

Western Europe

Great Britain

Domestic Affairs

IN 1971 reversals of governmental policy went hand in hand with adherence to accepted Conservative policy. The former were particularly marked in the economic field. It turned out to be a year of big spending. At the beginning, the chancellor of the exchequer adhered to an inbred fear of inflation; but by March, when the budget was prepared, reluctance was abandoned: child allowances and old age pensions were increased; selective employment tax was reduced and higher income relief was granted. The amount involved was £68 million for a full year, but it was insufficient, as the growing unemployment figures and industrial stagnation revealed.

In May came a reminder of political danger in widespread Conservative losses at local elections in England and Scotland, and the loss of the Bromsgrove by-election in a ten per cent swing to Labour. The result was a series of further measures of relaxation in July, November, and December, which produced tax cuts totalling £1,400 million in a full year. Limitations on consumer- and bank-credit were removed, and investment programs by local authorities and nationalized industries were accelerated. Even so, unemployment at year's end was 966,000—50 per cent more than in December 1970.

In the political field, the government has been more successful. Its major achievement was securing acceptable terms of entry into the European Economic Community (EEC; Common Market). These were approved in the House of Commons, in October, by a majority of 112. In November a draft agreement was concluded with the Smith regime in Rhodesia. The frequency and duration of strikes declined, doubtless more as a result of the high level of unemployment than the bitterly contested Industrial Relations Act, passed into law in August. As a by-product, wage settlements eased to 7 to 8 per cent, and retail prices became more stable.

The situation in Ulster continued to be an open sore, with no apparent solution. In August a policy of internment was adopted, and all processions were banned for six months. But this apparently only exacerbated the situation. The total deaths between August 1969 and December 1971 were 205, of which 142 took place since internment began. The Compton Committee

reported in November that detainees suffered ill-treatment, but not brutality.

The government remained unpopular. Polls in the last few months indicated a steady Labour lead of 6 to 10 points, but the trend has been in the government's favor. In the summer, at the time of the Common Market debates, the Labour lead stood at between 10 and 20. It has since declined to very much what it was at the beginning of the year. Largely because of internal divisions and absence of policy, the Labour party so far has failed to exploit effectively the government's unpopularity. In fact, despite fears of even greater unemployment in early 1972, the new mood of optimism may well rebound further to Labour's disadvantage.

Relations with Israel

The greater part of the year was marked by improved Anglo-Egyptian relations and a feeling that Britain's stand in Middle-East affairs was moving nearer to the French pro-Arab position, as part of her Common-Market policy. In March, Foreign Secretary Sir Alec Douglas-Home welcomed Egypt's "clear, unequivocal and specific commitments on the nature of peace," and said that UN special envoy Gunnar V. Jarring now sought "from Israel a matching commitment on withdrawal within the terms of resolution 242 of the Security Council." He added, however, that the British government would continue "to do all it can, notably through the four-power discussions now taking place on the important subject of guarantees" to ensure the fulfillment of Israel's understandable need for physical security.

Nonetheless, only 15 per cent of the representative cross-section of 1,017 adults throughout Britain, who formed the basis of a Gallup poll prepared for the *Jewish Chronicle* in February, thought Egypt was doing all she could to achieve peace, as compared with 29 per cent who thought Israel was.

In April Sir Alec welcomed Communist party leader, Leonid I. Brezhnev's statement that the Soviet Union would be willing to join other members of the UN Security Council in guaranteeing a settlement of the Arab-Israeli conflict, as being "of great significance in peace-keeping in the Middle East." He reiterated Britain's view that the Arabs and Israelis first had to agree among themselves on the issues in dispute and also to decide "what kind of guarantees they will require and support." In April, also, Sir Alec expressed approval of American Secretary of State William Rogers' Middle East mission to bring about an Israeli-Egyptian agreement providing for the reopening of the Suez Canal.

