace in man and discovers God. He has set before us the ideal of diversity in Unity, for he found the soul of every man to possess the highest possibilities because of his unique beginnings, but these could only be fully developed if he lived as one of many in unity with all, but preserving the peculiarities of his own personality and working for the whole through his individual resources.

One of Dr. Baeck's fine qualities is reverence, and he carries his followers on to the plane from which the holiness of life is plainly recognised. He himself is a holy man, because he lives in contact with God, and in his presence we feel ashamed of all that is mean or trivial. We pray that he may be able for many years to cultivate the sense of reverence among his disciples, so that they may feel with him that the earth is full of glory, inasmuch as it reflects the holiness of God.

LILY H. MONTAGU

RABBI ISRAEL MATTUCK

A tribute to Dr. Leo Baeck must use superlatives. He holds a pre-eminent position in World Jewry which he has attained by his unique personality, extensive scholarship, and by a leadership which can only be described as supremely heroic in a time of supreme tragedy. His life and work manifest the beauty and power of our religion. The World Union for Progressive Judaism is proud to have him as its President. It is a tribute to his distinction and to the catholicity of his Jewish thought that he is honoured by all sections of Jews. And his influence, spread by his writings and addresses, brings inspiration unto many Jews with diverse Jewish loyalties. Those who come into contact with him must be moved to pronounce the benediction: Blessed art thou, O Lord our God, King of the universe who impartest of thy wisdom to them who fear thee. On his eightieth birthday, with congratulations to him and thanksgiving for all his life means goes the prayer that the blessing of many more years be granted to him.

RABBI HAROLD REINHART

If I may indulge in Rabban Jochanan ben Zakkai's superlative, and if I may presume to compare my masters as he compared his disciples, I will say that if all the sages were placed in one scale of the balance, and Leo Baeck in the other, he would outweigh them all. His learning and his life's experience provide an ample vessel for a spirit in which are nicely blended high adventure and deep reverence. His vision scans the far horizons and the near task, in the performance of which he never flags, bears firmly upon the ultimate goal. His wisdom is the culture of a consecrated soul illumined by the continuous consciousness of Deity. Blessed is this generation to possess this man!

Leonard G. Montefiore :

AN ASSET FOR ANGLO-JEWRY

The name and fame of Dr. Leo Baeck had preceded him to this country when he arrived in 1945. Some of us had met him on his previous visits, some of us were aware of his reputation as a scholar, and a few, how few it is not for me to say, had read bits of his book "Das Wesen des Judentums." But the story of the courageous, undaunted old Jewish Rabbi who had stayed in Berlin, had been arrested, released, then finally re-arrested by the Gestapo, had circulated widely. The news that Baeck had been found alive in Theresienstadt spread rapidly. Still, we said, here is a man of 72 and think of all he has gone through. We must pay the

"THE JOY OF THE MITZVA"

Dr. Leo Baeck, like Lord Samuel, is a shining example of the Jewish adage that eighty years is the age for vigour and might. Wherever he goes, he brings a heartening presence and radiates cheerfulness and serenity. He illustrates what the rabbis call the Joy of the Mitzva. Whenever I am with him I come away with a feeling of happiness and hopefulness about humanity. Nothing has daunted his faith in the mission of Judaism to-day as a universal religion for humanity. It is another characteristic that he has that concern for "minute particulars," which, the poet Blake said, is essential if a man will really help his neighbour. Let me quote in this connection a petty incident of my own experience which is to me characteristic of the man.

It was in Paris in the summer of 1946, when I was with the Ethiopian Delegation at the Peace Conference—so-called—and Dr. Baeck had come from London for a conference on Jewish education. We met him at a party on the eve of his arrival, and as I had a car of the Delegation, and he was staying at a hotel near us, I took him back. The driver was involved in a collision with a motorcycle in which a woman was hurt. We put her and her companion in the car, and told the driver to take her for treatment and report to me the next morning. On the morning he told me that the injury had not been serious; and thinking that Dr. Baeck would be anxious to know, I rang him up to give him the tidings, only to learn that he had been to the police station in the neighbourhood at 7 o'clock that morning and assured himself that the woman was not seriously hurt.

I have had the privilege of Dr. Baeck's chairmanship at several lectures; and then marked his genius for finding a new thought on an old subject, some stimulating general idea. He is a supreme master of what was called in the last generation "Juedische Wissenschaft." But he applies his knowledge not merely to illumine the past of Judaism but to extract some inspiring doctrine for present problems. And he is tireless in seeking fresh interpretations. Long may he be with us to inspire the Jewish communities everywhere with his example, his knowledge and his vision.

NORMAN BENTWICH

honour and respect that is due to him and hope he may enjoy a few years of rest and repose with all that should accompany old age.

Dis aliter visum. The spiritual fire had not been quenched by suffering and hardship. Looking like a sage and a patriarch, Dr. Baeck proceeded, with hardly a pause, to embark on a whole series of activities. Far from being a back number, far from being content to rest on laurels so eminently deserved, Baeck set himself to master the English language and to give to attentive and respectful audiences words of wisdom and ripe experience. We were and are proud of Dr. Baeck and it is not too much to say that when he decided to become naturalised, we felt our country had gained a distinguished citizen.

If to-day one were asked to name probably the best known, and quite certainly the best loved figure among the former German Jews now resident in Great Britain, the answer would be Dr. Leo Baeck. The story of his life is unique. The Anglo-Jewish community, as it does well occasionally to remind itself, is made up of immigrants. As President Eisenhower has said in another connection, we are all immigrants or the children of immigrants. But, after all, it is only eight years ago since Baeck was at Theresienstadt sharing a barrack room with two hundred other prisoners. Yet to-day one might almost use of him the famous words of Edmund Burke spoken about Lord Chatham nearly two hundred years ago: "Sir, the venerable age of this great man, his superior eloquence, his splendid qualities, his eminent services"—all this might justly be said of Baeck, a great and celebrated name, a name that keeps the name of Jew respectable in every country of the globe.

It may well be that the Anglo-Jewish community does not always pay sufficient respect or attach due importance to scholarship and learning, and indeed mere book learning is often sterile and useless, but at least we recognise and admire courage whether displayed on the battlefield or in civil life. To risk your own life for the sake of your fellow men remains the supreme test and the most dazzling virtue. Courage transcends all else, even perhaps wisdom, though wisdom may be held to include courage.

So it is not surprising that the Anglo-Jewish community looks affectionately and admiringly towards a man who, after enduring many trials and tribulations, has made his home among us. Long may we enjoy his gentle and endearing presence.

THE COUNCIL OF CHRISTIANS AND JEWS

The Executive Committee of the Council of Christians and Jews sends greetings and good wishes to Rabbi Dr. Leo Baeck on the occasion of his 80th birthday. The members of the Committee, representing all sections of the Christian as well as of the Jewish communities, are united in affectionate esteem for Dr. Baeck, whose distinguished record as a scholar and whose exemplary and

James Parkes :

INTERPRETER OF JUDAISM

The small group of Christian scholars who seek to keep in touch with contemporary Jewish thought were already familiar with the name of Leo Baeck from the publication in 1936 of an English translation of his classic work: *The Essence of Judaism*. Its wide scholarship and deep humanity made it a notable contribution to a literature already enriched by the writings of Claude Montefiore and Israel Mattuck; and it is not too much to say that this group of scholars changed the climate in many theological circles from hostility or indifference to a friendly interest and appreciation of the still living values of the Jewish spirit.

Another group of Christians became familiar with his name when it began to stand out as that of a central figure in the spiritual opposition to the evil philosophy of Nazism, and as that of the courageous leader of German Jewry in its struggle against an overwhelming force determined on its destruction.

Yet few of us had met him personally. We could only imagine from his lion-hearted courage and unshakeable determination that he was a man of commanding stature and immense physical vitality, very different from the quiet and gentle figure we were to come to know and love. Then the war came. We heard that he had been deported. We feared that we would never hear of him again. I remember vividly, only last year, meeting in London one of those courageous underground fighters who redeem the name of Germany, and telling her quite casually that a woman whom she had received and passed on to the frontier (though I did not know this) was staying with me. Her joy that Else was still alive was only equalled by that of Else when I told her that I had met Gertrud. There was the same deep feeling of personal joy—even among those who, like myself, had not then met him—when we learned that Leo Baeck was still alive and quietly resting with friends here in England.

