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.

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.

COUNCIL FOR THE PROTECTION OF THE RIGHTS AND INTERESTS OF JEWS FROM GERMANY
Vice-Presidents Walter Breslauer Max Grunewald—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 damnable 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 be long 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

BUNDESpraesident Dr. THEODOR HEUSS:

FUER LEO BAECK

Ich bin dankbar dafür, meine Verehrung fuer Leo Baek zu seinem achttigsten Geburtstag auszudrücken 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 geister Rang, die Würdigung, die er als Berliner Oberrabbiner nicht bloß bei den Juden, sondern auch in den theologisch interessierten Gruppen über den jüdischen Kreis hinaus genoss, war mir schon bekannt, ehe ich ihn im Hause meines väterlichen Königreichs Ländmannshaus und Studierfreundes 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 Anfang an sein berufliches Wirken, die Möglichkeit angeboten—an die Spitze der "Reichsvertretung der deutschen Juden" 

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ER MACHT FRIEDEN

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


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BOARD OF DEPUTIES

On behalf of the Board of Deputies of British Jews, I have pleasure in extending heartfelt 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 a consequence of his heroic resistance to remain with his brethren in Germany during the Nazi terror. His presence in our midst at that time was a great comfort to them in their ordeal.

As a scholar and writer he has made 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

REINHELD NIEBUHR

I am happy to hear that Dr. Leo Baeck is to be honoured on his 80th birthday. I am one of those outside the Jewish faith who has greatly profited by studying his writings. I think he is a religious leader of creative ability, and we ought to make occasion of his 80th birthday one of thanks giving for his uence on our reinforce­
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 during all the days of 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 new 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 a 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 conquering 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 that he can be the teacher of 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 absence 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, twenty of dictation 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 or in a chapter, the breadth of the mind of a man or an epoch, the exhaustiveness of which he can deal with a problem, the tenacity or an entire set of ideas in a span of ten minutes and 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 more 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 enjoyed all the more, they feel, 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 Conference 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 from all the deepest sources of human character 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 seeker after truth. 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 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 and still others with gratitude. 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.
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 originating 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.

II.

Seminaries, past and present, shows that in losing sight of wider horizons.

Leo Baeck. One participated on every level, from business and that an employee must advertise better judgment was absent in the German Judaism started back into the centre of the.tt of unification, not as long as they enjoyed a body. He remained one to everybody. Then nothing is handed down except 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 more representative. German Jewry geared itself to a busy agenda which was reflected in an increased output of books, monthsly and weekly papers. It was engaged in a multipurpose 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 maintained itself almost in 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 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.

A glance at the curricula of Rabbinical Seminaries, past and present, shows that in Germany more than in schools of conducted courses was placed on philosophy. Medieval philosophy was studied from texts rather than textbooks; nor were the readings limited to Saadja, Jethuda 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 Problemgescichte. Baeck is obviously an exponent of this philosophical approach. Within Gnosticism, as a teacher committed to the world of ideas, with his soul to resist. "The word which he quoted in a memorial address for Franz Rosenzweig can serve as a consecrated soul illumined by the stars, but the strength of man is not all of them indigenous to Jewish thought, Judaism started back into the centre of the

III.

For over a century, German Jewry was engaged in a dialogue with the Christian religion. To dismiss this entire religious relationship as a pique of mutual antagonism is unjustified. 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 to think that, in Baeck's words, "it is impossible 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 congratulation to him and thanksgiving for all his life means goes the prayer that the blessing of many more years be granted to him."