In August the tide slowly began to turn, when Sir Alec made it clear to France that if Britain entered the Common Market she would not imitate France's one-sided support of the Arabs in the Middle East dispute, but would maintain an objective attitude inside the European Economic Community. This followed an announcement that Sir Alec would pay an official visit to Israel. (In November this was arranged for March 1972.)

In September, on the other hand, the Foreign Secretary, on a visit to

Cairo, was pictured in Arab attire on a camel. At the time he made a speech calling on Israel to withdraw from the occupied territories, which the Board of Deputies of British Jews described, in a telegram to Prime Minister Edward Heath, as "one-sided" and representing a "radical departure from his previous publicly stated policy." In October, Sir Alec stated that war would be avoided and confidence established only through dialogue: "An interim arrangement providing for phased withdrawal of Israeli forces and the opening of the Suez Canal, with a link to the next and final stage of withdrawal, could serve to build confidence and to prove to the parties on the ground that there is more to be gained by dialogue than war." He still believed that Jarring had a crucial role to play in the process of establishing contact.

A landmark in the improved Anglo-Israeli relationship marking the end of the year was the first-ever official visit of an Israeli foreign minister to Great Britain, when Abba Eban had talks with Prime Minister Heath, Sir Alec, and other ministers. Proposing a toast to Israel at a dinner in Eban's honor, Sir Alec said, "We stand with Israel when she claims the right to security." Stressing that an Arab-Israeli settlement could not, and would not, be imposed from outside, Sir Alec said that it was for the parties to agree on the terms; "Their friends can help only by offering honest advice."

Eban assured Sir Alec that Israel had a continued interest in exploring any diplomatic venue towards negotiated settlement and that he attached special importance to peace-making efforts by the African presidents. Interviewed about his visit, Foreign Minister Eban felt that it marked an entirely new relationship between Israel and a changing Britain, based on a combination of three new elements: Britain's entry into the Common Market; the completion of her military withdrawal from the Arab world, and the Heath administration's philosophy that the policies of any government must be guided solely by its own national interest.

Chairman Sir Henry d'Avigdor Goldsmid of the Anglo-Israel Chamber of Commerce stated in November that in the first nine months of 1971, British imports from Israel totaled nearly £42 million, as compared with over £5 million in 1950, while exports to Israel stood at nearly £86.5 million (£10 million in 1950). However, fears were expressed throughout the year regarding the consequences of British entry into the Common Market. In June an Israeli delegation began discussions with EEC representatives in Brussels on an Israeli memorandum calling attention to the possible effects of British entry on Anglo-Israeli trade and asking for special measures to help Israel maintain a regular flow of exports. A reassuring note was struck by Sir Alec in his November speech, when he pledged that Israel's interests would be "paramount in our minds when we discuss these matters within the Community."

It was announced in August that British tourism to Israel would be boosted by the devaluation of the Israeli pound; the more than 21,000 Britons

traveling to Israel in the first half of 1971 constituted an increase over the comparable 1970 period.

In November came the news that British Leyland would abandon operations in Israel, and Autocars Ltd., the Israeli firm controlled by another Leyland subsidiary, was going into liquidation. It had been announced earlier, in June, that British Leyland would lose its monopoly in the supply of buses and lorries to the Israeli market.

The Bank Hapoalim opened its first British branch in June, relying entirely on its resources and assets in Israel (AJYB, 1971 [Vol. 72], p. 320).

The Anglo-Israel cultural convention came under discussion in July, when Aharon Megged, counsellor for cultural affairs at the Israel Embassy, was about to leave Britain. He was succeeded by the writer and sculptor, Benjamin Tammuz. In the two years of its existence, the convention produced a spate of activities, including three lectureships established by the Israeli government at Glasgow and Sussex universities; art exhibitions, such as the major Midianite Timna exhibit at the British Museum in October; performances by the Israeli Philharmonic Orchestra at the Edinburgh Festival and in London, in August and September, and numerous other concerts; an Israel film week; poetry readings by three Israeli poets at the Poetry International Festival in London in July, and others; lecture visits to Britain by leading Israeli scholars, writers, and artists, and return visits by their British counterparts.

