



Western Europe

GREAT BRITAIN

SIX years of Socialist rule came to an end at the General Election of October 25, 1951. Britain, however, expressed only a narrow preference for the Conservative Party and Prime Minister Winston Churchill's administration had a lead of only sixteen seats in the House of Commons, as compared with Labor's rule during the preceding twenty months with a majority of six. Political commentators had foretold a landslide for the Conservative Party but Labor retained a plurality of the total votes cast. As in previous years, domestic issues were most persistent in the campaign; but while the cost of living and the housing problem were the dominant issues, the loss of prestige suffered by Britain in the Middle East as a result of the dispute with Iran and the denunciation by Egypt of its 1936 treaty with Great Britain were undoubtedly factors in terminating the Socialist regime. In its attitude to Germany and Western Europe, Conservative policy did not radically vary from its predecessor's, promising only limited participation in any scheme for European unity. The Labor Party voted against ratification of the Contractual Agreement with the Bonn Government in July 1952 on the grounds that this agreement was premature, offering Germany rearmament that would permanently divide the country and sharpen divisions with Russia before all possibilities of German unification had been explored. Nor was the Labor Party satisfied that Chancellor Konrad Adenauer had the full backing of the West German people.

Issues affecting the Jews were absent from the 1951 election, and only a few minor anti-Semitic manifestations occurred during the campaign. Trefor David, a candidate who described himself as an Independent, was supported by the anti-Semitic Britons Publishing Society (*see below*) and polled 1,643 votes out of a total of 48,000 in the Welsh constituency of Ogmere, Glamorganshire, which had no Jewish voters. Of the forty-eight Jewish candidates, representing all parties (thirty-two Labor, ten Liberal, and six Conservative), seventeen were successful. They were Labor candidates and had all sat in the previous Parliament, where there had been twenty-three Jewish members, all Labor. The Marquis of Reading was appointed a Joint Parliamentary Under Secretary for Foreign Affairs in the Churchill government.

The heartfelt grief of the British people at the sudden death of King George VI on February 6, 1952, was shared by the Jewish communities of Great Britain and the Commonwealth. In accordance with custom, Lord Cohen led a deputation of representatives of the Board of Deputies and of the Anglo-Jewish Association, which, as one of the twenty-five privileged

bodies enjoying personal approach to the sovereign, presented a loyal address to the new Queen on May 24.

Government Immigration Policy

In replying to a question in the House of Commons asking for a more positive immigration policy, Home Office Under Secretary Geoffrey de Freitas stated in August 1951 that since the war the government's policy was "first, to admit immigrants who can make a positive contribution to the national economy, and secondly to help as much as we can to relieve distress and persecution abroad." The Minister rejected the quota system suggested by Anthony Wedgwood Benn as unsuitable to British conditions and unfair to certain refugees whom the government most wished to help. He added that since the war Britain had admitted 120,000 Poles, 25,000 former prisoners of war, and 94,000 refugees, dependents, and European voluntary workers. There was no reaction from the British Jewish community on this matter.

In July 1952 Britain made a contribution of £100,000 (\$280,000) to the emergency relief fund of the United Nations' High Commissioner for Refugees. This represented the only major contribution at the time, and the only one from a permanent member of the Security Council.

Economic Conditions

A regime of austerity had brought Britain back to moderate prosperity by the opening of the period under review (July 1951). But this trend was noticeably halted soon afterwards, as the higher costs of raw materials since the Korean war began in June 1950 percolated to the consumer in the form of higher prices. The comparative wage stability existing since 1945 was replaced by universal demands for increases. Goods and services became steadily more expensive during the year. Although employment remained at a high level, there was a slump in the clothing and textile industries, reminiscent of the seasonal fluctuations of the 1930's. Unemployment was heavy among Jews, many of whom are engaged in these trades in London, Manchester, and Leeds. Ministry of Labor statistics gave a total of 22,645 totally unemployed garment workers in October 1951, a figure 150 per cent in excess of the September total. Many more were on short time. A similar situation existed in the furniture industry, where there were also many Jews. By the spring of 1952 there was an improvement in the ladies' garment trade, but the recession in men's wear continued. Conditions were perceptibly better later in the year after the government had scrapped its standardized "utility" scheme for manufactured textiles.

Jewish Population

The phase of rehabilitation of masses of refugees from Nazi oppression was coming to a close in 1952 with the Central British Fund in the process of

liquidating its work. Britain's contribution in this work of rescue was comprehensively recorded in *Britain's New Citizens*, the tenth anniversary publication of the Association of Jewish Refugees in Great Britain published in 1951. This work refers to

the unique position of England, which after 1933 accepted Jews from Germany and from other Nazi-occupied territories . . . After November 1938, Great Britain became the foremost country of reception . . . It is estimated that of approximately 270,000 German-Jewish emigrés about 100,000 left Germany after the November pogroms. We can assume that of the 63,000 "post-November" refugees from Germany and Austria in this country [Great Britain] about two-thirds, i.e., approximately 40,000 came from Germany proper. This means that of those German Jews who, after the pogroms, managed to leave Germany in time, 40 per cent owe their lives to the generous and humanitarian immigration policy of Great Britain.

The addition of these new citizens to Anglo-Jewry increased its size about 12 per cent. They were in the main a middle-class, professional reinforcement still distinguishable from the bulk of the community. Anglo-Jewry may now be said to consist of three clearly defined sectors: the Ashkenazic masses, product of the immigration epoch of 1880-1920; the Sephardim, the highly assimilated parent group with origins reaching back to the seventeenth century; and the new Continental community.

Anti-Semitism

The continued decrease of anti-Semitic activity was reported by all the major anti-defamation agencies (Board of Deputies' Jewish Defence Committee, the Council of Christians and Jews, and the Association of Jewish Ex-Servicemen and Women). According to a statement circulated among members of the Board of Deputies in June 1952, Sir Oswald Mosley's Union Movement had struck hard times. It was now without a full-time organizing secretary, or a central directive. A document bearing the signature of Raven Thomson, seasoned deputy of Mosley, revealed that activities would now devolve upon "branch and area initiative and leadership." Evidence was also offered in the Board of Deputies' statement of differences at all levels within the movement, whose candidates suffered a demoralizing rebuff at the municipal elections. A few outdoor meetings and marches served to draw attention to the Union Movement's lack of supporters and inability to be anything but a minor nuisance.

Mosley has now taken up domicile in Ireland, a move of more than symbolic significance in that it indicates that he has for all practical purposes given up the leadership. Information given to this writer concerning his early financial backers may be of some interest. The postwar seizure of Italian Fascist files revealed the movement's receipt of £60,000 (\$168,000) from Mussolini. No evidence has been produced of finance received from Germany. After the war Mosley's supporters emerged from internment to find that this influential backing was no longer forthcoming. Mosley's own resources are not now at the movement's disposal. The absence of funds was undoubtedly one of the reasons why it nominated no candidates for the General Election.

The *Protocols of the Elders of Zion* was still circulated by a group called the Britons Publishing Society, working with a body of "independent nationalists." This and *Gothic Ripples*, issued by Arnold Leese, were in 1952 the most pernicious form of anti-Semitism extant in this country.

On the other hand, Sydney Salomon, an executive officer of the Board of Deputies, produced a survey called *Anti-Semitism and Fascism in Post-War Britain* (1951), in which he asserted that social and educational discrimination against Jews in Great Britain was not of serious consequence. Salomon praised the cooperation of the Council of Christians and Jews, whose chief officers were the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, the president of the Federal Free Church Council, and the Chief Rabbi.

DEFAMATION BILL

Considerable regret that it contained no safeguards against community and group libel was voiced by Members of Parliament (MP's) during the readings of a Private Member's Bill (sponsored by Harold Lever, a Jew) to amend the fifty-year-old law of libel and slander. The bill was primarily designed to protect the press, considerably constricted because of the extremely severe libel laws already existing. From its introduction in January 1952, some Jewish and other MP's sought to amend the measure so as to protect religious and racial minorities. This was the subject of debate in the House of Commons during the winter and spring of 1952. The nature of British parliamentary procedure is such that Private Member's Bills rarely pass beyond the earliest stages, but in this case the government supported the measure and allocated time for its discussion so that by July it had been sent to the House of Lords. On behalf of the government, Attorney General Sir Lionel Heald maintained that the criminal law was amply able to deal with contingencies of group defamation, on the grounds that "a seditious libel was something published to promote violence by stirring up hostility and ill will between different classes of Her Majesty's subjects." On July 28 Lord Silkin, a Jewish Labor peer, introduced an amendment on group libel during the committee stage in the House of Lords, but this also was unsuccessful.

Community Organization

The Board of Deputies discharged its formal, traditional duties as the community's representative body during the year. But the Board's capacity and authority to handle matters of greater moment gave less cause for complacency. The conflict arising out of the activities of the Trades Advisory Council, and the failure to win adequate representation for British Jewry on the presidium of the Jewish Claims Conference, were illuminating instances in this situation.

The Trades Advisory Council (TAC) originated in 1938 as an offshoot of the Defence Committee of the Board to collect funds under the aegis of the Board for the purpose of dealing with anti-Semitism, and with relations between Jews and non-Jews in the field of trade and industry. Private arbitration and representations to government departments were important features

of this work. In the course of the years the TAC developed intricate machinery, wider activities, and a large staff headed by Maurice Orbach, M.P., an executive officer whose salary for what were necessarily part-time duties aroused comment. During and after World War II trading conditions in Britain became increasingly complicated (purchase tax matters, controls, etc., involved highly specialized knowledge) and eventually the TAC so extended the field of its activities that it was a much more powerful body than the Defence Committee, and in some aspects of its work even than the Board on which it was represented. The resignation in October 1950 of the chairman of the organization, Alec Nathan, intensified a flood of rumors already circulating which reflected on the administration of the TAC and alleged the existence of left-wing political influence within it.

A Committee of Enquiry was set up and its report of November 1951 completely vindicated the TAC. But in the process the relationship between the Board and the TAC became even more confused. Whatever the conclusion of the committee, this incident pointed to the inability of the supreme body of Anglo-Jewry to demand and receive a thorough survey of one of its ostensibly subordinate institutions.

JEWISH CLAIMS CONFERENCE

The absence of British representatives at an executive level on the Conference on Jewish Material Claims Against Germany was another cause for local recriminations against the Board of Deputies. It was felt that Anglo-Jewry was entitled to such representation as the third largest Jewish community in the world, excluding the Iron Curtain countries. Britain's fine record in the rescue and absorption of victims of Nazism since 1933 and its status as an occupying power with whom the Board of Deputies maintained official contact on all matters affecting Germany, also were considered as important considerations. The Board sought a place on the Presidium of the Claims Conference for Barnett Janner, a vice-president of the Board and chairman of its foreign affairs committee. On March 18, 1952, talks between Mr. Janner and Board President Abraham Cohen and the Presidium, then meeting in London, resulted in Mr. Janner being invited as the *ad personam* representative of British Jewry to participate in all meetings of the Presidium in Europe. The Board of Deputies reluctantly accepted this arrangement. But crucial meetings of the Presidium with no representatives of British Jewry present had already taken place, while the Policy Committee of the Claims Conference had met only once, and the Presidium itself had taken over most of the functions of the Executive Committee, whose British members were Dr. Cohen and Dr. Noah Barou of the British Section of the World Jewish Congress.

Religious Activities

A significant religious event during this period was Chief Rabbi Israel Brodie's pastoral tour of New Zealand and Australia. Visiting almost every center of Jewish life in these two countries, Rabbi Brodie spent one month

in New Zealand, where he was the guest of the government, and three in Australia. During his six-month absence from Britain (December 1951-June 1952) his duties were carried out jointly by Dayan Isidor Grunfeld and Rabbi Alexander Altmann.

The 250th anniversary of the opening of Bevis Marks Synagogue, the oldest extant synagogue on British soil, was marked by a service attended by the Duke of Edinburgh. This was the principal synagogue of the small but highly influential Sephardic community which began the Jewish resettlement in Great Britain in 1657. *The Sephardim of England*, by Albert M. Hyamson, a definitive history of the congregation, was published by Methuen.

RITUAL SLAUGHTER

While there was no important criticism of *shechita* (ritual slaughter) during the year, other troubles beset those concerned with safeguarding Jewish methods of slaughter. One of these was the constantly recurring labor disputes with cattle *shochetim*, who threatened strike action to improve their conditions of labor. (The basic rate of \$30 [£10.7] per week was less a cause of unrest than the hours of employment.) A settlement was reached in April 1952, in which *shechitah* fees were revised, but owing to the shortage of candidates willing to train as *shochetim* little certainty or permanence could be attached to an agreement made with a small group of ritual slaughterers upon whom the community was so utterly dependent.

The National Council of Shechita Boards (*see* AMERICAN JEWISH YEAR BOOK, 1952 [Vol. 53], p. 272) also contemplated a legal definition of the word "kosher" in order to remove anomalies whereby nonlicensed Jewish butchers were able to receive meat supplies, ostensibly for kosher customers. This body acted in an advisory capacity to the Ministry of Food, whose official adviser on Jewish affairs was Sir Robert Waley Cohen.

Interfaith Activities

The Council of Christians and Jews completed ten years of work in the field of interfaith relations in March 1951. This Council held a conference dealing with the subject of a textbook survey in London in October 1951, with Prof. J. A. Lauwerys of London University presiding. The conference resolved to investigate the subject matter of history textbooks for children aged eleven to fifteen, "to discover whether fair and adequate treatment has been accorded to the different human groups—national, racial, social, cultural, religious—or whether through inaccuracy, omission, exaggeration, or conscious bias they [such textbooks] tend to promote intolerant attitudes and to perpetuate misconceptions." The conference was attended by representatives of the United Nations Educational, Scientific, and Cultural Organization (UNESCO), the Anglican, Free Church, Roman Catholic, and Jewish faiths, as well as by teachers, authors and publishers.

Jewish Education

At the time of writing (July 1952) differences regarding the future development of Jewish day schools (primary, secondary, and "modern") threatened

to become a major dispute in the London area, in which the Ministry of Education might be bound to intervene, for this expansion would necessarily involve the abandonment of fees paid by pupils at private-sectarian schools, and the replacement of this source of income by government aid. Such aid would be forthcoming, however, only if the school applying for it conformed to Ministry of Education standards. Seven primary and five secondary schools, three of them state-aided (*see* AMERICAN JEWISH YEAR BOOK, 1952 [Vol. 53], p. 274), already existed to serve 2,000 children in the two great London centers of Jewish population. The London Board of Jewish Religious Education was responsible for the part-time Hebrew education of 11,500 children, one half the total instructed, in the Greater London area, and wished to utilize extensive trust funds for the creation of a 1,000-pupil secondary school together with various primary schools. Most of the existing schools, founded and controlled by the highly Orthodox Jewish Secondary Schools Movement, were on a fee-paying basis and did not possess funds for adequate development. But they contested the right of the London Board of Jewish Religious Education to use the trust funds in the way suggested except within the scope of a comprehensive day school plan in which both bodies would participate. The London Board, an instrument of the United Synagogue (*see* AMERICAN JEWISH YEAR BOOK, 1951, p. 244), had placed a draft scheme of its own before the Ministry of Education upon whose approval of the scheme ultimate state aid would depend. This was opposed by the Secondary School Movement whose schools lacked access to the funds needed to make the improvements necessary to qualify for state subsidy. This group criticized the heavy capital expenditure involved in constructing a new school in a location that was non-Jewish in character. The Chief Rabbi, associated in an honorary capacity with both disputants, was expected immediately on his return from his Australasian tour to apply himself to a harmonious solution.

Adult Education

According to Hon. Edwin Samuel, writing in *The [London] Jewish Chronicle* of May 30, 1952, Hebrew was taught as an academic subject in nineteen of the twenty-eight universities and university colleges of the United Kingdom and Eire. Forty-three teachers were responsible for instruction as part of courses in the faculties of divinity or theology, oriental studies, or arts. One of the sixteen professorships was held by a Jew (Prof. Jacob Weingreen of Trinity College, Dublin), while nineteen other teachers were Jewish. Modern Hebrew was recognized as an examination subject only at the Universities of Oxford and Manchester.

A Centenary Building and Endowment Fund was launched on behalf of Jews' College, the British Commonwealth's main rabbinical training institution, on December 12, 1951. It was hoped that a target sum of £200,000 (\$560,000) would be reached with the participation of overseas British Jewish communities in four years time, when the college would celebrate its centenary. The money would be spent on new accommodations for the institution that would also embrace residential quarters, and for other items includ-

ing scholarships to students. The college curriculum included a course leading to a rabbinical diploma, the training of cantors and Hebrew teachers, and extension courses.

MODERN HEBREW

The number of adults attending evening classes in modern Hebrew showed a noticeable decline during the year, both because there were fewer prospective emigrants to Israel, and because popular interest in Hebrew born in the first flush of enthusiasm at Israel's establishment had dwindled to a core of devotees, mainly in intermediate and advanced classes. There was no considerable enrollment of students of Hebrew at the elementary stage. The adult movement was the joint province of the Zionist Federation's Education Department and the Jewish Agency's Department for Education and Culture in the Diaspora. Under their aegis a host of facilities existed both in London and the provinces, among them seminars, organized in England and in Israel, Hebrew lectures, the provision of teachers for any group constituting a class, regular periodicals, and sporadic publications. Four to five hundred students were taught on all levels of study during the year, with 150 attending intensive courses of three to seven days duration. The importance of linking study with the Jerusalem broadcasts of Kol Zion LaGolah was stressed. For the fourth year, Hebrew teachers attended a five-week training course in Israel in 1952. Altogether seventy-three participated in this scheme.

Zionism and Fund Raising

Interest in and sympathy for Israel continued, as indicated by the 4,977 visas issued by the Israel Consulate in 1951, of which 431 were immigrants' and 4,371 tourists' visas. The balance was made up by visas to business men, delegations, political visitors, etc. By October 1951, 15,000 visas had been issued by this consulate. There were 137 Israeli students in Britain. However, except for fund raising and tourism, neither of which came strictly and solely within the province of the organized Zionist movement, neither the leaders nor the rank and file could find program or policy round which to rally a flagging and apathetic membership, as evidenced particularly at the Zionist Federation's Annual Conference in April 1952.

The replacement of the thirty-year-old *Zionist Review* by the *Jewish Observer and Middle East Review* under the editorship of Jon Kimche was a frank acknowledgment that a specifically Zionist organ could no longer stimulate readership and win solvency in Britain. The new journal, sponsored by the Zionist Federation, was inaugurated in March 1952, and represented a departure from the house organ style of its predecessor in favor of one of wider political significance. An interesting innovation was the *Zionist Year Book*, the first issue of which was published in October 1951.

Since British law permits dual nationality, immigrants from this country to Israel did not risk forfeiture of their previous citizenship under the Israel Nationality Act of 1952.

Israel's Foreign Minister Moshe Sharett visited Britain on March 1, 1952, to launch the annual Joint Palestine Appeal (JPA), which was expected to yield approximately £1,300,000 (\$3,640,000) by the end of the year. Mr. Sharett toured the main Jewish centers and met Foreign Secretary Anthony Eden and Prime Minister Winston Churchill during his sojourn. Leadership of the Appeal was identical with that of the previous year, Sir Simon Marks remaining president and J. Edward Sieff chairman. JPA collections (mainly Jewish National Fund and Keren Hayesod) since 1948 were as follows:

TABLE 1
1948-1952 JPA COLLECTIONS
(In £ millions)

| 1948 | 1949 | 1950 | 1951 | 1952 |
|------|------|-------|-------|-------------------|
| 1.9 | 1.1 | 1.288 | 1.555 | 1.300 (estimated) |

This did not include the considerable sums, averaging 30 per cent over and above the JPA totals, given to other pro-Israel organizations such as the Women's International Zionist Organization (WIZO), Youth Aliyah, Friends of the Hebrew University, and Magen David Adom. The gift-fund movement in Britain differed in character from the United Jewish Appeal in the United States in that only a small minority donated in Britain, the level of donation was much higher than in the United States, and the campaign was undertaken in the face of a grave British economic situation, in which the export of British capital was discouraged. The number of JPA contributors was estimated at 19,000 in 1952, as compared with 26,700 in 1951, 18,250 in 1950, 16,600 in 1949, and 33,000 in 1948.

