Contents (of original booklet): ................................................................. 2

EVA MICHAELIS: .................................................................................. 5

Introduction ............................................................................................ 5

MARTIN BUBER .................................................................................. 6

Traits In Wilfrid’s Character .................................................................. 6

THE BISHOP OF CHICHESTER: ....................................................... 8

The Common Cause ............................................................................... 8

NORMAN BENTWICH: ......................................................................... 9

Lover Of Peace .................................................................................... 9

DR. CHAIM WEIZMANN ...................................................................... 11

Artist And Idealist ............................................................................... 11

GUSTAV HORN: ................................................................................ 12

We From The Kibbutz Hazorea ............................................................ 12

GEORGE LANDAUER: ........................................................................ 16

Three Generations Of German Jewry .................................................. 16

A TRIBUTE FROM BOLIVIA ................................................................ 19

SIEGFRIED LEHMANN: ..................................................................... 20

He Loved Youth ............................................................................... 20

Albert Einstein: ............................................................................... 24

Letter to Amy Israel (Wilfrid’s mother) .............................................. 24
ADLER-RUDEL : ................................................................. 25
Whenever Men Suffered .................................................. 25

WILFRID ISRAEL : ............................................................ 27
Zionism Alone Is Not Enough ...................................... 27

MARGOT KLAUSNER : ...................................................... 29
Pathfinder For The “Habima” ........................................ 29

WERNER SENATOR : ....................................................... 32
There Is A Greek Statue ............................................... 32

ELKAN N. ADLER: .......................................................... 37
Chaluzim Looked Up To Him .................................. 37

HAROLD BEELY : ............................................................ 38
War Work: 1941-43 ...................................................... 38

HEINZ WISLA : .............................................................. 40
Let Me Thank You, Wilfrid Israel .......................... 40

WERNER BEHR : ............................................................ 45
Two Decades ............................................................. 45

MAX WARBURG : .......................................................... 49
He Never Quit .......................................................... 49

RABBI DIESENRUCK : .................................................... 50
והי נפש צורורה בצורórה ההימאי ............................ 50

MY VERY DARLING MOTHER ........................................ 53

Contents (of original booklet):
Elkan N. Adler:
  Chaluzim looked up to him  36

Harold Beeley:
  War Work, 1941-1943  37

Heinz Wisla:
  Let me thank you, Wilfrid Israel  39

Werner Behr:
  Two Decads  43

Max Warburg:
  He never quit  46

Rabbi Diesendruck:
  היה נפשו זורחת בצרור היום  47

Wilfrid Israel:
  My very Darling Mother  49
EVA MICHAELIS:

Introduction

We live in an era when tragedy and disaster are the order of the day. We are living through a second world war inflicting tragic suffering, hardship, and abundant loss of life on the whole of mankind.

Added to the catastrophe of war, which has brought pain and death to many a home all over the world, the Jewish people are confronted by a mass tragedy surpassing all human imagination. The ruthless extermination of the Jews on the Continent has left the civilized world numb with horror: the volume of human suffering wrought on this unfortunate minority in Europe goes beyond the limits of human conception.

Tragically few have had the imagination to consider means of relief, still less had the courage and the faith to initiate an immediate rescue action. Wilfrid Israel was one of the few who persevered until he was given the opportunity to help. He realized only too well that whatever he would be able to achieve, he would bring help only to a small fraction of the multitudes that knew they were doomed unless a helping hand would reach them and lead them to safety, at the very last moment.

Wilfrid Israel did not regard the disaster that had befallen his people as a mass tragedy beyond help. To him it was an accumulation of many individual tragedies; every one of them had his compassion, with each he suffered.

If in times like these – when countless human beings: men, women, and children, are dying on the battle fields, in concentration camps, and in the ghettos of the east – we have singled out one of the fighters who perished in this struggle against the powers of evil which have engulfed the Jews in their maelstrom, it is because by doing so we intend to uphold and keep alive the ideals for which Wilfrid Israel lived and died. His faith and determination overcame indifference and indolence; his memory will encourage us to intensify our efforts and to continue our work for rescue and reconstruction, in his spirit.

We feel that by identifying ourselves with Wilfrid Israel's aims and ideals, we also pay tribute to all those who perished unknown and unnoticed, participants in a struggle which was begun before the first shot was fired, a struggle which is not likely to end when the "Cease Fire" sounds.
MARTIN BUBER

Traits In Wilfrid's Character

Lonely as a star was he, though a believer in a community life.

He lived with us as if a stranger, and was yet the most faithful of friends.

Shy to a degree where even the shy are at their ease,

And yet infinitely determined.

Wholly vulnerable but proof against blows; battle scared but still Unscathed.

Exposed to life like a victim, but looking like one who masters life

With ease.

Suffering to him was like food; rather like breathing of the air,

The which one does not notice.

He never ceased being a youth, though being past everything

Already.

The melancholy in his heart was neither black nor bitter;

it had the stringest clearness of finality. Close to't in his heart

the will to render up himself, to do what should be done.

Occidental the sparing gestures, Oriental the knowing expression

Of the eyes – and the voice? Vox Humana, quite simply.

Humanity as nature, here it has come to pass, fusses with another,

Flowing from the mind. Thus real virtue grows.

In a world where nobody was able to help him, it was his passion

To help the others. A noble soul is known by what he makes

Of all that hurts him most.

With zeal and tenderness he served the land of Israel, just as one

Serves his homeland.
It was not to become his home. There always was a pointed
sword 'twixt him and what he loved.

And searching forth and forth, there finally remains his

Boundless loyalty.

His death was a symbol; he ended, a helper, yet lonely.

We see him, falling like a star.

But looking up to the majestic firmament of our memories

There, shining forth, pure and consoling,

Behold his everlasting Image.

(put into English by Hans Feld and Ernst Michael Felf)
Wilfrid Israel and I came to know one another in the common cause some four years ago; and we have been in constant touch in different ways since our first talk.

He combined very high intelligence with deep feeling. He suffered profoundly in the suffering of others, and he could hardly bear being defeated by the bitter realities and, as it seemed, the impossibilities of a situation. But there was a fire burning in his soul all the time, and few things stirred him more than the blindness of those who failed to see not only what the Jews in Germany suffered but what they dared and did.

Unsparing of himself if only he could help to alleviate suffering, he was a man of a fine and delicate perception, and a most up-right and merciful spirit, and won both admiration and affection.

"he has out-soured the shadow of our night"; but, ill though we can spare so rare a soul, his work and his example remain, and shall not be forgotten.
I think of Wilfrid essentially as a lover and carrier of peace. He was one of the rare persons who not only seek peace, but, in the words of the Bible, ensue it; and he was one of the rare persons who felt himself consciously a citizen of the world.

We are apt to forget in the midst of this grim struggle the idealistic striving of the young German generation during the first decade after the war, before the poison of the National Socialism had spread; and Wilfrid belonged to that band of young men in Germany who were children in what seemed the happy period before the first world war, grew up adolescence during the world war, and aspired after the world war to lay the foundation of a better order for humanity.

The ideals of the League of Nations and the International Labor Office, which were to usher in that new order, were to him dynamic motives of action. He was kin with men like Nansen, Lord Cecil, Noel Baker, Clifford Allen (later Lord Allen of Hurtwood) and kept in touch with them.

It was natural and right that he was associated with the Friends (the Quakers) in their work of heeling and relief to the stricken peoples of the continent of Europe at the end of the war, for he shared the Quakers' devotion to peace and individual service. He realized, too, that international and industrial peace was indissolubly bound up. In the words of the Charter of Labor: "Whereas the League of Nations has for its object the establishment of universal peace, and such a peace can be established only if it is based on social justice...."

That recognition made him eminent in bringing welfare activities into the big business house in Berlin, which he was called upon to direct. For it was another essential characteristic of Wilfrid that he applied principles immediately to action in which he could take a part. Not for him the public agitation, the forming of committees, the perambulation to conferences; but rather the spreading of the idea to the circles with which he was in contact, and the application of the idea to any individual or group whom he could help.

Before there could be peace in the state and peace in the world, there must be peace in the mind of the individual citizen and justice in the relations to his fellows. The parable which is told by Tolstoy in one of his tales, of a prince who sought guidance from a seer about the three necessary things for the good of his kingdom, may be taken as his guiding philosophy. The three most necessary things were: the first person you meet, the help you give them, and the immediate now.

At the same time, while the world was free and open, Wilfrid was concerned with the life of the whole of humanity. So he went on his journeys to see the Indians of
India, and came in touch with Rabindranath Tagore; to see the Russian in the Soviet Union, and came in touch with those planning the transformation of the Russian Jews into productive workers; and to Palestine to see for himself the regeneration of the Jewish youth coming from all the corners of the world.

When hard circumstances after 1930 compelled him and the idealistic leaders of young German Jewry to concentrate on the help of their own people, Wilfrid believed that the special part was in working for peace within the community and keeping in touch with individuals and groups outside Germany, who stood for justice and might bring some influence of humanity.

In the first years of the Nazi regime it still seemed possible for public opinion outside to secure a measure of decency. He worked with Kora Berliner, Ludwig Tietz, Otto Hirsch, and a faithful band to strengthen the inner cohesion of the Jewish community, and to make Judaism an inner life for those whose outer life was straitened. And whenever friction started between sections of the Jews in their hard struggle, he was alert to throw in all his personal gentleness and peacefulness to remove it.

Though he held no public office and was no orator and no writer for the public, he could make any body of old or young, Jew or gentile, attend to his cause. His attitude was the same towards the perplexing problems which the Jews had to face in the National Home of Palestine. It was elementary to him that the essential condition of progress was peace and conciliation between Jews and Arabs, and in that belief nothing could shake him. In the short periods when he was in the country, and throughout the latter years when his mind was more and more directed to the hope of his Jewish generation in Palestine, he was untiring in the search of understanding with the Arabs.