Anglo-Israel-Arab Relations

The year showed an apparent gain in popularity for pro-Arabs within the Liberal party. In April, two members with pro-Arab histories, were elected chairmen of its leading youth organizations, the Young Liberal Movement and the Union of Liberal Students, and the results of a ballot in October to elect 30 members directly to the Liberal Party Council also showed a pro-Arab swing, although supporters of the party's official pro-Israel policy were still in a majority among newly-elected Council members. In an article in the London-based al-Fatah publication *Free Palestine*, in September, new Young Liberal chairman Peter Hain said that his group would not only continue to "campaign in support of the Palestinians," but would "aim to commit the Liberal Party away from its present shockingly illiberal and reactionary policy of almost unquestioned support for Zionism." A commission, set up in 1970, on the relationship of the Liberal party and the Young Liberals declared that their references to Israel, "in terms totally at variance with the policy of the Party," were calculated to upset Jewish people and, indeed, had doubtless done so. The main recommendation of the report, submitted in May but made public only at the Liberal party conference in September, that young Liberals should initially join a constituency branch and thus subject themselves to party discipline, was publicly supported by party leader

Jeremy Thorpe at the conference. Although attempts to expel the Young Liberals from the party failed, attendance at peripheral meetings was a guide to delegates' attitudes: over 100 at the Liberal Friends of Israel meeting, as compared with about 30 at the Liberals for Palestine group.

Attendance at meetings on the fringe of the Labour party conference in October suggested that the pro-Arab group had made little headway there; 36 people attended the pro-Arab event, as compared with 350 at a meeting arranged by the Labour Friends and Poale Zion. A scheduled meeting of al-Fatah supporters was cancelled. Neither the pro-Arab nor the pro-Israeli group submitted motions for the conference.

In April an attempt by Christopher Mayhew, Labour M.P. and chairman of the Labour pro-Arab Middle East Council, to stop Keneset opposition leader Menahem Begin from coming to Britain was rejected by the government. The number of M.P.'s sponsoring the council had dropped from 25 to 19, mainly because many lost their seats in the last general election in 1970, it was disclosed in November.

Less than 500 people attended the annual "Palestine Day" rally in London's Trafalgar Square, in May, to hear speeches by al-Fatah representatives and various New Left groups.

The Arab boycott continued to cause concern. Mobil Oil Company issued a revised circular to ship chandlers in February, stating that none of its vessels should be supplied with "any item which would contravene local laws and regulations if brought into any port the vessel is likely to visit." The company declared that it was opposed to all boycotts, but had to comply with the laws of every country in which it was permitted to do business. Libya, it said, even prohibited the entry of ships' stores, which it deemed to be of Israeli origin. Following a protest in the House of Commons, Under-Secretary for Trade and Industry Anthony Grant said that while the government was opposed to trade and shipping boycotts, each company had to decide what its attitude was to be.

There were further repercussions in August, when the building firm, Costain Property Company, a subsidiary of Richard Costain Ltd., one of Britain's largest civil-engineering contractors, was found to have inserted a clause in a contract with a Jewish-owned property development company seeking an undertaking that their joint venture would not infringe the boycott. Following a meeting, in October, between Costain director Sir Robert Taylor and secretary of the Trades Advisory Council Maurice Orbach, M.P., a spokesman for Costain stated that no clause on the Arab boycott would be included in any agreement made with his company.

In October the Syrian airline offices in London's Picadilly were picketed by the World Union of Jewish Students in protest against the imprisonment and persecution of Jews in Syria. In December a torchlight parade was held by the Action Committee for Arab Jewry formed in May to strive for the release of Jews in Arab lands who wish to emigrate, and to press for the

basic human rights of those Jews wishing to remain. Appeals to this effect to leading parliamentarians were made by the British Section of the World Jewish Congress and by members of parliament of all parties.