Cultural Activities

The Anglo-Jewish intellectual scene betrayed a disconcerting lack of initiative on the part of Jewish writers and scholars, except insofar as the establishment of Israel called for a reassessment of Jewish cultural aspirations. Evidence of this need was the failure to recognize source material for the artist except in the well-worn theme of anti-Semitism or evocative portrayals of the folkways of the mass immigration epoch. Three fictional works, *Rain on the Pavements* by Roland Camberton, *With Hope, Farewell* by Alexander Baron, and *Tightrope* by Victor Ross, were all symptomatic of this trend. William Goldman's *A Saint in the Making* was a collection of anecdotes fashioned on the proletarian style of the thirties, but *Down Our Street* (by Ben Goodwin) was rich Jewish humor of a highly acceptable standard. Yvonne Mitchell's *The Same Sky* was a successful piece on Jewish-Christian relationships and won an Arts Council award. The Anglo-Jewish Association withdrew its sponsorship of the five-year-old *Jewish Monthly* in May 1952, threatening the future of this valued cultural vehicle. Throughout the year the Ben Uri Art Gallery in London continued to exhibit the work of Jewish artists—British, Israeli, and European—and its weekly recitals by Jewish musicians were well attended.

Beside those already mentioned, books of Jewish interest or content not previously published in the United States included: *A Short History of Zionism*, by Israel Cohen; *The People of South Africa*, by Sarah Gertrude Millin; *Jerusalem*, by Folke Bernadotte; *Jacob's Ladder*, by Jacqueline Shohet; *The East End of London*, by Millicent Rose; *Visions and Jewels*, by Moshe Oved; *Travels in Jewry*, by Israel Cohen; *Israel, the Establishment of a State*, by Harry Sacher; *The New State of Israel*, by Gerald de Gaury; *Origins of Totalitarian Democracy*, by J. C. Talmon; and *Avenues of History*, by L. S. Namier.

Personalia

Due to differences with its governors over the character and policy of the Hebrew University, as well as because of ill-health, Professor Selig Brodetsky resigned the presidency of the University in January 1952, and resumed residence in London. His disagreement with some aspects of administration also extended to fund raising matters, Professor Brodetsky being of the view that all three institutions of higher learning in Israel should coordinate their appeals in the Diaspora. Lord Samuel visited America during March-April, 1952, on behalf of the American Friends of the Hebrew University.

Honors and Appointments

During this period, Andrew B. Cohen was appointed Governor and Commander-in-Chief of Uganda Protectorate; Lord Justice Cohen was made a Lord of Appeal; Sir Ian Heilbron was awarded a King's Medal by the Royal Society for his contribution to organic chemistry; Sir Henry D'Avigdor-Goldsmid was nominated Sheriff of Kent and became the new president of the Jewish Colonization Association.

Among those honored in the 1952 New Year Lists were: knighthoods to Andrew B. Cohen and to Archie Michaelis; Order of the British Empire to Manuel L. Freedman, Elias J. Emden, Mrs. V. C. Henriques, Bronck Katz, Ivor Klein, Lieut. J. Levy, and Maurice Snowman (all M.B.E.). In the Birthday Lists: knighthoods to Prof. L. B. Namier, Ben L. Barnett; Order of the British Empire to Arthur D. Waley and Max Danziger (both C.B.E.); Sam P. Abrams, Col. Derek Rothschild (both O.B.E.), and Jack Cummin, Vivian S. Jacobs, Benor S. Leon and Flight Lieut. Ronald J. Baron (all M.B.E.).

Mordecai Kidron, Counsellor of the Israel Legation, was transferred to the Foreign Ministry in Tel Aviv on June 29, 1951, and was succeeded by Moshe Keren, Counsellor in Washington. Sir Francis Evans, formerly Consul General in New York, was appointed British Minister in Tel Aviv in August 1951, to replace Sir Alexander Knox Helm, who became British Ambassador to Turkey. Dr. Joseph Braverman became the first Scientific Attaché to the Israel Legation in February 1952, and Mordecai Gazit was appointed First Secretary in April.

NECROLOGY

The following died during the year: M. Gordon Liverman, leading communal worker; Sir Percy Harris, Liberal Chief Whip 1933-45; Mrs. Martha

Freud, widow of Sigmund Freud; Isaac M. Cohen, portrait painter; Mrs. Esther Pizarro, widow of impressionist painter Lucien Pizarro; Lucy Cohen, authoress and member of a leading Anglo-Jewish family; James Sebag-Montefiore, youth and welfare worker; J. Sivan, English-born Israeli diplomat; Harold L. Behrens, Manchester communal worker; Louis Levy, well-known European journalist; Major V. Cohen, awarded George Medal in North Africa; Jacob Davidson, founder of Soncino Press; Mrs. Collette Hassan, Manchester communal figure; and Mrs. A. Liebster, Zionist leader and pioneer of the London Jewish Hospital.

BARNET LITVINOFF

REPUBLIC OF IRELAND

THE position of the Jews in the Republic of Ireland remained unchanged when Eamon De Valera and his Fianna Fail Party were returned to power in June 1951. The new government maintained its *de facto* recognition of Israel, which had been granted on the occasion of the installation of Rabbi I. Jakobovits as Chief Rabbi of Ireland in February 1949. The extension of *de jure* recognition was still withheld, and there were no diplomatic representations between the two countries.

The Pattern of Irish-Jewish Life

The individual and organized life of the Jewish communities in Ireland is broadly modeled on the Anglo-Jewish pattern. But this is modified by four important factors. First, Ireland was one of the few European countries not directly involved in World War II. Second, unlike the other two neutral states in Europe, Sweden and Switzerland, Ireland had hardly any influx of refugees before, during, or after the war. Jewish life thus tended to be very conservative, as it was uninfluenced by Continental newcomers. Third, the ratio of Jews to the rest of the population is very low, perhaps the smallest in any English-speaking country. Fourth, Irish Jews live in a staunchly Catholic environment—about 93 per cent of the population belong to the Roman Catholic Church. As a consequence of these factors, Jewish life is marked by a relatively great degree of social isolation and self-containment.

Since the repeal of the External Relations Act and the proclamation of the Republic of Ireland as a sovereign state in 1949, the independence of organized Irish-Jewish life from British Jewry has been increasingly asserted. The chief rabbinate, the administration of the synagogues and of Jewish education, and the organization of Jewish defense had no formal links with Anglo-Jewish institutions, though close unofficial relations were maintained between the two communities. Only in the spheres of Zionist work and of the youth organizations were the affiliations to London headquarters retained with but few exceptions. Irish Jews thus continued to participate in Anglo-Jewish fund-raising campaigns and subscription lists.

Jewish Population

The following table, based on the last official censuses, indicates the significant trends of the Jewish population in the Republic.

TABLE 1
JEWISH POPULATION OF IRELAND, 1936, 1946

| <i>Year of Census</i> | <i>General Population</i> | <i>Jewish Population in</i> | |
|-----------------------|---------------------------|-----------------------------|----------------------------|
| | | <i>Ireland</i> | <i>Dublin and District</i> |
| 1936 | 2,968,420 | 3,749 | 3,319 |
| 1946 | 2,953,452 | 3,907 | 3,366 |

The Jewish population in 1951 is estimated to be well over 5,000, 95 per cent of them resident in or near the capital. The number of Jews in the country thus shows a steady increase over 1936 and 1946. It is estimated that the number of Jews in Ireland has increased by approximately 80 per cent within the past twenty years. This is mainly accounted for by immigrants from Great Britain who sought to exchange the austerity of that country for the economic opportunities existing in Ireland. The latest figures and estimates also show the strongly centripetal character of the Jewish population movements within the country. The provincial communities are in a state of all but complete dissolution. Dublin has absorbed almost their entire membership. Limerick and Waterford, which once had well-organized Jewish communities, have long ceased to count more than one or two Jewish families. At Cork, however, the forty-five remaining Jewish families, amounting to less than one-half of the Jewish population there at its peak a generation ago, continue a successful struggle to maintain their communal life.

Jews in both Dublin and Cork live in more or less compact units covering relatively small urban and to a growing extent suburban areas. In the capital, for instance, over 90 per cent of the Jewish population are still concentrated in less than one-fourth of the city's area. There has been little Jewish emigration from Ireland, the exceptions being almost wholly made up of the comparatively large number of local girls marrying Englishmen and settling in England. The fairly prosperous and stable economic condition of Irish Jewry has tended to discourage emigration to Israel on even the modest scale of the Anglo-Jewish *aliyah*, although about half a dozen leading members of Zionist youth societies have joined their English friends in Israel within the past two years.

Economic and Political Status

While Irish Jews suffer no civic or political disabilities, few are to be found in politics or the civil service. A notable exception is Robert Briscoe, whose popularity was again evidenced in the 1951 general election to the Dail (lower house of Parliament), of which he has been continuously a member, representing the Fianna Fail Party, for nearly a quarter of a century. He

also continues to be the only Jewish councillor on the Corporation of the City of Dublin, in addition to retaining the presidency of the Board of Shechitah of Ireland.

Most Jews are engaged in commerce and industry, though a considerable number have entered the legal and medical professions. A few have reached places of some eminence. Professor Leonard Abrahamson, who early in 1951 was succeeded as chairman of the Jewish Representative Council by Herman Good, a leading Dublin solicitor, continued to be president of the Royal College of Physicians in Ireland throughout the year under review. At the University of Dublin (Trinity College) and other university colleges there are about 160 Jewish students, a great proportion of whom have their permanent homes in England.

Anti-Semitism

There has been little evidence of anti-Semitic pressure or agitation. The few and unimportant anti-Jewish publications, particularly the Catholic periodical *Fiat*, which advocate discrimination against Jews on religious grounds have produced unfavorable effects less in Ireland than abroad, notably Canada, whose section of the World Jewish Congress on February 14, 1950, appealed to the Jewish Representative Council to secure some check on the distribution of such literature. There have been no public anti-Jewish manifestations in Ireland since the worldwide Catholic agitation aroused by the opposition of the Vatican to the policies of the Israel government regarding Jerusalem and the Holy Places in 1949, when some mild demonstrations took place in Dublin. The Representative Council and the Defense and Conciliation Committee, established early in 1952 under the Council's aegis, have had only rare occasion to defend Jewish interests on the appearance of some isolated anti-Jewish, or more often anti-Israel, articles in the local press. Generally, however, the attitude towards Jews and Israel has been friendly and sympathetic, though the interests of Catholics in the Holy Land are watched with special concern.

Religious and Communal Life

The organization of Dublin's Jewish life is distinguished by a high measure of decentralization. There are seven Orthodox synagogues of varying size, all administered as completely independent units. Their combined membership covers over 90 per cent of all Jewish families, probably a record for any sizable Jewish community in the Diaspora. The sole organizational link uniting these seven Hebrew congregations are the chief rabbinate and the congregations' representation on the Representative Council and the Board of Shechitah. Since 1947 there has also existed a small Progressive Congregation affiliated to the Union of Liberal and Progressive Synagogues in London. It has functioned without a spiritual leader since the resignation in July 1951 of its minister, Dr. J. J. Kokotek.

Though most synagogues originally employed rabbis of their own, all pulpits have been vacant for some time. These are now occupied in rotation by the Chief Rabbi, assisted in his rabbinical work by Dayan Z. Alony. An important aspect of this work is the supervision of the manufacture of large quantities of kosher meat products for export to Israel (as part of various American, British, and South African gift schemes) and to England.

At Cork the Rev. Shalom Barron, of Stockport in England, assumed his duties as minister-shochet-teacher on May 11, 1952. He succeeded the Rev. Bernard Kersh, who had resigned a few months earlier after fourteen years of service there.

Jewish life in Ireland continues on strongly traditional lines. There are no public functions under Jewish auspices which violate the Orthodox observance of the Sabbath, festival, or kashrut laws, and it is estimated that over 80 per cent of all Jewish households in the country use exclusively kosher meat.

Jewish Education

Approximately four out of every five Jewish children of school age receive some regular Jewish instruction. Of an estimated total of five hundred such children, over three hundred are enrolled with the centrally administered Talmud Torah, an increase of about fifty during the year. Private tuition and classes conducted by the Progressive Congregation account for about another hundred children.

Half the pupils educated under the aegis of the Talmud Torah attend Zion Schools, a National School (Jewish) where secular education is provided by the state and where Jewish subjects are taught by the Talmud Torah staff in the mornings. The remainder are instructed by the same teachers in the afternoons and on Sundays at another, newly acquired center. The period of Jewish instruction at each center averages seven hours a week. The main emphasis is on religious education, and the Ashkenazic pronunciation of Hebrew is maintained in the classroom as well as in the synagogue.

Jewish school education is effectively supplemented by the intensive activities of Dublin's fifteen Jewish youth organizations. These range from various Jewish scout groups and the Jewish Students' Union to a number of Zionist and religious youth societies. Their aggregate membership is about six hundred, of whom about two hundred and fifty belong to strictly Orthodox groups.

There is little interest in or provision for adult Jewish education. The *Chevra Gemora* attracts about a dozen men to its daily Talmud course, and a mixed group of about twenty members regularly attend a weekly series of lectures on Jewish history by the Chief Rabbi throughout the winter months. Outside the youth societies the study of the Hebrew language is pursued by only a few individuals. Apart from a few exceptions, mainly among women's groups, Zionist activity is of a noneducational character.

Zionism and Fund Raising

The material needs of Israel still constitute the community's principal single interest. Irish Jewry has always been a Zionist stronghold, and it never counted any active anti-Zionists among its members. But this intense devotion to the Jewish national cause has been expressed almost exclusively by fund-raising efforts in response to the numerous appeals from Israel. While Dublin still has no general Zionist society, some cultural Zionist activities have been sponsored by the Mizrahi and various women's groups, as well as by the Zionist Council, set up in the summer of 1951 to coordinate the work of all local Zionist bodies.

The following describes the major amounts raised during 1951: Joint Palestine Appeal—£9,700 (\$27,160); Jewish National Fund—£7,350 (\$20,580); Zionist Women's societies (including Dublin Daughters of Zion)—£1,830 (\$5,124); Hebrew University—£900 (\$2,520); Jewish Medical Society—£400 (\$1,120) (including the cost of a large cotton-wool consignment sent to Jerusalem); Youth Aliyah—£385 (\$1,078). The Mizrahi Women's Society dispatched considerable quantities of linen and other articles to Israel.

It is estimated that Irish Jews have also contributed well over £2,000 (\$5,600) towards the appeals conducted by the many visiting emissaries from *yeshivot* and other educational institutions in Israel and England. Additional donations enabled about £500 (\$1,400) worth of kosher meat to be consigned to a number of charitable and educational homes in Israel. The total thus raised in Dublin (excluding local charities) exceeded £23,000 (\$64,400) during the year. This is hardly less than the community spent on the maintenance and administration of all its communal, religious, and educational institutions during the same period.

Social Service and Institutions

While Zionist causes command the support, to a greater or lesser extent, of nearly the entire community, there is an almost equal division between those contributing mainly or exclusively to Zionist appeals and those who give first preference to local charities and institutions. Among the latter are the Jewish Board of Guardians, whose income (including bequests) in 1951 amounted to £5,600 (\$15,680), and the Home for Aged Jews, which was founded in 1950 and which raised £17,500 (\$49,000) by the end of 1951, though the number of inmates did not exceed ten. Useful philanthropic work is also performed by the Hospital Aid Society, and some Friendly and Ladies' Societies. The Committee of the Home for Aged Jews gave practical consideration to the suggestion to add a Jewish hospital to the home.

In the absence of a full-time communal welfare officer, most individual social service cases have been handled by the rabbinate.

Literary and Social Activities

Virtually the entire Jewish literary requirements of the community are met by British productions, notably the [London] *Jewish Chronicle*, which covers Irish-Jewish news, albeit on a very limited scale. The first Irish-Jewish Year Book (for 5712) was published by the Committee of the Chief Rabbinate in August 1951. Plans have also been completed for the publication of a monthly communal magazine beginning in September 1952.

In the social sphere activities have been more intensive and varied. In addition to Dublin's Jewish communal and Zionist life, which often assumes a markedly social form, the premises of the Jewish Social and Literary Club and the grounds of the Jewish Golf Club and of the Dublin Maccabi—which inaugurated its sports grounds on May 25, 1952—attract their hundreds of members for regular social and recreational intercourse. The Jewish Dramatic and Jewish Musical Societies also maintain active programs.

Necrology

Losses through death during the year include: Mrs. Rachel Nurock, the "grand old lady" of the Dublin Jewish community, who had served with distinction on several charitable bodies; Robert Khan, a prominent civil servant and for many years the Dublin correspondent of the [London] *Jewish Chronicle*; and Maurice Elliman, long president and honorary reader of the Walworth Road Synagogue, a pioneer of the Irish film industry, and Vice Chairman of Odeon (Ireland), Ltd.

IMMANUEL JAKOBOVITS

FRANCE

THE moderate Center parties in France successfully combined forces in the June 1951 national elections to keep the Communists on the left and the followers of General Charles De Gaulle on the right from coming to power, but were unable during the next eight months to form a stable government coalition. Prices rose to new heights, and the franc dropped steadily in value, as did confidence in the Fourth Republic.

Stability was introduced, at least temporarily, by a new political personality, Antoine Pinay. Pinay, a provincial leather merchant and practically unknown member of parliament, was asked to form a government in February 1952. He named a small cabinet (unlike most of those formed since the end of the war, it included no Jewish members) and launched a campaign whose apparent simplicity appealed to the French public imagination—a campaign to "save the franc."

Pinay proclaimed an amnesty for businessmen who had not paid their back taxes to try and induce them to bring their undeclared, hidden wealth back

into circulation. He urged industry to cut prices, promising that there would be a cut in government spending and no new taxes. And he asked the public to show its confidence by subscribing to the first loan the government had dared issue in years.

In its early weeks the Pinay experiment registered some notable gains. The flight from the franc was reversed. The galloping inflation that had made the cost of living in France one of the highest on the continent—conservative experts of the Organization for European Economic Cooperation (OEEC) estimated that it had jumped 38 per cent in two years—was checked. By the time the French parliament left on vacation in July 1952, however, it was apparent that the “experiment” was failing. The loan brought in \$1,223,000,000, but only half a billion dollars of this was in “fresh” money, or enough to keep the government in funds only through September. Statistics issued by the Finance Ministry at the end of July showed that France’s foreign exchange deficit had increased greatly in 1951, despite increased production and export sales. Some economists urged another devaluation of the franc for fear lest high costs of production were pricing French goods out of the world markets. And prices were slowly climbing again by August.

Increased prices fell most heavily on the classes that could least afford them, the industrial and commercial workers, government employees, and persons with fixed incomes. They were particularly irritating because they especially affected such basic items as the cost of gas for cooking, the subway, and the price of bread and other foods. Pinay forced through parliament a much-discussed “escalator” wage scale by which salaries were to be increased when prices rose more than 5 per cent on the official index. But this was cold comfort to the workers, since the bottom rung of the scale was fixed 3 per cent higher than when prices were at their peak; nor was there any increase of the minimum wage of 100 francs (about 30 cents) per hour established in September 1951, despite the cost of living jump during the next year.

The *average* salary for a French industrial worker in June 1952 was about 26,000 francs (\$77) a month, usually supplemented by some meager support from the French social security system. The social security system itself was facing financial difficulties. It had to be bailed out financially by the government late in 1951 and was planning cuts in its aid allowances. In his attempt to balance the budget, Pinay blocked funds originally scheduled for reconstruction and housing, both terribly needed in France.

The Jewish population was adversely affected by two economic developments. First, there was a serious slump in the textile industry, in which there were many Jewish manufacturers and workers. Second, business turnover in France was quite slow during the spring and summer of 1952, as both producers and consumers waited to see the effects of the Pinay campaign, and this had its impact on the large number of Jewish small storekeepers and middlemen.

Politically as well as economically, the Pinay government was further to the right than any previously holding office in postwar France. Thanks to his conservative policies Pinay managed to split the parliamentary bloc of the Rassemblement du Peuple Français (RPF) Party of General De Gaulle, until then the largest in the National Assembly. With the support of the De Gaulle

insurgents Pinay was able to accomplish what other premiers had found impossible—to put legislation through parliament even when the Socialist Party went into opposition. But it was the Communist leadership—heading the largest single popular party in France—that Pinay's administration struck at hardest.

The Communists sponsored a demonstration to protest the arrival of General Matthew B. Ridgway, newly named North Atlantic Treaty Organization (NATO) chief, in Paris in May 1952. This was a failure, drawing only a hardcore of Communist "activists" who—though disquietingly well-organized in street fighting—were effectively dispersed by the police. During the course of the riots, Jacques Duclos, the acting head of the French Communist Party (CP), was arrested on charges of plotting against the security of the state, and the police proceeded to raid Communist Party offices throughout the country. Duclos was released a fortnight later. But in the meantime the Communist Party called a general strike to force the government to release Duclos. The failure of the strike showed that the CP could no longer count on mass popular support for its political objectives.