It was another of his convictions that peace could be built on a foundation of knowledge, and that those with knowledge could influence those who were led astray by passion and ignorance. During the Second World War he suffered himself the bitter lot of being torn from his family, from old associates, from the work to which he had given his youth.

Living in an atmosphere of a growing hatred and horror, he must hold fast to the ideal for the foundation of peace. He was saddened, but was free from life's slow strain.

All that he could do presently was to bring comfort and relief to the thousands of his people who suffered from restraints that which the country of refuge felt compelled to impose, and to undertake any errand, such as that which ended his life, where he could by action alleviate misery. But his greatest effort in the last years was to study the deeper movements which were working in the human revolution, so that he should be able to exercise some modest influence in molding opinion towards the better order. He strove to see the Jewish problem as a whole, the problem of Europe as a whole, and the problem of all races and peoples as a whole. In that way only he could pursue that search for peace and harmony, the peace within and without, for which he longed for himself and all his fellow men.
It is nearly a year since Wilfrid Israel died. If we have had time to recover a little from the first shock of his death, we have also had time to realize more fully what it means to us, both as his friends and as his fellow-workers. Everyone privileged to work with him has felt his going as a deep personal loss. But over and above that, we know that his rare combination of idealism, human sympathy, and practical ability leaves the movement he served tragically the poorer by his death.

Child of a wealthy Berlin family, grandchild of a famous English Rabbi, he may well have found it difficult to reconcile his personal tastes—which lay in the direction of sculpture and a reflective idealism—with the career destined for him as heir to a great German business house. Yet he threw himself with enthusiasm into the family business, taking from the first a special interest in the social welfare side—an interest which grew stronger as conditions in Germany deteriorated, and his sense of responsibility for others widened and deepened.

From the beginning, he was one of Youth Aliyah’s most enthusiastic and efficient collaborators, and I believe that it was in this work for the rescue and rehabilitation of our young people that he found his fullest satisfaction. Palestine had always fascinated both the artist and the idealist in him—though I doubt if he would ever have called himself a Zionist—and Youth Aliyah, providing as it does the link between Palestine and the rescue of the youth, fired his imagination, and spurred him to unremitting effort.

It was not, however, for Youth Aliyah that he undertook his last journey. It was for the ordinary immigration work of the Jewish Agency; we were hard put it to find a man who could go on our behalf to Lisbon to select from among the refugees in Spain and in Portugal those who were suitable for Palestine immigration certificates, and to try and arrange for their transport.

Wilfrid Israel was at the time engaged in research work for the Royal Institute of International Affairs, but he at once offered to ask for leave of absence, and to go to Lisbon for us. From all the information that reached us, and from the results of his mission, we know that he was eminently successful.

His true memorial is, as he would have wished it to be, in the hearts and lives of those he was able to save from destruction.

I think he would not have felt that he died in vain.
GUSTAV HORN:

We From The Kibbutz Hazorea

(speech delivered at the Commemoration in Ben-Schemen on December 14th, 1943)

Whoever among us desires to clear up his mind as to the character of the relationship of Wilfrid to the Kibbutz Hasorea, and its people, will have brought home to him the fundamental fact that Wilfrid's relation to us was not the attitude of a Maecenas – an attitude indeed which was entirely alien to the nature of Wilfrid – not the posture of the interested friend, but full and genuine participation, real Chaveruth.

Perhaps it may seem remarkable that this man who, in his external appearance, just as in his character, embodied what was noblest and highest that has sprung from German Jewry in this late moment of its history, that this man felt himself most intimately bound up with a youth which had chosen the difficult path of realization by physical labor, felt himself to be part of it, and found his way to it, overstepping the difference of age, social position and course of life. There were, however, primary qualities in the character of Wilfrid that made this attachment a possibility. His fundamental attitude, realized early, that the essential thing is to hold out unflinchingly in the post in which you are placed, to carry through to the very end the task one has set oneself – an attitude to which Wilfrid remained faithful to his last hour and which brought about his tragic end – and his high degree of moral resolution and determination caused him to feel himself akin to a youth which, in the Chaluziuth, was striking out along the path of national and social renovation.

We were able to observe that rare degree of moral resolution in Wilfrid in the critical situation of his life, created for him and for all of us during these difficult past ten years. Twice this man of outstanding character, at times appearing perhaps rather weak, had to experience in his own person, and physically, the whole of the inhuman barbarity of the Nazis.

Those who observed Wilfrid on those occasions were able to gather strength and courage to endure from his upright attitude, concerned only with the welfare of others. The same attitude it was which prompted Wilfrid, who was in his innermost nature, utterly adverse to all that savors of war, to look upon it as a matter of course when, as the head of a group engaged in anti-aircraft work in the days of the Blitz in London, he spent days and nights in rendering assistance. And when the question of active military service arose he dismissed any idea that he ought to save himself for special duties and was prepared to undertake his duty as a simple soldier.

We became acquainted with Wilfrid in the year 1933, at a time which he no doubt himself looked upon as a decisive period of his life, the months following the death of Ludwig Tietz. The death of this man, to whom he was closely attached, and for whom he had first conceived friendship in the difficult days of 1933, perhaps meant for Wilfrid the decisive turn, the crisis in his life.
Wilfrid saw in the death of Tietz a fatality for his circle of friends and also for the whole of German Jewry. Nevertheless, he at the same time viewed this fatality as imposing upon him the wholly duty of carrying on what had been begun by Tietz. It was as it were a bequest to him, from that hour onwards, no longer to alienate himself, even in thought, from the task of serving the German Jewry and later on the whole of our wretched tortured people, to the last ounce of his strength. And in actual fact this resolution gave Wilfrid the power, overcoming the weakness of his suffering body and fighting down all longing for fulfillment of his own personality, to remain steadfast and to devote himself wholly to the service he had undertaken.

Wilfrid's meeting with the "workpeople" (Werkleute) falls this period of development. Three elements, which were typical of the attitude of the "Bund" no doubt particularly attracted Wilfrid to this sphere; the return of an assimilating youth to its people, and its quest for the sources of nationality; the special importance allotted to the development of the individual, and finally, what was perhaps the most important, the fact that this circle had, by the attitude thus adopted, decided to proceed along the path of realization in Erez Israel.

Wilfrid, who only entered reluctantly, if at all, into any organizing connection, did not shrink from attaching himself so closely to this circle of the working people that, of his own accord, he made the suggestion that he should tax himself and pay a member contribution. After a public occasion at which the bases of the path we are to pursue were presented, Wilfrid wrote, "from a listener I became an adherent". It is clear, however, that for him his act of becoming an adherent could not mean identifying himself with all the opinions and views put forward by this group of people.

Perhaps it is a matter of course that for a man for whom friendship and a relationship of love to individuals had come to be an essential feature of his character, it was not the opinion but the people themselves who were the decisive factor. When, in 1941, under the influences of territorial ideas and a Zionist view bearing the impress of Achad Haaam, Wilfrid began to doubt the Zionist view that the Jewish question could only find a solution in Palestine. He was deeply concerned to ensure that this ideological deviation should not affect the sphere of personal friendship and attachment. For the rest it was only a temporary deviation. The two years 1942-43, so terrible for the Jews of Europe, caused him to move further and further away from such ideas. The fact of his having undertaken his last task in the service of Jewish Agency no doubt proves more clearly than any ideological declaration what was the standpoint of Wilfrid.

It does not seem appropriate, perhaps it is not even possible to present Wilfrid's opinions and views in detail. Indeed, he was always prepared to effect a radical change in his view of things, to learn and to be convinced. On the decisive questions of our time, however, Wilfrid had a positive conviction and a clear attitude. When, at the beginning of this war, a defeatist view became evident all over the world, and among wide classes of our own people, a view that was prepared to yield to the superior force of Fascism (buoyed up at times by the false ideology, that all that mattered was to save the "spirit") Wilfrid fought resolutely against such an attitude. He had learned and recognized from experience that Fascism is the danger of our time, barbarism, the destruction of all values and human dignity.
Wilfrid thought it his duty everywhere to rouse people and encourage them to fight energetically to the last against the enemy of mankind. In keeping with this attitude obviously, Wilfrid was one of those who saw the only hope for a re-creation of humanity in a socialistic re-arrangement of the world. In this respect, too, Wilfrid was not ideologically settled. Perhaps there always remained in his heart a doubt of the meaning of the conversion of institutions, sociologically. Within the range of action, proper, of his father's business he endeavored to create, in catering for the employees of the firm, an order which should bridge over the gaps of the existing system. It was clear to him, however, that this was only possible in individual cases, and that it meant no change in the ordering of the affairs of the world. Moreover he knew that only great movements of working people in the world could create the new order, and he felt that he belonged to this movement, without any snobbery, as one who wished to help in bringing about the dawn.

During these years of war in particular it became more and more clear to Wilfrid that only a new ordering of human affairs, as regards social conditions likewise, could provide the conditions for peace, and hope for humanity. He was solely pre-occupied with the idea that the Jewish people and its leaders should recognize that a true and complete connection with the progressive powers, with the forces of the West – and he looked upon Soviet Russia as one of the decisive factors – could alone provide the solution of our fate.

Wilfrid's meeting with the people of the Kibbutz Hazorea took place, so to speak, in the form of an encounter with three different groups. First it was a group of people who were responsible in 1933 for the leadership of the movement. In the following years, Wilfrid came into close touch with an entire group of younger Chawerim, who were then at the beginning of their Hachshara, and whom he encountered later on again in this country as people already responsible for the Kibbutz, for economics. Finally, on his visit here on 1940 he came into contact with the group engaged in artistic work within the Kibbutz. Here he was particularly impressed by the great endowment which the Kibbutz movement had been able to provide for working people, namely to afford those artistically gifted the possibility of developing and practicing their qualities. This was a desideratum which had not been satisfied as regards him himself though he lived under external conditions so much more favorable.