In the field of publication, in the July 17 weekly, *The Spectator*, a prize-winning essay, "The Shortest Way With Trespassers," on Israel and the Jewish attitude to the Arabs was described by Schneier Levenberg, chairman of the Israel Committee of the Board of Deputies as "nasty, filthy, and bordering on antisemitism." The essay takes the form of "an advisory epistle to Mrs. Meir from her esteemed servant Eli Krakwitz." Its author, Fergus R. Mackenzie, was temporarily demoted from his post as chief sub-editor of BBC radio news and current affairs programs because his superiors regarded as a breach of staff regulations his failure to submit his essay for approval before publication and to ask permission to mention his BBC connection in the article.

A new monthly magazine, *Middle East International*, which appeared in the spring, caused concern because of its anti-Israeli line. In November, the Labour Friends of Israel published *Labour Looks at Israel*, a booklet of articles about Israel by some of their leading party members, which shows the close ties between British and Israeli Socialists.

JEWISH COMMUNITY

Demography and Communal Data

More British Jews married in a synagogue in 1970 than in any year since 1958, according to the statistical and demographic research unit of the Board of Deputies of British Jews. The 1970 figure of 3,872 represented a rise of 2 per cent over the revised 1969 figure of 3,806, but was far below the prewar figure and the average 5,400 between the years 1946 and 1950. The unit attributed the steady improvement over the past five years (forecast to continue in 1971) to the peak number of synagogue marriages following World War II, and the resultant baby-boom. The ratio of Orthodox to Progressive marriages remained at about 4 to 1, but within the Progressive sector, the Liberal proportion continued to fall (from 7.1 per cent in the period 1966-1969 to 6.3 per cent in 1970) and the Reform to rise (from 10.8 to 12.7). However, a *Jewish Chronicle* article, in October, described intermarriage as "the great concern and worry of the present Jewish epoch," with a 20 to 30 per cent intermarriage figure generally acknowledged by rabbis.

Early in the year (*Jewish Chronicle*, January 29), a national opinion poll survey on religion and superstition showed widespread tolerance of intermarriage among British Jews, 49 per cent holding that Jews should be allowed to marry out of their faith. Of United Synagogue Jews, 40 per cent supported

intermarriage, compared with 74 per cent of Liberal and Reform Jews questioned. Twenty-eight per cent of those interviewed stated that they never ate nonkosher food (35 per cent of United Synagogue members), and 67 per cent kept a kosher home (87 per cent for US members; 19 per cent for Liberal and Reform); 71 per cent would drive on the Sabbath (68 and 84 per cent, respectively); 87 per cent observed Yom Kippur, 86 per cent Rosh Ha-shanah, 79 per cent Passover, and 29 per cent other festivals. Eight in ten supported the idea of a Jewish state; 48 per cent would like their children to live there. The sample consisted of 214 Jews comprising 77 per cent United Synagogue, 8 per cent Liberal, 7 per cent Reform, and 7 per cent unaffiliated.

Sociologist Ernest Krausz of London's City University, writing in the *Jewish Chronicle* in January, criticized the poll as "an example of how an unscientific method of sampling populations produces untrustworthy results." The method of quota sampling employed, he said, had serious weaknesses since it did not operate through any basic and reliable framework, like official lists of households. In his book, *Ethnic Minorities in Britain*, published in September, Krausz stated that the Jewish minority in Britain had risen more rapidly on the economic and social ladder than any other. This, he pointed out, was due not to any inherent racial superiority, but rather to a long tradition of literacy and adaptation to urban life.