We were soon to meet him, and to wonder at the serene and quiet strength which gave little suggestion of the strains through which he had passed. We were to hear him speak, and to wonder again at the serenity and hopefulness of his vision. No one could escape from the feeling that it was a spiritual giant speaking from the depth of a personal encounter with God far deeper than we could claim ourselves. May he still have many more years to encourage and inspire us. And may the Almighty God be with him on his eightieth birthday in quietness and strength.

devoted service as a man of God have done so much to promote real understanding and true friendship between Christians and Jews. We pray that he may continue to enjoy health of body and mind and that serenity of spirit which have for so long enabled him to give himself so wholeheartedly, and with such manifest joy, to the service of God and of his fellow-men.

SURVIVAL OF THE SPIRIT

Address by Leo Baeck to the Committee for the Establishment of the Otto Hirsch and Julius Seligsohn Memorial School in Hazorea (April 8, 1949)

Jewish men and women have won a great victory in Israel. Men who had overcome the toughness of soil and climate had to take up arms to defend this soil. In the battle of arms they have won a victory. But in the history of nations the danger of a crisis has always been inherent in victory. More nations have perished in a crisis that followed a victory than have disappeared as the result of defeat. There is only one way to overcome the crisis and to prevent the victory from turning into eventual defeat. If the power of the spirit arises in Israel, this crisis can be mastered.

GREETINGS FROM KIBBUTZ HAZOREA

We send our greetings to Dr. Baeck at a time when we are commemorating the Warsaw Ghetto uprising. When Dr. Baeck paid his first visit to Hazorea in 1947, we told our children: Leo Baeck is a Jewish hero like those of the Warsaw Ghetto. He took it upon himself to be the spokesman of the German Jews in their darkest days and he shared their sufferings in the Ghetto.

In Hazorea we have erected a living memorial to some of the leaders of German Jewry, who have been friends and partners in work to Dr. Baeck and to ourselves: the Wilfrid Israel House for Oriental Art and Studies, the Otto Hirsch and Julius L. Seligsohn Memorial School, the Ludwig Tietz Garden. The names of these men will always live with us, and in remembering them we are united with Leo Baeck.

This is but one of the many ties between Dr. Baeck and the Chaverim of Hazorea. We first came to know Dr. Baeck as our teacher when some of us studied the Torah at the "Hochschule fuer die Wissenschaft des Judentums" in Berlin at the beginning of the 'thirties. Even then we differed on many fundamental issues as we do to-day, building the Kibbutz as Marxist-Zionists. But in spite of and beyond differences of opinion we feel ourselves bound to him. A feeling of courage and friendship brings together all those who are trying to realise their aims by a spiritual approach.

Thus Dr. Baeck has revealed a deep understanding of our work and struggle for the revival of Jewish life, joining all peoples who are striving for a future in freedom. Dr. Baeck has perceived as few others have that kibbutz society is the continuation of the best Jewish and humanist tradition, renewing and developing its values. In this he considers us his pupils to-day, more so than 20 years ago, and we for our part consider him to be among our teachers and friends. We look upon him as a brother-in-arms in our efforts to solve the painful question of Jewish-Arab relations in Israel and her neighbouring countries, in recognising the village community as a source of cultural growth, and also in many other fundamental problems of our days and our people.

His friendship and his appreciation are encouraging us in our work, and it is our hope that he too will draw strength from our comradeship.

We have witnessed that the builders and defenders of Israel are a generation bound to spiritual values. But this generation will pass, and the burning question before us is, what the countenance of the new generation will be. On the development of new spiritual forces depends the survival of the young state of Israel and the Jewish people. *Nostra res agitur*—it concerns us. Everyone of us, wherever he may live, would feel it if the victory were not to be permanent, if it were to turn into defeat in the spiritual sense.

It all depends on education—on the spirit with which the growing generation comes into contact. Much has been done in Israel. But one crucial element is still missing—or, rather, is just beginning to grow—that attitude of mind which values and pursues knowledge and ideas for their own sake.

Building the school in the village of Israel is one of the most essential tasks before us. Education in the village, the founding of a school in the rural settlement, is one of the most challenging jobs to be done in Israel. We owe gratitude to Hazorea for their willingness to meet this challenge. A great deal of courage, even a bit of foolhardiness, is needed to undertake so difficult a task, and we should prove to these courageous people that we understand the boldness of their venture.

German Jewry, during its history of more than a thousand years, has achieved very much. It has taken a leading part in the intellectual development of the last century. The three decisive spiritual revolutions, the new orientations that humanity won during the last 150 years, all three of them were initiated by German Jews: Marx, Freud and Einstein. But German Jewry achieved its greatest human expression in its united stand from 1933 to the dark end. Never in history had a group of people joined to common work as in the "Reichsvertretung" of the Jews in Germany. Never have people rallied so unselfishly, with such complete devotion, from many different places and different schools of thought, to form a true community.

Among these people were two martyrs, heroes who died as heroes: Otto Hirsch and Julius L. Seligsohn. We German Jews should never, never forget the names of these two men. The gratitude we owe them knows no bounds. Here at least it can be expressed in a small measure by erecting this school, which will educate a new generation in Israel. This school, which will contribute in avoiding a crisis in Israel, or if it should come, in overcoming it; this school, in which the achievements of German Jews, in fact their very existence, will once more become tangible; a school that courageous people have decided to establish; this school will be dedicated to the names of these two men, Otto Hirsch and Julius L. Seligsohn. We want to show that in our minds they still live, and that we are worthy of their sacrifice for our sake.

CENTRAL BRITISH FUND

On behalf of the Honorary Officers and Council of the Central British Fund I extend to Dr. Leo Baeck our heartiest congratulations on the occasion of his 80th birthday and our very best wishes that he may be spared for many years in health and happiness to continue his great work for our co-religionists.

ANTHONY DE ROTHSCHILD, Chairman

AMERICAN JEWISH COMMITTEE

We express our tribute and gratitude to Dr. Leo Baeck, that magnificent scholar and inspired teacher of Judaism, whose heroism under the Hitler ordeal gave courage to world Jewry in the hours of darkness and whose sage wisdom and spiritual inspiration in the post-war years has done so much to quicken Jewish dignity, self-respect and interest in the religious way of life in America and in other lands.

JACOB BLAUSTEIN, President

EDWARD M. M. WARBURG

As one who has had the opportunity to follow closely the splendid manner in which Dr. Baeck has worked to enrich Jewish life all over the world and the magnificent way in which he has served his people through the years, I find it especially gratifying to be able to join in this way in the tribute which is being paid to him and to express the high esteem in which I hold him.

It is my fervent hope that he will be granted health and vigour for many years to come so that he may continue to carry forward the ideals upon which his life has been based and to find joy in his service.

AMERICAN FEDERATION OF JEWS FROM CENTRAL EUROPE, INC.

On the 80th birthday of Leo Baeck we express a feeling of deepest gratitude over his physical and spiritual strength. His presence among us is a precious gift to our generation. The ideal combination of philosopher and statesman, he forcefully interpreted the whole realm of Jewish existence. As the peerless spiritual leader and one who manifested the steadfastness of a noble Jew even in the midst of the horrors of the concentration camp he has become a legend during his lifetime, a symbol for Jewish strength, faith and self-respect, and a fighter against despair. May we long enjoy the comfort and inspiration of his unique personality and work for the good of our group and of the Jewish people.

MAX GRUENEWALD, President.

RUDOLF CALLMANN, Chairman.

HERMAN MULLER, Executive Vice-President.

VICTOR GOLLANZ

I should like to join in, not so much congratulating Dr. Baeck on reaching the age of eighty, as congratulating ourselves for still having Dr. Baeck with us. He is a wonderful man, and has done more than almost anyone else of his time to bring lustre to Jewry and what is more important, humanity to the world.