The second sphere in which Wilfrid felt himself one with us, was the movement and at the same time the coming about of the new community in the Kibbutz. All the problems of this process of coming into existence of a new form of society were shared by him in thought, and he made them the subject of his loving care. The creation of new living conditions, both in the social and the human aspect, the development of each individual friend within the new framework of a collective life, was taken deeply to heart by him.

Wilfrid, however, found the central point of all his attachments in his relation to this settlement, Hazorea in Erez Israel. In this relation (as to which he himself said that it gave him security) very much was involved for him: love of the settlement in its structure, the intimate relation to the landscape of the Emek and an interest in a newly-born economic system. And however improbable it may seem, he endeavored both from a distance and during the short time of his stay here, to acquaint himself with the problems of economy and its individual branches, devoting his interest and
his care to them. He wanted to know and be informed about the development of every field and every garden. Thus he loved the forest planted in the name of professor Otto Warburg, in which a hedge, the outcome of a very generous donation of Wilfrid, is dedicated to the memory of his great grandfather, the founder of the business-house of Nathan Israel.

During all the years in which Hazorea had to contend with the great difficulties in the process of settlement, Wilfrid felt himself fully representative of our interests, and was able to place the great repute in which he was held at the service of our cause. More than once, indeed, the late Arthur Ruppin, who looked upon himself as the patron of our settlement, stated how responsible he felt himself when answering Wilfrid's pressing and thoughtful questions in connection with the land of our settlement.

It will therefore not appear strange that Wilfrid knew and felt that he would find his house, his home, in Hazorea. When in the spring of 1940, after a short visit to the country, he returned to London for the work which he had undertaken to carry out, he wrote as follows about the journey to one of our members:

"I know that my path is laid down by necessity. I also know the security of Hazorea gives me a feeling of being at home. I go out again with renewed strength. And whatever the future may hold in store, my stay within the country will greatly soften in my heart all that may come, however painful it may be."

When Wilfrid thought of the future, of a time which must come after the grey days we are now living, it was his wish to set up for himself a little house in Hazorea, in which, after years of arduous fulfillment of duty, he could indulge the desire of his heart and devote himself to sculpture. Along with this wish, however, he had the presentiment that perhaps it would not be vouchsafed him. And therefore, even years ago he asked his friends to see that he found his last resting place, in the event of something happening to him, in the event of something happening to him, in the event of something happening to him, in our mountain cemetery on the edge of the wood, in the view of the Emek which he loved so much. A cruel fate has not permitted us to give effect even to this last wish.

We, who have been privileged to know Wilfrid's great strength of friendship, who experienced, as a gift to us, his love and attachment to the settlement which was coming into existence, we know nevertheless that Wilfrid did not belong entirely to us or to some other work to which he devoted his powers and his abilities. His entire love belonged to the land, the land of our fathers, in which a new generation is working at the renovation of our people, the whole of his care was for our unfortunate people, to the service of which he had given himself up completely, and in whose service he fell, as a genuine fighter for a better future.

(Recorded in the early days of February, 1944, when the ship "Nyasa" brought 757 Olim to the country, the first for whom Wilfrid's work in Lisbon had opened up the way to salvation and to the Alija).
The business house of N. Israel closed its doors in April, 1939, after having been established for nearly one hundred and twenty-five years. These one hundred and twenty-five years were marked by an almost uninterrupted progress. And from its peak point the concern was dashed down to complete annihilation, such indeed as marked the fate of German Jewry during that decade. Upon what a rich life was this house, this family, able to look back, by reason of its participation in the economic and the social world, in German cultural life and in all spheres of our Jewish life!

The history of this house and this family portrays in miniature the history of German Jewry since its emancipation. The succeeding three generations exhibit to our eyes the stages of intellectual development through which Jewish youth passed, borne along by the powerful currents of cultural life which developed during these hundred years.

These three generations of Jewish youth have raised up and brought forwards personalities who came to be the most eminent and most important representatives of politics and the social struggle, of literature, art and science, and the pace-markers of movements, non-Jewish and Jewish, directed to the establishment of a new age.

How much indeed is Jewry indebted to them! How much do Germany and Europe owe them! Only to-day do we begin to realize the great importance of these three generations of German Jewish youth. The Jewish youth of our time is now beginning to study their works, to grasp their personalities and even to see in them a pattern and example.

One would be inclined to think that Wilfrid Israel summed up the entire heritage of these three generations in his frail body, in his tender mentality, in his sensitiveness of feeling, in his comprehensive education, and that in him, whatever was good and worthy of preservation and of inheritance, was represented again in unity.

Perhaps this explains his many-sided character, the extensive range of his interests. Perhaps it explains his instinctive understanding of people and movements and the internal balance of often contradictory tendencies in a single character. He showed us a higher degree of harmony than we find in personalities in which one tendency, political or social or artistic, has attained predominance over the entire personality, with all its powers and interests.

(a charcoal drawing from Wilfrid Israel)

(photo: Buddha in relief, from his collection)
That was why there not only emanated from him the dominating force of the leader, but explains perhaps the great attraction which Wilfrid Israel exercised on youth and generally on those mentally alert and active who came into contact with him.

It was the three generations of Jewish youth who were so characteristic of the intellectual development of German Jewry during the past century. Through them we can trace a Jewish path, from the beginnings of emancipation and assimilation until Jewish self-determination and the great collapse of the German Galuth, with the new movement of reconstruction.

Jewish youth in Germany found its place in both the hostile camps, in the differences between the liberalism and socialism, in the struggle of the ranks and classes which embodied the liberal and socialist tendencies. They even found a synthesis in Jewry! In the affirmation of modern Jewry we find not only a return to Judaism but also a continuation of the struggles of humanity in the preceding generations.

In the third generation we see the positive aspect, awakened firstly by German culture and the European ideal, further developed by liberal training and the social struggle, finally giving rise to a new Jewish youth movement, which then worked by the methods of modern organizations, created institutions itself, and embraced and educated large masses. None of the three elements indeed was wanting. The science of Jewry was given a new concrete form and exerted an undreamed – of power of attraction on Jewish youth. Academies, people's colleges, and teaching institutions sprang to life.

Jewish youth in Germany gathered round their own leaders and teachers. There was a return to the fountain-head. Judaism was once more learnt and lived. The fight for the re-creation of social life and for the reform of the whole of humanity led to the development of a specific Jewish socialism for direct realization. This imparted a particularly humanistic character to the Chaluziut.

The reformist endeavours of the Kulturverein, Heine's affirmation of the Jewish faith, the pride and will for redemption of Lassale, Moses Hess' solution of the national question, all this recurs again in this third generation of German Jewry, in Herzl's experience of Jewish honour, in the particular German Jewish national youth movement, the academic and the Chaluzic, which carried over no small amount out of the frightful catastrophe to Palestine, and which here created new settlements and new centers of Jewish and humanitarian idealism.

How unique, how beautiful, how encouraging indeed was the synthesis which the aims of these three generations found in Wilfrid Israel. He was permeated with German and European culture, this heir of German Jewish and Anglo-Jewish tradition, a proud bearer of the name and representative of the house of Israel. He practiced culture and art. He lived for youth, working in all institutions of social help and reconstruction. In his heart and mind humanism and socialism were closely bound up and firmly rooted. He held that Palestine in particular must be such that all these tendencies would find here the centre for their most beautiful realization. He did not come under any party label; he was not a liberal, not a socialist, not a social worker; he was not a Zionist, nor European, nor yet a Palestinian, but he combined all this in a unity and a variety of aspects which shows us how the traditions of generations and
the highest aims of the present time can be combined in noble harmony in one body, one character.

If Wilfrid had further matured would he have become one-sided, would one tendency have gained the upper hand over all others? It is a good thing if youth keeps before its eyes a clear aim for realization, to which it can strenuously direct the whole of its powers.

Wilfrid Israel was still seeking clearness, he was still looking for his path to Palestine. He died before maturity supervened. In his many sidedness he gave an example which can teach the youth of his generation to neglect nothing of what belonged to the best endeavours of previous generations. To develop in oneself all that is worthy of preservation, that can enrich and ennoble our present and make our future more beautiful and idealistic.

In Wilfrid Israel three generations of German Jewish youth were merged and balanced. The great break which had occurred in the life of German Jewry now calls for a fresh start. How beautiful it would be if in this fresh start, the character and the endeavours of Wilfrid Israel could be embodied in the character and endeavours of our youth here in Palestine.
A TRIBUTE FROM BOLIVIA

We have heard with deep emotion of the tragic death of

WILFRID ISRAEL.

We remember him with reverence and gratitude.

He was not only the employer to whose pre-eminent commercial and organizing capabilities we looked up in admiration, but the embodiment of the traditional social attitude of the old and esteemed firm.

Wilfrid Israel was our friend, counsellor and support, especially during the critical period of emigration, and continued to maintain friendly relations with us after we have immigrated.

An exceedingly gifted and noble fellow creature has been taken from us by a cowardly attack by German airmen on an unarmed commercial airplane.

We shall never forget him.

The late employees of the firm of N. Israel, Berlin, now in La Paz, Bolivia.

Bertha Auerbach nee Hoenigsberg
Susi Glaser nee Krebs
James Manasse
Trude Weinstein nee Kugelmann
Heinz Berliner
Max Kissinger
Hanny Rau nee Reinowitz
Erni Wolf nee Wehner
We have gathered today in Ben-Schemen in order to recall to memory the figure of the man to whom our village is deeply indebted. Wilfrid Israel was one of the founders of the society in Germany which created Ben-Schemen. He was president of that society until it was wound up after 1933.