Jewish Education

Reflective of the growing interest in Jewish day schools and concern with shortages of qualified teachers, dominating Anglo-Jewry's education scene in 1971, was the £6.5 million education program of Chief Rabbi Immanuel Jakobovits, which was launched in November. As a booklet, *Let My People Know* explained, a Jewish educational trust was to be established to implement the program in two phases, over the next 10 to 15 years. Phase I, costing £2.6 million and concerned almost exclusively with London, would establish two secondary schools with Hebrew departments, one in northwest London (a cost of £800,000, and an initial 180 pupils), the other in the Ilford-Wanstead area (£700,000); a two-form entry primary school in Northwest London (probably Kingsbury), and a one-form entry school in Enfield (at a combined cost of over £500,000).

Other expenditures would include £100,000 for teacher training schemes; £30,000 for special courses for teachers, and £50,000 for withdrawal classes (held for children who no longer attended courses in religious instruction at school) and study groups. In addition, bursaries of £1,500-2,000 per annum would train suitable educators for 25 to 30 senior vacancies expected by 1980. A further £30,000 would provide for one-year graduate courses in Hebrew and Jewish studies for qualified British teachers, tenable at colleges in Jerusalem; and £65,000 for sixth-form colleges using the facilities of Jews College, the Montefiore College, and the Sir Israel and Lady Brodie Hall of Residence. The program encouraged the formation of an independent

“standing headmasters’ conference” and a standing committee of specialists, representing Jewish education agencies in Britain.

Phase II, covering some ten years, would establish *inter alia* a primary school in Cardiff, as well as some six to eight additional primary and two or three secondary schools in London, with a total enrollment of some 8,000 pupils. With £1 million already pledged, the trust would not undertake total responsibility for raising the required money; it suggested that, if negotiations were begun now, some of the schools would be able to attract state aid.

The need for the additional teachers, who would be trained under the Chief Rabbi’s scheme, was reflected in a survey of Jewish day schools in Britain, published in the *Jewish Chronicle*, in July. It showed that existing schools were expected to require 40 to 50 new teachers in the next two or three years. In May some 189 full-time, and 82 part-time, teachers were employed in 15 secondary-grammar schools, and 390 full- and 206 part-time teachers at 38 elementary schools and their kindergartens.

Jewish pupils attending day schools in May, were put at 11,495 (11,236 in May 1969, and 10,711 in May 1967), or 16 per cent of all Jewish children in the country. Britain, with 54 per cent of its Jewish children between five and 17 years of age receiving some form of Jewish education, headed the list in a report on Jewish education in the diaspora, presented to the Zionist General Council session, in Jerusalem in July.

Extended facilities for training teachers also were offered in September, when a full-time Jewish studies course leading to a state-recognized certificate of education was initiated by the Progressive movement at the Borough Road Polytechnic, Isleworth (London). The syllabus, arranged by the Leo Baeck College, also would provide a fourth year leading to a Bachelor of Education degree. Syllabuses for a B.Ed. degree and a post-graduate certificate in education, with Jewish studies as the main subject, were also being drawn up by the Faculty for the Training of Teachers—a joint venture of Jews’ College, the London Board of Jewish Religious Education, and the Jewish Agency Torah Department, in conjunction with the Trent Park College of Education, Cockfosters (London).

The announcement, in May, of Rabbi Jeremy Rosen’s appointment as headmaster of Carmel College caused considerable controversy among its governors, parents, and pupils. It culminated in the resignation of Joshua Gabay, headmaster of the junior school and acting headmaster of the main school. (The previous headmaster, David Stamler, retired because of ill health (AJYB, 1971 [Vol. 72], p. 324). Twenty-eight year old Rabbi Rosen, eldest son of Carmel’s founder, took up his post in July.

JEWS COLLEGE

Very few youths who graduated from Jewish secondary schools were attracted towards the ministry or to teaching, according to a *Jewish Chronicle* survey. Among these schools, the richest source of ministers and Hebrew

teachers were the Yesodey Hatorah schools, whose students, however, did not go on to Jews College but to *yeshivot*. In July it was announced that Jews College had received no applications for its ministerial course for the 1971/72 academic year, but its new principal, Rabbi Nachum Rabinovitch, said in November that "the cycle has begun to turn." The college began the session with 42 full-time students and an accumulated overdraft of £41,912. Expenditure exceeded income by £21,813 in the year ended September 1970; 1971/72 figures budgeted for an estimated expenditure of £96,000.