Else Dormitzer:

“HOFFNUNG, MUT UND ZUVERSICHT”

Persönliche Erinnerungen an Rabbiner Dr. Baeck's Theresienstadter Zeit

Eine böhmische Kleinstadt, in Friedenszeiten erbaut für 7000 Menschen, im Krieg als Konzentrationslager bevölkert von 40,000, die, zusammengepfercht in unmöglichen Behausungen, gequält von Hunger, Kälte und Ungeziefer, befallen von Krankheiten und Seuchen, in Angst und Elend gehalten durch furchtbare Transporte, ein wahres Höllenleben führen. Und inmitten dieses Chaos ein einziger ruhender Pol in der Erscheinungen Flucht, eine heroische Gestalt, die Gestalt von Rabbiner Dr. Leo Baeck. Alle Angebote, im gesicherten Auslande zu leben, hatte er ausnahmslos abgeschlagen. Bis zu ihrer Auflösung hatte er bei seiner Berliner Gemeinde ausgeharrt und war mit ihr nach Theresienstadt gezogen, um ihr auch in dieser furchtbaren Zeit beizustehen. Unter welchen Verhältnissen musste dies geschehen! Nicht besser können sie bezeichnet werden als durch die Worte, die Dr. Hans Adler* diesem Kapitel Baeck'scher Tätigkeit widmete:

“Unbestechlich erkannte er Schwächen und Verderbnis seiner Umgebung, der er durch zähe Arbeit und das Beispiel menschlicher Lauterkeit als verkörpertes Gewissen des Lagers entgegenwirkte. Gütig, klug und streng stritt er gegen die Uebel und konnte auch keines Menschen Kraft sie bewältigen, so stand er doch als Wächter vor dem Riegel eines Tores zu noch ärgeren Uebeln.”

Durch unermüdliche Hilfeleistungen für die Gemeinschaft und zahllose Einzelne, durch menschliches Verständnis und nie versagende Geduld war er uns allen Freund und Berater, Stab und Stütze in höchster Not. “**Hoffnung, Mut und Zuversicht,**” das waren die Stichworte, die er jenen ins Herz pflanzte, die seines Zuspruchs bedurften. Auch ich lernte sie in ihrer vollen Bedeutung kennen, als ich schwerkrank nach dem Tode meines Mannes im Hospital lag. Dr. Baeck sass an meinem Lager, und seine wunderbare Definition dieser drei Eigenschaften, ernst und eindringlich vorgetragen, verlieh mir neue Lebenskraft, war Balsam für mein wundes Herz. Und wie mir, so haben seine Worte gar vielen geholfen. Ich erinnere mich eines alten Mütterleins, das gebückt vor Kummer in Dr. Baecks Sprechzimmer wankte—am Tage zuvor waren ihr Sohn, ihre Schwiegertochter und vier reizende Enkel, die Freude ihres Alters, mit dem Transport nach dem Osten gekommen. Als sie wieder heraus kam, flüsterte sie mir beglückt zu: “Ich werde sie bestimmt alle wiedersehen, Dr. Baeck glaubt fest daran!” Eine schwer an T.B. leidende junge Frau sagte mir: “Ich war schon recht besorgt wegen meines Zustandes, aber seit ich mit Dr. Baeck sprach, habe ich neuen Mut gefasst!” Waren ältere Ehepartner durch widrige Umstände von einander getrennt worden, so sorgte Dr. Baeck dafür, dass sie wieder zusammen in ein Zimmer kamen, war ein schwächlicher Mann der schweren Arbeit nicht mehr gewachsen, so verschaffte ihm Dr. Baeck leichtere. Nie im Leben werde ich vergessen, wie er einem auf hartem Boden liegenden Mann kurz vor seinem Tode Bett, Matratze und Kissen verschaffte, wie er ihm an seinem letzten Geburtstag Feigen, Datteln

und Rosinen brachte, die er eben aus Portugal geschickt bekommen hatte, wie er überhaupt für jeden Patienten eine kleine Erfrischung aus der Tasche zog; er entnahm sie den Liebesgaben, die für seinen persönlichen Gebrauch von Freunden aus neutralen Ländern ankamen und die er nun grosszügig an Leidende verteilte. Was solche Wohltaten bedeuteten, kann nur ermessen, wer selbst in einem Lager lebte!

Die wunderbaren Vorträge Dr. Baecks, bei denen sich die Zuhörer in dichten Massen versammelten, bildeten eine Quelle der Erhebung für uns; nicht nur Wissen und Belehrung brachten sie, sondern Hoffnung, Mut und Zuversicht strömte von ihnen aus. Durchschwirrten wilde Gerüchte von neuen Transporten die Luft, so erklärte Dr. Baeck, dass er als Vorsitzender des Aeltestenrates nichts davon wisse, und das wirkte beruhigend auf die Massen. Ach, die Befehle zur Abreise kamen noch bald genug; warum die Menschen schon vorzeitig aufregen, dachte Dr. Baeck. Waren dann diese Transporte im Gange, so litt keiner mehr darunter als er! Die grösste seelische Belastung, die er zu tragen hatte, war die Kenntnis der grausigen Wahrheit über Auschwitz und andere Vernichtungslager. Er hatte darüber durch einen zurückgekehrten Transportleiter erfahren, aber kein Wort kam davon über seine Lippen. Schweigend trug er dieses Geheimnis mit sich herum. Nicht wich er von seinem Platz als die Befreiung kam; trotzdem ein Sonderflugzeug sofort für ihn bereit stand, blieb er bei uns bis alle Rücktransporte in die verschiedenen Herkunftsländer organisiert und auf den Weg gebracht waren.

So hat Dr. Baeck als Mensch und als Jude seine Pflicht erfüllt, und kein besseres Wort kann auf ihn angewandt werden als der Satz den er selbst vor kurzem für Martin Buber geprägt hat: “Sein höchstes Ziel war, ein Zeuge für das Judentum zu sein, ein Zeuge im vollen biblischen Sinne des Wortes. Kein höheres Lob kann einem Juden gespendet werden!” Deshalb sei dieses Lob schrankenlos unserem verehrten und geliebten Rabbiner Dr. Leo Baeck an diesem feierlichen Tage in Ehrfurcht geweiht!

✓ ZENTRALRAT DER JUDEN IN DEUTSCHLAND

Rabbiner Dr. Leo Baeck ist für uns nicht nur der hochverehrte Lehrer, die führende Persönlichkeit in Stunden der höchsten Not, ein unermüdlicher Vertreter unserer Rechte, ein Mahner unserer Pflichten, er ist für die jüdische Gemeinschaft in Deutschland zu einem Symbol der Grösse des deutschen Judentums geworden.

Wir beglückwünschen Dr. Baeck zu seinem 80. Geburtstage, aber wir beglückwünschen auch uns, dass Dr. Baeck zu den Ueberlebenden der Konzentrationslager gehört. Wir hoffen, dass Dr. Baeck uns noch oft mit seinem Besuch beglücken möge.

Dr. H. G. VAN DAM,
Generalsekretär.

Gertrud Luckner (Freiburg i.B.):

EMBODIMENT OF FAITH

To be eighty and to look back with the detachment of wisdom is a gift from Heaven.

It is the highest award to witness, after years of distress, the ingathering of a harvest which had been sown by tears. The vision has come true: The Holy Land has become not only a refuge but a home, where labour, toil and unparalleled devotion have changed a desert into a fertile garden. At a time at which faithlessness threatens all mankind, the Bible has come to life anew in Israel.

When facing destruction by a satanic fiend, the Jewish people, as often before, stood the test, because they did not lose their deep-rooted faith—a faith in God who has given His promise to His people.

Dr. Leo Baeck has embodied this faith. He kept his nobility of mind in the most desperate times. When, in those crucial years, I had the privilege of paying visits to Dr. Baeck—I also saw him on the eve of his deportation—I realised that he was a comfort not only to his own people but to everybody who met him. Therefore, together with his people, the non-Jewish world will have to be thankful for the healing strength which he radiates and which the nations will have to learn from Israel. We pray that the guidance of the Eternal God may be with Dr. Baeck in the years to come.