If I may indulge in Rabban Jochanan ben Zakka'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 experiences provide an ample vessel for a spirit in which the beauty and power of our religion. Baeck is the world of Judaism, the Christian orbit. The decisions of the Church with regard to Judaism determine to a large extent its own course. Judaism 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 serve as a consecrated soul illumined by the continuous consciousness of Deity. Blessed 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 and writings, and a few, like myself, had not for some reason or other had the opportunity of reading 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, had circulated among us. The news that Baeck had been found alive in Theresienstadt spread rapidly. Still, we were glad, and think of all who has gone through. We must pay the 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 alter visum. The spiritual fire had not been quenched by suffering and hardship. Being all-imprisoned 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 few 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, "The Jewish thought is this: Our immigrant, immigrant, immigrant. But, after all, 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: 'The world in the person 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 scholar- ship 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 requires 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.

NORMAN BENTWICH

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James Parkes:

**INTERPRETER OF JUDAISM**

The small group of Christian scholars who keep to keep in touch with contemporary Jew thought were already familiar with the name of Leo Baeck from the publication 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 work 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. Nor did we long to know what had happened to him. Yet we wondered, and thinking that Dr. Baeck might be alive and that we would perhaps one day learn the truth, we organized a delegation, and he was staying at a hotel on our delegation, and he was staying at a hotel on our visit to Paris in the summer of 1946, when I was in Paris in the summer of 1946, when I was in Paris in the summer of 1946, when I 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 motorcyclist in which a woman was hurt. We put her in the car and an ambulance in the car, and told the driver to take it to the police station in the neighbourhood at 7 o'clock that morning and arrested her immediately.

NORMAN BENTWICH
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 Wilfried Israel House for Oriental Art and Science, 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 have found points of agreement in the spiritual values which we shared with each other and in the spirit of our work to Dr. Baeck and to ourselves: 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.

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 it to the memory of Dr. Baeck 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 has a group of people united their common will and strength, faith and self-respect, and a generation, to work as 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. Our 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 achievement 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 express that in our minds they still live, and that we are worthy of their sacrifice for our sake.

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.

Thus Dr. Baeck has revealed a deep understanding of our work and struggle for the survival of the spirit. This is but one of the many ties between Dr. Baeck and the Chaverim of Hazorea.

We express our gratitude to Dr. Baeck and to ourselves: 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.

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Else Dormitzer:  
**“HOFFNUNG, MUT UND ZUVERSICHT”**  
Persönliche Erinnerungen an Rabbiner Dr. Baeck’s Theresienstadter Zeit

Eine bömische Kleinstadt, in Friedenszeiten erbaut für 7000 Menschen, im Krieg als Konzentrationslager bekleidet von 90,000, die zusammengepfört in unmöglichen Behausungen, gegüld von Hunger, Kälte und Ungeziefer, befallen von Krankheiten und Seuchen, in Angst und Elend durchgeforchene Transporte, ein wahres Herausarbeiten führen. Und inmitten dieses Chaos ein europäischer Doktor, der die Menschen nicht nur von den unheiligen Taten und Erschlagenen Flucht, eine herzlose Gestalt, eine Gestalt von Rabbiner Dr. Leo Baeck.  Alle Angebote, im gesicherten Ausland 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* in diesem Kapitel Baeck’scher Tatigkeit widmete:  

*Unbestechlich erkannte er Schwächen und Verderbnis seiner Umgebung, der er durch zähe Arbeit und das Beispiel menschlicher Lautereinheit als vertikomehrung und Verantwortung gegen diesen menschlichen Feinde Gütig, klang und streng stritt er gegen die Uebel und konnte auch kein menschliches Kraftrückstand bleiben, so stand er doch als Wächter von dem Riegel eines Tores zu noch ärgeren Uebeln.*  

Durch unermüdliche Hilfeleistungen für Gemeinschaft und zahllose Einzelne, durch menschliches Verständnis und nie versagende Gültigkeit war es ihm allen Freunden und Bekannten besonders im höchsten „Hoffnung, Mut und Zuversicht“, das waren die Stichworte, die er jenen ins Herz setzte, 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 an meiner Seite, bat ihn um die Bitte, mir dieses Geheimnis mit zu herum.  Nicht er von seinem Platz als die Befreiung kam; trotzdem ein Sonderflügezeug 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 seiner Entlastung, der er selbst vor kurzem für Martin Buber geprägt hat: „Sein höchstes Ziel war, ein Zeuge für das Judentum zu sein, ein Zeuge im unverhüllten Sinne des Wortes.  Kein höheres Lob kann einem Jüden gespendet werden!“ Deshalb sei dieses Lob schrankenlos unserem verehrten und geliebten Rabbiner Dr. Leo Baeck an dieser fieberlichen Tage in Ehrfurcht geweiht!