Vice-chancellor Sir Brian Windeyer of London University warned, at the annual College speech-day in July, that associated institutions, such as Jews College, were placing a burden on the university's finances as well as on its staff. A committee of inquiry was looking into the university's future structure.

AT THE UNIVERSITIES

The movement to create full-time chaplains for Jewish university students became more pronounced. At its December meeting, the Jewish Chaplaincy Board decided that a full-time chaplain for students in London should be appointed for the beginning of the 1972-73 academic year. Two new full-time chaplains were formally created earlier in the year, and granted annual contributions from the Board: Dr. Alan Unterman at Manchester and Sal-ford Universities, and Rabbi Michael Rosin at the Inter-University Jewish Federation, Northern Region. Rabbi Rosin's appointment officially began on April 1, and followed 18 months' struggle (AJYB, 1971 [Vol. 72], p. 326), which was partially resolved in January when the Inter-University Jewish Federation decided to rejoin the Chaplaincy Board following an agreement on its restructuring, which gave students greater participation in, and influence on, chaplaincy matters and also greater local responsibility in chaplaincy administration. At the same time, the board sent a letter signed by the Chief Rabbi to some 90 communities and various private contributors, asking for donations to a chaplaincy fund. At the same time the Jewish Memorial Council, a body for the dissemination of Jewish culture through library, chaplaincy services, and the like, lost its representation on the board when full-time membership was restricted to organizations and individuals directly involved in student activities. It was understood that policy differences lay behind the schism: the Chaplaincy Board aimed at appointing full-time chaplains, the Jewish Memorial Council thought this impracticable because of lack of funds and personnel.

In January the new B'nai B'rith Hillel House (AJYB, 1971 [Vol. 72], p. 325) was officially opened with a consecration service conducted by Dr. Jakobovits, the *Haham*, Rabbi Solomon Gaon, and Eme~~ritus~~ Chief Rabbi Sir Israel Brodie. In October it was announced that Rabbi Cyril Harris, one-

time director of Dr. Jakobovits' youth department and member of his "cabinet" would become national director of the Hillel Foundation early in 1972.

Chief Rabbi, United Synagogue and Religious Life

Relations between Orthodox and Progressive Jews deteriorated during the year. Focal point of difference was a proposed amendment to Clause 43 of the Board of Deputies Constitution, defining the prerogatives of the Board's ecclesiastical authorities to provide guidance on religious matters, which would grant the Liberal and Reform ecclesiastical authorities the right to be consulted on religious matters concerning them. During the year, at least four alternative amendments to the one defeated in July 1970 (AJYB, 1971 [Vol. 72], p. 327) were suggested and rejected in an attempt to find a compromise between the Progressive and Orthodox factions. But the Progressives refused to agree to any formula which did not accept the principle that the Reform and Liberal groups had their own religious authorities, which must be consulted by the Board on all religious issues concerning them, in the same way as the Orthodox ecclesiastical leaders had been for many years.

The Orthodox coalition, composed of deputies from the Machzike Hadass, Federation of Synagogues, Union of Orthodox Hebrew Congregations, and some representatives of the United Synagogue, firmly opposed any formula which gave or implied recognition of the leadership of the Progressives as a Jewish religious authority. In May United Synagogue treasurer F. M. Landau announced his resignation, following the defeat of his motion to delete Clause 43 from the Board's constitution.