(Dr. Gertrud Luckner who is associated with the Roman Catholic Caritas Movement in Germany, courageously and at greatest personal risk organised help for persecuted Jews. In March 1943, the Gestapo discovered her under ground activities and put her into the Ravensbrueck Concentration Camp.)

Lola Hahn-Warburg:

A TRUE JEW

In paying a tribute to Dr. Leo Baeck many will speak of the philosopher and rabbi.

I can only say a few words about the man who lived what he preached. When he struggled against the Nazis to protect his flock amid hourly danger to his life, resisting all temptation to save himself, I had the honour of being in touch with his work till September 1938. When I accompanied my husband and my children to find refuge in England, Dr. Baeck remained in Germany defending a position which he knew was lost, and he held on with no illusion about the prospects of his own survival.

In 1943 he was arrested and sent to Theresienstadt. There he triumphed over evil. He gathered strength from the strength he gave to others.

When liberation came, the Russians threw at the mercy of the Theresienstadt prisoners a number of young Nazis—strangers to the camp—to let the Jews taste the sweetness of revenge. But such was the spiritual power of Rabbi Baeck and others like him that the Theresienstadt Jews had compassion, and not one of the Nazis came to any harm.

Throughout his life Rabbi Baeck has loved his neighbour as he loves himself. To him this is no effort. He follows the law not only of his religion but of his own human nature which represents what is best and noblest in the Jewish race.

THE RELIGIOUS PHILOSOPHER

Extracts from Leo Baeck's "The Essence of Judaism"
Compiled by Rabbi Dr. B. Italiener

During these weeks, many people, both Jews and non-Jews, will think with deep reverence and gratitude of Leo Baeck, the octogenarian. The great number of tributes paid to him are rooted in a profound admiration of his outstanding human qualities which explain why, to countless people all over the world, the name of Leo Baeck has become a symbol of true humanity and, to us Jews especially, the example of a true Jewish life.

Compared with this, the number of those able to appreciate Baeck as a scholar in religious science, and particularly as a religious philosopher, is relatively small. This is to be regretted, as it is his contribution to religious philosophy which secures him a lasting place in the spiritual history of Judaism. To give the readers of this publication at least a glimpse of this side of Leo Baeck, a few excerpts from his great book "The Essence of Judaism" (8th Rev. Edition, 1948), are quoted below.—B. I.

Ethical Monotheism

Judaism is not the fruit of religious development but a complete break with all previous religions. It is a revolution. Through a divine revelation granted to its prophets, Judaism became the creator of ethical monotheism. Only in Israel did an ethical monotheism exist, and wherever else it is found later, it has been derived directly or indirectly from Israel. The nature of this religion was conditioned by the existence of the people of Israel, and so it became one of the nations that have a mission to fulfil. That is what is meant by the *election* of Israel.

Judaism's monotheistic belief is expressed in the well-known confession "Hear, O Israel, the Lord our God, the Lord is One" (Deut. chap. 6, v. 4). But to grasp its full meaning, namely the proclamation of an ethical monotheism, this sentence should never be considered without the Commandment "And thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might." Unlike other religions, it is a characteristic of Judaism that it judges the faith of a man not by a confession, by words, but only by his deeds. In the pious deed is the sustaining foundation of the confession of faith. We cannot truly believe in what we do not practice.

The Relation of Man to God

For Judaism, religion does not consist simply in the recognition of God's existence. We possess religion only when we know that our life is bound up with something eternal, when we feel that we are linked with God and that he is *our* God. The characteristic feature of Judaism is thus the relation of man to God. Essential to it is the consciousness of being created. This conception is uniquely Jewish, peculiar to the belief in the One God. With this consciousness of being created, there enters into man's finite and transient life the feeling of infinitude and eternity. Though we are as "dust and ashes" when compared to God, we nevertheless belong to him; though he is unfathomable and inscrutable, yet we emanate from him.

The First Paradox

We become aware of the first paradox when we think that man is created by God who is the transcendent and holy One, apart from all that is human—and yet, at the same time, the imminent, the near One, "my God," profoundly connected with all that is human. This paradox that God "dwells on high" but nevertheless created the world below is the certainty of Jewish faith. Because

Judaism equally emphasises both the near and the far, the here and the beyond, it arouses a feeling of tension in the human heart. Judaism is filled with an anxiety because of the remoteness of God and with a longing for his proximity; but at the same time it is certain in the possession of him.

Only when the paradox of the God who is both exalted and present is realised by man, only when the soul, conscious of his remoteness, still feels its life to depend on his nearness—only then can the yearning for God be aroused. When such tension is not experienced and when man, losing himself in the ecstasy of the dissolution of the self into the infinite, cries, "I am God and God is I," then there is no true foundation of religious yearning. That is why mysticism knows no prayer, but only absorption and contemplation. Prayer to the One God can arise only on the basis of tension and yearning with their fear and knowledge and trust. In prayer man turns toward the exalted God, "the seat of whose glory is in the heavens above," but whom he knows to be near and to whom man may cry "Hear my prayer."

The Second Paradox

In the knowledge of having been created by God there is however only the beginning of religious consciousness. With that knowledge Judaism combines another idea, the awareness of man himself being able to create and of being called upon to create. And to be both created and yet creator is the heart of Jewish religious consciousness.

Man's creative ability is manifested in his ability to do good. By experiencing the reality of the good—that great moral experience which so deeply concerned the prophets—man is able to shape his own life. Thus a great unification is effected. To the mystery is joined the clarity of the Jewish commandment; to the secret of his origin the path that man should travel. Secret and commandment are united, for only the two together give the full meaning of life. The unity of both is religion as Judaism teaches it. And it is this which makes Judaism different from all other religions. For all of them only affirm that man has been created, but they do not stress his creative task on earth.

The Third Paradox

We are to have faith in ourselves, for we are created in the image of God. This is the most that can be said about the value of man. One of the old Rabbis rightly thought that this was the most essential doctrine of Judaism. Simon ben Azzai said: "In the day that God created man, in the likeness of God made He him—this sentence contains the essence of the Torah."

All the more does this sentence comprise the essence of the Torah in that its promise expresses its demands. To be a child of God means: you are divine, so prove yourself to be divine. That man was created in the image of God means that the highest may be demanded of him. The Bible gives this doctrine classical expression: "Ye shall be holy: for I the Lord your God am holy" (Lev. chap. 19, v. 2).

The highest possible standard is here imposed upon man: he is measured in relation to God. This involves an eternal striving, a realisation and a development without end, a fulfilment which yet remains unfulfilled. And so we find here revealed the third great paradox of faith: the contrast between our significance and our limitation, between the ideal of our existence and its actuality. We are called to the highest and yet are never able to reach it. In the contradiction of a religion which promises us a value that can never be lost and yet demands of us a value that can never be attained, is a source of the tragedy of human life.

The Duty of the Jew to-day: Sanctification of God

Every good action born of pure intention sanctifies God's name; every base action desecrates it. The good that one practises is the best witness of God that one can give. Every Jew is called upon to manifest the meaning of his religion by the conduct of his life. He should live and act so that all men may see what his religion is—how it sanctifies man, educating and exalting him to be a member of the "holy nation."

That we are to preach our religion through our actions and that we are to make our lives speak of the exaltedness of our faith is of the very essence of Judaism. Everyone should practise the good for the honour of his religion and should refrain from sin so as not to become a false witness to the religious community to which he belongs. That means to sanctify God's name.

The One God

Some Jews seem to think that Judaism is completely contained in its ethical commandments and that the belief in God is a mere adornment. A grosser superficiality could not possibly be inflicted on the Jewish religion. While it is true that Judaism assigns the highest value to the moral deed, still there are for it no ethics without belief in God and no fulfilment of duty which is not simultaneously a service to God. The decision which Judaism demands is not merely ethical; it is fundamentally religious, a decision of faith in the One God.

It was for the One God, the creating and commanding one, that the martyrs of Judaism went to their death. It was for this God that thousands, as witnesses of truth, forsook homeland and home and took upon themselves degradation and persecution. In the belief in God the history of Judaism gains its meaning, its heroic significance. He is truly a Jew who, in the face of eternity when the soul hears itself called to its God, is able to pronounce the words which the genius of Israel has shaped for the hours of decision and departure: "Hear, O Israel, the Lord our God, the Lord is One."