SCHUMAN PLAN

The chief architect of France's postwar foreign policy, Foreign Minister Robert Schuman, saw his plan for the control of the steel and coal resources of six continental Western European nations go into effect at the end of August 1951. At home, however, there was strong and growing opposition to his "internationalist" policies and throughout the world France was bedeviled with troubles she seemed unable to avoid or resolve. No solution was in sight for the sanguinary Indochinese war, which each year killed off all the officer cadre trained in her military schools and which cost \$1,250,000,000 in 1951. In Tunisia and Morocco, Arab nationalists asserted themselves vigorously, and the Moslem world was seeking to bring the Tunisian demands for greater home rule before the United Nations. Insofar as Western defense was concerned, France made it clear to the United States that she would be unable to fulfill the commitments she had undertaken unless America provided her with an additional \$400,000,000 in off-shore orders for her defense industries. And in Europe France was faced with the steadily growing economic, political, and military might of her continental neighbor, Germany.

Jewish Population

There were, during the year under review, only slight changes in the population structure of the Jewish community in France, usually estimated at 250,000 to 300,000 in the absence of any official figures. Immigration into France was virtually nonexistent, if one excepted the few hundred Jews who passed through the country on their way to other lands, including those at the Jewish Agency camp in Marseille. This was used primarily for North African Jews en route to Israel, and held about 1,800 persons in July 1952.

Similarly, there was little emigration. From July 1951 through June 1952 the American Jewish Joint Distribution Committee (JDC) and the Hebrew

Immigrant Aid Society (HIAS) reported having helped 4,009 persons emigrate to lands other than Israel, and a few score more departed on their own. Emigration from France to Israel was 264 for the first five months of 1952.

The number of new applicants for emigration aid diminished steadily throughout the year. Many of those on the backlog of the JDC and HIAS emigration rolls had obviously applied for exit visas as a form of insurance against possible future troubles that might want to make them leave France. More important, the gates of entry for immigrants were closing and it was becoming increasingly difficult to go to the United States, Canada, and Australia, the countries which had accepted the bulk of Jewish migrants from France in 1950-51.

Internally as well as externally, the Jewish population seemed stable. Well over half the Jews in France, it was calculated, were to be found in the city of Paris and its suburbs. The most cohesive and strongly organized center of Jewish life was in Alsace-Lorraine, with about 45,000 Jews; another 35,000 or so were scattered through the cities of Provence. There were few Jews in Northern France, Lille and Rouen having small communities of a few hundred; and it is doubtful that there were much more than a thousand Jewish families in all of Western France, the provinces of Brittany, and Normandy.

Though the Union des Associations Culturelles Israélites de France listed member groups in fifty cities (exclusive of Alsace-Lorraine, which has an autonomous community organization), only a dozen or so could really be said to have had an organized Jewish life of any consequence.

The Jewish population was a highly diversified one, Jews having come to settle in France from every part of Europe, North Africa, and the Near and Middle East at various times. Numerically speaking, the dominant population element (60 per cent) was East European in origin, and an important percentage of this East European group had settled in France since the end of the war. Longer settled were the Jews of Germanic origin, primarily located in Alsace and Lorraine, but important in Paris, Lyons, and other localities as well. Sephardic Jewry was relatively stronger in France than in other Western European lands. Guesses as to their number, concentrated in Paris, Southwest France, and the Mediterranean cities, varied from 40,000 to 70,000. The Sephardim seemed to maintain a certain solidarity *vis-a-vis* the Ashkenazic Jewish population.

While the Jews of France constitute a diversified and heterogeneous group, they live in a land where full acceptance depends on the adoption of the relatively strong and homogeneous patterns of French culture. In view of this, native French Jewry has consciously sought to become assimilated culturally and socially, a tendency that sometimes leads to a complete departure from Judaism. The majority of Jews of East European origin, however, still have a fairly strong attachment to the Yiddish culture and language. The native and East European groups are generally cool toward each other, and tend to go their independent ways in many areas of activity. It is difficult to measure losses to Judaism through assimilation and intermarriage. According to one estimate, made about two years ago (1950), about one-fourth of all the Jews in the provinces who married wed non-Jews.

Anti-Semitism

With France's general shift to the political right during 1952, the internal climate became increasingly favorable for the elements that had supported Marshal Philippe Pétain's Vichy regime and had collaborated with the Germans during World War II. In part, the extremist anti-Semitic groups, small but vociferous, drew their strength and thinking from the former collaborators. In part, they represented the resurgent remnant of old anti-Semitic currents in French history, as for example the anti-Semitism of the few who still seek France's return to a Bourbon monarchy. The progress made by the collaborationists and anti-Semitic groups during 1951-52 caused the Jewish community to look more closely to its defenses against anti-Semitism.

Of the 627 seats in the French National Assembly, 6 were won in the June 1951 elections by men who ran as avowed Pétainists. Three were on a list known as the *Unité Nationale des Indépendants Républicains (UNIR)*, a group that had its origin in a campaign for the rehabilitation of Pétain. They are: Jacques Isorni, Pétain's lawyer, elected from the same Second Sector of Paris that elected Daniel Mayer; Jacques Leroy-Ladurie, former Vichy Minister, from the department of Calvados; and Roger de Saivre, former chief of Pétain's staff at Vichy, from Oran. UNIR also supported a score of candidates on other lists, notably that of the *Indépendants et Paysans*.

Other pro-Pétainists elected were: Jean-Paul Estèbe, of the *Rassemblement des Gauches Républicains*, former civil service head of Pétain's staff at Vichy; Eugène Pebellier, of the *Républicains Nationaux* (closely associated with the *Indépendants et Paysans* list), from the Haute-Loire, father of a notorious collaborator who could not run for office; Du Boscq de Beaumont, from the Manche, of the *Indépendants et Paysans*, supported by the Neo-Fascist pro-Pétainist sheet, *La Victoire*. While pro-Pétainists garnered only 353,000 votes in France and North Africa—just over 2 per cent of the vote—the figure is misleading if not taken in conjunction with the postwar comeback of the collaborationists. For the first time since the liberation of France the Pétainists had an official voice with which to press for their complete reacceptance, to discredit the resistance movement, and to further their political aims. The death in July 1951 of Marshal Pétain, who was their leader, was no loss to them—instead of being a "martyr" in prison, he was now a "martyr" in memory. And, in addition to their actual six seats, the Pétainists could count on the sympathy of the right-wing parliamentary groups, particularly the Peasants. Geographically, the Pétainist and the more rabidly nationalist groups were strongest in the West of France and in the Midi; but they were apparently gaining elsewhere as well. One indication was the jump in circulation of a leading French weekly, the vigorously pro-Pétain *Match*. In the fall of 1951 *Match* had almost half a million readers; by the summer of 1952, it was nearing the three-quarter million mark.

AMNESTY BILL

It was not surprising, therefore, that a bill was introduced into the French parliament at the end of 1951 to amnesty all collaborators and to restore their

full civic rights. At present (July 1952), all but 2,000 of the 100,000 collaborators imprisoned at the end of the war have already been released. The new bill, if passed, would mean that each of these 2,000 cases would receive judicial review. Even more important, thousands of leading collaborationists could enter the French political field once more. The bill was reported favorably out of committee, by a vote of 21 to 15, and parliament voted to consider it in the fall.

In their fight for full rehabilitation, the collaborators spread two stories with some success. First, they claimed that only Communists had participated in the resistance movement, and that therefore they had been right to fight the resistance. Second, they cried that "hundreds of thousands" of Frenchmen had been "illegally slain" by resistance summary courts immediately after the liberation.

MAURRAS INCIDENT

A primary aim of the collaborationists was to achieve the liberation of octogenarian Charles Maurras, for decades the intellectual leader of extreme nationalist, royalist, and right-wing groups, and editor of the Monarchist newspaper *Action Française* before the war. In April 1952 Maurras, serving a life sentence for collaboration with the enemy, was amnestied by French president Vincent Auriol. He promptly attacked President Auriol in an article which—in keeping with the thesis of anti-Semites in France that Jews cannot be good Frenchmen but are always "foreigners"—also spoke of "those cruel Jews who in our country have given way to their foreign, if not enemy, reflexes."

Maurras' attack on President Auriol aroused the National Assembly to vigorous protest. Also, for the first time since the war, the issue of anti-Semitism was discussed in the parliament. To the applause of the overwhelming majority of the Chamber of Deputies, Maurras and anti-Semitism were denounced by MRP deputy Pierre-Henri Teitgen, seconded in speeches by the Socialist Jean Minjoz and the RPF's Jacques Soustelle. Minister of Justice Leon Martinand-Deplat promised that Maurras would be prosecuted should he repeat his attacks.

Maurras did. In a particularly vituperative and bitter article in the weekly paper *Aspects de la France* of May 30 he accused Jews of causing the downfall and defeat of France, and of having robbed the French people. He urged the confiscation of Jewish property and took up the battle cry of one of the most virulent anti-Semites in French history, Edouard Drumont: "France to the French," calling for the expulsion of all Jews from the country. In August it was announced that Maurras would be put on trial on two charges: racial defamation because of his May 30 article, and "apology for crime" for an article attacking MRP leader Georges Bidault.

ANTI-SEMITIC PRESS

Aspects de la France and another weekly newspaper, *Rivarol*, led the only organized, continuous anti-Semitic press campaign in Western Europe during the year under review. Both papers, well-written and well-edited, spread the customary calumnies concerning Jews, including the themes of the *Protocols*

of the Elders of Zion. There were also more than a score of other neo-Vichyite weeklies and monthlies, most of them shoddy and appearing irregularly, some of them carrying anti-Semitic material. The press runs of *Aspects de la France* and *Rivarol* (actual circulation figures are not available) were not impressive, averaging about 29,000 and 44,000, respectively; but it was disquieting to note that each of them had gained about 15 per cent in six months. Moreover, it was obvious that both publications were being heavily subsidized, since advertising and sales income could not possibly cover their expenses; however, their major sources of income were not clear.

Was the anti-Semitic press important? The figures cited seemed to bear out the contention of author Albert Camus, writing for a survey of the situation in the French-language magazine of the American Jewish Committee, *Evidences* (January 1952), that "the power of attraction of this press seems limited . . . the only one who is converted is he who already believes." Philosopher-author Jean-Paul Sartre (*ibid.*) felt that it would be more revealing to consider the extent of anti-Semitism among people who did not read the anti-Semitic press, and gave it as his belief that anti-Semitism was "less coherent" than in the past, but also "more diffused."

Apart from the press situation, however, there was a noticeable increase of anti-Semitic scribblings in subway stations and of the distribution of anti-Semitic leaflets. Indeed, in Lyons an anti-Semitic group announced its intention of holding a public demonstration in the city's leading square. This was prohibited by the police on the ground that it would provoke public disorder. This incident motivated the organization of a counter-demonstration by Jewish groups, together with resistance organizations, which did take place.

DEFENSE

Growing unease at the actions of the anti-Semitic and collaborationist groups spurred Jewish organizations and individuals to greater interest in defense work, but this was done on a haphazard and often duplicatory basis, with little attention paid to over-all planning or cooperation. Rather, there were a series of separate defense efforts, some successful.

Various representations were made to the Paris police, for example, asking greater efforts to catch the distributors of anti-Semitic leaflets and wall-scribblers. A delegation of Jewish leaders came from Marseille to Paris to ask for more effective government action along similar lines in their city. Daniel Mayer, Jewish deputy to the National Assembly from the Seine, headed a delegation of parliament members who saw Premier René Pleven in November 1951 to draw his attention to "the renaissance, in certain writings and manifestations, of the Vichy spirit."

More important, however, were various court actions. On April 1, 1952, René Mayer, who was in charge of economic affairs in France under the Pleven government, won a libel suit against *Aspects de la France* after that paper declared that: "The foreigner Rothschild-Mayer places Frenchmen on a straw diet." The Paris Court of Appeals on March 19, 1952, condemned Maurice Bardèche, a leading anti-Semitic writer and a member of the Neo-Nazi international movement, to a 50,000 franc (\$143) fine and a year in prison. Bardèche was the author of a two-volume work entitled *Nuremberg*,

ou *La terre promise*, and *Nuremberg, ou Les faux monnayeurs* ("Nuremberg, or the Promised Land," and "Nuremberg, or the Counterfeiters"). This was essentially a justification of the murder of Jews and others in Nazi concentration camps. Brought to trial on the complaint of the Resistance Action Committee and the Fédération des Associations d'Anciens Combattants et Volontaires Juifs (Federation of Associations of Jewish Volunteer War Veterans), Bardèche had been acquitted of the charge of "apology for murder" the year before on the grounds of "insufficient evidence," and this was reversed by the Court of Appeals. Several Jewish groups planned court action against Maurras for his article of May 30 before it became known that the government prosecutor would act.

Various organizations were stimulated to a study of group libel laws, and to an examination of already existing French legislation against defamation. Among these were the Mouvement Contre le Racisme et l'Anti-Sémitisme et Pour la Paix (MRAP) and the Ligue Internationale Contre le Racisme et l'Anti-Sémitisme (LICA). MRAP, Communist-dominated, followed the Party line in its weekly paper, *Droit et Liberté*. It was vigorously vocal in calling attention to local anti-Semites, and sponsored an anti-racist rally in May 1952, an annual event which filled the French Madison Square Garden, the Vélodrome d'Hiver. At the same time, however, it continually attacked the United States and other "imperialist" and "capitalist" countries as anti-Semitic, while defending the Soviet Union and East European countries against charges of anti-Semitism.

The LICA published a monthly paper, *Le Droit de Vivre*, and limited itself to defense work proper. The French chapter of the B'nai B'rith ran a series of conferences on the nature and background of anti-Semitism during the year. In May 1952, B'nai B'rith leaders undertook the formation of a single community group in which all the various organizations doing defense work would cooperate, but this was still in an embryonic stage by August 1952. Previous attempts to form such over-all groups had, in the past, proven fruitless. The French Section of the World Jewish Congress planned to set up a central library of anti-Semitic material, and urged increased vigilance on the part of its branches throughout the country. Early in 1952, the Resistance Action Committee published a survey of the neo-Vichyite and anti-Semitic press in France.

The Alliance Israélite Universelle, though primarily devoting itself to its education program in North Africa and the Middle East, worked quietly but effectively on several defense matters of interest to Jews. Professor René Cassin, prominent French jurist, was Alliance president.

INTERFAITH RELATIONS

Two important Catholic prelates took steps to see that the teaching of the catechism should be improved insofar as it concerned Jews. Cardinal Lienhart of Lille, at the instance of the Amitié Judeo-Chrétienne, in the summer of 1951 sent a letter to all Catholic instructors in his diocese describing how this should be done. The Lille precedent took on added importance since France's leading Catholic seminary is in that city. In May 1952 the Archbishop of Aix, who is the president of the Episcopal Commission of the Catechism,

wrote a preface to a pamphlet entitled "Jews in the Christian Catechism" in which he stressed that the Gospel condemns all anti-Semitism.

In a Lenten sermon to a congregation which filled Notre Dame Cathedral, the Révérend Père Riquet called for a greater understanding and appreciation by Catholics of Jewish values, and recalled the horrible crimes committed against the Jews during the Hitler era. This sermon received wide publicity.

Jewish Community Organization

The Jewish community of France is the largest on the European continent, except for that of the Soviet Union. It has a wide range of institutions and organizations. The French yearbook, *Annuaire du Judaïsme*, noted more than 160 different groups in Paris alone. Paris serves as European headquarters for several important international organizations, and was the location for conferences and meetings dealing with virtually every phase of Jewish life.

Yet, as increasing stability made possible a clearer view of the situation of Jewish life in France, the feeling grew that Judaism was growing weaker in France and might soon face an internal crisis unless it could replenish its internal resources. This provoked a good deal of soul-searching and self-investigation among Jewish groups, and a train of symposia, meetings, panel discussions, and articles examined the health and strength of the Jewish community.

The reasons given for the loss of vitality in Jewish life were many and varied. The Nazis, it was pointed out, had killed qualitatively as well as quantitatively, and had taken an especially heavy toll of the intelligentsia and leadership. The historic "refreshing" of community numbers by immigration from East Europe had become impossible, for the nonce at least, and there was no new blood to take the place of those lost through intermarriage and assimilation. The traditional Jewish institutions such as the synagogue seemed to be losing their attraction, and there was obvious need for the development of new means to interest those who did not participate in Jewish life at all, and to draw the youth.

While there was a plethora of Jewish organizations in France, the Jewish community had no truly representative central organization such as the British Board of Deputies. An over-all group had been set up during the war years known as the Conseil Représentatif des Juifs de France (CRIF), in which all phases of Jewish opinion were represented. But this body was so racked with dissension during the past year, and the organizations within it so different in outlook and policy, that it was unable to undertake any real activity. CRIF president Vidal Modiano resigned and was persuaded with difficulty to remain as acting head until a new president could be named.

The fundamental division in outlook between the native French Jews and those of immigrant origin has already been described. This latter group, moreover, making up an estimated 60 per cent of the population and the most active part of the community in expressing its Jewishness, was itself seriously split along ideological lines. The Fédération des Sociétés Juives de

France (Federation of Jewish Societies), headed by Marc Jarblum, essentially represented the mass of East European Jews who came to France in the inter-war period, and the children of the older immigrant groups. Pro-Zionist in outlook, it was a rather loose grouping of some eighty *landsmanschaften* and religious, cultural, and welfare organizations. Most of the member groups retained full freedom of action; and the greater part of its yearly budget, some 30,000,000 francs (about \$85,000), was covered directly or indirectly by the JDC, which also aided a great many other Jewish institutions in France. The Federation itself maintained a loan fund, legal aid service, welfare services, an old age home, and a cultural center. The Communist Union des Juifs pour la Résistance et l'Entr'aide had an important following among the groups of East European origin. This comprised a number of left-wing organizations, was well-organized, and maintained social services of various kinds similar to those of the Federation. Finally, there were the Jewish Socialist groups concentrated in the Bund. Each of the three ideological groups maintained its own daily Yiddish newspaper (the pro-Communist *Naye Presse* had a press run of 8,700; the pro-Zionist *Unzer Vort*, 6,000; and the Bundist *Unzer Shtimme*, 2,500); and the three newspapers waged vigorous press warfare.

KEHILLAH PROJECT

Early in 1951 veteran Zionist leader Israel Jefroykin proposed the formation of a *kehillah* on the traditional style to serve the social, cultural, welfare, and religious needs of all the Jews of immigrant and East European origin. He argued that recent arrivals in France and second-generation Jews were drifting from Judaism because they were not attracted by existing community organizations. After a year of propagandizing for this project, Jefroykin opened the membership rolls in March 1952. By July, the project had 3,000 members. On the basis of performance to that date it seemed that the *kehillah* project was drawing the greater part of its support from the elements already in the Federation of Jewish Societies and the pro-Zionist groups, but was not attracting members from the Jewish Communists or from the Bundists. It was difficult to see, therefore, what could be accomplished in the *kehillah* context that could not be achieved in the Federation framework.

The *kehillah* scheme, moreover, aroused the hostility of the established French groups, such as the Consistoire Central. The Consistoire Central had been established in Napoleon's time and given the responsibility of directing the affairs of the Jewish community. Since the rigid separation of church and state in France in 1906, however, its activities have been confined primarily to religious matters. Its membership was small, only a few thousand, but traditionally it was considered the spokesman of the French Jews. At its May 1952 Assises du Judaïsme, Consistoire leaders sharply attacked the *kehillah* concept, declaring that more than ever this would split the Jewish population in France into separate groups and would bring the East European Jews into a sort of voluntary ghetto that would keep them from truly integrating into French patterns and culture.

STRASBOURG MERGER

The Jews of Strasbourg, leading city of Alsace-Lorraine, tried a different approach to community unity. Here, existing organizations joined forces. The Strasbourg element of the Consistoire, representing the indigenous Jews, and the organizations representing the immigrant Jews merged completely in the fall of 1951 and were joined by a third, ultra-Orthodox group that retained partial autonomy. This union was the most important event in Alsace-Lorraine Jewish life since the end of the war; but it was still too early to judge the effects of the merger.

Though Alsace-Lorraine boasted a better-organized and more cohesive Jewish life than the rest of France, the French groups there contributed little to the currents of Judaism in the remainder of the country. Even their fund-raising was kept separate from the general drives. Witness of the continued vitality of Jewish life in Strasbourg was the drive to construct a new synagogue. Models of the planned structure show a modernistic building with the emphasis on daily community use. It includes a library, meeting rooms, classrooms, and a place for youth groups.