A solution seemed to have been reached when a revised amendment received an overwhelming majority in October, although Bernard Homa, leader of the Orthodox group, and Abba Bornstein resigned from the Board of Deputies and also relinquished other posts they held within the United Synagogue. In a letter to Board President Michael Fidler, Homa explained that the amendment gave consultative ecclesiastical status for the first time to the religious leaders of the Reform and Liberal communities, thereby recognizing these bodies as legitimate movements within authentic Judaism. This was emphasized, he said, by the fact that no constitutional provision had been made to ensure that decisions by the Board should always be in accordance with the *halakha*. Therefore, he felt that the Board could no longer be entrusted with any religious affairs.

Following advice from their respective religious authorities (the *Bet Din* of the Federation of Synagogues, etc.), the Orthodox coalition seceded from the Board, despite an October appeal by the Chief Rabbi to Orthodox members of the Board to agree to the amendment. He had been assured by the Board, he said, that under no circumstances would it make any pronouncement or take any action which would be contrary to the advice offered

by the Chief Rabbi and the *Haham*, as the Board's ecclesiastical authorities. In December, after the secession, Dr. Jakobovits called on the president of the Board and its Orthodox members to reopen the question of the amendment so that the "intolerable state of disunity both in the community and in the orthodox camp" be ended by fresh discussions. Should these fail to reconcile existing differences by agreement, he warned, the only alternative would be to "phase out some or all of the Board's religious functions."

In January the Chief Rabbi and other Orthodox leaders boycotted a memorial service arranged by the British Rumanian Association for Rumanian Jews who perished during the war because it was held at the West-London Reform Synagogue. They described it as an "almost sacrilegious" affront to the memory of Orthodox martyrs and to their own religious conscience. No central Orthodox service for Israel's independence day was held in 1971 because, the Chief Rabbi stated, "with the replacement of one central communal service by numerous local and organizational services—as encouraged by the *Haham* and myself—Yom Atzmaut was this year observed by many more members of our community than ever before. I am happy . . . that Yom Atzmaut has at last been established as an accepted festivity in the Jewish calendar embracing the entire community."

In July a widespread campaign to persuade the Israel government to tighten conversion procedures was launched in Britain by the Union for the Existence of Judaism, a recently established body with head offices in New York and a membership covering religious leaders and laymen from various sections of the Orthodox community. A full-page advertisement placed in the *Jewish Chronicle* demanded that only those converted to Judaism in accordance with *halakha* should be recognized as Jews in Israel. It was signed by some 120 British rabbis, but not by the Chief Rabbi or the *Haham*.

June saw various important moves by the Chief Rabbi and the United Synagogue Council. The Council adopted a new two-tier *bar mitzvah* test system, a compromise on the proposals submitted by the Chief Rabbi and rejected by Sir Isaac Wolfson in 1970 (AJYB, 1971 [Vol. 72], p. 323). Henceforth, boys wishing to read *maftir* at their *bar mitzvahs* at a United Synagogue would have to be enrolled in a Jewish day school, or regularly attend Hebrew classes for at least four years before their *bar mitzvahs*, or sit for an additional examination. For the first time, in the United Synagogue, they would not be allowed to read any portion of the Law without having passed a written or oral examination. Representatives of several London congregations opposed the scheme.

Chief Rabbi Jakobovits also sent a memorandum to all synagogues advising them of a plan to appoint a cantor as a "services counsellor," who would advise Greater London congregations on how to enliven synagogue services. The scheme, based on consideration of the present social climate and the classic tradition of Judaism, called for the active participation by worshipers, especially young people, in services; the promotion of con-

gregational singing, and a time limit of two-and-a-half hours for Sabbath morning services.

In July the honorary officers of the United Synagogue recommended a 35 per cent pay rise for Chief Rabbi Jakobovits, to bring his salary up to £9,500 a year. At the same time, the Synagogue Council approved the establishment of a committee of enquiry to review salaries, status, duties, recruitment, and training of rabbis, readers, and officials.