Leo Baeck:

BEWAHRUNG DES DEUTSCHEN JUDENTUMSAnsprache auf der AJR Kundgebung am 1. April 1953
zur 20. Wiederkehr des Boykott-Tages

Warum gedenken wir dieses 1. April 1933? Wir gedenken dieses Tages vor allem um der Geschichte und ihrer Wahrheit willen. Es ist ein Gesetz in der Geschichte, wer von der Geschichte nichts lernt, muss Geschichte wiederholen. Darum ist es so wichtig, Geschichte zu kennen und von der Geschichte wahrhaft zu lernen, und deswegen gedenken wir auch dieses schwarzen Tages, des 1. April 1933.

Jeder grosse Aufstieg, der dauernd ist in der Geschichte eines Volkes, beginnt mit einer grossen Tapferkeit, nicht mit genialen Menschen, aber mit Menschen einer grossen Tapferkeit. Jeder Niedergang begann mit einer grossen Feigheit. Wir haben es erlebt. Der 1. April 1933 spricht davon. Die Universitäten hatten geschwiegen, die Kirchen geschwiegen, die Handelskammern geschwiegen, die Gerichte geschwiegen, der Präsident des Reichs, der den Eid auf die Verfassung geleistet hatte, geschwiegen. Der 1. April 1933 sollte in der Geschichte genannt werden der Tag der grossen Feigheit. Ohne die Feigheit damals waere alles, was gekommen und ueber uns gekommen ist, nicht geschehen. Man spricht von dem Boykott-Tag. Die jüdischen Geschäfte wurden boykottiert. In Wahrheit wurde das Recht boykottiert. Die jüdischen Geschäfte haben eine zeitlang überstanden, das Recht hat diesen Tag nicht überstanden.

Und welches war die Reaktion der Juden auf den grossen Verrat? Es war ein Gefühl grosser Verlassenheit; denn die ärgste Verlassenheit ist, dass man vom Recht verlassen wird, dass einem das Recht vorenthalten wird. Und das Gefühl der Verlassenheit dehnte und weitete sich. Die Völker sandten ihre Abgesandten nach Berlin im Jahre 1936 nach allem, was geschehen war, als die Olympische Feier in Berlin von Vertretern aller Nationen begangen wurde. Aber so merkwürdig es klingen mag, der Jude damals in Deutschland fühlte sich nicht verloren. Am Recht in Deutschland war der grosse Verrat geübt worden. Die äussere Rechtssicherheit wurde von Tag zu Tag fast, von Monat zu Monat sichtbar geringer, aber die innere Rechtssicherheit war wohl selten im Juden tiefer und stärker als damals. Jedes Recht könnte ja genommen werden, aber ein Recht blieb uns, das Recht, rechtschaffen zu sein, das Recht, sauber und anstaendig zu sein, das Recht, geistig und gebildet zu sein, das Recht, jüdisch zu sein. So war doch trotz allem ein starkes Selbstgefühl geblieben, das Bewusstsein, Hüter eines Rechts zu sein, das nicht entzogen werden kann.

Das Gefühl einer inneren Rechtssicherheit war in den Juden. Ohne das hätte alles dies nicht geschehen können, was damals von den Juden in Deutschland vollbracht wurde. Zuerst war es eine grosse Planung. In jenen Tagen nahe diesem Boykott-Tag im Jahre 1933 kamen Vertreter der Juden aus allen Teilen Deutschlands zusammen, und der, der beauftragt war, zu ihnen zu sprechen, sagte damals: Dieses Regime wird bleiben, weil es sich einen Schein der Legalität gegeben hat

und auf dem Gehorsam des immer zum Gehorsam bereiten deutschen Volkes ruhen kann. Darum soll unsere Jugend aus dem Lande herausgebracht werden nach Ländern, die Freiheit haben, und die Aelteren sollten bleiben, damit die Jungen hinausgehen können. Die Idee, die dieser Planung zugrunde lag, ist alle die Jahre bis zum Beginn des Jahres 1943, als die letzten Juden aus Deutschland fortgeschleppt wurden, bestimmend geblieben. Hilfe von aussen hat es ermöglicht, und dankbar gedenken wir in diesem Lande der Männer und Frauen, die uns geholfen haben, und nicht zuletzt auch der britischen Konsuln in Deutschland. Sie waren Helfer der Juden.

Die Reichsvertretung

Es war eine grosse Einigkeit damals im Deutschen Judentum. In der Reichsvertretung der Juden in Deutschland waren immer Menschen aller Richtungen zusammen. Wer dieser Reichsvertretung zugehören durfte, empfand es, und wer es überleben durfte, empfindet es als einen grossen Segen, dass er diesem kleinen Kreise angehören durfte, in dem eine Auseinandersetzung der Meinungen, aber immer ein grosses Verstehen, ein Gemeinsames der Gewissen gewesen ist. Männer wie Otto Hirsch, wie Julius Seligsohn, Arthur Lilienthal und andere, die dort geholfen haben, sind nicht mehr.—In der grossen Tragödie, die im Jahre 1933 begann, ist es eine Tragödie innerhalb der Tragödie, dass damals, als das Verhängnis hereinbrach, eine kulturelle Entwicklung einer Hoehoe entgegen ging. Sie hatte im zweiten Jahrzehnt des Jahrhunderts eingesetzt, eine Renaissance des jüdischen Geistes in Deutschland, eine neue Belebung jüdischer Kultur. Was damals an geistiger Hingabe, an geistiger Empfänglichkeit, an geistiger Produktivität bewiesen wurde, was an jüdischen Büchern, nicht nur an Büchern jüdischer Autoren, sondern jüdischen Büchern im höchsten Sinne des Wortes, geschaffen wurde, ist ein Zeugnis, dem kaum ein andres an die Seite gesetzt werden kann. Wer noch daran denkt, wie damals die jüdischen Wochenschriften waren, die "C. V. Zeitung," die "Jüdische Rundschau," das "Familienblatt," wie die jüdische Monatsschrift "Der Morgen" geschrieben wurde, der weiss, was das bedeutet.

Das ist das Grosse dieser Zeit, diese kulturelle Leistung, diese wenigen Menschen, die dem Schicksal im wahren Sinne des Wortes unmittelbar täglich ins Auge blickten, und das leisteten.

Und hier ist ein Besonderes hervorzuheben, die Leistung der jüdischen Frau in diesen Jahren. Was jüdische Frauen in jenen Jahren vollbracht haben in Deutschland in dieser Not, kein Wort reicht daran. Was diese Frauen an Hingabe, an Mut bewiesen haben, wenig kann als Beispiel an die Seite gestellt werden. Wer es mit angesehen hat, wie in Berlin nach der Verbrennung der Synagogen, als die Männer aus den Häusern geschleppt und nach den Lägern gebracht wurden, wie damals die jüdischen Frauen das Polizeipräsidium am Alexanderplatz,

man kann es nicht anders sagen, erstürmt haben, wie sie dort erklärten, sie würden nicht weichen, bis man ihnen ihre Männer zurückgeben würde oder wenigstens sagen, wo sie hingekommen sind, der hat ein Grosse in der Geschichte erlebt und wird es nie vergessen. Es ist die alte deutsche Erzählung von den Weibern von Weinsberg, die auf ihren Rücken die Männer aus der belagerten Festung heraustrugen. So sind alle jüdischen Männer gleichsam auf den Rücken ihrer Frauen aus Deutschland in die Länder der Freiheit gelangt, und vielleicht ist es wichtig, neben den grösseren in die Augen fallenden Erscheinungen zweier Namen hier zu gedenken: Hanna Karminski und Martha Hirsch, die Frau von Otto Hirsch. Wer in den letzten Stunden von Martha Hirsch, bevor sie fortgeschleppt wurde, mit ihr zusammen war, hat gewissermassen für sein ganzes Leben einen Segen empfangen.