In those years, so decisive for Ben-Schemen, not a house was built, not a branch of industry added, not a single basic change effected in the life of the village without the knowledge of W.I, without his advice being available when called for. We necessarily esteemed this advice very highly, since it was the advice of a man endowed with a particularly fine sense for the problems of the education of youth. How rapidly indeed, when he came to Ben-Schemen as a guest, did he make contact with youth and win its confidence.

He loved youth, this youth which was resolved to break with the old life of the city and to enter upon a new life as peasant on the land. It was on account of this new life that he begun to love Erez Israel. And Erez Israel not different in any particular from the remaining countries of Europe would have been alien to him. He looked forward to a new beginning based on the realization of social justice in the social structure of the country, on the return of the Jew to the soil, on his linking himself up with nature.

"The agricultural sector – so he once wrote in a letter dating from 1942 – should be strengthened and the demand for industrialization and for capital should be less strenuously urged. All these considerations, however, are put aside even here by my friends as being out of date and mostly sterile. Perhaps they are indeed antiquated. And yet I am unable to rid my mind of this idea”.

As a man possessing experience of life, he was but too well aware that the building up of this new Erez Israel could only be carried out by immigrants who were suited to and prepared for such task. "I take up the standpoint that selection should, in the future too, be and remain of decisive importance… In fact, the selective principle appears to have justified itself splendidly in connection with Ben-Schemen for example and in relation to the Youth Aliyah. The work should be intensified in this direction.

The cruel lot which befell our people in 1933 gave another direction to his thoughts. He devoted his life to saving those who were able to escape from Europe, and to render possible their return to the old homeland.

I am mindful in particular of two talks with Wilfrid Israel, the first and the last.
On the first occasion, at the beginning of the twenties, we met in Lithuania. Wilfrid Israel had then returned from a voyage round the world. He had been in America, China, India and Russia and he was now returning home by way of Lithuania. He wished, in Lithuania, to acquaint himself with the life of the Jew in the east. I showed him the poverty of the Jewish quarter, I showed him the social and educational institutions, but I soon realized that at that time the Jewish question was not one which played a decisive part in his life.

As compared with the questions which agitated European intellectuals at that time, after the end of the previous world war, the Jewish question, though important, was nevertheless only the private question, so to speak, of a small and unhappy people. (During his travels he had come into contact with influential pacifist circles in England and with adherents of Gandhi in India and the Mahatma himself).

In addition there was the fact that at that time his artistic interests as a sculptor were very much to the fore. What relation existed at that time for this young man between the world of beauty at which he aimed and the dirty poor and unlovely Jewish quarters which I was able to show him during our walks in Slavodka? Our first talk was held in this environment. Then followed the years during which, long before the inception of the fascist movement in Germany, he drew nearer to the Jewish question and consequently to the Zionist movement.

When we talked together on the last occasion we were sitting in his country house near Berlin. It was a few months before the outbreak of the war. The beautiful and well-cared-for house produced an impression of sadness. It was almost empty and the packed trunks and boxes were lying around the rooms.

"I finished with them yesterday. I shall be leaving Germany within the next few days." In the course of the same conversation he told me of his efforts to interest foreign diplomatists in the fate of the Jews in Germany. These efforts, he told me with some bitterness, were fruitless, because diplomatic considerations gained the upper hand over human sympathies.

In this last talk, a few days before he left Germany, he produced the impression of a tired and sick man, who had fought to the last moment, had fulfilled his duty to his family and his people, and who had now earned the right to seek a rest. That this period of rest did not last very long was evident to us by the reports which we received from London.

To this gathering, the invited guests of which include educationists and youth groups from Ben-Schemen, I would like to put the question: What is there for our youth to learn from the life and the death of Wilfrid Israel?

It should be the endeavor of our socialist youth to rectify two fundamental conceptions of which they make use almost daily: The conception of the "bourgeois" and the conception of the "hero".

The bourgeois is, by its type, the well-fed man. His desire is to make himself as comfortable as possible on his earth, whether on a small salary or on a large fortune. He aims at a quiet existence without disturbances encroaching on his personal life. For that reason he is unable to raise himself above the prejudices of the social stratum...
in which he lives. He can only live in conditions of good understanding with the world surrounding him.

A youth educated so as to be free from prejudices will find this type of bourgeois in all the strata of our society, no less in a certain class of workmen and officials than in the class of the bourgeoisie itself. It will find this type in all political parties, not only among the conservatives but also among the socialists. The counter type to the bourgeois is the man who does not seek rest, who does not content himself with the world as it is. He places his life in the service of a lofty idea, he is always ready to make sacrifices if the idea calls for them. Our youth will find this type also in all classes, in the working class but also in the middle class.

For that reason our socialistically minded youth should realize that the so-often-reiterated division of people into classes is false, as soon as you deal with the value of a man. They should learn from us to see in the individual man not only the representative of the class of society to which he belongs, but also the embodiment of human values, the man pure and simple created in the image of God.

Wilfrid Israel belonged by his origin to the wealthier bourgeoisie. Nevertheless he was perhaps less of a bourgeois than the porter of his business house who opened the door for him every morning.

Wilfrid Israel was not a "hero" in the sense in which our youth nowadays understands the word heroism. He was a very gentle man with a passionate love to all that was beautiful and noble. But this fighter against violence was able, in his encounters with the Fascists in Germany, to furnish an extraordinary example of civil courage.

Everything military – we are speaking here of the per-war period – every pose as a hero was alien and repellent to him. Nevertheless Wilfrid Israel died like a good soldier. He knew that the passage over the Bay of Biscay was dangerous. But he had been asked to help. Quietly and modestly, as was his nature, he had undertaken the task – a task from which he did not return. He himself would never have looked upon his act as the act of a "hero" but as an act of a person who does his duty when called upon.

In our days that is not a view widely held. Youth speak only of "heroism". Because "duty" is to them too small and unpretentious an idea. This attitude is in keeping with the spirit of our times. In 1934 a thousand posters in Italy bore the words, "The principle of Fascism is heroism".

Earlier generations were more modest. The signal of Nelson at Trafalgar was not "England expects every man to be a hero". It "only" said: "England expects every man to do its duty."

In our education of youth we should return to this form of modesty.
Otherwise there is the danger that youth may intoxicate themselves with big words and that, in matters great and small, the heroic phrase may take the place of the personal sacrifice, the act which duty imposes upon us.

Let the life and the death of Wilfrid Israel serve as a lofty example to our youth.
Albert Einstein:

Letter to Amy Israel (Wilfrid’s mother)

(translation)

Princetown, N. J.

VI. 14. ’43.

Dear Mrs. Israel,

A deep desire prompts me to write to you as I know your great anxiety regarding the fate of your son.

Never in my life have I come in contact with a being so noble, so strong and as selfless as he was – in very truth a living work of art.

In these times of mass-misfortune, which so few are able to stand up to – one feels the presence of this "chosen one" as a Liberator from despair for mankind.

I dare yet to hope that through a miracle he has been spared to us. Yet it urges me, though so helpless, to assure you of my deepest sympathy in these most tragic hours.

With heartfelt wishes,

A. Einstein
S. ADLER-RUDEL:

Whenever Men Suffered

Adress at the Memorial Service West London Synagogue

June 30th, 1943

We Jews are passing through the darkest period of our history; in days when our losses are innumerable, we are here to remember the loss of one man, Wilfrid Israel. WE are doing so, because he symbolized for us Jewry in its best, because his sudden death, too, is the symbol of the tragic fate of a man who devoted his entire life to the ideal of humanity, who suffered wherever men suffered, and who was eager to help whenever help was possible. He perished like millions of our brethren who are losing their life for no other reason than because they are Jews.

Wilfrid Israel was an outstanding figure amongst the younger Jewish generation in Germany. He belonged to the younger generation that grew up at the end of the last war, when it seemed that the ideas of humanity would come nearer to realization.

Wilfrid was not a politician, and he did not fit into the framework of Jewish political parties, or even social organizations. His artistic sense for quality did not allow him to accept or be satisfied with ready-made ideas. His special interest centered round the problem of Jewish education and Jewish Youth Movements, and the finest types of the various branching of the rising Jewish generation in Germany looked upon him as their most trusted friend.

It was inevitable that a man of his qualities should play an important part in the tragic days when the destruction of the Jews in Germany began. Although overburdened with his own business and the welfare work for the great number of his Jewish employees, he gave most of his time to the organization of emigration work of the Hilfverein der Juden.

Without having an official position, even without being a member of the Reichsvertretung der Juden, he became one of the best emissaries of the small group of people whose bitter task it was to plan and to organize the exodus of the Jews from Germany. His attractive personality, his natural dignity and his unassuming modesty won him many friends amongst Jews and non-Jews alike destined him to be the link between the Jews in Germany, and Jewish and non-Jewish organizations abroad.
Wilfrid left Germany shortly before the outbreak of the war, and started at once to work in the interest of those who were not fortunate enough to escape in time. In his unceasing efforts he discovered for many of them possibilities to leave Germany. Later on, when thousands of refugees were interned, he was one of the first who visited the internment camps and organized welfare work for them.

He participated actively in the foundation of the Association of Jewish Refugees, and, here again he refused to accept any position in their Executive; he devoted time and energy to the work of the Association, never refusing help and advise. Whatever task he undertook, he fulfilled without any selfish interest and avoiding all publicity.