The unity move in Strasbourg, the *kehillah* movement in Paris, and other measures mentioned below were part of the search for means to stop what Jewish community representatives from all parts of the country at the Assises du Judaïsme in May 1952 termed the slow "hemorrhage" of Jewish life in France.

Local Fund Raising

One institution taking on increasingly greater importance in this search for means was the Fonds Social Juif Unifié (FSJU), the fund-raising organization for local Jewish needs.

Started in 1950, after two years of preparation and as a result of the influence of the JDC, the FSJU was a failure in its first campaign. The 1950 drive collected funds both for the local French groups and for Zionist needs. It netted only 117,000,000 francs (about \$335,000) for all purposes, of which some 20 per cent went for expenses. After Israel's share had been deducted, there remained only some 40,000,000 francs, or about \$110,000, to be divided among twenty-one different organizations.

In 1951 the Zionists and the local group bearing the FSJU name, ran separate campaigns—and each group did almost as well as the combined drive the year before. The FSJU, whose goal was 118,000,000 francs, raised 97,000,000, an achievement which led it to raise its sights substantially for 1952. By July of 1952, FSJU optimism was appearing justified: nearly 100,000,000 francs had been collected, with the fall and winter campaigns still ahead. In 1951 the JDC contribution for welfare aid had been about four times that of the local community. For 1952, it was expected to decrease to twice that amount as the FSJU made steady progress.

Essentially, however, FSJU money was raised from very few persons indeed. The French-language Zionist newspaper *La Parole* printed a breakdown of

the almost 91,000,000 francs contributed to the FSJU in 1951 from Paris and the provinces, the city of Marseille excluded: This showed that 104 persons contributed between 250,000 and several million francs for a total of 56,000,000 francs; 3,342 persons contributed 35,000,000 francs. Of the latter group 829 persons gave 1,000 francs (about \$3) or less and 1,500 persons gave between 1,000 and 1,500 francs (\$3 to \$4.50). "The conclusion," said *La Parole*, "is clear. In spite of considerable effort (7,000 visits which resulted in 1,300 subscriptions producing about 18,000,000 francs), the FSJU has not yet succeeded in making contact with large segments of the Jewish population in France."

PLANNING

Though meager by American standards, the FSJU results represented an achievement when it is considered that fund raising in the American sense was unknown in France three years ago, and when one remembers the level of giving in France. Moreover, the FSJU was gradually moving over to the idea that it should be not only a simple collecting and disbursing agency for funds, but that it should also help plan and rationalize the community's social and welfare activities. The JDC cooperated by helping only those organizations which the community, through the FSJU, was willing to have continue in operation. As a result, there has already been some elimination of duplication, particularly in the medical and child care fields.

JDC and FSJU together, however, still provided less than half of the estimated 800,000,000 francs (over \$2,300,000) needed for the welfare, cultural, and social activities of the community. French government subventions; other funds from the outside, such as the contributions of the Organization for Rehabilitation through Training (ORT) and the Jewish Labor Committee; payments made by the persons assisted or their families; and other miscellaneous sources provided the rest.

Welfare

The JDC program in France provided assistance to about 10,000 persons, of whom about 12 per cent were refugees. The assistance, however, was provided through some twenty local organizations, which the JDC helped support in large measure. Of these 10,000 persons, about 950 were orphans and half-orphans in nineteen children's homes; an additional 750 were in rabbinical and Yeshiva groups; about 3,000 received assistance in the form of cash relief, and 125 in the form of scholarships for higher education. The balance received medical services, vocational guidance, legal services, etc.

The progress made in the last few years can best be measured when one remembers that in 1946 the direct cash relief load of the JDC was about 30,000, as opposed to the 3,000 now in that category; and that more than six times as many children were in community institutions. The welfare burden was gradually being shifted to the FSJU. In charge of JDC's program for France was Mrs. Laura Margolis-Jarblum.

Education

Jewish education in France reflected the various splits in the community. Thus in Paris the Consistoire Central, the Federation, the Communists, and the Bund all ran their own systems where youngsters received supplementary education of a few hours a week, usually on Thursdays and Sundays. The Consistoire schools had about 550 pupils; those of the Communists were thought to have under 500; the Federation gave instruction to about 150, plus a like amount throughout the provinces; and the (Bundist-oriented) Arbeiter Ring, about 80.

The quality of these courses varied considerably. It was not easy to find competent teachers, especially with the low scale of pay that prevailed. Over-all statistics on the provinces were not available, but few children were receiving a Jewish education. For example, the city of Bayonne had 189 members enrolled with the Consistoire, and another 40 families were not enrolled, but only 11 children received any training. In Bordeaux, with a Jewish population about three times as large, only 30 children were being taught. In the truly small towns, education was nonexistent. All of the provincial schools were operated by the Consistoire, except for the 150 or so students in the Federation schools.

There was one primary day school in Paris, the Lucien Hirsch, with some 100 boys and 30 girls. Two secondary schools, the Ecoles Yabneh and the Maimonide, had some 200 students in all preparing for the normal French baccalaureate, but studying Jewish subjects and Hebrew as well. These schools, of course, had to meet normal government requirements.

Alsace-Lorraine had a flourishing day school, Ecole Aquiba, the Strasbourg Talmud Torah, and several primary schools in the surrounding countryside. Because Alsace-Lorraine has a special status in educational matters, the Jewish schools there received important state support.

On an advanced basis, there were the Ecole Rabbinique in Paris, preparing some twenty-five students, many of them North African, for the rabbinate, and a *yeshivah* at Aix-les-Bains with some forty students. The Ecole Gilbert Bloch at Orsay prepared some twenty students for advanced degrees in pedagogy, and leaned heavily on a study of Jewish doctrine.

Two institutions should be noted for their efforts to improve the level of Jewish education. One was the Conseil pour l'Education et de la Culture Juives en France—CECJF, which sought to bring about standardization of teaching and the requirements for granting diplomas in the various schools. The other was the Centre Educatif, headed by one of the leading Jewish educators, Isaac Pougatch, which sought to centralize information and material regarding Jewish educational and cultural work, and to give technical guidance to interested Jewish organizations.

In a class by itself, of course, was the long-established Alliance Israélite Universelle, with 120 schools distributed throughout North Africa and the Near and Middle East, and giving a rounded education to almost 43,000 pupils. In Paris, it maintained only its Ecole Normale to train instructors for its school system.

The ORT had 1,577 students and apprentices in its vocational training schools in metropolitan France at the end of the 1951-52 school year. While about three-quarters of ORT students were youngsters, its leading school at Montreuil taught only adults, for the most part refugees who had settled in France since the end of the war. There were other schools at Lyons, Strasbourg, and Marseille, and four centers for agricultural training. The ORT students made excellent records in the vocational training examinations given by the French government, the Marseille school receiving two silver medals last year.

Altogether, it was estimated, there were 5,000 to 6,000 Jews in colleges and universities in France. Only about 400 were active in any Jewish organization, according to the Union des Etudiants Juifs de France (Union of French Jewish Students), which had a paper membership of some 2,500.

Religious Life

The Consistoire Central was itself quite conscious of the almost "mortal torpor"—as the Consistoire's dean termed it—of organized Jewish religious life in France. As one article in the Consistoire organ *Journal de la Communauté* pointed out: "Let's examine the matter closely. Of all the Jews in Paris, about 3,500 belong to the Consistoire. Participating in Consistorial elections, about 800. Present at the general assemblies, 200. Present at services on Saturday mornings at the Victoire (the largest of the seventeen synagogues and oratories in Paris and its suburbs) about 100. . . . What can we do to remedy the situation?"

This same cry had been heard in previous years as well, but none of the remedies suggested seemed to have wrought any change in the fundamental situation. Among the proposals at the Assises du Judaïsme this year were the use of traveling rabbis to make contact with the smaller Jewish communities and help them maintain their Judaism; the institution of a Consistorial newspaper that would serve the provinces as well as Paris; and a call for the training of more young rabbis. The achievement of even these limited goals seemed unlikely. The Consistoire had a deficit of about \$20,000 during the past year in maintaining its present institutions and services.

The community was also hard hit by the loss of France's Chief Rabbi, Isaïe Schwartz, who died in July 1952 at the age of seventy-six. He had been Grand Rabbi of France since 1939. It was expected that the Grand Rabbi of Paris, Jacob Kaplan, would be named to his post. With Chief Rabbi Schwartz's death, the shortage of rabbis in France became more acute than ever, and there were not enough to fill existing community posts. According to one estimate, there was only one rabbi for every 5,000 Jews in France.

Moreover, as Consistoire President Georges Wormser pointed out, "lately, 'centrifugal' forces have manifested themselves . . . a Representative Council of Traditionalist Judaism, grouping the more orthodox Jews, has been formed. The Liberal Union recently declared that it was more closely allied to the Liberal Jews of other lands than to the non-Liberal Jews here." Together with the *kehillah* movement, these developments showed the dissatisfaction with the existing state of affairs.

Zionism

Zionist activities in France revolve around the work of three organizations: the Fédération Sioniste de France, the Fédération des Sociétés Juives, pro-Zionist Federation of Jewish Societies, and the Jewish Agency; of course, the Israel Embassy in France, headed by Ambassador Maurice Fischer, lends support and prestige to the local groups.

There has been no concrete measure of the number of participating Zionists in France since early in 1951. In the elections to the Zionist Congress 10,541 shekel votes were cast, with just about half the votes coming from the capital and the rest from the provinces. The Labor Zionist party Mapai captured four of the nine seats assigned to France; the General Zionists, two; and the Progressive General Zionists, the Mizrachi, and the left-wing Labor Zionist Mapam, one each. There is no reason to believe that there has been a substantial change in internal Zionist sentiment in France since that time.

There was a general sympathy for Zionist aims among the great majority of the Jewish population but this was obviously not being translated into concrete action, something for which the Zionist groups themselves felt they had much to answer. One difficulty was that in France, as elsewhere since the founding of the State of Israel, Zionists were still busy trying to define their program of action. Another difficulty was that the various political parties in the Zionist movement were busy maintaining their internal political distinctions and rivalries, often to the exclusion of more valuable work.

Toward the end of the year Zionist leaders were seeking to develop means by which Jews could become participating Zionists without having to join any particular political group or become involved in this internecine strife, which it was thought kept many people away. Here, as through the rest of the community, there was a search for methods to attract the youth, and a special commission headed by Rabbi Kappel was set up to study this and educational problems.

Even with all these difficulties taken into consideration, the Zionists were still one of the most vigorous elements in the Jewish community structure. In their 1951 fund-raising campaign they collected 117,000,000 francs (about \$335,000), and they were hoping to reach the same figure for 1952. Among their other activities on behalf of Israel were fund raising through the Keren Kayemet, which collected an additional 80,000,000 francs in 1951, and the winter clothes and food collection through which several tons of food and much clothing were sent to help the immigrants in the new state. French Zionists worked diligently for the Israel memorial forest. And Zionist leaders in France often made representations to the French government concerning developments of importance to Israel. Representations were also made to try to get French support on the question of the Jewish claim against Germany, and also to get a restitution successor organization set up in the French Zone of Germany.

The long-heralded transfer of functions from the Jewish Agency offices in France to the Zionist Federation was taking place slowly and gradually.

Among the tasks entrusted to the Federation were Zionist education, the winter collection, and the establishment of an economic department to give advice to French small businessmen who wanted to deal with Israel concerns. The Agency retained some educational work whose nature was such that it extended beyond the borders of France. This included a seminary at Belleville for Hebrew kindergarten teachers and a six-week Hebrew refresher course near Paris for instructors, most of whom came from North Africa. The Agency also retained its emigration work.

REPARATIONS

One of the major Zionist jobs during the year was to rally community support behind Israel's decision to negotiate with the West German government for payment of Jewish material claims against Germany. This decision provoked, in France as elsewhere, a storm of discussion and was by far the liveliest single issue to come up during 1951-52.

The arguments for and against taking this step were the same in France as in other lands. But Israel's decision was a particularly painful one to the community members, both as Jews who had suffered directly from the occupation and half of whose brethren in France had been killed by the Nazis, and as Frenchmen with a well-founded distrust of all things German. Even the most ardent Zionists found it a galling measure, and rallied round reluctantly. High-ranking Israel officials held special meetings with selected groups of Jewish community leaders to point out the painful logic and to imply the economic necessity that had brought Israel to sit down with the Germans.

The Communist group opened an extremely violent attack against the Zionists for their decision and this was the central issue of the ideological Jewish warfare in France for several months. Representing the French Jewish community in the twenty-three-member Conference on Jewish Material Claims Against Germany dealing with non-Israel claims were the Alliance Israélite Universelle and the CRIF—even though, by July 1952, the CRIF still had not officially voted to join the conference, because of the sharp fight being waged around the question. French groups, like the British community, were dissatisfied with the composition of the presidium or policy-making body of the Conference, at first composed entirely of American Jewish leaders. They later succeeded in having one of their representatives, Jules Braunschvig, of the Alliance, named as a presidium member.

Restitution

Three years of negotiation with the French government by local Jewish groups resulted in success when a Jewish heirless successor organization was finally established for the French Zone of Germany in the spring of 1952, organized on the same basis as the Jewish Restitution Successor Organization in the American zone and the British Trust Corporation in the British zone. Indeed, because of the technicalities of the French law, the new organization was legally a branch of the British group. Funds were advanced to the new organization by the Jewish Agency and the JDC so that it could get under way with field operations, which were expected to start in the fall of 1952.

In France itself, preliminary surveys were undertaken during the year to discover if Jews who had been deported and did not return had left any heirless and unclaimed assets. A major obstacle was the incompleteness of available government documents, which made it difficult to tell which assets and properties were really heirless. The preliminary surveys of some 15,000 individual cases revealed substantial Jewish funds left in the hands of various French banks. A list of these assets—which may or may not be heirless—was furnished French authorities, who promised to see what disposition had been made of them. The reply from the banks was expected by the winter of 1952.

The Gromb Case

At the beginning of February 1952 the highest French courts handed down a decision of considerable interest to Jews of non-French origin who had applied for or acquired French citizenship since the end of the war. In the summer of 1951, the French Ministry of Interior had ordered the deportation of Jacob Gromb, the editor of the Communist Yiddish daily *Naye Presse*. Gromb was of Polish origin and had been granted citizenship in 1950. The Minister of the Interior tried to deprive him of this citizenship on the grounds that he had not “assimilated enough,” although it was evident that the Ministry’s real objection was not to Gromb’s degree of assimilation but to his Communism.

Alarmed at the basis for the Ministry’s action, many non-Communist organizations and personalities joined in protesting this decision. The case was fought through the courts with a victory for Gromb from which there can be no more judicial appeal. In the summer of 1952, however, it was reported that the French Cabinet would submit to parliament a bill which would make it possible to revoke citizenship by administrative action within five years after naturalization.

Cultural Activity

A spate of publications continued to be available to the Jew in France, but most of them were directed at a particular and limited audience. The role of the three Yiddish-language dailies has already been described. The Zionists also published a bi-weekly newspaper, *La Terre Retrouvée*, and another called *La Parole* which stopped publication in the spring after about a year of existence. There was no French-language daily or weekly directed at the native French population. On a semi-monthly basis there were the *Journal de la Communauté* of the Paris Consistoire and the *Bulletin de Nos Communautés* of Alsace-Lorraine. *Kiyoum*, a Yiddish language literary magazine sponsored by the Federation, appeared monthly.

For over a year a French-language agency for Jewish news, the *Nouvelles Juives Mondiales* (NJM), maintained a precarious existence. In the spring of 1952 this agency was bought out by the London *Jewish Chronicle*, which now provides NJM with its extensive news service.

Appearing at intervals of a month or more were house organs of the Alliance, the B'nai B'rith, the Centre de Documentation Juive Contemporaine (Jewish Documentation Center), and the French Section of the World Jewish Congress, all printed. In mimeographed form were the fortnightly *Bulletin intérieur d'information (CRIF)*, a digest of current news clippings, and the *Bulletin* of the Federation, in French and Yiddish.

The American Jewish Committee's French-language magazine, *Evidences*, was of a more general interest. It had a circulation in North Africa and throughout Europe, as well as in France, and was directed toward both Jews and non-Jews. *L'Amandier Fleuri*, a magazine sponsored by the traditional Jewish groups, disappeared after two years of existence; but the *Revue de la Pensée Juive*, edited by the lone Liberal rabbi in France, André Zaoni, appeared three times a year.

There were two regular publications devoted to children, one a colorful and lively paper called *Ami*, the other an interesting mimeographed weekly issued by the OSE, primarily for the children in its homes.

Among the more important literary events was the appearance last year of the third revision of the anthology of Edmond Fleg, dean of French Jewish writers. Léon Poliakov's *Bréviaire de la haine* ("The Breviary of Hate"), dealing with the development of Hitler's anti-Semitic policies, attracted a good deal of attention. Other publications of note included *Léon Blum, Juif et Sioniste* by his friend and collaborator, André Blumel; the "Gospel According to the Hebrews," by poet Emmanuel Eydoux; a new interpretation of the Song of Songs, by André Chouraqui; and "Teachers At School," by Pougatch, describing the Jewish teacher-training school at Plessé-Trevès.

The Centre de Documentation Juive was established shortly after the war by the energetic Isaac Schneersohn, as an archival center for material relating to the persecution of Jews during the Hitler and Vichy eras. It has published a number of books on the subject. For the past year Schneersohn has been very busy trying to enlist support throughout the world for the establishment of a museum that would be both a memorial to the Jewish dead and a place in which the Center will be able to continue its work. Schneersohn has already rallied a good deal of prominent support for his project—which lists among its honorary sponsors such names as President Vincent Auriol of France, Winston Churchill, Queen Mother Elizabeth of Belgium, etc.—and has succeeded in getting the municipal council of Paris to contribute a plot of land near the Paris city hall. At the same time the project has also aroused opposition. There were those who felt that any funds collected could be used for more valuable purposes, those who argued that Paris was hardly the place for a memorial to the Jewish dead of the Hitler era, and those who thought that the Centre de Documentation Juive had no need for such elaborate premises.

The presence of Israel made itself felt on the local scene not only through the Embassy and the various Israel government offices in Paris, but through the Israeli students in the city. The Jewish community in France was trying to raise funds for the construction of an Israel pavilion in the University City on the edge of Paris. Many of the students were there to study art, and there were occasional showings by Israeli artists in the Paris galleries. An organiza-

tion of local Jewish artists and sculptors has been in existence for the past few years, and has held an annual showing.

Personalia

Beside the Grand Rabbi, other important Jews who died during the year were: Salomon Grumbach who died July 13, 1952 at the age of sixty-eight. One of the leaders of the French Socialist Party, Grumbach was a member of the French Parliament from 1928 onwards, except, of course, during the Vichy regime years. In 1940 he was arrested together with Léon Blum, Georges Mandel, and others, but escaped and joined the Maquis in November 1942. He was vice-president of the French Parliament both before and after the war, and later chairman of its Foreign Affairs Committee. Samuel Spanien, prominent Jewish lawyer, was killed in an auto accident on September 7, 1952. He defended Léon Blum in the trials at Riom during the war, and served on several government commissions.

ABRAHAM KARLIKOW

BELGIUM

DURING this period (July 1951 through June 1952) Belgium has been settling down under young King Baudouin, who took his oath in July 1951. A momentary flare-up of the old passions, connected with the King's decision not to go to London for the funeral of King George VI on February 15, 1952, did not shake the solidity of the exclusively Christian Social Government. A month before, this solidity had been strengthened by a reshuffle of cabinet offices. Premier Joseph Pholien had stood down in favor of the younger Jean van Houtte, former Finance Minister; and the changes had, for the time being, checked the drift of the Catholic Trade Union element away from the Christian Social (Catholic) Party toward the anti-clerical Socialists.

The dominant factors of the year were economic. Armament orders brought intense activity to the heavy industries in the south, while the textile and other consumer goods industries suffered severely from the world's lack of purchasing power for civilian consumption. The result was a boom in the Socialist south and a bad slump in the Catholic north (the Flemish provinces), while the non-inflationary financing of Belgium's enormous credit balance in the European Payments Union (EPU) created a great strain. At one time indeed it looked as though the budget would be unfinanceable, and that defense expenditure would have to be cut; but a solution to the EPU problem was found at a Paris conference at the end of June 1952 and the situation became much easier.