Aber neben ihnen die Kleinen. Die kleinen Menschen in Deutschland waren gut geblieben. Die Arbeiter haben ihr Frühstücksbrot mit den jüdischen Arbeitern geteilt, die Kleinen haben in diesen Jahren den Juden das Leben möglich gemacht, die kleinen Menschen in Deutschland. Was den Charakter anlangt, stand damals dort die Bildungspyramide auf der Spitze: die oben waren die Geringen und die unten die Grossen. Vor allem die christlichen Dienstmädchen haben die Treue vielen bewiesen. Ihnen sollte ein Denkmal errichtet werden.

"Legale Untergrundarbeit"

Die jüdische Arbeit dieser Zeit war eine eigene Arbeit, man koennte sie eine legale Untergrundarbeit nennen, immer im Legalen, aber in der Verborgenheit. Solche Arbeit kann nur geleistet werden, wenn Menschen da sind, auf die man sich unbedingt verlassen kann, verlassen auf ihre Treue und Loyalität und Entschlusskraft. Das waren vor allem die Sekretärinnen, wie das technische Wort sie nennt. Wenn hier und in Deutschland Erinnerungen wachzurufen sind, sollen zwei Namen genannt werden koennen, jüdische Schicksale in Deutschland: Paula Glueck und Johanna Nathan, zwei Waisenmädchen, eine aus Pommern, eine aus Posen, in einem Berliner Waisenhaus zusammen erzogen. Welche Grösse zum Wohle der jüdischen Arbeit in diesen furchtbaren Jahren haben diese zwei schwachen Frauen auf ihren Schultern getragen. Man sollte auch sie nie vergessen.

Das war das Leben Juden in Deutschland nach jenem 1. April 1933. Es ist ein Gesetz der Geschichte: Jeder Niedergang beginnt mit einer grossen Feigheit, jeder Aufstieg mit einer grossen Tapferkeit. Tapferkeit ist damals von Juden in dieser Tragödie bewiesen worden. Und das ist die grosse Zuversicht, die uns erfüllt, dass—heute vielleicht noch unsichtbar, aber in einer kommenden Generation deutlich erkennbar—ein Aufstieg kommen wird, Aufstieg für das ganze jüdische Volk, Aufstieg für Länder, die den Juden Liebe bewiesen haben und ein Aufstieg fuer die Menschheit.

Daran dürfen wir denken wenn wir von diesem 1. April 1933 sprechen. Voller Dankbarkeit, voller Demut und Ehrfurcht dürfen wir von ihm sprechen, und, wie das Wort des Psalms es sagt: "Das wird aufgeschrieben werden für ein kommendes Geschlecht."

Max Hermann Maier (Rolandia, Brasilien):

BOTSCHAFT AUS DEM URWALD

Vor dreitausend Jahren hat Josua den Stämmen Josefs den Rat erteilt: "Ihr seid zahlreich und habt auch viel Kraft, so gehet hinauf in die Wälder und rodet sie, und euer werden sein die Lichtungen" (Josua 17 Kap 15-18). Als die tiefe Nacht über die Juden in Deutschland hereinbrach und sie zur Wanderung zwang, gab es wenig Plätze auf Erden, auf die solcher Rat noch passte. Zu den Ausnahmen gehörten Urwaldgebiete im Staate Paraná in Brasilien. So sind in den Jahren 1934 bis 1939 jüdische und andere verfolgte Familien aus Deutschland in das Urwaldgebiet von Nordparaná ausgewandert, um auf den fruchtbaren, jungfräulichen Böden als Landwirte zu siedeln. Nur wenige waren schon in Deutschland von Beruf Landwirte gewesen, die meisten kamen aus städtischen Berufen. Aber alle sind bewusst zur Arbeit auf dem Lande und zu einem mit der Natur eng verbundenen Leben ausgezogen. Heute nach rund 20 Jahren darf man sagen: Das Wagnis ist durch den Segen, der auf der Arbeit ruhte, geglückt. Der Weg ist gebahnt und die weitere Gestaltung unserer Siedlung wird von dem Geist und der Tätigkeit der kommenden Generationen abhängen. Die neuen Lebensformen, die wir inmitten einer gewaltigen und weiten Natur gefunden haben, werden nicht ohne Einfluss bleiben auf das religiöse und geistige Wesen der Einzelnen und unserer nach Zahl nicht grossen Gemeinschaft.

Der von uns allen verehrte Leo Baeck hat schon vor Jahrzehnten darauf hingewiesen,

A RECOLLECTION

April 2nd, 1933, at the Jewish School, Kaiserstrasse, Berlin: the last examination of scripture teachers, who had taken part in the "Nachschulungskurse fuer Religionslehrerinnen der Juedischen Gemeinde Berlin."

We were six, no more youngsters, even a grandmother (Margarete Fried) amongst us, still depressed by the events of the preceding boycott-day; our teachers, Dr. Spanier, Dr. Gans and Michael Abraham, had just been informed that they were not any longer permitted to enter the Municipal schools, where they had given scripture lessons for many years. We had been looking forward to this final day—now everything had changed and all of us were worried.

At the exact hour, Dr. Leo Baeck, who was to be the "Pruefungskommissar," arrived in the classroom. Our mood changed instantaneously. Through his mere presence he, in his firm but inspiring and encouraging way, gave us fresh enthusiasm. Almost at once cheerfulness prevailed, and we were able to ease the nervous atmosphere which had also befallen the children. Dr. Baeck stressed how important it was for teachers to concentrate on their task especially on gloomy days.

When the examinations were over, we were given our certificates, and Dr. Baeck took leave of us with a cordial handshake.

A GRATEFUL PUPIL

dass alte jüdische Frömmigkeit mit dem Acker und dem Lande, zu dem er gehörte, eng verbunden war und dass "Erez" ursprünglich Land und Welt bedeutete. Erdgebundenheit und Naturnähe sind gerade den deutschen Juden weitgehend verloren gegangen, eine Tatsache, die aus historischen und sozialen Vorgängen zu erklären ist. Mit um so grösserer Bereitwilligkeit eröffneten sie sich den transzendenten, den kosmischen Ideen, mochten sie aus dem Judentum oder aus dem Geistesgut der Umgebung stammen. Bei aller Annäherung an den Acker, bei einer Rückkehr zum Ursprünglichen versuchen wir in unserer Siedlungszone, die Enge zu vermeiden und im Geist eines Leo Baeck in unserem überkommenen Judentum zu leben, es weiter zu entwickeln und auch die allgemeinen Werte abendländischer und brasilianischer Kultur zu pflegen. So ist Leo Baeck, dessen Bücher und Veröffentlichungen in unseren Holzhäusern stehen und gelesen werden, nicht nur ein Lehrer und Weiser geblieben, sondern er ist vielen von uns—was gerade in Zeiten der Not bedeutsam ist—durch seine persönliche Haltung ein leuchtendes Vorbild geworden. Ein jeder von uns ist hier ein Am ha-Arez, ein Landmann, doch wir bemühen uns, diesen im alten Judentum hoch geschätzten Beruf seines kritischen Beigeschmacks, den er später gefunden hat, zu befreien durch eine geistige Einstellung, die den Blick vom Acker auf das Hohe richtet.

Leo Baeck hat in der Vorrede zu seinen Aufsätzen und Reden selbst vermerkt, dass sie nicht über das Judentum, vielmehr aus dem Judentum hervor niedergeschrieben worden sind, und es ist nicht zu verkennen, dass seine Auffassungen auch mit bester europäischer Tradition verbunden sind. So wird gerade er es verstehen, dass wir diesen Gruss zu seinem 80. Geburtstag in Verehrung und Dankbarkeit zugleich im Namen der hiesigen Gemeinschaft schliessen mit den Versen Hoelderlins:

"Sei froh! Du hast das gute Los erkoren,
Denn tief und treu ward eine Seele dir;
Der Freunde Freund zu sein, bist du
geboren,
Dies zeugen dir am Feste wir."

THE LEO BAECK LODGES

The two B'nai B'rith Leo Baeck Lodges in London join in the tribute that the Jews all over the world are paying to Leo Baeck on his eightieth birthday.