He lost his life in an attempt to bring rescue to others. With him the Jewish people have lost one of their best sons, and many of us a very dear friend. Too great is our loss and too deep is our sorrow to find consolation in words, but we know that if he had been asked how he would like to die, he would have answered: In the service of my people.
WILFRID ISRAEL:

Zionism Alone Is Not Enough

Speech delivered at the Foundation Conference in Berlin of the League for the Working Palestine, 1928.

The words which we heard yesterday and today carried us beyond the circumscribed horizon of everyday life and brought a new perspective to view. During the world war the saying, "Patriotism is not enough" came into existence, and even to the present day this says rings in our ears as an echo of that time. I would like today to take up this utterance and transform it, giving it the corresponding new impress: Zionism is not enough. This, however, is not meant to imply a negation. On the contrary, this utterance is meant to embody an absolute affirmation in the form of the comprehensive categorical imperative: Be a Jew! And to be a Jew means (have we not been able often to gather it from the words of Martin Buber?) to experience; to live the life of the community.

The we is everything, the I is only part of the we. Being a Jew requires the individual always to subject himself and adapt himself to the community. Will this primary source of creative existence, which remained alive during the centuries of involuntary Ghetto life, perhaps prevail now, when history affords the Jew the possibility of creating new forms of living out of his own strength? Is this to be the time, now when the awakening peoples of the East and the West become aware that patriotism is not enough – is this to be a time when the reply of the Jew to the many unelucidated questions of the community and communal life, is to fail us, and not assume any concrete form? Should we not if for the reason alone, confirm that which laboring Palestine has already created?

But there are many and not least we Jews ourselves, who breathlessly await a still more concrete and final shaping of life, as it is coming about in Palestine. People in the Near East look questioningly at what is happening in the youthful Jewish Palestine. In India, as I know from my own experience, they have become acutely awake, even in the environment of Gandhi and Tagore. They have also become acutely awake in the new cultural centers of the National universities of Nanking and Peking. They want to know whether it is possible for Jews to combine idea and reality and thus give a new content to the unsolved question of our time.
The world at large does not distinguish between Zionists and non-Zionists, the world at large knows only Jews. Therefore, it is our concern, and it should be the concern of all Jews, to see to it that those preliminary conditions which enable the working Jewish community in Palestine to make its way are not destroyed. The working Jewish community in Palestine must not feel that it is abandoned. We will intervene on its behalf, because we affirm it, and that in our times means, as I think, to be a Jew in the most profound and comprehensive sense.
Wilfrid Israel was one of the few people of our time to whom the epithet "noble" may be applied. Though he was one of the eminent and leading personalities of German Jewry, his name was rarely or never mentioned in the papers, and he was not much spoken of either till 1933. That was the time when for him, as for so many others, the difficult years of trial began, and from then onwards the name was uttered with love and reverence by Jews in all countries.

About Wilfrid Israel, just as about every great personality, there was an atmosphere of his own, which attracted all to him, making them, at least in his presence, similar to himself. In this spiritual atmosphere, many elements were combined in a rare mixture; the ethics of Judaism, the social ideas of all religion, a natural feeling for the beauty of the arts and literature and, last but not least, the gentlemanly character of the English citizen of the world.

When Wilfrid came upon the Habima in 1927 in Berlin, the Hebrew National Theatre had reached a crucial point in its existence. True it had, during its years of pilgrimage through Europe and America, won over world-wide Jewry, but it had not yet trod the soil of what was to be its home, Erez Israel. Just as an individual carried from one phase into another by fate, lives through tragic crises, in like manner this entire institution, the Hebrew Theatre, was engaged in a bitter struggle for its moral and national existence.

But Wilfrid Israel and we other friends were alive at that time, in spite of the mighty storms in which the Habima was buffeted about, to the immense vitality and the realization of their mission with which this group of wandering actors was inspired. And under the sway of this magic influence the path was smoothed out by friends, the path by which the Habima made its way to Palestine, the bridge which brought it back again to Europe and that by which for the second time it went to its new home which it had now conquered.

One of the most strenuous builders of this bridge, this path, was Wilfrid Israel. For five years he was at the head of the Secretariat of Habima, together with us, the friends who attended to the administrative
propaganda and economic affairs of the undertaking. Later on this work was finally transferred to Palestine. Wilfrid found time, notwithstanding the immense business strain on him, to devote himself actively to the organization of the first exceedingly difficult journey of the company to Palestine in 1928. He alone organized in London the worthy celebration of the ten-year period of existence of Habima, towards the end of this year. In 1929 he prepared the first subventioning of the Habima by the Zionist Congress, and assisted in the foundation of the Association of Patrons which supported the theatre for some years.

In his parent's house he gathered together the most eminent literary and other artists on order to deliberate in common on the future career of the theatre. In the desperate plight of the Habima in 1930, when it found itself in a blind alley owing to its studies in Berlin, Wilfrid provided the means of salvation, without either his friends or the actors having any inkling of the fact.

Wilfrid not only possessed the strength to afford help himself, but he also induced other people to comply with his wishes. When the secretariat of the Habima was endeavoring at the end of 1939 to organize a series of performances in London – an almost hopeless undertaking under the conditions then existing – Wilfrid persuaded one of his friends to take in hand the matter of the Habima, and with the assistance thus obtained, the performances, after incredible difficulties, at last took place.

His relation with the Habima in later years was purely one of friendship, without any practical implication after 1933. But he felt himself intimately bound up with the theatre until the last months before his death. He was one of those who paved the way for the Habima, but he remained in the background, never obtruding himself or his assistance.

Speaking of Wilfrid achievements, they are not so extraordinary – in connection with the Habima, perhaps – that they might not be related of other eminent lovers of art. What cannot be said of the latter, however – and this is a feature which no doubt only those who knew him personally can remember – was the inexpressible gentleness and sensitiveness which permeated all his actions. He was rarely the one to point out the road and to inaugurate actions, but he was the one who weighed them up and measured the pros and cons. He had a discerning eye, a clear judgment in the measuring of things. He often realized much more quickly than we did the logic of events and the force of inner development. Thus for example in 1928 he insisted on friends going along with the Habima to Palestine, to observe the adaptation and the transition of the theatre in its new abode. This observation led later on to the intensive connection of
friends in Europe with the work, for years. It was he who, in intimate
discussion, insisted that the Habima should take up world classics, and
from the very first he maintained that the theatre should transfer the
weight of its influence in all questions, artistic and organizing, to
Palestine, as quickly as possible.

The life of every theatre, but above all that of the Habima during those
years, was filled with passionate excitement, internal discord and
ideological struggles. It was, however, likewise illuminated by success
on the stage and by deeply stirring human experiences. Wilfrid was
rarely there during the moments of happiness – he was far too retiring for
that. He was the helper in the moment of despair, the adviser
thoughtfully weighing up matters at the time of vital decisions. And
never was his instinct at fault, all of us, almost always, without clearly
realizing it, adopted his course and acted as he suggested.

It inquired many generations for Jewry in Germany to create such a
figure as Wilfrid Israel. When we lived with him we did not know that
there was only one such figure, especially as regards its purity, among the
hundreds of thousands. Today when we mourn him, he who left no
posterity, we can only hope that the memory of this figure may spread
wide in Jewry as something by which new generations will always be
able to determine their measure by humanity.
WERNER SENATOR:

There Is A Greek Statue

Many of us feel, not wrongly, that in our public Jewish life we lack, now more than ever, leading people of the younger generation, people who would be capable of taking upon themselves the guidance of the Jewish nation amid the tragic and difficult circumstances of our times and the post war period.

When we did think of people who perhaps were strong enough inwardly to step into the breach and represent our people, worthily, ably, and with all their heart before the powers of a new world, the personality of Wilfrid Israel sprang to the mind of many.

Wilfrid Israel had sprung from a family of a kind which possibly could only rise amid the style of life, cultural relations and manifold interests of German Jewry in the 19th and at the beginning of the 20th century. His father, Berthold Israel, was a good and active Jew whose house was open to Jewish society and Jewish work and who, always ready to assist, interested himself in many Jewish communal undertaking.

Almost from the beginning of the modern colonizaion of Palestine Berthold Israel was connected with Erez Israel. He occupied a leading position in the Ezra Association for the assistance of Jews carrying on agriculture in Palestine and Syria, which has been called a western outpost of the Choveve Zion Movement. The great interest and the extensive concern of Berthold Israel in Jewish affairs (he was also actively connected with the Hilfsverein der deutschen Juden) did not however imply any restriction of the general cultural and artistic interests of the house.

The house of Berthold Israel and his wife, granddaughter of the chief Rabbi of Great Britain, Dr. Adler, was one of the most cultural houses of Jewish Berlin and perhaps intellectual Berlin as a whole. In this house, full of human and Jewish culture, Wilfrid Israel grew up. The sons of well-to-do parents often fail to realize and avail themselves to the full of the extensive possibilities which birth, material independence and the care of their parents afford them, but these happy conditions were highly beneficial in the development of the personality of Wilfrid Israel, in imparting to him many varied interests, a high and serious morality, and devotion, with a full sense of responsibility, to those works which he
undertook. The varied character of his interests and the wide range of his personality were often a source of surprise to his friends, yet the true and decisive feature of this personality was not so much its colorfulness as its moral strength and moral weight. These found their clear and decisive expression in the fulfillment and realization of those tasks which he set himself.

A lover of fine literature and the arts, which he himself practiced, a serious, almost a scientific investigator in these departments and in religious and philosophic questions, he nevertheless was able, during difficult times and under complicated conditions, to carry on a big economic undertaking and to alter his methods in order to adapt them to the requirements of the times. His many connections with the German environment and his relations with the non-German world were of great importance in the carrying through of those decisive tasks which he undertook in the year 1933, at the beginning of the collapse of German Jewry.