The surplus of manpower enabled Belgium to maintain compulsory National Service for two years, till after the end of the period, when internal political pressure forced a "transactional" reduction to twenty-one months. Belgium took an active part in the formulation of the treaty setting up the European Defense Community and the treaty, now ratified, giving effect to

the Schuman Plan. The projected full economic union of the three Benelux countries has, however, made little progress. The outstanding economic differences between Belgium and the Netherlands appear to have come to the surface. The Belgians cannot accept solutions which might cause their prices to slump to the Dutch level, bringing acute discomfort to their own industry and especially to their agriculture. The Dutch, on the other hand, cannot follow the big rise in wages and prices which has been the postwar feature in Belgium.

Jewish Population, Immigration, and Emigration

Authoritative estimates put the number of Jews in Belgium at not more than thirty thousand, less than a fifth of whom have Belgian nationality. The rest remain as foreigners of various nationalities, and are subject like other foreigners to the rather strict rules governing permits to live and work in Belgium. The Jewish community in Brussels, which has since the war replaced Antwerp as the largest, accounts for about two-thirds of the total Jewish population. The bulk of the remainder are in Antwerp (about eight thousand). There are small Jewish communities in Charleroi, Ostend, Ghent, Arlon, Liège, and its industrial suburb Seraing.

Though Belgium is still an importer of labor for her coal mines, few if any of the Jewish immigrants have taken root in this industry. Outside the mines, Belgium has absorbed few of the floating population of Displaced Persons, most of whom have not secured working permits and have re-emigrated. By now almost the whole of the Jewish community consists of settled population, the emigration of many of the younger members leaving the rest somewhat above the Belgian average age. They appear to be better than average in health, however, and their death rate is reported by such local observers as Grand Rabbi Solomon Ullmann as being as much as 20 per cent below the Belgian average in parallel age groups. The average Jewish family is apparently smaller than the Belgian. Two or three children is a normal number in the Brussels community and a somewhat larger family—say four or five children—is common in Antwerp. There are however a number of very large Jewish families, mainly of persons displaced from behind the Iron Curtain.

It is estimated that some 40 per cent of the Jews in Belgium are working, either as Belgian nationals or as holders of working permits. This proportion confirms the supposition that most of the Jewish population is now settled. In Antwerp at least seven-tenths of the working Jews are connected with the diamond industry and the trade resulting from it. Most of the remainder are in trade, mainly in the district around the central railroad station, which has a predominantly Jewish character. The drift of diamond workers and diamond traders to the United States and Israel is one of the chief causes of the fall in the Antwerp Jewish population since World War II. In Brussels, and elsewhere in Belgium, the resident Jews follow many occupations. Most are engaged in wholesale or retail trade; and some trades, notably leather and furs, are predominantly Jewish.

Immigration from Eastern Europe has now almost ceased. During the year

under review there were 283 recorded cases of assisted emigration, as compared with 737 the previous year. Precise statistical information is hard to obtain, especially since the American Jewish Joint Distribution Committee (JDC) has handed over its organizational functions to the AIVG (Aide aux Israélites Victimes de la Guerre). Among the 1951-52 emigrants 98 went to Israel, and a further 50 were children under eighteen years leaving for Canada with the help of a Belgian Government subsidy of 50 per cent of the cost of emigration. In addition, there were an unknown number of unassisted emigrants.

Civic Status and Discrimination

It is not easy for the non-Belgian to obtain Belgian nationality or a Belgian working permit. Under both heads, Jews are subject to the same difficulties as others; but there is nothing to suggest the existence of any discrimination against them. The list of some 300 persons admitted to Belgian nationality during the year includes the names of 17 known members of the Jewish community.

There is certainly no official anti-Semitism, though in some of the primary schools textbooks with anti-Semitic tendencies, issued during the Nazi occupation of Belgium, are still awaiting replacement. So far as Belgian nationality is concerned, the Belgian authorities are especially thorough in ascertaining from available information whether candidates for naturalization intend in fact to become loyal and integrated Belgians. This applies even in the case of children born in Belgium and applying on maturity to exercise their rights to take Belgian nationality. In assembling the particulars required, such factors as the language spoken in the home and even attendance at ORT classes are taken into account, though they do not appear to stand by themselves as decisive factors.

It is indeed true that Jewish shopkeepers have at times suffered from whispering campaigns; but these, in a land of too many shopkeepers, are the small change of commercial competition, and in the absence of a racial basis some other would doubtless be found. A slightly anti-Jewish attitude is apparent in some of the newspapers of ultra-Catholic political persuasion, but this is seldom aggressive and carries little weight with a habitually tolerant public opinion.

Only in housing are there definite signs of an organized anti-Semitic bias. This came to light in the late autumn of 1951, when racial grounds were urged to justify refusal of tenancy of an Antwerp apartment to a Jewish party, after a lease had been signed and a deposit paid. In this particular case, legal means could have been used to set aside the refusal, but the case was not fought. The refusal was found to have resulted from a joint decision taken by an organization of the Antwerp owners of apartment house property, though it seems this did not amount to a formal resolution to exclude all Jewish tenants. There have been parallel cases in other regions, but refusals have nowhere been so general as to cause serious inconvenience. The pretext given by the Antwerp owners was that Jewish tenants were apt to be too noisy.

The housing question is, however, an isolated one. In the main the Jewish community lives as a well-respected neighbor of the very large Catholic community. There are, indeed, a number of Jews in key positions. Their influence often serves to facilitate a practical understanding on Jewish questions at the highest levels. There are signs, however, that some of the independent Jewish organizations incur disapproval, not on racial grounds, but because of their reputed associations with Communism. An instance of this was the recent advice from the Archiepiscopal office at Malines against the removal from a Catholic to a Jewish home of two Jewish children. To this advice the Jewish authorities deemed it opportune to defer.

In the Belgian army at least one Jew has risen to the rank of general (General Ernest E. Wiener). It is estimated there are some five hundred Jews in the army, and they have the same full facilities for the practice of their own religion as are open to other non-Catholics. The duties of Grand Almoner of the Jewish troops impose a special strain on Grand Rabbi Ullmann, for whom a special Act of Parliament is passed each year exempting him from the age limit.

The respect in which the Jews are held in Belgium is instanced by the lack of adverse press comment on the scene at the Antwerp station on the arrival from Paris of Rabbi Juel Teitelbaum, a Rumanian-born Chasidic rabbi now living in the United States. The scenes of veneration and enthusiasm were too much for a less-than-adequate police cordon, and seem to have appeared extravagant to local observers. The chief press comment came from a leading weekly paper, which pointed out how sharply this scene differed from others enacted on the same spot under Nazi domination, and concluded "thus life triumphs over death."

Community Organization and Education

A feature of the year has been a breaking down of the separate and exclusive organization of the Jewish community in Antwerp. Previously the Antwerp organizations were entirely separate from the rest of Belgium; but, since Mark Anisfeld's appointment in February 1952 as General Secretary of the Belgian Zionist Federation the tendency towards communal organization on a national basis has been much more marked. The basic organizational unit is the synagogue community. Each synagogue community has at least one member in the Consistoire Israélite de Belgique, which is charged with all matters of supreme Jewish interest and serves as the link with Belgian official bodies. In March 1952 there were various adjustments in the Consistoire membership, as a result of which the relations between Antwerp and Brussels are now on a more cooperative basis than formerly. This is especially seen in the work of Keren Keyemet (Jewish National Fund) and Keren Hayesod (Palestine Foundation Fund).

Education still presents a number of problems. The Brussels community is too widely scattered to lend itself to the development of Jewish schools; there is only one such school with an enrollment of 125 pupils. Belgian education is divided between the "free" or church schools and the secular, gov-

ernment-operated schools provided in each commune. The secular schools are nonreligious and nondenominational, and children of any faith and denomination are taught the special subjects required. A feature of 1951-52 has been the development of the use made of these facilities by the Jewish community. Some fifty schools now make provision for Jewish pupils as compared with only twenty-four a year ago. Facilities have in fact been provided in every school in which the demand arose.

This, however, does not solve the shortage of Jewish teachers. In the government secular schools teaching is by Belgians, who are usually liberal. Jewish teachers, both in the Jewish schools and of Jewish subjects in the state schools, are only paid by the state after they have gone through the required processing and gained teachers' licenses. There are far from enough of these, a large proportion of those qualified having emigrated to the United States, Canada, or Israel, where pay or prospects seemed better. Jewish subjects are, in practice, taught by Jews; but, since many of these are not possessors of the Belgian teacher's license, the burden of providing for them falls on the Jewish community.

In Antwerp the situation is considerably better than in Brussels. There are two Jewish primary schools, the larger of which enrolls some 600 pupils. In the smaller (Tachkemoni) school an important innovation made last September was the teaching in modern Hebrew of specifically Jewish subjects. Apart from these subjects, the schools follow the normal Belgian syllabus. Attached to the Tachkemoni school is an Athenaeum, or secondary school, which is in process of being developed. The fourth grade will be set up in September 1952, and the school will be formally complete with the establishment of the sixth grade two years later. The Tachkemoni school, including the Athenaeum on a three-class basis, has 450 pupils.

The Talmud school, at Kapellen near Antwerp, now has about sixty pupils for its five-year course. Graduates at this stage are qualified as teachers of Jewish subjects; but a further course, taking about sixteen months, is needed for the Belgian teachers' license.

Technical and trade courses, lasting from two to ten months, are provided for older pupils by ORT. These are held both in Brussels and in Antwerp. During June 1952, 238 students were enrolled in manual and vocational courses for youngsters, conducted in the schools where they received their general education. The balance of 259 received instruction in adult trades at ORT installations.

Religious Life

A major difficulty in religious life in Belgium is the shortage of officiants. There are at present nine rabbis, of whom two are Belgian, three Dutch, one French, one German, one Israeli, and one Polish. Here again the emigration of good candidates has been a problem and it is doubtful if the need will be met by the Talmud school at Kapellen, which will soon be sending its graduates on to their final studies in Amsterdam or Paris. Nevertheless, the number of new students at Kapellen this year was sixteen, a record since the war.

There are two synagogues in Brussels and four in Antwerp. Two of the latter, which were war-damaged, will soon be ready for use again. In addition there are in Brussels seven, and in Antwerp five, institutes and buildings used as synagogues; and there are synagogues or buildings so used in Ghent, Arlon, Ostend, Charleroi, Liège, and Seraing. The largest congregation is that of the Antwerp Liberal synagogue (400 families), and the smallest that of Ghent (15 families).

Belgium, despite her own strong and dominant Roman Catholic tradition, is proud of her toleration of other religions, and public opinion is strongly against interference. Jewish communities, in common with other non-Roman Catholic communities, have the benefit of a government subsidy which varies with the number of contributing members.

The lack of officiants makes it difficult to maintain a full religious service within everybody's reach. This is especially the case in Brussels, because of the wide distribution of the population. Judging, however, from the butchers' customers for kosher meat, and from the presentations for bar mitzvah, it is estimated that a full 60 per cent of the Jewish population in Brussels consists of practising Jews. The proportion in Antwerp is considerably higher—perhaps 85 per cent.

Zionism

The Belgian Zionist Federation has only four delegates to the World Zionist Congress, but they are nevertheless active. During the past year they started their own fortnightly newspaper, *La Tribune Zioniste*. The Maccabi youth group organizes camping, sports events, holidays and, together with B'nai B'rith, educational meetings. In conjunction with the Jewish student organization, it provides facilities for holiday trips to Israel.

There are said to be "at least" 800 members of the Mizrachi party, 1,000 of Mapam, 650 of Mapai, and 1,200 General Zionists. Besides these, there are some 1,250 partyless Zionists. A decision is expected during the coming year on their inclusion as an independent group or their incorporation with the General Zionists.

Social Services

The main social institutions for Jews in Belgium are the AIVG, the Zionist Federation, and the Solidarité Juive. There are six children's homes, with an average of twenty children each, and an organized holiday camp. Thirty-six children, two-thirds of them pretubercular cases, are lodged in the sanatorium at Wesembeek, near Brussels, which is equipped to care for up to forty patients. It is annexed to a home in which forty-two aged persons are accommodated. There are at the moment no patients in the Antwerp sanatorium, intended for tubercular cases, and it is being used as a holiday center. There are few if any cases of Jews in Belgium being left in want, though there are still a number mainly dependent on AIVG for their support.

Cultural Activities

B'nai B'rith has been active in organizing lectures and other cultural activities. A one-man exhibition of paintings by Paul Kahlenberg in the fashionable Van Loo gallery was well reviewed in the Belgian press and was visited by Queen Elizabeth, grandmother of King Baudouin.

The Antwerp community mourns the death of Moses Schwerner, who died in the last week of May 1952. He was for thirty years an elder of the Orthodox Synagogue in Antwerp, and is especially remembered for his help to emigrants and to Displaced Persons in general.

GAVIN GORDON

THE NETHERLANDS

THE Netherlands displayed political stability and economic buoyancy during the year 1951-52. A deflationary program combined with favorable international conditions checked the downward trend in the Dutch payments balance and turned Holland by the end of the year into a consistent creditor in European trade, though her dollar deficit remained a serious problem. Retail trades—in which a large percentage of the Jewish population is engaged—felt the pinch of constricted purchasing power, but the effects were not as grave as had been feared.

In the field of defense, Holland shared the tendency of several of her European allies to revise commitments downward, fearing that original targets were too heavy for her economy and finding that training and equipment availability were not sufficient to meet the early estimates. In the area of European integration, the Netherlands went enthusiastically into the Schuman Plan coal-steel pool, but with less zest into the European Defense Community (EDC), whose strategic and political implications she feared. Politically, the Dutch had misgivings over a defense pool in which Holland might be caught between two power centers—Germany, on the one hand, and a Latin group on the other. Militarily, the Dutch feared that the predominance of French strategic thinking would emphasize the idea of southward withdrawal in case of attack and abandonment of countries such as Holland and Denmark. Their answer to this was to insure that, operationally, the EDC would always be under control of Supreme Headquarters Allied Powers in Europe.

The domestic political scene was relatively placid. The principal disturbing factor was relations with Indonesia, the former Dutch colony, which was pressing for the cession of Dutch New Guinea, the last Netherlands possession in the Pacific, and for the replacement of the Netherlands-Indonesian Union by some less binding form of treaty relationship. The New Guinea question remained deadlocked, partly because of an Indonesian cabinet crisis in February 1952, and partly because the Dutch Government was tied until after the election by a promise to Parliament to make no move to alter the

status of the territory. But progress was made in informal negotiations on a new general treaty until an Indonesian cabinet crisis brought the talks to a halt in February 1952.

The quadrennial Dutch elections on June 25, preceded by a listless campaign because of the lack of any leading issues, nevertheless brought some significant changes in the political line-up. The Labor Party made striking gains which gave it a popular plurality and parity in the Lower House of Parliament (thirty out of a hundred seats) with the Catholic People's Party, previously the dominant group. The results showed a small but clear trend away from the denominational Catholic and Protestant parties which have been a feature of Dutch political life. The Communists also suffered heavy losses. The formation of a new cabinet turned out to require complex and protracted negotiations because, in the absence of a majority, disparate groups had to be united in a delicately balanced coalition.

The Dutch tradition of international cooperation and humanitarian action was displayed anew when Queen Juliana, acting on her own initiative, wrote to President Harry S. Truman of the United States in September 1951 urging a new international drive to aid refugees. The President replied, in a letter dated October 9, that he agreed with the need for a solution of the refugee problem, that the nations should intensify their "efforts to re-establish the refugees," that most of them should be assimilated in their countries of residence, and that measures to maintain opportunities for emigration "will prove helpful."

Jewish Population

Since the war, the Jewish population of the Netherlands has been a matter of surmisal. At a meeting of the Centrale Commissie voor Algemene Zaken van het Nederlands Israelietisch Kerkgenootschap (Central Commission for General Affairs of the Jewish Community) on December 16, 1951, the late Albert Buechenbacher reported that the number of "more or less positive Jews" was estimated at anywhere from 10,000 to 15,000 and that the number of members of the Amsterdam religious community was about 5,000. (The total, including converted Jews and those who have entered into mixed marriages, is put at about 25,000.) The Commission decided to sponsor a comprehensive demographic study of Jews in Holland after it was pointed out that lack of accurate statistics impeded the work of the Centrale Financierings Actie—CEFINA, the central fund-collecting agency, and of Jewish social work organizations. The demographic study had not been started by the end of the year under review (July 1952). An important obstacle, according to Jewish leaders, was the reluctance of many Jews to register as such because lists of Jews had been used by the Nazi authorities during the last war to carry out mass arrests. Although no figures could be cited, Jewish leaders had the impression that the Jewish birth rate was now more than offsetting emigration, and that the proportion of professing Jews in the entire Jewish population was rising slightly.

EMIGRATION

The Netherlands Hebrew Immigrant Aid Society (HIAS) reported that during 1951 it assisted the emigration from Dutch ports of 599 persons, 88 of them transit migrants. Of the total, 168 went to the United States, 37 to Australia, 377 to Canada, 20 to Israel, and the rest to New Zealand, Brazil and other countries. An additional 209 families, comprising 582 persons, registered during the year as desiring to emigrate. This represented only a part of the Jewish emigration, since HIAS was mainly concerned with reuniting families. The interest of Dutch Jews in emigration, however, was underlined in a HIAS report stating that whereas its clients used to be mainly refugees and stateless Jews, Dutch Jews now formed more than 50 per cent of those visiting its offices. HIAS also noted an "intensified tendency" toward emigration to Israel.

How many Jews emigrated under other auspices cannot be ascertained. The Netherlands Government, as part of its general policy, provides assisted passage to emigrants to certain countries. In addition, under amended regulations, pre-war refugees and stateless persons who have been in possession of labor permits for five years are now eligible for emigration on the same basis as Hollanders.

Civic Status

A law specifying hours when shops must be closed was passed by Parliament in May 1952 in a form satisfactory to the Jewish community. The original bill, providing for general Sunday closing, aroused protests among Jewish shopkeepers, who pointed out that they observed the Jewish Sabbath. Prof. Augustinus H. M. Albrechts, Minister Without Portfolio and a representative of the Catholic People's Party, showed great sympathy for the Jewish position and submitted an amended bill having the effect of permitting those observing the Jewish Sabbath to remain open for business on Sunday between 8 A.M. and 4 P.M. In addition, in specifying Thursday as the one day when shops could remain open evenings, Professor Albrechts explained that he had accepted the Jewish objections against the designation of Friday evening for this purpose.

The Jewish community requested the government to grant Dutch nationality to stateless Jews. The government asked how many stateless Jews there were. To ascertain this, the community inserted advertisements in newspapers, but only 250 of an estimated 1,000 responded. Presumably the others feared to register as Jews. There the matter remained at the close of the year under review (July 1952).

Another issue concerning Jewish citizenship arose when it developed that Dutch naturalization officials were asking Jewish applicants whether they were Zionists. Jewish community leaders suspected that the government would be less inclined to grant citizenship to Zionists, apparently because of the belief that they might have divided loyalties or might be planning to emigrate to Israel. Eduard Spier, chairman of the Permanent Commission for General

Affairs of the Netherlands Israelite Community, wrote the authorities on June 9, 1952, asking for clarification, but no reply had come by the end of June.

Anti-Semitism

No significant anti-Semitic tendency appeared in the Netherlands. But in November 1951 Piet Bakker, writing in the journal *Volksonderwijs* ("Popular Education"), noted that a book by B. L. van Maasland, used in the Catholic primary schools and already in its twenty-fifth printing, contained a story about a Jewish boy who was thrown into a stove by his father because he had taken communion and was saved from death by a miracle, after which the father was sentenced to death and the child and mother became Catholics. The largest Dutch Catholic daily, *De Volkskrant*, sharply criticized the book in an editorial on December 8.

Communal Consolidation

A five-year process of reorganizing the Dutch Jewish community was completed on May 25, 1952, when the Central Commission of the Netherlands Israelite Religious Community gave final approval to a new statute. The work dated back to July 13, 1947, when the Central Commission appointed a committee to study the revision of the nineteenth-century statute. The new draft was completed on April 10, 1949, and on January 10, 1950, was sent to local communities for their observations. In successive meetings, starting May 15, 1949, the eighty-five articles were discussed in detail in the Central Commission and adopted, one by one, until the work was completed.

The revised statute introduced greater centralization in every field—organization, finances, religious direction, and social work. Considerably greater powers of supervision and control were vested in the Central Commission. Provision was made for the creation of a central fund, and the Central Commission was given authority to maintain a check of the financial policies of local Jewish communities.

The trend towards centralization was a direct consequence of the wartime depletion of the Jewish community, dictating a more efficient use of manpower and money. Bernard W. de Jongh, secretary of the Central Commission, declared in an article in the *Nieuw Israëlietisch Weekblad* on July 20, 1951, that centralization was made necessary by the fact that local needs could frequently not be locally met, that funds existed where they could no longer be used and that they had to be diverted, that the times demanded not only coordinated fund raising, but also coordinated fund distribution.