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**ZENTRALRAT DER JUDEN IN DEUTSCHLAND**

Rabbiner Dr. Leo Baeck ist für uns nicht nur der hochverehrte Lehrer, der 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 Pfeiler, der die Größe des deutschen Judentums geworden.

Wir beglückwünschen Dr. Baeck zu seiner 80. Geburtstags, 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, beglückwunschen lassen.

Dr. H. G. VAM DAM,  
Generalsekretär.
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, that Jews especially, the example of a true Jewish life.

Committed to this, a 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 manner in which 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 fulfill. 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 eternal and infinite idea of immortality 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 emphasizes 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, as certain in the possession of him.

Only when the paradox of the God who is both transcendent and 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 solution 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 another idea, an 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—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 Azzaai said: "In the clay day 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 it propounds its demands. To be a child of God, means: you are divine, so prove yourself to be divine. That means the image contained 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 constant growth of man, where the 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 lives, 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, there are for it no ethics without belief in God and no fulfilment of duty which is not simultaneously a service to God. The doctrine of Judaism demands is not merely a religious decision of faith in the One God.

It was for the One God, the creating commanding one, that the martyrs of Judaism went to their death. It was for this God that thousands, as witnesses of truth, fought and died. The Jew is not ashamed of his God and his religion; he is proud of his religious decision of faith in the One God.
BEWAHRUNG DES DEUTSCHEN JUDENTUMS

Ansprache auf der AJR Kundgebung am 1. April 1953
zur 20. Wiederkehr des Boykott-Tages


Und welches war die Reaktion der Juden auf den grossen Verfall? Es war ein Gefühl grosser Verlassenheit; denn die ärgste Verlassenheit ist, dass man vom Recht verlassen wird, dass man kein recht mehr erhalten wird. Und das Gefühl der Verlassenheit dehnte und weitete sich. Die Völker handen ihre Abgesandten nach Berlin und andere Ländern, allein in Deutschland waren, als die Olympische Feier in Berlin von Vertretern aller Nationen begegnet wurde. Aber so merkwürdig es klingt, der Jude damals in Deutschland überall gelassen war, als die Olympische Feier in Berlin von Vertretern aller Nationen begegnet wurde. Aber so merkwürdig es klingt, der Jude damals in Deutschland überall gelassen war, als die Olympische Feier in Berlin von Vertretern aller Nationen begegnet wurde. Aber so merkwürdig es klingt, der Jude damals in Deutschland überall gelassen war, als die Olympische Feier in Berlin von Vertretern aller Nationen begegnet wurde. Aber so merkwürdig es klingt, der Jude damals in Deutschland überall gelassen war, als die Olympische Feier in Berlin von Vertretern aller Nationen begegnet wurde.
Max Hermann Maier (Rolandia, Brasilien):

**BOTSCHAFT AUS DEM URWALD**

Vor dreitausend Jahren hat Josua den Stämmen Josuets 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 13-18).


Der von uns allen verehrte Leo Baeck hat schon vor Jahrzehnten darauf hingewiesen, 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 Naturähnlichkeit sind durch die jüdischen Traditionen verewigt.