These relations were not merely of a commercial or material character. Their value lay in the cultural and personal aspects, in the high esteem which he almost always enjoyed from the people whom he encountered. But Wilfrid Israel was never submerged or lost in the stream of the social life of German Jewry or international Jewish or non-Jewish society, which in the years of the German Republic gave a high intellectual status to the Berlin of that time, together with great intellectual wealth. His social interests and obligations did not result in his neglecting human relations to the individual, to friends and acquaintances, to his fellow workers in his business, and he found sufficient time and strength to take part actively and creatively in work and organization of the importance of which he had once satisfied himself.

Many are the individual persons, especially young ones, to whom he afforded moral and material aid in their development. He was devoted heart and soul to the creative work in Erez Israel, and in particular to two friendly groups: the village of youth, Ben-Schemen, of whom he was one of the founders together with Lola Hahn-Warburg, and to the director of which, Dr. Siegfried Lehman, he was bound by long years of friendship. The second group was the youth movement of workers which at that time created in Palestine the Kibbutz Hasorea. Young people, many of them friends of Wilfrid Israel, coming from assimilated circles, sought and found in this community the way to Jewry and to Palestine.
In the Kibbutz, in this Kibbutz, they at last found the mode of expression suited to them and Wilfrid Israel accompanied them with loving care along this path of realization of their aim.

It was due to no mere chance that the provision of his will deal precisely with these two places in the country, with which he wanted to remain connected even after his death. The country had become a part of him, the landscape and the atmosphere had gripped him, as if by enchantment.

Three times he visited Erez Israel, twice in the years after 1933 and the last time during the war, and friends here hoped that he would at last set up his home and the scene of his creative work in this country. There were of course many weighty reasons for him to put off his final settling down in Erez Israel.

It seems to me that the decisive reason was the one which finally led to his tragic death. Wilfrid Israel felt an overwhelming desire, a desire which invaded his entire personality, to do his very utmost, to contribute in every way that he could to the assistance of his distressed and suffering people. This deep feeling of responsibility prompted him to remain near to the destruction of Europe, and it was this feeling of responsibility, this desire to help at any rate the remains of scattered German Jewry, which induced him to undertake his mission to Spain and Portugal.

When the history of the last ten years of German Jewry from 1933 to 1943 comes to be written and the names are recorded of those who persisted in faithful devotion, and who were willing to make the sacrifice of their personal life for their brothers and sisters (and in actual fact no small number of these did die this death of sacrifice) the name of Wilfrid Israel will be reverently mentioned together with those of Leo Beck, Otto Hirsch, Robert Weltch, Lola Hahn-Warburg, and others. Only in those days of the great trial and the collapse, which were, however, at the same time days and months of great moral elevation in German Jewry, did many people realize what great human and moral wealth lay hidden in German Jewry, and only came to light in these personalities.

Wilfrid Israel was used to act quickly, with extreme precision and with great success. What was within his powers was done in order to retard as much as possible and stay the process of destruction. In those first days of confusion and fright of 1933 it was he who, one of the few, protected the Jewish employees of his firm. He succeeded in the course of years in effecting their emigration gradually and in an orderly way. At that time
he was the actual leader of the Hilfsverein der Deutschen Juden, the one who organized the whole of the emigration to countries outside Palestine.

Wilfrid Israel afforded effective help in the organization of the Zentralausschusses fuer Hilfe und Aufbau, which at that time, under the Chairmanship of Leo Beck and with the substantial co-operation of Otto Hirsch and also, at the outset, with the assistance of Ludwig Tietz, dealt with very important problems of an economic, social, and so far as possible, even of a political nature.

At the same time, however, Wilfrid Israel was bound up in the closest way with the Zionist work and its people. He was the natural and successful link between Zionists and non-Zionists, and he remained in Germany, having always present to his mind the great task of offering advice and help, so far and so long as might be possible, to all those who needed them.

During those years many German Jews and non-Jews visited Germany and concerned themselves with the Jewish problem. Most of them consulted Wilfrid Israel. His opinion and his counsel had a profound effect on these people, as they attached particular weight to them.

My work entailed my visiting in Germany every year during that time till the war broke out. On each occasion we had long talks as to possibilities and methods of help. During the first year he would not hear of leaving Germany, as the task was a great one and he might perhaps achieve it. But from 1937 onwards, and in 1938, I tried to persuade him to leave Germany because his work was nearing its end; but only in the beginning of 1939, after the November pogrom in Germany, after the issue of the official order of confiscation and dissolution of all Jewish property, did he at last leave Germany.

Wilfrid went to England, the country of his birth, but he continued his work for the German Jewry. From England, he still tried to help in Germany, but he devoted himself especially to the work of the Youth Aliyah. New and important spheres of labor were opened up to him in general Jewish work and in Palestine work, in connection, among other things, with his joining the Board of the ICA.

We pinned great hopes on the many different labors which he had here again entered upon, in particular as regards the intervention of his personality in favor of Erez Israel.

Then his fate overtook him. The Jewish agency applied to him, and no better man could be found, to organize the Aliyah of the refugees from
Spain and Portugal. And with his old devotion to his work, prompted by his own feeling of deep concern and a sense of fulfillment of duty, Wilfrid Israel entered upon the labors from which he did not return.

There is a Greek statue, a monument over a grave, on which a handsome Greek youth may be seen extinguishing a torch. Thus the Greek artist represented death. And in my memory the picture of Wilfrid Israel merges with that of the handsome Greek youth.
ELKAN N. ADLER:

Chaluzim Looked Up To Him

I knew my great-nephew Wilfrid Israel all his life. He was the elder son of my niece, Mrs. Amy Israel, and when he was Barmitzwah my present to him was the works of Walter Scott.

In December, 1924, he and another nephew Martin Heilbut accompanied me on a notable journey via Trieste, Alexandria and Cairo to Luxor, where I acquired the "Adler Papyri", and one of them helped me with the cash to pay for them. I remember that, when in Cairo, they left me severely alone and went their own ways in that city.

In December, 1934, he and Martin Heilbut accompanied me to Jerusalem and Amman. On the journey there from Gibraltar he was always associating with the young Chaluzim, who were refugees for Jerusalem and they looked up to him as a kindred spirit.

I should say that Wilfrid Israel from boyhood was always looking to life as a great secret to be revealed and was imaginative and very sociable, but without any sign of conceit. Even in Berlin he preferred to have his own digs in the Bendlerstrasse though his parents had a sumptuous house in the adjoining street. At that time he was a collector of early Assyrian antiques and indeed possessed a notable collection.
HAROLD BEELY :

War Work: 1941-43

"He placed at the disposal of the British Government his deep and extensive knowledge of Germany and German affairs" - "The Times", June 4th, 1943. (Editorial note)

In November, 1941, Wilfrid Israel went to Oxford to enquire whether his knowledge and experience could be made use of by what was then the Foreign Research and Press Service.

We could not have seen at the time how much of his character was expressed in this gesture. He had been ill, was still tired and unwell and was under no compulsion, but he felt a duty to contribute what he could to the common effort; at the same time he wanted, or rather needed, work which would not be wholly directed to the immediate purposes of war but would enable him also to think forward to the restoration of Europe. And he hoped, not I believe in vain, that among colleagues who had drawn principally from academic life he would find understanding of his own mind's patient and imaginative ways.

At that first meeting with him we were as much impressed by the evident distinction of his personality as we were attracted by the fastidious diffidence with which he offered his services.

We recommended his appointment as a consultant to the German and Jewish sections of F.R.P.S.; he was to spend two days a week in Oxford, besides giving much of his time in London in assembling material and considering the questions we put before him. It was an arrangement which, as worked out in practice, might come to mean much or little. We had not to wait long before we saw that Wilfrid's collaboration was becoming a significant influence in the work of the both sections.

Even what may be called his fortuitous qualifications was highly unusual. Here was a British subject who had spent almost the whole of his life in Germany and had for many years occupied a privileged position within the economic and social organism in Berlin; a Jew, furthermore, whose British nationality had enabled him to watch, withstand and (whenever he could) alleviate the monstrous persecution of German Jewry from 1933 until July, 1939.
There cannot have been many Britishers who had comparable facilities for studying the origin and growth of Nazi Germany. More remarkable, however, than his knowledge was his detachment. He had no axe to grind, either for any German party or for any Jewish movement. He was singularly free from the distortions of 'émigré' political thought. He observed facts dispassionately, built tentative conclusions upon them, tested these in discussion, never allowed his thought to reach a full stop.

This faculty of detachment was linked with an ironic humor which must be emphasized in any recollection of Wilfrid's personality. Christopher Isherwood, in the brilliant portrait of Wilfrid he has drawn in *Goodbye to Berlin*, may be thought indeed to have over-emphasized it. But it was profoundly important. It protected him against his own extreme sensitivity, it avenged the frustrated artist in him, and it suffused his most melancholy mood with gaiety and wit. I suspect that nobody was spared of its scrutiny – certainly not himself. He served many causes, and was serious in all his undertakings, but from all of them he remained sufficiently aloof to find himself amusing.

Wilfrid's visits to Oxford came to be important events for me. The greater part of his time was spent on German matters, but every week he would come to my room for a long talk on current Jewish affairs or on his latest memorandum. To these discussions I owed much information, many shrewd and fruitful suggestions, and the opportunity to submit my own opinions to a wise and reflective critic.

There were other and less purposeful talks, over meals or in the College garden, where he could sometimes be persuaded to speak of his life in Germany, his travels or his youth. Through the modest and ironic anecdotes we discerned the singular purity of his motives and his unshakeable integrity.