The new statute gives the central commission not only power over fund distribution, but also authority to assign religious and educational personnel. For example, article 48 gives the Commission power to appoint religious leaders, approved by the Chief Rabbinate, throughout the country "according to need." It may also reapportion districts.

The Central Commission also adopted, on December 16, 1951, a resolution declaring that the religious community aimed to be "the organization embracing all Jews in the Netherlands" and calling on all Jewish institutions to submit public reports. Salomon Boas, sponsor of the motion, said the Commission was inadequately informed about the activities of organizations in the fields of social work and education to which the resolution especially applied.

The tendency towards centralization and consolidation even evidenced itself in a move at a meeting of the Central Commission to seek fusion between the Ashkenazic community and the tiny Sephardic community. While the idea was welcomed, it was deemed completely unfeasible at the moment.

CEFINA, the central fund-raising agency for Jewish welfare needs in the Netherlands, collected almost 500,000 guilders (about \$130,000) during the calendar year 1951.

Restitution

The protracted and intricate process of restitution of Jewish property seized by the Nazis was marked, during the past year, by two important court cases. One of these was a decision of the Court of Restitution in Amsterdam on May 19, 1952, that present owners of securities expropriated from Jews are obliged to return them to the original owners or to make payment at current market values together with all profits earned from them.

The owners of these securities had been forced, during the war, to deliver them to the Nazi-controlled bank, Lippman and Rosenthal, Sarphatistraat (familarly known as LIRO), which proceeded to dispose of them on the Amsterdam stock market through regular brokers. Reversing a lower court verdict, the decision held that since purchasers had to take delivery from the LIRO, they presumably knew that the securities were expropriated from Jews and therefore could not have been considered to have acquired them in good faith.

A complicating factor is that, in many cases, these securities have since changed hands several times. The present owners, therefore, are obliged to return them, and their only recourse is to sue the previous holder—a situation that threatened to start a massive amount of litigation which would ultimately end up at the door of the stockbrokers who arranged the original purchases. Furthermore, the securities—many of them shares in companies abroad—have, in most cases, considerably appreciated in value, with the result that stockbrokers liable for compensation at current prices feared that they would be ruined.

The result was that on May 20, 1952, the day after the decision, the Amsterdam Beurs started a virtual strike. The stock exchange board refused to make up quotations. A grave situation was created for the Dutch capital market and the whole economy. The "strike" ended on May 28 after conferences between the stock exchange board and Finance Minister Pieter Lieftinck culminated in a letter from the Minister to the brokers on May 26 which satisfied them. The Minister promised to initiate legislation to bring relief to the

brokers. The arrangement between the Government and the brokers was protested by Prof. Eduard M. Meyers, chairman of the Commission for Defense of Claims of the Expropriated, which had conducted the successful legal battle for the restitution decision.

The second decision, rendered by the Restitution Court on July 1, 1952, ordered the Netherlands Bank and the Bank Albert de Bary and Co. to pay 30,000,000 guilders and 20,000,000 guilders respectively to the trustees in liquidation of LIRO in partial compensation for Jewish assets turned over to the Germans in return for worthless German treasury paper. The Netherlands Government had redeemed similar paper with which the Netherlands Bank itself had been burdened, but had declined to redeem the certificates which LIRO was forced to purchase. The effect of the decision is to make an additional 50,000,000 guilders available for distribution among the Jewish claimants receiving gradual restitution from the liquidation of the LIRO assets.

Jewish Education

Jewish education continued to be adversely affected by a serious shortage of teachers, but efforts were made to spread existing instructors as efficiently as possible. Outside Amsterdam—the only Dutch city where regular daily Jewish instruction could be provided—Jewish teachers were providing instruction through regular periodic visits. At a meeting of the Jewish Central Commission on December 16, 1951, it was reported that “there is no longer any Jewish child who can receive no Jewish instruction.” The first Hebrew Seminary in the Netherlands, providing fourteen-day courses for those already familiar with Hebrew, was opened on July 15, 1952, in Hilversum. It was sponsored by the Jewish Agency’s Division of Education and Culture in the Diaspora in cooperation with the Jewish Permanent Commission in Holland. In Amsterdam, it was announced in July that the Jewish High School, which, like all schools operated by religious and other groups under the Dutch educational system, is state-subsidized and -supervised, had given final examinations to a total of 171 students, of whom 160 had passed. The Netherlands O.R.T. reported that it had awarded 172 diplomas in the fifteen months ending September, 1951, and was opening new courses in Amersfoort, Apeldoorn, and Rotterdam to give vocational training to 771 pupils.

Religious Life

The most important development in Jewish religious life was, as noted above, the trend towards centralization. On December 16, 1951, the Jewish Central Commission (Ashkenazic) adopted a resolution calling for the establishment, as soon as possible, of a Supreme Rabbinate for the Netherlands. The Central Commission was asked to solicit nominations for a chief rabbi from the districts into which Dutch Jewry is divided, and the districts were asked to refrain in general from appointing regional chief rabbis. However, the appointment of Abraham Prins as Chief Rabbi for the province of Overijssel was approved.

Meanwhile, on December 19, 1951, Rabbi Justin Tal was elected Chief Rabbi of Amsterdam, thus becoming spiritual leader of at least half the Jews of the Netherlands. Rabbi Tal, seventy years old, agreed to serve with the understanding that he would be replaced by a younger rabbi as soon as possible. It was the first time since the war that Amsterdam had a chief rabbi.

At a series of meetings of the Synagogue Council of the Amsterdam Ashkenazic Community, starting on November 20, 1951, there was intensive discussion of the 1951 budget, which totaled 361,619 guilders, as compared with the 1950 budget of 314,337 guilders. The 1951 budget showed a deficit of 26,350 guilders, while the previous budget had been balanced. The main source of income of the religious community is a graduated tax, enforced by law, which is based on information which the fiscal authorities of the government provide the religious communities concerning the income of the professing members of these communities.

In Rotterdam, devastated by German air bombing in 1940, the cornerstone for a new synagogue and auxiliary buildings was laid in February 1952.

Zionism and Relations with Israel

Diplomatic and commercial relations between Israel and the Netherlands during the past year were on a plane of great cordiality. In recognition of this, Israel, which had hitherto maintained a minister in Brussels accredited to both Belgium and Holland and a chargé d'affaires in The Hague, decided in June 1952 to move the minister, Michael Amir, to Holland and to appoint a new minister for Belgium. Amir's transfer to The Hague was scheduled for September 1952, and Daniel Levin, who had been chargé d'affaires in Holland for almost two years, was to be transferred to the Israel Foreign Ministry. A Dutch-Israel trade agreement running until October 31, 1952, provided for a system of minimum quotas for various categories of goods, which could be expanded as conditions permitted. Israel imports from Holland were about two-thirds covered by exports.

A sensitive issue between Dutch Zionists and Israel arose in August 1951, when the Israel Government made a special appeal for immigration of Jews from West Europe, the British Commonwealth, and the United States. The appeal took a form that led Dutch Zionists to conclude that preference would be given to immigrants from Anglo-Saxon countries. This was regarded as discriminating against Dutch and Belgian Jews. However, the *Nieuw Israelietisch Weekblad* reported on August 28, 1952, that special facilities would also be granted to Dutch Jews.

At the forty-ninth annual meeting of the Netherlands Zionist Union on December 25-26, 1951, Prof. Salomon Kleerekoper, president for four years, announced his resignation for reasons of health, and no acceptable candidate to succeed him could immediately be found. In February, Isidoor L. Hamburg of Amsterdam and Prof. David Simons of The Hague were nominated as president and vice-president respectively.

In February 1951 the society of Jewish orphanages, after long negotiations, decided to contribute an "appreciable sum" (the amount was not made pub-

lic) to the Collective Israel Action, the Dutch joint fund-raising drive for Israel, to found a children's home in Israel. This represented a way out of the dilemma faced by Dutch Jewish orphanages, which had funds which they could not expend in Holland because of the depletion of the Jewish population.

Cultural Activities

Het Duitse Concentratiekamp: Een Medische en Psychologische Studie ("The German Concentration Camp: A Medical and Psychological Study"), published in March 1952 by Dr. Elie A. Cohen, an Arnhem physician, was widely praised for its scientific objectivity. This was the more amazing because Dr. Cohen had himself been interned in a Nazi concentration camp and had lost his wife, his two children, his parents, and his parents-in-law. The study analyzes the physical and psychological reactions to internment on the part of both the inmates and the Nazi masters.

The Municipal Council of Amsterdam decided on July 13, 1951, to establish an instructorship in the history of the Dutch Jews at Amsterdam University and Dr. Jacob Meyer was appointed as instructor.

Personalia

Isaac de Vries, a director of the Amsterdam Jewish publishing house Joachimsthal's, N.V., died on November 18, 1951.

Dr. Albert Buechenbacher, social work specialist and Jewish communal leader, died in May, 1952.

DANIEL L. SCHORR

SWITZERLAND

THE general stability of the Jewish community of Switzerland during the year under review (July 1951 through June 1952) reflects the continued political and economic stability of the country, which has enjoyed a postwar prosperity while maintaining its traditional policy of neutrality.

Jewish Population

The 27 communities affiliated to the Swiss Federation of Jewish Communities had a total membership of 3,882 in 1951 as compared with 3,854 in 1950. Each family unit is counted as one member, so that of the total Jewish population of approximately 20,000, approximately 11,000 individuals are affiliated with the Jewish communities. About 80 per cent of the Jews in Switzerland are Swiss citizens. The population of Switzerland reached 4,715,000 in 1951. The Jewish population thus constitutes less than 0.5 per cent. Centers

with a Jewish population of one hundred or more are Basel, Berne, La Chaux-de-Fonds, Geneva, Lausanne, Lucerne, St. Gall, and Zurich. The largest centers are Basel, with 771 members of the affiliated community, and Zurich, with 1,648.

Despite the slight growth in the total membership of the affiliated Jewish communities, some Swiss Jewish leaders have expressed concern about the future. They feel that the cohesiveness and numbers of Swiss Jewry will decline as a result of intermarriage and the small but steady emigration of some of the younger population to Israel.

There is no available occupational breakdown of the Jewish population, but the majority of Jews make their living in retail trade, private banking, export and import trade, light manufacturing such as watch-making and textiles, and in the legal and medical professions.

Civic and Political Status

Swiss naturalization procedures and regulations make it difficult to acquire citizenship and even persons born in the country of non-Swiss parents are not automatically entitled to citizenship. The problem is especially complicated by the fact that a great deal of autonomy is possessed by each of the twenty-two individual cantons. The canton of residence must pass on a request for citizenship before it can be submitted to the Federal authorities for final decision. However, the Federal and cantonal authorities have given most of the refugees still in Switzerland the right to remain permanently.

There is one Jewish member of the Federal Parliament, Prof. Valentin Gittermann, and several Jews are members of municipal councils and cantonal legislatures.

Emigration and Immigration

During 1951, 318 persons emigrated from Switzerland.

TABLE 1

EMIGRATION FROM SWITZERLAND, 1951

| <i>Country of Immigration</i> | <i>Number</i> |
|-------------------------------|---------------|
| Australia..... | 41 |
| Canada..... | 91 |
| United States..... | 91 |
| Israel..... | 53 |
| Miscellaneous..... | 42 |
| TOTAL..... | 318 |

These persons were not Swiss nationals. Jews who are Swiss citizens are generally not interested in overseas emigration, with the exception already indicated of some young people who emigrate to Israel. Emigration service for refugees is provided by the Hebrew Immigrant Aid Society (HIAS) and the American Jewish Joint Distribution Committee (JDC) through the emi-

gration department of the Verband Schweizerischer Jüdischer Flüchtlingshilfen (Union of Swiss Committees to Aid Jewish Refugees), whose headquarters is in Zurich. Although Jewish immigration to Switzerland was heavy during the Hitler era and the postwar period, few Jews have entered the country since 1947.

Discrimination and Anti-Semitism

The Federation Suisse des Communautés Israelites (Federation of Swiss Jewish Communities) has continued to concern itself with any evidences of discrimination and anti-Semitism. The protests of the Jewish community, supported by the general Swiss population, prevented the showing of Veit Harlan's films.¹ Anti-Semitic propaganda sent from Sweden by Einar Aberg made its appearance during 1951 and efforts were made by the Federation to prevent the entry of this material into the country. Vigorous efforts were also made to prevent the dissemination of anti-Jewish literature and newspapers which originated in Germany and France (e.g., *Europa*, edited in Koburg, Germany; *Rivarol* and *Sentinelle*, edited in Paris).

When in February 1950 the Egyptian Government refused to give visas to Swiss Jewish citizens, this caused a very strong reaction in the Swiss press and resulted in a question being asked in the Swiss parliament. The Egyptian Government denied that this discrimination existed in their country, although the evidence was to the contrary.

Perhaps the most serious evidences of anti-Semitism during recent months were the meeting of Fascists from various countries which took place in Zurich at the end of September 1951, and the formation of the neo-Nazi Volkspartei (Parti populaire Suisse) of Switzerland. This party publishes monthly publications in German and French (*Volksruf* and *Appel au Peuple*), as well as an irregular publication, *Courrier du Continent*.

An important element in the Federation's work against anti-Semitism has been its subsidized press bureau, Juna, which publishes press bulletins periodically in German and in French, describing the situation of Jews throughout the world and exposing anti-democratic and anti-Semitic developments. On many occasions, Juna has furnished appropriate documentation to Jewish and non-Jewish organizations, to the authorities, and to journalists, professors, and teachers, in order to correct erroneous information concerning Jews or to counteract anti-Semitic tendencies in various Swiss publications. Juna has extended its activities to public information services including the theater, film, radio and literature.

Community Organization and Communal Affairs

The community as a whole is officially represented by the executive committee of the Federation of Swiss Jewish Communities. The Federal Government has recognized the Federation officially, not only in matters of direct

¹ See AMERICAN JEWISH YEAR BOOK, 1952 (Vol. 53), p.. 454-55

interest to the Jewish community, but in connection with problems of restitution of heirless assets thought to be concentrated in large amounts in Swiss financial institutions. The Federation of Swiss Jewish Communities has always cooperated on this question with other interested organizations such as the World Jewish Congress, the Jewish Agency for Palestine, the JDC, and the American Jewish Committee.

Fund raising for Israel and for the care of Jewish refugees in Switzerland is centralized in the Federation. During 1951, the sum of Fr. 700,000 (\$161,000) was raised by a national campaign for aid to Israel and the sum of Fr. 363,000 (\$83,500) through a tax on the communities for aid to Jewish refugees within Switzerland. In addition, Fr. 23,000 (\$5,300) were raised by a headtax on the members for assistance to Swiss Jews in need.

The Federation is responsible for the policies of the Swiss Jewish community in all important religious matters. Inasmuch as the Swiss authorities do not permit *shechitah* in Switzerland, the Federation has been given permission to import a certain quantity of kosher meat from France. In this connection, the Federation found it necessary in 1951 to subsidize the price of kosher meat to the extent of Fr. 25,000 (\$5,800) from special funds.

The Federation has continued to give attention to the needs of Jewish youth. In September 1951 a meeting of representatives of various youth groups decided to organize meetings for Jewish youth for the whole of Switzerland. Such a meeting was held in June 1952. The Federation also sponsored the creation of a library for young people, and the publication of a bulletin for Jewish youth. It subsidized several youth groups and a summer camp for young people. Some question was raised concerning the Federation subsidy to Hashomer Hatzair, because of this group's attitude to religion, but it was decided to postpone the decision until more exact information was available. The Federation also grants a subvention to the local Maccabi sport organization.

The Federation has maintained placement bureaus for Jews which have had fairly satisfactory results. The service finds openings for fifty to sixty people per year, usually in commercial firms, most of which are Jewish. The placement of refugees and aged persons presents special problems, further complicated by the fact that persons who are not citizens of Switzerland must have special permits to obtain employment.

Special interest has been taken by the Federation in problems in connection with the military service of Swiss Jews, such as leave during the High Holidays, securing kosher food at their own expense for Orthodox Jewish soldiers, and the possibility of appointing a Jewish chaplain.

Culture and Education

There are ten schools for religious education maintained by the Jewish communities in Switzerland. In addition there is a *yeshivah* in Montreux, not maintained by the Federation.

The Federation employs a traveling religious instructor for isolated communities with small numbers of Jewish families.

In the cultural field, a special Federation committee has taken responsibility for a variety of activities. A plan is now under way to republish the Swiss Jewish Year Book (*Jüdisches Jahrbuch für die Schweiz—Annuaire Israélite pour la Suisse*) which had formerly been published during the years 1916 to 1922. Also under consideration is the establishment of an artistic or cultural prize.

During 1951, Jewish Cultural Reconstruction Inc., of New York sent a portion of the library of the Breslau Rabbinical School to Switzerland. Some 6,000 volumes of considerable value were catalogued by the Jewish community of Geneva and are now available for the use of other Jewish libraries in Switzerland. In addition the JDC gave several sets of the Talmud to leading rabbis of the country.

The Federation gives subsidies to the Jewish community of Zurich for its central catalogue of Jewish and Hebrew information, as well as for its archives and history of Jewish art. Subsidies are also given for various literary and scientific works of a Jewish nature. The Federation has given financial assistance to communities for the organization of meetings, lectures, and celebration of Jewish holidays.

There are two weekly newspapers, the *Israelitisches Wochenblatt* and the *Jüdische Rundschau Maccabi*, both of which appear in German with frequent articles in French.

Zionism and Relations with Israel

At the time of writing (July 1952), there are four Israel government officers in Switzerland, including the minister in Bern, the consul in Zurich, the United Nations representative in Geneva, and the representative of the Israel Treasury in Geneva. In addition, the Jewish Agency for Palestine maintains two offices in Geneva, one for emigration and one which is the European headquarters of the treasury of the Jewish Agency.

Israel political and cultural personalities are frequently invited to Switzerland for lectures. The Swiss Jewish public follows with close interest various problems such as the recent negotiations between Israel and the German Government, about which some difference of opinion existed among various elements of the community. The problem was discussed at a public meeting held in Geneva in January 1952, where representatives of the leading groups explained their point of view. The great majority voiced their opposition to any conferences with Germans on this point.

When elections took place for the 1951 Zionist Congress in Jerusalem, about 3,500 persons participated and elected one [Orthodox] Mizrachi, one General Zionist, and one Labor Zionist representative.

Social Services

The major social service responsibility of the Federation is carried out on behalf of Jewish refugees through the Union of Swiss Committees to Aid Jewish Refugees, which had spent for this purpose during the period 1933–51

inclusive Fr. 63,600,000 (\$14,800,000), of which Fr. 8,580,000 (\$1,973,400) came from the Swiss authorities, Fr. 4,800,000 (\$1,104,000) from nonsectarian Swiss sources, Fr. 9,660,000 (\$2,221,800) from the Swiss Jewish community, Fr. 1,600,000 (\$368,000) from a special campaign during the war among well-to-do Jewish refugees, Fr. 34,790,000 (\$8,001,700) from the JDC, and Fr. 4,170,000 (\$959,100) from miscellaneous sources. The 1951 annual budget of the organization was Fr. 2,900,000 (\$667,000); in 1952 it will be about Fr. 2,250,000 (\$517,500), of which approximately half will come from Government sources, one third from the JDC, and the balance from the Federation and miscellaneous sources. The Union aids refugees through cash relief, medical assistance, child care, family welfare, and care of the aged in the three institutions it maintains. At the peak of its activities in 1944 almost 10,000 Jewish refugees received financial assistance. This had been reduced to 870 by the end of 1951, and to 750 by the middle of 1952. A problem to which the Union and JDC Geneva are specially attentive is the care of tubercular and post-tubercular cases who were brought to Switzerland during the early postwar period and for whom permanent solutions are being sought.

The Union des Etudiants Juifs de Suisse (Union of Swiss Jewish Students) aided thirty-five refugee students in 1951-52 through funds largely obtained from the JDC.

World ORT Union has its headquarters and teachers' training institute in Geneva. The last of the full-time ORT trade schools for refugees, organized in 1943, closed in Basel in July 1951. Other Swiss Jewish social service organizations not subsidized by the Federation or JDC include the Swiss branch of OSE; the Etania Tuberculosis Sanatorium in Davos; the Helios Tuberculosis Sanatorium maintained in Davos by the Labor Zionist Committee, which is to be closed in September 1952; and Pro Leysin in Lausanne—an organization to aid Jews suffering from bone tuberculosis. The World Jewish Congress maintains an office in Geneva.