He was the last Grand President of the eighth District which comprised the former Lodges in Germany, whose traditions we are trying to carry on in this country. He is the personification of the highest ideals of the Jew and the living example of Jewry's and Judaism's will-power to survive.

Leo Baeck is a true Ben B'rith; kind,

JUEDISCHE GEMEINDE ZU BERLIN

Wenn am 23. Mai 1953 Herr Rabbiner Dr. Baeck sein 80. Lebensjahr vollendet, so ist die Jüdische Gemeinde zu Berlin mit in erster Reihe berechtigt, die Verdienste zu würdigen, die sich der Jubilar um das Judentum im allgemeinen, das deutsche und Berliner Judentum im besonderen erworben hat.

Die Jüdische Gemeinde zu Berlin stellt zwar heute lediglich einen kleinen Bruchteil von dem dar, was sie zu der Zeit bedeutet hat, in der Rabbiner Dr. Baeck bei ihr amtierte. Die Erinnerung an sein Wirken ist jedoch dadurch in keiner Weise in Vergessenheit geraten. Wir sind stolz darauf, dass Herr Rabbiner Dr. Baeck mit den Mitgliedern der Jüdischen Gemeinde zu Berlin nicht nur in glücklichen, sondern auch in ihren trübsten Zeiten zusammengestanden hat.

Als in den Jahren des schlimmsten nationalsozialistischen Terrors die Jüdische Kultusgemeinde Berlin und ihre Nebenorganisationen zur Reichsvereinigung der Juden in Deutschland umgewandelt werden mussten, war Rabbiner Dr. Baeck wiederum einer der massgebendsten Führer dieser neuen Organisation. Es war keine leichte Aufgabe, in dieser Zeit an der Spitze einer jüdischen Organisation zu stehen, aber in diesen schwersten Notzeiten des Judentums hat sich gerade die jüdische Persönlichkeit Dr. Baecks bewährt. Es hat damals wenige Menschen gegeben, die den Mut hatten, sich bei der Gestapo fuer Juden einzusetzen. Dr. Baeck hatte ihn. Seine Persönlichkeit flosste sogar den Leuten der Gestapo Achtung und Respekt ein. Herr Dr. Baeck ist dann den Leidensweg der jüdischen Menschen bis zum bitteren Ende mitgegangen.

Nachdem die Stunde der Befreiung geschlagen hatte, war jedoch sein Lebenswerk nicht beendet. Nach seiner Emigration wirkte er unermüdet für die Wiedergutmachung des durch das nationalsozialistische Gewaltregime an den Gemeindemitgliedern verübten Unrechts. Leider konnte lediglich versucht werden, materielles Unrecht auszugleichen, aber das, was in diesem beengten Rahmen möglich war, hat Dr. Baeck getan.

Die Jüdische Gemeinde zu Berlin wird glücklich sein, wenn es Herrn Dr. Baeck vergönnt sein wird, noch recht viele Jahre für diejenigen Menschen tätig zu sein, denen er jahrzehntelang als Seelsorger und treuer Berater zur Seite gestanden hat. Die Berliner Jüdische Gemeinde wird sich diesem geistigen Führer des heutigen Judentums für immer verbunden fühlen.

modest, tolerant and helpful to everybody, ever ready to make sacrifices for others.

To bear his name is for us not only a source of pride and an honour but imposes upon us the obligation to be worthy of his name at all times.

May Leo Baeck be with us for many years to come and may his old age be blessed with good health and peace. We extend to him our congratulations and most sincere wishes.

HANS H. HERZOG
HADASSA LION

Hans Schaeffer (Jönköping, Schweden):

GRUSS UND ERINNERUNG

Es mag etwa 27 Jahre her sein, dass ich Dr. Leo Baeck kennen lernte. Ich besuchte ihn eines Sonntagmorgens, um mit ihm über die religiöse Erziehung unserer Kinder zu sprechen. Wir waren im Zweifel, wie wir uns verhalten sollten. Einmal wollten wir sie nichts lehren, was wir selbst nicht glaubten, andererseits wollten wir ihnen ein grosses kulturelles Erbe nicht vorenthalten. Ich fand einen Mann vor mit weitem Gesichtskreis, reifem Urteil und einer alles verstehenden Güte. Es war nicht schwer, mit ihm auf eine gemeinsame Linie zu kommen und das scheinbar unlösbare Problem einer Lösung näher zu bringen.

Wir haben uns später nicht sehr oft getroffen, in der Zeit nach Hitlers Machtergreifung häufiger als vorher. Aber wir hatten eine gemeinsame Freundin, durch die wir nicht selten und stets ausführlich von einander hörten, seine Mitarbeiterin in der Reichsvertretung der Juden in Deutschland, Dr. Cora Berliner. Mit Cora Berliner verband uns eine innige Freundschaft, und wir waren mit ihr bis zu ihrem Tode in ständiger

persönlicher und brieflicher Verbindung. Unserer Bitte, nach Schweden zu ziehen, kam sie nicht nach, weil sie ihren Posten bei der Reichsvertretung nicht verlassen wollte. Aus ihren Mitteilungen an uns konnten wir entnehmen, was ihr die Zusammenarbeit mit Dr. Leo Baeck die ganze Zeit hindurch bedeutete.

Der Geist, in dem diese Zusammenarbeit stattfand, geht aus den letzten Zeilen ihres letzten Briefes an uns hervor, geschrieben am Tage ihrer "Ausreise." Sie lauten:

"In letzter Zeit habe ich manchmal gedacht, dass ich etwas zu sehr ausserhalb der eigentlichen Dinge stehe. Jetzt wird es neue Eindrücke und neue Möglichkeiten geben, seine Kräfte zu bewahren. Ihre Nachrichten werde ich sehr vermissen, aber unsere Freundschaft ist ja von solchen Dingen unabhängig. Wir wissen, dass wir uns auf einander verlassen können."

Dies heute von mir zu hören, wird für Leo Baeck eine wehmütige, aber sicher auch eine sehr schöne Erinnerung bedeuten.

PERSONALIA

The philosopher and physicist Professor Hans Reichenbach, who held a Chair at the Californian State University, Los Angeles, suddenly died on April 9 after a heart attack. Until 1933 he was Professor at Berlin University. His scientific works include "The Rise of Scientific Philosophy," a philosophical criticism of the older systems of

leading representatives of a modern school of thought which developed a new approach to philosophy based on modern physics.

It is learned with deepest regret that Mala Laaser-Moyes (Glasgow) passed away recently. She was a very gifted writer and, prior to her emigration, contributed to various German-Jewish papers. "AJR Information" also had the privilege of publishing some of her essays and stories, all of which revealed the imagination and creative

power of Mala Laaser. Together with her husband and her young child many friends mourn her premature death.

The conductor and composer Leo Kopf (formerly Berlin) died in New York at the age of 64.

Aged 45, Harry Ralton, the composer and music publisher, died in London. Born in Breslau, he survived several concentration camps and came to England after the war; his song "I remember the cornfields" became a hit a short time ago.

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STATEMENT OF "COUNCIL OF JEWS FROM GERMANY"

The "Council for the Protection of the Rights and Interests of Jews from Germany," London, the organisation representing the Jews expelled from Germany by the Hitler Regime, has passed the following statement to the German Press:—

"For many years, the Jews from Germany who, to save their lives, were compelled to emigrate, and the majority of whom are indigent and advanced in years, have been waiting for a just and adequate indemnification. The 'Council' has taken note with satisfaction of the legislative indemnification programme agreed upon at the Hague and of the fact that deliberations on the Draft of a Federal Indemnification Law recently started in the Legal Committee of the German Lower House.

The 'Council' draws, however, the attention of the German public, the German official bodies and the German authorities to the following facts:—

Up to now, eight years after the collapse of the Hitler Regime, only some of the German Laender have tried to satisfy the claims of the victims of persecution. In several Laender the implementation of the indemnification laws has been obstructed and delayed by bureaucratic measures and objections. Even recently, some Laender have tried to shift their obligations to the Federal Government and to defer compensation payment. Contrary to

the wording and meaning of the indemnification laws, they advise the persecutees to file their claims under a future supplementary restitution law.

The Laender of the British Zone have not enacted any indemnification laws at all.