JUDISCHE GEMEINDE ZU BERLIN

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


Als in den Jahren des schlimmsten nationalsozialistischen Terrors die Jüdische Kultusgemeinde Berlin und ihre Nebenorganisationen zur Reichseinschmelzung der Juden in Deutschland umgewandelt werden mussten, war Rabbi Dr. Baeck wiederum einer der maßgebendsten Führer dieser neuen Organisation. Es war keine leichte Aufgabe, in der Zeit, in der jüdischen Organisation zu stehen, aber in diesen schwiersten Zeiten hat Dr. Baeck die Aufgabe erfüllt, die jüdische Identität und kulturelle Identität zu bewahren.


THE LEO BAECK LODGES

The two B'nai Brith 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, 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 Schaeffer (Jonkoping, Schweden):

**GRUSS UND ERINNERUNG**

Es mag etwa 27 Jahre her sein, dass ich Dr. Leo Baeck kennen lernte. Ich besuchte ihn eines Sonntagsmorgens, um mit ihm über die religiöse Erziehung unserer Kinder zu sprechen. Wir waren im Zweifel, wie wir uns verhalten sollten. Einmal wollten wir nichts lehren, was wir selbst nicht glaubten, andererseits wollten wir ihnen ein großes kulturelles Erbe nicht vorenthalten.

Ich fand einen Mann vor mit weitem Blick, reifem Urteil und einer sehr vertrauenswürdigen 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 Freudin, 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 ständigem persönlicher und brieferischer 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 ihrer letzten Briefes an uns hervor, geschrieben am Tage ihrer "Ausreise." Sie lautet:


Ich heute von mir zu hören, wird für Leo Baeck eine wohmütige, 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 a Professor at Berlin University. His scientific works include "The Rise of Scientific Philosophy," a psychological criticism of the older systems of philosophy. Professor Reichenbach was one of the 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 Breslaw, 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.

**Israel Independence Day, 1953**

"Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for fulfilment of the dream of generations for the redemption of Israel."

from the Proclamation of Independence, 1948

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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 organization 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 their children, who later on, were forced to seek refuge in a foreign land, are indigent and advanced in years, having been waiting for a just and adequate indemnification. The 'Council' has taken note with satisfaction of the legislative indemnification program agreed upon at the Hague and of the fact that deliberations on the Draft of a Federal Indemnification Law have recently started in the Legal Committee of the German Lower House.

The 'Council' draws, however, the attention of 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 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 persecuted 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 Agreement of indemnities reached at the Hague.

In particular there should be ensured adequate indemnification of those persecutors 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 authorities.

Dr. Walter Breslauer (Vice-President)"
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 the holiday period is going to start, attention is drawn anew to the legacy, which inter alia may be of help to those parents or guardians who cannot afford a holiday for them. Applications for subsidies 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.

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 AJR HANDICRAFT GROUP
The work of the Handicraft Group has been very successful in the course of the past months and many friends have become used to buy gifts from our exhibitors. We have a wide selection of any kind of needle work. Recently a gift token scheme has been introduced and tokens may be ordered either by post or obtained at AJR Headquarters.

Friends of the Province who have to come to London in the course of the next months should note 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. Speay will speak on “Jewish Life in the East End.” Place of meeting: Zion House, 47 Eton Place, London, N.W.3 (members 6d., friends 1s.).

There are other functions during the month, such as Saturday evening discussions, concerts, etc. Copy of programme obtainable from Miss L. Metzger, 45a Green Road, N.W.11, enclosing s.a.e. please.

REMEMBRANCE OF BOYCOTT DAY

To remember the 26th anniversary of the Boycott Day in Germany the AJR held a Public Meeting on April 1 at which addresses were given by Dr. Leo Baecke, Dr. Ludwig Guttmann, O.B.E., and Dr. Erich Eyck. Dr. H. Reichmann was in the Chair. To listen to Dr. Baecke 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 especially Dr. Garmann, Ludwig Haas, Hugo Decces 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 Guttmann, O.B.E., Neurology Surgeon at the Spinal Injuries Hospital, has been incorporated into this issue, which is dedicated to him on the occasion of his 70th birthday.

The Rev. E. K. Speay, May 17, 7.30 p.m.

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