In 1951, the JDC and leading members of the Swiss Jewish community established the Saly Mayer Memorial Fund to commemorate the work of Mr. Mayer, a Swiss Jew who had been the director of the JDC in Switzerland from 1941 to 1950, and who died in July 1950. Money from the fund will be used to aid Jewish students and the Etania Sanatorium.

Personalia

During the year two members of the community were honored by appointment to high office. Paul Guggenheim of Geneva was appointed associate judge of the International Arbitration Court of The Hague, and S. Teitler of St. Gall was appointed deputy judge of the Swiss Federal Supreme Court.

In May 1952 the Jewish community of Geneva celebrated its hundredth anniversary.

The death of Dr. Boris Tschlenoff in May 1952 at the age of eighty-six was a serious loss to the community in view of his outstanding contributions as a physician and member of the executive of OSE, ORT, and other organizations.

JAMES P. RICE

ITALY

THE Italian provincial and municipal elections during the period under review (July 1951 through June 1952), while not altering the balance of power in Parliament, have shown a considerable strengthening of the rightist parties, and slight Communist gains. Of the 2,850,000 votes lost by Christian Democracy since 1948, 1,100,000 went to the neo-Fascists, 105,000 to the right-wing Socialists, 248,000 to the Monarchists, 41,000 to the Republicans, and 534,000 to the extreme left-wing parties. If the present trend continues, the stability of the De Gasperi government may be jeopardized at next year's (1953) general elections. Banner bearer of the rightist revival in Italy has been the Movimento Sociale Italiano (Italian Social Movement), a neo-Fascist party. It has shown considerable strength in the southern regions, and is especially popular among the youth. Neo-Fascism is surprisingly strong in the universities and colleges. While not openly anti-Semitic, the Italian Social Movement is led by men with a past of anti-Semitism and pro-Nazi sympathies. Some of them were editors of, or contributors to, anti-Semitic publications.

Italy's economic condition is still precarious. According to United Nations' data, the standard of living of Italians continues to be one of the lowest in Europe. The high number of unemployed (close to 2,000,000) precludes economic stability. Long-promised reforms have not been carried out, causing discontent of which the parties both of the right and of the left take advantage.

Jewish Population

There has been no significant movement in the Jewish population, which remains close to 30,000. Most Jews are concentrated in the large commercial and industrial centers of northern and central Italy. The number of Jews in southern Italy is insignificant. About one-third of the total Jewish population lives in Rome. The exodus of wealthy Jews before the war, and the impoverishment wrought by World War II upon the middle class, have resulted in a process of extended proletarianization of the Jews. Before the anti-Semitic laws, a real Jewish proletariat existed only in Rome and Leghorn. This phenomenon, coupled with conversions to Catholicism and the mass exodus of the intellectual leaders, have had a telling effect upon the life of Italian Jewry. Most of the Jewish intellectuals who have remained are older people, and this group as a whole is dying out. Many others have forsaken Judaism and chosen complete assimilation. Immediately before the war, 4,500 Italian Jews were reported to have forsaken Judaism and embraced Catholicism. Some of them have since asked to be readmitted into Judaism. But no exact figures are available.

The legal status of the Jewish communities is still determined by the law of 1930 enacted by Benito Mussolini following the signing of the Lateran

Pacts. It places the Jewish communities under state control, but confers upon them the right to levy taxes. The Jewish communities do not consider the present an opportune moment to ask for a new law.

Anti-Semitism

While there is no evidence of anti-Semitism in government, the period under review saw an alarming spread of anti-Semitic literature. Anti-Semitic books and pamphlets, published at the time of the racial laws, have been put on sale at cut-rate prices. In February 1952 Ugo Della Seta inquired of the Italian Government why the authorities were allowing such books to be sold, and was promised an investigation. Many Neo-Fascist newspapers (and they are becoming increasingly numerous in Italy) drop frequent anti-Semitic and racial hints, being restrained only by an article of the Italian Constitution which outlaws the propagandizing of racial hatred.

Not racial, but religious anti-Semitism is being revived in several Catholic parochial papers. *Civiltà Cattolica*, organ of the Jesuits and one of the most influential Catholic publications in the world, took occasion of the Catholic involvement in recent developments in Israel to renew its attacks on Judaism as a whole and Zionism in particular. Catholic insistence on the internationalization of Jerusalem has strained the relations between the Vatican and the Jews, but there is no evidence of officially inspired anti-Semitism.

From several Jewish communities, but especially Milan's, come reports of forced conversions to Catholicism. Old people in the municipal hospital of Milan were allegedly baptized while unconscious. The Jewish community sent a protest to the local ecclesiastical authorities.

Community Organization and Communal Affairs

In spite of the considerable efforts of the Jewish leaders, the Italian communities are but a shadow of their glorious past. A lack of interest in Jewish affairs is lamented, and particularly serious is the dearth of rabbis. Some communities have no spiritual leaders and the rabbinical seminary is practically unattended. So serious is the situation that suggestions have been made to invite rabbis to come over from Israel. This, however, was not considered feasible. Strenuous efforts to revive Jewish primary schools are fraught with difficulties because of lack of funds. Prof. Dante Lattes, rabbi and distinguished scholar, has dedicated all his energies to the revival of Jewish education. Recalled from Israel after the war, he edits the monthly review *Israel*. Unfortunately its contributors are few and not wholly dedicated to Jewish studies, as many of them were before the war. The weekly *Israel* is the only periodical with a widespread circulation that reaches every community. Its standards have also declined, but it chronicles faithfully Jewish life in Italy. It is edited by Carlo Alberto Viterbo, an attorney very active in Italian Jewish and Zionist affairs.

In the synagogue of Florence a memorial was erected to the Jews who died

during the racial persecutions. The moving ceremony was attended by many notable figures representing the government and the municipality. Mayor Giorgio La Pira spoke briefly to recall the Jewish martyrdom in Florence.

Another imposing ceremony was held in Rome when Elio Toaff became chief rabbi, succeeding the late Prof. David Prato. Present were the mayor of Rome, Salvatore Rebecchini, the vice president of the Chamber of Deputies, the Minister of Israel, and representatives of the embassies of the United States, Russia, and France. Rabbi Elio Leoni was called by the community of Venice to replace Elio Toaff.

In April 1952 several Jewish organizations joined in sending to the Italian Parliament a strong protest over the rearmament of Germany.

Jewish Education

There are Jewish elementary schools in Florence, Genoa, Leghorn, Milan, Rome, Trieste, and Venice. Attendance is small (in Milan, for example, about 400 children are enrolled). In Rome, where roughly one-third of the total Jewish population is concentrated, 466 children attend the Scuola Polacco and about 50 the synagogue school. The Jewish community also maintains an orphanage (65 children); OSE, the world health organization, maintains a kindergarten (180 children) and a nursery (80 children). The rabbinical seminaries of Rome and Turin are attended by no more than a dozen students.

Instruction on the technical and high school levels is given by ORT, whose schools, located in nine cities, are attended by 1,803 students. Of these, 90 per cent are Italian born. Early in 1952, the Jewish community of Rome donated a new building to ORT which will house 500 students at one time. All ORT schools have received official government recognition. Every Jewish community of importance in Italy now has ORT-conducted manual training or vocational training classes attached to its regional schools.

Social Service

Fund raising for social services is effected through the facilities of the various communities. In Rome it is done through the Raccolta unita permanente per le Istituzioni ebraiche di Roma and the Servizio Assistenza Sociale Ebraico. However, funds raised in Italy are inadequate for local needs and must be supplemented by the contributions of the American Joint Distribution Committee (JDC). From January 1 to October 31, 1951, the JDC appropriated \$310,000 for Italy to support local organizations. JDC has been instrumental in organizing the Servizio Assistenza Sociale Ebraico, gives subventions to the Unione delle Comunità Israelitiche (Union of Italian Jewish Communities) and the rabbinical seminaries, and covers the major part of the OSE and ORT budgets.

Most Jewish communities maintain a home for the aged, and Rome also has a Jewish hospital.

Zionism and Relations with Israel

At the Florence conference of the Italian Zionist Federation (January 1952) it was announced that the fund-raising campaign had brought in 60,000,000 lire (less than \$100,000), of which 20 per cent was reserved for local use and the remainder sent to the Jewish National Fund and the Jewish Agency in Israel. No data are available about Zionist membership. Emigration to Israel was restricted to 142 persons in 1951 and 43 from January to June 1952.

In August 1951, the new Minister of Israel to Italy, Moshe Ishai, presented his credentials to President Luigi Einaudi. A lawyer, former director of *Davar*, Minister Ishai represented the Jewish Agency in Teheran throughout the war. After the proclamation of the State of Israel he became Minister at Belgrade.

In June 1952 Pietro Campilli, Minister of Industry and Trade, stated that the Italian Chamber of Commerce would not comply with a Saudi Arabian request that all goods shipped from Italy to the Arab state carry a statement to the effect that only non-Jewish firms were involved in their manufacture. The Minister stated that the Italian Constitution does not permit racial discrimination and consequently the Saudi Arabian request could not be complied with. He acted after a protest by the Union of Italian Jewish Communities pointing out that compliance with the request would violate the constitution.

In March 1952 the Foreign Minister of Israel, Moshe Sharett, arrived in Rome as the official guest of the Italian Government. On March 27, Sharett paid a visit of courtesy to the Pope. He was received with the honors due his rank, but according to Vatican sources the reception was formal and very cool.

To strengthen the links between Italian Jewry and Israel the beautiful synagogue of Conegliano Veneto, where no Jewish community exists today, was taken apart and shipped to Jerusalem. The synagogue, a jewel of seventeenth-century art, is now the oldest monument of the Jewish sector of Jerusalem.

In November 1951 the Congress of Italian Zionist Groups celebrated its fiftieth anniversary in Modena. The mayor of the city and the Minister of Israel took official part in the ceremony. The following month, the Council of the Italian Zionist Groups elected as its chairman Carlo Alberto Viterbo, editor of *Israel*.

Personalialia

Italian Jewry suffered severe personal losses in the period under review (July 1951 through June 1952).

On October 27, 1951, Sabatino Lopez died in Milan at the age of eighty-four. He was one of the most distinguished literary figures of modern Italy. Very active in Jewish life, Lopez was for many years the president of the Milanese Zionist Group.

The community of Milan lost another leader when, the following month, its president, Federico Jarach, died. At the beginning of the anti-Semitic campaign he had been president of the Union of the Italian Jewish Communities.

The passing of Umberto Cassuto was a blow not only to Italian but to world Jewry. He died in Israel; all his activities and outstanding intelligence, however, had been dedicated to the revival of Italian Judaism. Rabbi of Florence, in 1924 he became professor of Hebrew at the local University and, in 1934, at the University of Rome. A member of the famed Accademia dei Lincei, he took up residence in Israel at the time of the anti-Semitic laws, and was appointed as Professor of Bible at the Hebrew University. Cassuto was the author of a classic study on the Jews in Florence during the period of the Renaissance, and of several works on biblical exegesis. While in Israel, he became chief editor of the Biblical Encyclopedia in Hebrew.

In April 1952 the death of two other prominent Jews was lamented—Attilio Momigliano and Guido Castelnuovo. The former was a well-known literary critic; the latter a celebrated mathematician. Castelnuovo was professor at the University of Rome and president of the Accademie dei Lincei. When the Italian Constitution provided for the appointment of senators for life to be chosen among Italians who did most honor to their country, the president of the Republic selected Arturo Toscanini and Castelnuovo.

M. R.

SCANDINAVIAN COUNTRIES

THE Scandinavian countries continued during the period under review (July 1951 through June 1952) to develop along democratic lines. The evolution of Scandinavian social legislation, jurisprudence, and administration offered poor soil for the growth of a native anti-Semitism. Social Democracy was the decisive factor in political affairs, resulting in progressive social legislation and a gradual removal of economic inequities.

Jewish Population

During the year, the Jewish population remained more or less constant. The total Jewish population of the Scandinavian countries is about 22,500. Sweden's 13,500 Jews form approximately one-fifth of one per cent of that country's population. Denmark's Jewish population of 6,500 represents a similar proportion of the country's total, while the 1,700 Jews in Finland and the 850 in Norway are respectively a twentieth and a thirtieth of one per cent of the populations of those countries.

Emigration and Immigration

There is practically no emigration except from Sweden. In the year 1951-52 approximately 510 Jews emigrated from Sweden. Of this number, 298 went

to the United States, 60 to Israel, 61 to Canada, 46 to Australia, and 20 to other countries. The destinations of an estimated 25 Jews who emigrated without the assistance of any Jewish organization, are not ascertainable. It is notable that emigration is decreasing even among refugees, perhaps because most of them have accommodated themselves to conditions in Sweden, and immigrants who arrived in 1945 are already beginning to acquire Swedish nationality. In Sweden emigration is arranged by the communities in cooperation with the American Joint Distribution Committee (JDC) and the Hebrew Immigrant Aid Society (HIAS). The two American organizations grant financial assistance to emigrants when it is required. Resident Jews will not emigrate except in quite isolated cases. Emigration to Israel is hardly worth mentioning.

Immigration has stopped almost completely. In some isolated cases, nearest relatives or especially qualified workers have received residence permits. At present (July 1952), a group of about forty post-tuberculosis cases with their relatives are expected in Norway. In the near future twenty-five tuberculous refugees, who are still in German or Italian hospitals or sanatoria, are to come to Sweden, in a few cases together with their families. The attitude of the Scandinavian public is decidedly friendly. Sweden and Norway are prepared to bear the expense of these immigrants.

Discrimination and Anti-Semitism

The Jews of the four North European countries enjoy high esteem in all classes of the population. There exists in these countries no organized group anti-Semitism. But the notorious Swedish anti-Semite Einar Aberg distributes his anti-Jewish propaganda all over the world. Jewish representatives have made representations to the authorities against Aberg's activities on various occasions. The authorities, however, do not wish to make a case of Aberg and warn the petitioners against suing him in court, since the result of such action seems doubtful under Swedish law.

A neo-Fascist group with anti-Semitic tendencies exists in Denmark as a remnant of the German occupation. But it involves no danger worth mentioning. The press of every shade of opinion in the Scandinavian countries is free of any form of anti-Semitism and willingly publishes news about developments in Israel and elsewhere of concern to Jews.

Occupational Status

In the Scandinavian countries Jews are represented in all occupations. They are particularly prominent in the textile industry and in publishing and bookselling. Scandinavian Jews live for the most part in the big towns and cities, but the majority of the postwar Jewish immigrants have settled in smaller factory towns as factory workers and craftsmen. Their relations with their non-Jewish co-workers are in general satisfactory.

Approximately 150 Jews, most of whom came to Sweden from German con-

centration camps in 1945, are still living in hospitals or sanatoria and are being treated for tuberculosis. In addition, hundreds of former concentration camp prisoners who came to Sweden in 1945 or later and are not completely fit for work, are given relief by the state. Aided by the JDC the community gives supplementary assistance to these semi-disabled persons as well as to the tuberculous patients still in hospitals or nursing homes.

Community Organization and Communal Affairs

In Denmark, Norway, and Finland the status of the Jewish community remained unaltered during the past year. But the legal position of the Jewish community in Sweden was significantly altered.

On January 1, 1952, a law revising the relationship between the state and the churches came into force. The Protestant church is now recognized as the state church, while all other religious communities are officially regarded as *private* bodies. Under the new law a Jew can leave the Jewish community without being forced to join the state church. The number of persons who left the Jewish community when the new law went into effect was small (about fifty in Stockholm). On the other hand, the Jewish community can now admit non-Swedish Jews as members, which it was formerly unable to do. As yet, not many immigrants have taken advantage of this change, but more are likely to do so in the future.

Jewish Education

In Sweden the Jewish communities administer religious (Hebrew) schools which are attended by about 90 per cent of all Jewish children once or twice a week. The Hebrew schools supply general Jewish education in Biblical and Jewish history, religious knowledge, and instruction in Hebrew.

There is a Jewish elementary school for boys and girls in Copenhagen, where the great bulk of the Jewish population is concentrated. This school, which has been in existence since 1850, supplies both a general education and religious instruction. There is also a religious school for children attending other schools.

There are religious schools in Oslo and Trondhjem, and a state-recognized Jewish elementary and secondary school in Helsinki, with Finnish and Hebrew as the languages of instruction.

Religious Life

Religious life in Scandinavia is centralized in the principal synagogues of the big cities; in Sweden, in Stockholm, Gothenburg, Malmö, and Norrköping; in Denmark, in Copenhagen only; in Finland, in Helsinki, Abo, Tammerfors; in Norway, Oslo and Trondhjem. Beside the principal synagogues in Stockholm, Copenhagen, and Gothenburg, there are a few private

religious congregations affiliated with synagogues whose members all belong to the principal congregations.

There is hope that the ritual slaughter question, disputed in Sweden for years, has been brought to a satisfactory solution in the report year, and that the prohibition on *shechitah* can soon be repealed in Norway.

Zionism

Zionism activity is brisk and there is a general interest in Israel in the Scandinavian countries.

In 1951 the collections for Israel yielded 788,000 kroner (\$153,000) in Sweden, 500,000 kroner (\$72,500) in Denmark, and 180,000 (\$25,000) in Norway. The yield for the first six months of 1952 was 646,000 kroner (\$123,992) in Sweden and 110,000 kroner (\$16,000) in Norway.

It is particularly noteworthy that the non-Jewish public in Sweden has started a collection for Israel which has so far raised nearly a million kroner (\$190,000). In 1951 the non-Jewish population in Norway collected a million Norwegian kroner for the purpose of establishing a Norwegian village in Israel. In Denmark the non-Jewish public has contributed substantially for the establishment of a sanatorium for pulmonary diseases in Israel.

Social Service

The social service given by the Jewish committees in Scandinavia probably does not differ from that in other countries. Stockholm, Copenhagen, Oslo, and Helsinki have comfortably furnished Jewish homes for the aged and vacation homes for children. Considerable Jewish foundations are at their disposal for scholarships and social assistance in special cases. Assistance to needy native Jews comes exclusively from local community funds. Refugee relief is financed partly by community funds, partly with JDC assistance. Emigration is financed entirely by JDC and HIAS, with the communities contributing toward the administrative expenses of the Emigration Department.

Cultural Activities

There are Jewish youth groups in all the communities of Scandinavia. These are combined in the Union of Scandinavian Jewish Youth Associations, and arrange regular recitals, lectures, and general discussions about Jewish problems of immediate interest. There is often lively non-Jewish participation in these activities.

The Scandinavian Jewish Youth Association arranges a youth camp and congress once a year, in the four countries alternately. It also conducts a course for youth leaders every winter, usually between Christmas and New Year.

The following Jewish papers and periodicals appear in Scandinavia. In

Sweden, there are: *Judisk Tidskrift*, established in 1926 by the late Chief Rabbi Professor Marcus Ehrenpreis and continued by Professor Hugo Valentin of Upsala, a monthly on a very high cultural level; *Judisk Kronika*, a Zionist fortnightly; *Församlingsbladet*, the official organ of the Jewish community in Stockholm, appearing eight to ten times a year; *Vår Röst*, a monthly published by the World Jewish Congress, Scandinavian Section. In Denmark there appear: *Israel*, a Zionist monthly; and *Judisk Trosamfund*, an official monthly published by the Copenhagen community.

WILHELM MICHAELI

TURKEY

DURING the period under review (July 1951 through June 1952) Turkey experienced the first results of its experiment in democratic freedom. Taking advantage of this freedom, several political tendencies previously repressed came into the open and seemed to threaten the very heart of the Young Turk revolution of Kemal Ataturk. But the threat, though serious in theory, was not in fact a mortal one; Ataturk's reforms were firmly rooted in modern Turkey.

The two rival movements whose formal alliance was aimed at undermining the new democracy of Turkey were the ultra-nationalist Touranists and the reactionary religious fanatics. Possessing no other organizational hold on their followers than that based on a faithful reading of their press, these movements offered their adherents so large a number of alternative causes that they stimulated minor divisions in their own ranks. However, both movements openly espoused certain common causes: a systematic attack on the Populist Party, which repressed them mercilessly; the dissemination of anti-Semitic and anti-Masonic propaganda; and the revival of the old-time religious and moral traditions. However, the ultra-nationalists and religious reactionaries differed widely in their goals: the former aimed at the creation of a Greater Turkey based on racist principles, while the latter envisaged a Pan-Moslem Union.

Grouped together in a national federation, these two movements achieved a certain effectiveness on specific occasions. But their accord was a purely provisional one; while all their diverse elements agreed to the struggle against the Kemalist reforms, the racists limited their activity to the publication of periodicals with a limited circulation, while the religious fanatics tended to adopt a more ambitious form of expression.