The 'Council' wants to stress that legislative and financial measures should be taken in order to ensure that not only the aged and needy receive the amounts due to them without any further delay, but that also other claimants may at least expect adequate instalments according to a scheme to be worked out.

This should equally apply to payments pursuant to the Federal Indemnification Law and to restitution obligations taken over by the German Federal Government pursuant to the Contractual Agreements and the agreements reached at the Hague.

In particular there should be ensured adequate indemnification of those persecutees who lost their livelihood by their compulsory emigration, be they members of the professions, business men or employees.

The 'Council' has asked its representative with the 'Conference on Jewish Material Claims Against Germany' to place these demands before the competent bodies.

Dr. Walter Breslauer (Vice-President)."

FAMILY EVENTS

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

Deaths

Albert Cohen. I announce with deepest distress that, on April 4, 1953, my beloved son and partner, Albert Cohen, suddenly passed away after a heart attack at the age of 30. L. Cohen, 20 Goldhurst Terrace, N.W.6. **Mr. Karl Goldschmidt** (formerly Munich), of 197 Willesden Lane, N.W.6, passed away on April 20 at the age of 68, deeply mourned by his wife, son and relatives.

Consecrations

The tombstone in loving memory of the late **Mr. Jonas Kneip**, of 1 Polperro Mansions, Lyncroft Gardens, N.W.6, will be consecrated on May 3, at 3 p.m. at the Jewish Liberal Cemetery, Pound Lane, Willesden.

The tombstone in memory of the late **Mr. Eugen Flatow** will be consecrated on Sunday, May 17, at 3 p.m. at the Liberal Jewish Cemetery, Pound Lane, Willesden.

CLASSIFIED

Situations Vacant

SOUTH WALES. For my mother, 83, who needs attention, German speaking companion wanted. Mrs. Anni Koch, 9 Tyfica Road, Pontypridd, Glam.

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COOK, exp., wants part-time work, private. Box 198.

SHORTHAND TYPIST, English and German, wants full- or part-time work. Box 199.

ELDERLY lady wants light part-time work. Box 200.

CLERK, filing- and typist, wants full- or part-time work. Box 201.

NURSE, widow with child, wants resid. suitable work in private household or home, where she could take her child with her. Box 202.

LINEN KEEPER or manageress job in receiving office wanted by exper. reliable woman. Box 203.

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Until recently, assets of Jewish victims of Nazi oppression who were resident in Germany during the war, were not being released by Switzerland. Now, by an agreement between Switzerland and Western Germany which was ratified on March 11, 1953, in Berne, the release of those assets is provided for. Applications for the release of such assets may be sent to the Schweizerische Verrechnungsstelle, Zurich, Talstrasse 62, within two months, i.e. by May 19, 1953.

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WANTED for young lady, 24, good family, tall, nice appearance, means, suitable gentleman in good position or business. Object matrimony. Letters under Box 187, treated confidentially.

CULTURED LADY, middle thirty, German-Jewish descent, own capital, position or business. Object matrimony. Write in strict confidence. Box 188.

LADY, 40 years, seeks acquaintance of gentleman with good character, position, view to marriage. Box 189. **YOUNG BUSINESS MAN**, born in Vienna, wishes to contact well-educated young lady, under 25, preferably through relatives. Object marriage. Box 190.

WOULD LIKE to find gentleman 60-65 years, former German, refined, object matrimony. Would be a good housewife and companion. Box 209.

MISSING PERSONS Enquiries from AJR

Reichenbach, Hermann, estate agent from Berlin, for friends on Continent. **Tempelhof, Rosa, née Bechmann**, for Hessische Treuhandverwaltung Wiesbaden.

Katz, Robert, born 11.4.26, from Vienna, last known address 7a Warrington Gardens, W.9, for his parents.

Personal Enquiries

Dr. Kurt Selten, formerly Amtsgerichtsrat in Breslau, Dr. (of Medicine) **Fritz Schreier**, formerly in Breslau, **Erna Schreier, née Selten**, wife of Dr. Schreier, wanted for Alfred Fields (formerly Gruenfeld), of 18 Revelstoke Road, Wimbledon Park, London, S.W.18.

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AJR AT WORK

HOLIDAY RELIEF FOR CHILDREN

Readers will have seen from a previous announcement in this paper that a legacy has been bequeathed to the AJR by Mr. Simon Rubinstein. The fund is to be used for the relief of refugee children. As now the holiday period is going to start, attention is drawn anew to the legacy, which *inter alia* may be of help to children whose parents or guardians cannot afford a holiday for them. Applications for subventions have to be submitted to AJR Headquarters together with particulars about the position of the applicant. Each case will be decided upon on its own merits.

REMEMBRANCE OF BOYCOTT DAY

To remember the 20th anniversary of the Boycott Day in Germany the AJR held a Public Meeting on April 1 at which addresses were given by Dr. Leo Baeck, Dr. Ludwig Guttman, O.B.E., and Dr. Erich Eyck. Dr. H. Reichmann was in the Chair. To listen to Dr. Baeck on this solemn occasion was an experience which will not be forgotten by those who were present at the meeting. As a document of historic importance the text of his message has been incorporated into this issue, which is dedicated to him on the occasion of his 80th birthday.

Dr. Erich Eyck recalled the services which, before 1933, Jews had rendered to the public life of Germany. He mentioned Walther Rathenau, Ludwig Haas, Hugo Preuss and a number of other German Jewish politicians both in the left wing and right wing German Parties. When, in 1933, Germany abandoned the idea of the "Rechtsstaat," the Jews fell the first victims. It was no accident that many expelled Jews sought refuge in Great Britain, a country which, for many centuries, has been the classical example of democracy and freedom.

The outstanding scientist, Dr. Ludwig Guttman, O.B.E., Neurology Surgeon at the Spinal Injury

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Friends from the Provinces who have to come to London in the course of the next months should visit the exhibition. The opening hours are: Monday to Thursday 10-1 and 3-6, Friday and Sunday 10-1 or by appointment.

THE HYPHEN

Sunday, May 17, 7.30 p.m. The Rev. E. K. Sawady will speak on "Jewish Life in the East End." Place of meeting: Zion House, 57 Eton Avenue, London, N.W.3 (members 6d., friends 1/-). There are other functions during the month, such as rambles, discussions, concerts, etc. Copy of programme obtainable from Miss L. Metzger, 45A Golders Green Road, N.W.11, enclosing s.a.e. please.

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Final announcement

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Centre, Stoke-Mandeville, described the shameful attitude displayed in 1933 by many German scientists towards their Jewish colleagues. He also paid tribute to the organisations and personalities through whose help Jewish scientists have been admitted to Great Britain and other countries of refuge. By their scientific achievements a great number of refugee scholars have proved an asset for their countries of adoption.

haetten, werden nach dem Waehrungsgesetz umgestellt. Nachzuentrichtende Praemien und Betraege, die der Versicherer an den Berechtigten ausbezahlt hat, werden im Verhaeltnis von 10 zu 1 in Deutsche Mark umgerechnet.

(e) Alle Ansprueche sind und werden unbeschraenkt faellig, soweit ihre Befriedigung zur Behebung eines Notstandes unumgaenglich ist.

Land Hessen

Berechtigte, die das 64. Lebensjahr vollendet haben, koennen fuer die nachstehend aufgefuehrten Ansprueche beantragen, diese Ansprueche festzusetzen und ihnen auf die festgesetzten Betraege einen Vorschuss bis zu DM 5,000,— zu zahlen.

(a) Ansprueche nach Klasse II, 2a—e (Par. 38): Schaden an Eigentum und Vermoegen, Sonderabgaben, Geldstrafen und Bussen, Schaden im wirtschaftlichen Fortkommen fuer Beamte, Angestellte und Arbeiter und selbstaendige Berufe, fuer sich oder ihre andernfalls berechtigten Hinterliebenden.

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(b) Ansprueche aus Klasse III: Ansprueche fuer Schaden am Leben und Schaden an Koerper und Gesundheit (Par. 13 und 14) betr. die Kapitalsentschaedigung fuer die Zeit bis zum Beginn der Renten.

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