Imperceptibly we became greedier for the companionship of this charming, humorous, sympathetic, unaffectedly civilized European. And when he was killed our first though and our lasting grief were less for the irreplaceable colleague than for the dear friend whom we should never see again.
Dear, late friend,

I am writing these lines to you, Wilfrid Israel, although you do not live any longer in this world.

Today, one year has passed since I said good-bye to you in Lisbon. Your departure in the same plane that should have brought Leslie Howard to London was some hours later.

And in the late evening of the following day, the newsboys fried it out in the streets of Lisbon: "Plane Lisbon-London with movie star Leslie Howard on board shot down over the Gulf of Biscay".

Your name was not mentioned, but we learned soon that you, Wilfrid Israel, had been torn from all of your friends who loved you…

I had been one of your youngest friends and one of the last you made. And you made many friends in your life!

I remember well how I learned to know and like you. Never has a person influenced me so much in such a short time, only by being there and being simply himself.

One day in Spring, 1943, news spread in refugee circles in Barcelona, Madrid, Lisbon and other places in neutral Spain and Portugal, where Jews had found shelter from immediate Nazi terror, that a man had arrived from London, sent by the Jewish Agency, who had to examine the possibilities for Aliyah of some hundreds of us, and for many of us his name was not new. I for one knew that it was a certain Wilfrid Israel who succeeded in bringing many people out of Germany during the last years before the outbreak of war, and this only through his own initiative and broadminded helpfulness.
I went to see him, therefore. In the hall of your hotel in Lisbon I waited for you and then, between two conferences, we talked together. From the first moment, I felt the strong and winning personality, the greatness of a natural, open character, and an idealism which radiated from your youthful and fresh appearance.

We spoke about the project of the Aliyah. You asked me about the refugee's opinion with regard to Palestine, and I told you what I knew: that most of us had not thought of going to Palestine until now, simply because there were no means of transport; we had finally reached the Atlantic Coast and were looking only towards a help from England or America. I left you afterwards, strongly impressed by your clear and refreshing words. I thought them over and over again.

And you began with your work. By night and day you were busy, seeing important personalities, government authorities, and committee directors, addressing meetings, talking to young and old people who did not know whether or not to go to Palestine now.

You fought a hard struggle against the apathy and indifference that reigned in the minds of those persecuted individuals who thought they had reached a peaceful heaven in this neutral country. How you succeeded in awakening them from their lethargy, in making them understand, believe and remember their home country, I don’t know. But you succeeded!

Every time you visited us in our fishing village, where some 150 ‘illegals’ were living in "residence force" near the Atlantic coast, you walked with me and other boys along the beach. We talked about life, about our world in the war; we asked you skeptic questions about Palestine, where we had decided to go. And you gave us your answers, your advice, your help…

I remember how you spoke to a friend of mine, who had lost his parents through the Nazi terror and had afterwards lived a vagabond life, wandering and escaping from one country in
Europe to another. He was very young but his character has already suffered harm: he had lost the ground under his feet and looked towards the world as a nihilist and fatalist. His eyes, however, longed for peace, for a home. This boy came to you for help, and you, Wilfrid, went with him down to the cliffs where the huge waves of the Atlantic broke into white foam.

Arm in arm, you both returned after a long conversation. And from that day on, this boy knew in which way to find a home, peace, and a life full of action. Today he is working hard in one of the wonderful settlements the Emek-valley – and he is happy.

After you had spent a day in our little seaside town, you raced to the next place where Jewish refugees were living. Everywhere you impressed the young as well as the older ones, talking individually to everybody, and when you left them they enthusiastically waved after your departing car.

They wrote you heaps of letters – thanking, asking questions. Back in Lisbon, you answered every letter during the late hours of the night.

Your inspirations and active efforts were not in vain. We formed groups to discuss Zionist questions, to learn Iwrit, and some of us borrowed tools from Portuguese farmers and dug around Hachschara-like in a garden…

Then you went to Spain to do the same work there.

Towards the end of April, 1943, all was ready. Again you returned to Lisbon, not to have a rest, but to settle now the question of transport for our Aliyah. We were expected to leave on a Portuguese steamer, sailing around South Africa to Mozambique, where other means of transport should be set to bring us via the Red Sea and Egypt to Palestine.

The time of your departure came, you had to go back to London in order to report about your activities for the cause.
With my friend, I went again to Lisbon to say farewell to you. To thank you for having opened our eyes. We sat together in your room, talking about our future in Palestine. In this hour, we felt again the deep and strong friendship you could give to others. We promised you to become worthy men of our country, to try and understand our people and to love them, and to be always proud of being Jews, of our Erez Israel.

Your eyes shone warmly and with a quiet firmness upon us. Oh, why could not all people on this earth be as good, as natural, as wise as you are, Wilfrid Israel?

A telephone call interrupted our conversation: "British Overseas Airways" informed you that you had to take a seat in an aeroplane which would start at dawn next morning…

You accompanied us to the street and you said: "What a pity that I have to leave already tonight; I ought to do such a lot more work here, still. Well, boys, I'm awfully sorry that we cannot go on chatting any longer. I've got to pack my things and write some letters. Tomorrow I'll be in London and we'll hear from each other, won't we? Boys, I wish you all the best in the world, good luck and an earnest and happy life in our Erez Israel. Hope to see you over there next year. Well – Shalom, and go with god!"

We shook hands and parted. My friend and I were deeply moved.

Twenty-four hours later, the news of your terrible death struck us like a bolt from the blue. For me it was like having lost a brother. I found my friend down at the cliffs, on the beach, crying helpless like a child. All people who knew you shared the deep, immense sorrow that was in our hearts.

Wilfrid Israel, you have been lost in action, which is what they would say nowadays. But we, your wards to whom you gave your help, we can and we will never forget you. Your friendship, your human feeling, your personality was too strong
for losing you from our memory. No, Wilfrid Israel, we shall always hold what you gave us, your friends.

Half a year after the disaster that cost your life and Leslie Howard's, your interrupted work was to be crowned with success.

On January 22nd, 1944, we climbed on board the Portuguese boat Nysson. When the steamer left the Lisbon port, we sang the "Hatikwah", and I remembered you, Wilfrid.

With 750 Olim from Spain and Portugal on board, the Nysson entered the Mediterranean Sea. We saw Gibraltar, Malta, Sicily, Crete and the shores of Africa passing; the voyage went on without any incident.

And one morning we arrived at the Coast of Erez Israel. I saw the sun rising from behind Mount Carmel, and besides the great thought "home" that reigned in my mind, I remembered YOU, Wilfrid!

My dear, late friend! I want to tell you that I am happy to be here. I have found a home, peace, friends, my people. I've got a job, and I really like the new life here, even if it is a bit difficult at the beginning.

Wilfrid Israel, let me thank you from all my heart for all you did. Let me thank you for all the others, to whom you gave moral assistance, your friendship, new hope.

We shall never, never forget you…

Shalom, Wilfrid Israel.

H. W.
Particular importance attaches to the year 1921 in the story of N. Israel. That was the year in which Wilfrid, as the representative of the fourth generation, entered the Department Store established by his ancestors in 1815, and which had since remained in the possession of the family.

It was no easy task for him to direct into more modern ways a business, the conduct of which had been fixed by a tradition. It required great tact, great patience, to win over a staff – no few of whose members could look back to a period of service of more than fifty years – to present-day economic views. The father, Berthold Israel, who possessed a clear judgment, soon gave his eldest son an entirely free hand in the management of the firm, fully approving of the re-orientation, within the limits of the existing framework.

In 1928 Wilfrid was partly relieved of the responsibility by the entry into the business of his brother, Dr. Herbert Israel. The father now standing more or less aloof, gave the sons his advice, and rarely was so harmonious a co-operation as in this case seen between father and sons, in a business of such magnitude. Moreover, each of the brothers accepted unquestioningly the decisions of the other. So much were they in sympathy with each other that in many cases words were not necessary.

It was embodied in the tradition of the house of N. Israel that the management should take a personal interest in the private circumstances of the employees. As early as 1895 a pension fund had been established, to which in later years a sick fund for the employees was added. Wilfrid devoted a great deal of time to the improvement of those institutions.

He was, however, particularly attached to the rising generation. Young people who desired to enter the firm as learners were, independently of the necessary tests, invited by Wilfrid to an interview with him personally, and it was no rare
event for him at those Interviews to discover special gifts of the applicant, which were fostered in the latter's own interests, in their training, even if they were of no direct value to the firm.

It was due to the initiative of Wilfrid that a special commercial training school was inaugurated. It was the only one in Germany officially recognized by the authorities. Many of the young people who have today, dispersed throughout the world, found a new home and new occupation, are indebted for this to the comprehensive and far-sighted training imparted to them in this school, which gave them, over and above the pure routine training, a genuine commercial basis.

Among the two thousand people employed in the firm there was not one whom Wilfrid did not know personally, and each one was aware that the way lay open to him directly both for business suggestions and for personal requests. Wilfrid was peculiarly gifted in reading the minds of his employees, and was able to transform those whose sphere of work was very limited into valuable and interested collaborators.

At the exhibitions which took place regularly Wilfrid not only gave his advice to the department organizing the display but also, by his practical collaboration, imparted an artistic touch of their own to these exhibitions.

Those who were privileged to take part in the periodical discussions of the chiefs of departments, received impressions of a significance exceeding that of their everyday work. Here they had an opportunity to observe how Wilfrid dealt with problems, not from a limited point of view, but always in such manner as to take into consideration the further consequences and possibilities.

In 1933, Wilfrid realized at once that no further possibilities were open to Jews in Germany. It would have been an easy matter to secure personal advantages for the family by a speedy liquidation of the firm. This, however, would not have been in the interests of the Jews, and in particular of the Jewish business
world. Therefore, any such idea was renounced. The continuance of the firm of N. Israel thus enabled many others to abandon in comparative quiet the positions which had become untenable for them.