The fanatical movement tried to organize more coherently for political purposes, but failed for lack of leadership. Its outstanding candidate for political leadership was Nedjip Fazil Kisakurek, a famous poet, who founded the weekly *Buyuk Dogu* ("The Great East"), and later, with the disintegration of his political party, established a daily of the same name. Though so far *persona non grata* due to private scandals in which he had been involved, Nedjip Fazil was potentially a political demagogue capable of exerting wide influence.

Another aspiring political leader in the camp of the fanatics was Djevat

Rifat Atilhan, a veteran anti-Semite and anti-Zionist, who was co-founder with Abdurrahman Cheref Latch of the Democratic Moslem Party, liquidated in 1950 shortly after its establishment for violating the prescribed forms for founding a political party. Djevat Rifat attempted vainly to organize a company of Turkish volunteers to fight with the Arabs during the Israel War of Independence. A lesser figure was the lawyer Abdurrahman Cheref Latch, collaborator with both Nedjip Fazil and Djevat Rifat.

The Democratic Turkish government refused to censor the press. However, to counterbalance the influence of the extremist groups, the Turkish Parliament passed a law safeguarding the memory of Atatürk.

Also fighting reactionary ideas were the national federations of students and youth, the bulk of the daily and weekly press, the association of Turkish families, the association for the propagation of liberal ideas, and the union of Turkish women.

The Democratic Party, in power since 1950, was animated in domestic affairs above all by the desire to preserve civil liberties. In foreign affairs it raised Turkish prestige by its participation in the Korean war in the ranks of the United Nations, where the Turkish soldiers covered themselves with glory. Under the Democratic Party Turkey's effective entry into the Atlantic Pact, together with the strengthening of Turkey's relations with Greece and Yugoslavia, went far to assure the peace and security of the Middle East.

The Populist Party, which had held power for twenty-seven years until its crushing defeat in 1950, had lost considerable influence. The tiny conservative National Party recently discontinued publication of its organ, due to its lack of means and influence. The Peasant Party defended the rights of peasants, workers, and small business men from attack by the reactionaries. Its chief platform was land reforms for the landless peasants. Finally, the existence of the Party of National Resurgence, which was completely without influence, was due solely to the generosity of its founder Nuri Demiragh, who together with Ali Fuad Bachgil was invited by Pakistan to attend the 1952 Islamic Congress held in Karachi.

The speeches these men delivered on that occasion were printed in full by all the religious publications. Pakistan also invited two Turkish women to attend the Congress of Moslem Women. It was announced that the 1953 Islamic Congress would take place in Istanbul.

Relations with Moslem Countries

The Moslem countries were most active in striving to gain Turkey for the cause of "Islamic solidarity."

The Arab countries hoped for Turkey's intervention on their side in the Middle East, since they regarded her as the "only power able to understand their aspirations." But Turkey was disturbed by the unrestricted activity of Communist agents in Arab countries as well as by that of extremist fanatics. Turkey was particularly distrustful of Arab sentiments after the anti-Turk demonstrations which took place in Egypt in October and November 1951,

and in view of the violent attacks of the Egyptian and Syrian press in September 1951 and January 1952, as well as that of the Iranian press in March 1952.

When the Arab countries decided in March 1952 to deny the right to moor in an Arab port to any foreign ship which had cast anchor in a port of Israel, the Turks responded by abolishing the port of call at Beyrouth for ships bound for Haifa.

There were to be found in Istanbul a Turkish-Arab Association and a Turkish Pakistan Association, interested in strengthening the bonds that linked Turkey historically and culturally to the Arab lands and to Pakistan. The Arab countries clearly indicated their discontent with the friendly commerce between Turkey and Israel. For her part, Turkey wished to promote a realistic policy with regard to Israel in all of the Arab countries.

Relations Between Turkey and Israel

Commercial relations between Turkey and Israel continued to grow. Israelite industrial products had an ever greater place in the Turkish market, while Turkish agricultural products and other commodities were imported by Israel. A Turkish-Israelite Chamber of Commerce was founded in March 1952 in Tel Aviv, and the Israelite merchant ships had begun to arrive in Turkish ports. A Turkish consulate had been opened in Haifa.

The international congresses which took place in Istanbul in 1951-1952 provided an opportunity for Israeli delegates to visit Turkey. These congresses included the interparliamentary conferences held in August 1951, a congress of Orientalists held in September 1951, a congress of foresters in May 1952, a meeting of the Council of the World Federation of Veterans, and a congress of women jurists.

In the intellectual field, five Turkish journalists, associated with the biggest publications of Istanbul, visited Israel in May 1952 at the invitation of the Israel Government. On their return, they published a series of sympathetic articles in their respective papers dealing with their trip.

The Israeli pianist virtuoso, Frank Pelleg, gave several concerts in February 1952 and the Istanbul radio several times broadcast transcriptions of his performances.

The news of the planting of an Ataturk forest in Israel by Jews who had emigrated there from Turkey produced a very favorable impression on Turkish public opinion, and the whole press warmly commented on this event.

Jewish Communal Affairs

The greatest need of the Jewish community in Turkey was for a spiritual leader. Many discussions in the lay council held with a view to naming to this high post a personality enjoying universal respect were fruitless. Most of the candidates considered were, as a matter of fact, abroad.

The government, which apparently wanted to see a spiritual leader at the head of Turkish Judaism, as is the case with other minority faiths, in July 1952 approved by special law a decision that one must be elected. Elections were expected to take place in the near future; probably Rabbi Rafael Saban who had been filling this function provisionally, would be definitely appointed to the post. As for the lay council, its mandate was biannual and new elections were being prepared for. Once a head rabbi is elected, an administrative council would serve as an advisory executive group, in conformity with the provisions of the law.

The situation with respect to communal property was gloomy. The only Jewish parochial school in Turkey was threatened with slow extinction, the hospital met its expenses with difficulty, the orphanage had reduced its personnel to a minimum. There was no specifically Jewish intellectual activity, except for infrequent public lectures. The three weeklies (*Etoile du Levant*, *Chalom*, and *La Luz*) were of a low calibre. But financial considerations prevented the publication of a representative Jewish communal paper in Turkey able to reply effectively to the anti-Semitic propaganda.

A Jew, Solomon Adato, was a Democratic deputy to the Chamber; another Jew, Youssouf Salman, secretary to the Lay Council, was Municipal Councillor of Istanbul.

Emigration to Israel

The emigration of Turkish Jews to Israel was considerably slowed up during the period from July 1951 to July 1952, and the most authoritative estimates placed the number of emigrants at less than 2,000. Most of the estimated 300 returnees from Israel had gone there as tourists, or had settled in Israel and come back merely to visit relatives who had remained in Turkey.

In general, the Democratic Party's benevolent attitude towards the Jewish minority, the propagation of democratic ideas, the friendly relations existing between Turkey and Israel, the confidence that the Democratic government had been able to infuse in all the minority groups, the complete establishment of liberty of conscience and of speech—counterbalancing the actions of the anti-Semitic press—all these factors had doubtless contributed to the slowing up of an emigration from Turkey which had reduced the Jewish community by a third (to approximately 50,000), and which had even caused the complete disappearance of Jews from certain regions.

GREECE

DURING 1951-52 Greece was still recovering from ten years of war and Communist rebellion. The Greek people faced the two-fold problem of establishing a stable government and carrying on a long-delayed program of rehabilitation. General elections were conducted in March 1950 and September 1951 in an attempt to give Parliament a working majority. Although a

different electoral system was adopted for each election, no single party succeeded in securing the majority necessary for the administration of the country during a period of austerity.

The coalition government of the EPEK (Progressive Party) of Gen. Nicholas Plastiras and the Liberal Party of Sophocles Veniselos had at the time of writing (August 1952) a majority of only two seats as against the powerful ultra-conservative opposition of the Greek Rally under Field Marshal Papagos. It was expected that Parliament would be dissolved before the end of the year, and fresh elections proclaimed.

A very poor country, Greece is struggling against the threat of inflation and a disastrous balance of trade (exports cover only 25 per cent of imports). It has been helped by Marshall Plan from the United States which has been reduced this year to only \$80,000,000 as against \$252,000,000 in 1949-50. Past Marshall Plan assistance has however largely contributed to improve agricultural and industrial production; communications, and housing. Since Greece is at the very border of the Iron Curtain, having some six hundred miles of a common frontier with the Soviet satellites, Bulgaria and Albania, 45 per cent of the state budget goes to military expenditures for an army of some ten good divisions.

Jewish Population

Despite generous American assistance, the Jews of Greece have never recovered from the Nazi persecutions during World War II.

The once flourishing century-old Jewish communities throughout Greece totalling 75,000 Jews have almost disappeared: 60,000 Greek Jews died of hard labor, ill treatment, and the gas chambers of Birkenau, Auschwitz, Bergen-Belsen, and Theresienstadt. Only 10,000 escaped the massacre or survived the death camps. These constituted the Jewish population of liberated Greece in 1944. By the end of 1952, it is estimated that no more than 6,000 Jews will still be living in Greece.

The main feature of 1951-52 has been the emigration of about a thousand Greek Jews to the United States, under the Displaced Persons Act of 1948. From 1945 to 1951, some 2,000 Greek Jews left Greece for Israel. Five hundred others, unable to re-establish themselves in Greece, have emigrated to Latin America, Australia, France, and Italy. Jews in Greece are today a small fraction of one per cent of the total population of 7,500,000. Migration, taking away the best and most active elements of Greek Jewry, has deprived the community of much-needed leadership.

Half of the total Jewry of Greece (3,000 Jews) live in the capital, Athens. Salonica, which once had the largest Jewish population in the Balkan peninsula, with some 52,000 Jews, now has a tiny community of 1,200. There are 450 Greek Jews residing in Larissa (Central Greece). Yannina (Northwestern Greece) has a Jewish population of 120. Jews in Volos (Central Greece) total one hundred. Ten other localities have small groups of Jews—from five to fifty—while communities that were active before the war, such as Corfu, Canea (Crete), Drama (East Macedonia), Chios (Aegean island), and Rhodes (Dodecanese) have almost disappeared.

Except for a few families, mostly in Athens, who managed to salvage part of their pre-war wealth and have again become well-to-do traders and industrialists, most of the Jews of Greece belong to the middle class; they are artisans, peddlers, and employees. Very few doctors, lawyers, or engineers who survived persecution have remained in Greece. Most of them have emigrated.

Political Status

The Jews of Greece enjoy full and equal rights with all other citizens. There is no racial discrimination whatsoever.

A prominent Greek lawyer and professor of law at Athens University, Michael Pasmazoglou, drafted the first restitution law in Europe in 1945. He was Minister of Finance of the conservative cabinet of the Unionist leader, Panayotis Kanellopoulos.

The veteran liberal leader, the late Themistocles Sofoulis, implemented the restitution law in January 1946 and ordered the Greek Government custodians to hand over to the Jews the administration of Jewish-owned heirless property.

Before the war, there were Jews in the Greek Parliament. Now their electoral strength is too small to allow any representation in the National Assembly. Moreover, few Jews in Greece are in a position to engage in politics.

There is little anti-Semitism in Greece. During 1951-52 a group of tenants living on Jewish property financed a press campaign against the government, calling for repeal of the restitution law, and attacking the Jews. But very little public attention was given to the campaign.

An extreme rightist weekly started publication of the *Protocols of Zion* but its circulation is so negligible that Jewish authorities took no legal action against the publisher.

COMMUNAL STATUS

The communal life of some sixteen Jewish communities in Greece is ruled by democratic principles. Each community elects a general assembly which in turn appoints an executive board. Representatives of the executive boards of the various communities convene in Athens and elect the twelve members of the Central Board of Jewish Communities, the main body representing Greek Jewry.

Petty factional rivalries at all stages of this democratic process have so far prevented the emergence of a stable and strong leadership, able to unite the Jews in this country and properly cope with the outstanding problems of the community.

Religious Life and Schools

Except for attending the synagogues on holidays, Jews of Greece have little religious or communal life.

There is a single Jewish primary school for all Greece, located in Athens

and attended only by some fifty pupils. Besides the usual Greek courses, Hebrew is taught. The school is subsidized by the Greek Government.

There is a shortage of rabbis in this country, whereas before the war religious scholars from Salonica were invited by Sephardim throughout the world to become the religious leaders of their communities.

Athens still has its pre-war rabbi, Elias Barzilai. Attempts, supported by the American Joint Distribution Committee (JDC), to bring a foreign rabbi from Israel or Italy to act as chief rabbi of Greece have so far failed.

In 1951-52 Salonica lost its rabbi, Michael Molho, a Jewish scholar who had been appointed rabbi after the war, through his emigration to Latin America.

There are still rabbis in Volos, Yannina, and Larissa. In other localities, leading members of the community act as cantors for the High Holy Day services.

The rabbi of the Volos community is eighty-five-year-old Moise Simeon Pessah, who escaped Nazi persecution and saved many of his community during World War II, when he fled to the partisan-controlled area of Mount Pilion. Rabbi Pessah received the Gold Cross of the Royal Order of George the First "for services rendered to the Nation" in July 1952.

In 1952 Baruch Baruch, a thirty-five-year-old shopkeeper who had been acting as cantor since the end of the war for the fifty-five Jews of Arta, Epirus, applied to the Greek Orthodox church for conversion. He, together with his wife and two daughters, were baptized by the Bishop of Arta.

Athens now has a beautiful synagogue, Beth Scialom, built before the war, which can accommodate 3,000 worshippers.

Of the many beautiful and historical synagogues erected in Salonica during the past four centuries, only one remains, the Synagogue of the Monastiriotes. The others were desecrated or burnt down during the German occupation or abandoned after the war.

In the provinces old temples have been repaired since 1945 and are still used by the local communities.

ORT VOCATIONAL SCHOOL

ORT Geneva has organized a vocational school in Greece which functions in Athens where it conducts three modern courses. The school is attended by eighty to one hundred students, who receive vocational training in mechanics, electrical engineering, and sewing. The school has been operating for three years. It is adequately equipped. The managing director is a Jewish engineer, Isidore Noah. All students graduated from the ORT school have been able to find work in Greece or abroad.

Social Welfare

Of the 6,000 Jews in Greece, 2,000 are destitute and have been living on charity, since the end of the war.

Besides the purely local needs of each community, the over-all assistance of Greek Jewry is directed and supervised by a Central Relief Committee ap-

pointed by the Kentrikon Israelitikon Symvoulion—KIS (Central Board of Jewish Communities), operating out of Athens. Its chairman is Maurice Beraha and its Secretary General Salomon Ezratty.

Cash relief, food, clothing, and other supplies are provided for 1,000 Jews monthly. Medical care, child assistance activities, assistance to widows and orphans, and medical aid to tuberculosis sufferers absorb the largest part of the funds disposed of by the Central Relief Committee. These funds come from grants by the JDC to the Central Board and from allocations from the administration of Jewish heirless property.

For such welfare purposes it is expected that JDC will expend in 1951–52 \$87,000 as against \$66,500 in 1950. JDC also spent \$130,000 in 1951 to help emigration.

The heirless property fund contribution for 1952 will be only \$12,500, compared with \$18,000 the previous year and \$20,000 in 1950.

JDC

The JDC, which started operating in Greece in 1945, wound up its activities in 1951. Yet, through Chaim Benroubi, its honorary representative in Greece, JDC is continuing its valuable and generous assistance to Greek Jewry.

One of the most successful achievements of the JDC was the creation of a loan kassa (fund) for small short-term loans to people resuming work who have no other resources. The original capital invested in the loan kassa was \$105,000. Since 1945 the loan kassa has granted 3,000 small loans, under the direction of Victor Semach. In 1951 only 318 loans were granted, totaling \$132,000.

OPAIE

The OPAIE is the Heirless Property and Jewish Rehabilitation Fund created by the law mentioned above drafted in January 1946, and implemented by a decree issued on March 20, 1949. The Greek state custodians handed over to OPAIE all Jewish property confiscated by order of the German invaders from 1941 to 1944. The OPAIE administration is responsible for clearing the claims of legal heirs of deceased property owners and administering the unclaimed heirless property whose income is assigned to help the rehabilitation of Greek Jewry, in accordance with the law. The total value of the heirless property is estimated at from \$5,000,000 to \$10,000,000.

The OPAIE has been in a state of permanent crisis throughout 1951–52. Disagreements have divided the nine-member board, resulting in a series of resignations. The present chairman of the board is David Amarilio.

It has been charged that the administration of OPAIE has done very little work and is overstaffed with high-salaried officials.

This criticism was chiefly voiced by the Zionist element in Greek Jewry. Most of the charges were discussed by the local Jewish newspaper *Evrailiki Estia*. Leading members of the OPAIE repeatedly stated that part of the complaints were justified but that the source of the inefficiency of the administration should be sought in partisan rivalries that had prevented the appointment of a non-party executive.

The controversy between Zionists and other members of the OPAIE Board became sharper when the Zionists put forward a claim that part of the funds resulting from the liquidation of the heirless property should be allocated to Israel, to help that state in its endeavor to settle some 7,000 to 10,000 Greek Jews who had emigrated to Israel.

The Central Board of Jewish Communities appealed for mediation to the World Jewish Congress (WJC) with which it is affiliated. In September 1952 Alexander Easterman and Maurice Perlzweig of the WJC visited Athens and convinced the two parties that a special committee should be set up containing representatives of the Central Board of Jewish Communities, the Jewish Agency, the WJC and the American Joint Distribution Committee (JDC) in order to decide the share of heirless property funds to be allocated to Israel, taking into consideration the local needs for the rehabilitation of the Jews still living in Greece.

Of 3,000 files handed over by the Greek Government custodians, only 1,200 have been cleared as of the time of writing (July, 1952).

Another important asset being liquidated directly by the communities throughout Greece is the communal property. For years, Jewish benefactors and philanthropists gave large amounts of money and funds were raised for the creation of many welfare institutions, mainly in Salonica. Other communities, in order to secure a sufficient income for their needs, had bought real estate. A prima facie estimate is that such wealth throughout Greece amounts to some \$15,000,000.

In 1951 the Salonica community sold to the Greek Government the Hospital de Hirsch for three billion drachmas (\$2,000,000). A third of the amount went to the JDC in repayment of previous loans. The remaining two billion drachmas have since been spent by the Salonica community for welfare and grants to emigrants. No central organization supervises the liquidation and proper use of these large sums.

Zionism

In 1945, Jacob Czernovitch—now Jacob Tsur, Israeli diplomatic representative in Latin America—helped the revival of the pre-war Federation Sioniste de Greece. However, Zionist activity in Greece has been practically suspended.

Before World War II, fund raising for the Keren Kayemeth LeIsrael (Jewish National Fund) and the Keren Hayesod (Palestine Foundation Fund) was very important in Greece. Zionists had their clubs and their newspapers, and carried on effective propaganda. Since the liberation the lack of local leadership has prevented any constructive work in this area. Still functioning are a Keren Kayemeth Committee in Greece under the honorary chairmanship of Anselmo Murtzukos of Volos and the Women's International Zionist Organization (WIZO), which carries on local activity, under the chairmanship of Mme. Joseph Nehama.

GREEK-ISRAEL RELATIONS

Greece is the only European country which has not yet extended *de jure* recognition to the State of Israel. Greece is under constant pressure from

Arab countries, chiefly Egypt, to prevent such a move or any other aimed at establishing friendly relations between Greece and Israel. Greece is concerned with the fate of some 180,000 Greeks living in Egypt, whose fate may depend on the slightest disagreement between Athens and Cairo. Greece, however, accredited a representative to the Israel Foreign Office in the person of its Consul General in Jerusalem, John Moschopoulos in February 1952. Israel has an honorary representative in Athens, Ascer Moissis.

The Greek Government and all the party leaders are sympathetic towards Israel, and all are endeavoring to improve the existing situation.

On July 23, 1952, an air convention between Israel and Greece was signed in Athens. It is the first document bearing the signature of regularly accredited representatives of both governments.

In July 1952 representatives of the Israel and the Greek Ministries of Foreign Affairs signed a trade and navigation convention in Athens granting most favored nation status to goods and ships of the respective nations both in Greece and Israel, and undertaking to promote trade and navigation between the two countries. This is not to be construed as a trade agreement. Letters have been exchanged between representatives of the two countries guaranteeing that there will be no double taxation of the citizens, ships and aircrafts of the respective countries operating in either country. Negotiations for a trade agreement to supersede present private barter agreements, are taking place. It is hoped that they will be successfully concluded by the end of this year.

SAM MODIANO