For the Jewish employees of the firm an emigration department was organized, which operated methodically and successfully, thanks to Wilfrid's extensive international relations. In 1939 the firm of N. Israel closed its doors, after having existed for nearly 125 years.

It was astonishing what an extensive variety of labors Wilfrid could accomplish in the course of the day. He possessed indeed a special faculty for utilizing his time to the utmost. Whether it was a question of a meeting of the "Hilfsverein" or the "Reichsvertretung", whether it was a display or exhibition or an interesting art auction, an applicant or a youth congress, he always found time, and ways and means, to attend, devoting himself to the particular matter as intensively as if he was concerned with no other problem.

After his journey around the world in 1923 Wilfrid enjoyed no further real holiday. He was content to go for walks in the neighbourhood of his father's country estate, and now and again to make a trip for a couple of days to the mountains, which he loved so much and which meant so much to him.

Above all else he loved his home. In the topmost floor he had created for himself this home, radiating infinite peace and rest. Books, flowers, and collections surrounded him. From his mother he had inherited the happy gift of bringing out the beauty of a flower by means of arrangement and background. When he worked at his desk, covered with photographs of family and friends, it did him good to let his glance rest on these pictures, among them one of his mother and of the sister he had loved so much. And who had died so young, an old picture of his great-grandfather, Dr. Adler, a chief rabbi of England, and a photograph dedicated to him personally by Frithjof Nansen.
Nansen had recognized a capable collaborator in young Wilfrid and had entrusted him with important tasks.

The excess of responsible work during later years seldom allowed him an opportunity of finding time for his own artistic creative work, sculpture and sketching. He had hoped to find rest and leisure for this in Palestine one day, when he at last achieved the wish of his heart, to make Erez Israel his home.

Wilfrid was very serious in this intention, as the provisions of his will testify. He had hoped that his last place of rest would be in Palestine.

All that remains now is that another of his wishes should attain to fulfillment, namely, that a home should be established for the collection of his sculptures in Palestine, near Hazorea.

It was not an outcome of the mood of the moment that Wilfrid in his will included a bequest to promote regular interchange of teachers between East and West. It was the guiding aim of his life to contribute to drawing people together, and he still, transcending death, seeks achievement of his idea.
Wilfrid Israel has passed away; his friends, who expected yet so much of him, can hardly believe it.

Wilfrid Israel was happiest when he was able to help anonymously. He was, like his father, Berthold Israel, a member of the Board of the Hilfsverein der Deutschen Juden. Untiringly active and anxious to aid those who were forced to leave Germany, he felt personally the hard fate of everybody who emigrated.

His strong sense of duty to assist those who needed him as long as this was possible detained him so long in Germany till the fate of those for whom he cared became his own fate.

His employees were as close to him as were his family. His unwavering companion was his conscience, which never gave him a rest. He combined in him gentleness and courageous action for his wards. It was always taken for granted that he was ready for any task no matter how ungrateful; his answer was always: Here I am. He never quit when the task of the moment was to help.

Noble in appearance, noble in mind, ready to help and to be compassionate, always eager to remain in the background, thus his picture remains with us.

He went too early, but he worked long enough to remain unforgettable.
RABBI DIESENDRUNCK:

On the initiative of the Polish Jewish Association in Lisbon a memorial service for Wilfrid Israel was held on the 1st July, 1943, in the synagogue Ohel Jacob, which was attended by almost all the Polish Jews living in Lisbon.

In this synagogue, filled to overflowing, the Mincha Service was first held. Then Rabbi Diesendruck pronounced the El Male Rachamim and the Kaddish, which those present heard standing, moved to tears. Then the Rabbi delivered the Haskara. After a brief biographical sketch he proceeded, deeply moved:

In this tragic accident likewise the truth which was so beautifully expressed by a Jewish thinker has been exemplified: "Until you no longer have it, you know not what you had." Many among you who hardly knew Wilfrid Israel may perhaps think it exaggerated, but we who knew him well, who had spent hours, evenings, a never-to-be-forgotten Seder evening with him, realize in deep grief, that a man among men, a noble character, a great son of our nation is lost to us.

(Alas for those who are lost and cannot be forgotten)

In our rabbinical literature we read: "Sometimes one may succeed in gaining for oneself Olam haba in a single hour, while others must labor all their lives and fulfill all Jewish laws in order to share in the next, the better world."

One need not always spend weeks, months, years with people in order to recognize their value. Very often a short period of contact suffices to bring home their worth. From the very first day of our acquaintance, after the first detailed discussion as to the means and the objects of his work, the purpose of his mission which brought him to Lisbon, we were convinced that we had before us a Jewish figure of outstanding personality. And we ask ourselves:

(Is this the treasure, is this the reward?)
Our sages, however, have taught us:

שלא יאני מצוה אנן

(Nothing shall befall him who is entrusted with a mission of goodness)

Or was the Greek philosopher perhaps right when, at the bier of his friend who had died young, he cried out in deep emotion: Whom the Gods love they take from us early!

A Din in our book of laws says: "If one has departed from the community, those left behind must be grieved."

The Law does not specify who and what the "one" must have been in order that those left behind shall mourn for him.

How grieved must we then be knowing who and what the deceased was, how deeply do we now feel the great loss, mindful as we are of the catastrophic position of world Jewry, of the time in which we live, and finally of the state of mind to which we have been reduced, and in which we have been struck this fearful blow by our cruel enemy.

Even in the times of Rothschild, Baron Hirsch, Montefiore, Cremieux, Herzl, Sokolov, etc., that is to say, in times when we had personalities who sacrificed their lives in order to render assistance, we should have felt the loss of such a man as Wilfrid Israel as a severe blow. The more so, then, in a time which is so poor in men, "tekufa dalat haishim", at a time when the greatest enemy of the Jews that the world has ever seen has declared and is carrying into effect a war of extermination which is without its equal in the annals of the long martyrdom of our people, in an age of destructive and inhuman materialism, in which idealists are mocked and scorned.

Then fate vouchsafes to us a young man, a real light in the dark night, a guide on the thorny path, who, animated with intense zeal of Zionism, shrinks from no hardships, obstacles of difficulties, and whose sole object is to help, to rescue and to console.

He proceeds to join the Jewish children, spends with them an Oneg Shabat, telling them enthusiastically about the Youth Aliyah in Erez, how splendidly those others of the same age are living in the land of Israel, and how wonderful it would be if the whole of Jewish Youth which has not yet perished in the Ghettos and occupied countries could be transported to Palestine.
He visited the prisons, Ericeira, Caldas, Spain, bringing joy, hope and confidence, to the downcast, who have endured more than words can tell.

The way in which he approached the people, listened to their stories, the account of their sufferings, the warmth of his sympathy with what the refugees had to endure in their wanderings, was so touching and convincing that the unfortunates saw in him their savior, they felt that this was the man who would help them to become once again industrious members of society, useful to humanity and Jewry.

This warmth could only have flowed from a heart which had grasped the tragedy of Jewry in all its depth and magnitude and placed the whole of his thoughts and feelings at the service of the sacred cause. And this heart we found in Wilfrid Israel. His life and work justify the profound utterance of our teachers that "Great men after their death need no grave stones or monuments, the works which they created during their life and left to us are their noblest monument".

Wilfrid Israel did, it is true, leave behind a work unfortunately uncompleted, but what he began is great enough to ensure that his memory will live, unforgettable, in the minds of all who knew him and in particular among Zionists.

It is now our duty to continue the work he began, in his honor and for the glory of the Jewish cause.

הפי נפשו צורור בצרור החיים (ת.נ.ז.ב.ז.פ.ה).

(Let his soul be bound up in the bond of eternal life)
MY VERY DARLING MOTHER

3 Riverside Drive,
London N. W. 11

December 5, 1942

My very darling mother,

I must just trust to fate hoping that after all, these my most loving wishes may reach you in time to welcome you affectionately on the threshold of your new year!

I can hardly conceive that another page is being turned – in all our lives, you as usual being the most festive symbol. This year again I feel almost as if I would be celebrating something especially precious and significant! It is simply the realization that we have all been guided in a very great measure by a true power of wisdom – certainly a higher power – so that you above all could reap those years of relative peace and harmony.

It is truly such a joyous feeling of real compensation looking back on the trying times of the past to realize that you could cast anchor in a climate, in surroundings which once again make life seem to you sometimes possibly even a blessed thing, something to treasure!

The blessings seemed to be drifting away – but you, your approach to life regained something akin to an earthly Paradise. That with God's blessing – is your great and beautiful achievement at this stage of your life. To achieve, to know what contentment of mind and spirit is, may be somewhat like catching glimpses of the Promised Land! I am full of gratitude that this is so.

How it all burdened me in the past! I questioned myself as to what I should have done differently. If I should have acted more rapidly. I wondered if perhaps I had let some of my own interests and spheres of responsibility dominate, and if I had not thus neglected my family. Sometimes I thought I would not have the strength to carry through my plans. I feared I might collapse prematurely. Then again I feared for many a months that I would have to face being carried away to a dismal fate which I would not survive without having fulfilled my duty to you all – and now with great gratitude and relief I know it was not in vain, that long rather ghastly fight and conflict.
You have given me ample proof of this, darling Mother, and every letter you write in this splendid spirit of yours makes me happy. I know that I owe much to Herbert's wise counsel and initiative during those years of co-operation under so much stress; it was indeed a great thing!

Now you will realize how much your birthday means to me, what I would wish to convey to you and how much happiness the day conveys to me this year again! So I would indeed wish to embrace you with very great affection, Mother darling, may God bless you in this New Year!

Ever,

Wil.