Shehitah and Kashrut

The formation of a regional *Bet Din* for the North of England (AJYB, 1971 [Vol. 72], p. 328) which would regularly meet in Manchester, Leeds, and elsewhere, thus assuming responsibility for all major rabbinical decisions, was announced in February. Meanwhile, the Manchester *Bet Din* invited local rabbis to serve on it at regular intervals, in an attempt to support and enhance the prestige of local rabbis.

In May, it appeared that the London *Bet Din* finally put an end to a move to merge the Kashrus Commission and the London Board for Shechita, although in August a special "merger committee" of representatives of the two bodies, the Spanish and Portugese Synagogue, and the Federation of Synagogues, was still attempting to persuade the *Bet Din* to withdraw opposition.

In March the National Council of Shechita Boards approved a proposal to regionalize *shehitah* (AJYB, 1971 [Vol. 72], p. 328) for the purpose of helping small communities and bringing about price stability. An announcement, in December, said Dr. Jakobovits and the London *Bet Din* approved a National Council proposal to regulate the sale of kosher meat products throughout the country, thus enabling prepacked kosher cooked meats and poultry to be sold officially in supermarkets under supervision and subject to strict regulation.

A subsidy of £10,000 by Sir Isaac Wolfson in February saved the kosher school-meals service from closing down. However, it was stated in July that over 300 children (10 per cent of the number involved) stopped taking kosher meals, as did almost one million school children throughout the country because of increased charges.

Welfare

The national postal strike in the early months of the year severely affected incomes of Jewish charities. Thus, at the April annual meeting of the Jewish Welfare Board (JWB) it was announced that at least £250,000 was required to cover an estimated deficit in its general fund. A travel agency, J.W.B. Travel Ltd., was launched with private capital in April; all profits were to go to the Board.

By December four major social welfare organizations had joined a scheme introduced by JWB to create a central council of Jewish social services to streamline social welfare work in the community and help overcome administrative overlapping.

In Support of Soviet Jews

Protests by all sectors of British Jewry against the conditions of Soviet Jews and calls for free emigration continued at an increasing pitch, both in London and the provincial cities. Protest marches were held, rallies took place in Trafalgar Square, Russian exhibitions were picketed, demonstrations were called outside the offices of Tass and Intourist, and endless delegations visited the Soviet Embassy. In July, in fact, the Soviet embassy limited the reception of delegations and petitions to twice weekly; a group of Jewish housewives had been delivering petitions daily since early May.

The announcement that Jewish impresario Maurice King was bringing the Red Army Ensemble from Kiev on its first concert tour of Britain in April gave rise to considerable concern. Lord Janner, chairman of the foreign affairs committee of the Board of Deputies declared in a statement that "the gesture of not attending performances, as well as peaceful demonstrations" were among the few means open to British Jews to express concern for Soviet Jewry. The Universities Committee for Soviet Jewry publicly dissociated itself from "extremist and disruptive elements" who interrupted performances. However, an announcement by some 70 London Jews welcoming the Kiev Red Army ensemble as a reminder of "the way the Red Army stood between Hitler and the annihilation of European Jews" and approving the cultural exchange between the two nations was inserted in the London *Times*. In June a fire in the London hotel where the ensemble stayed was attributed to "Zionists" by ensemble members in a letter to the Kiev Communist daily *Pravda Ukrainy*; the London police dismissed the charge as unfounded.

In May violence resulted from a visit by some 50 British Jews to the Soviet consulate to apply for visas to attend the trial of nine Jews in Leningrad. The Foreign Office later expressed the British government's regret and offered to consider greater protection for the Soviet Embassy and consulate. Explaining the apology in the House of Commons, Undersecretary for Foreign Affairs Anthony Royle said the British government had a special duty, under international law, to protect consulates against disturbances of the peace.

In December the Board of Deputies announced it would appoint a full-time Soviet Jewry officer, publish a weekly information bulletin on the situation of Soviet Jews, edited by the former foreign affairs secretary of the World Union of Jewish Students, Colin Shindler, and that it had established a Soviet Jewry action subcommittee, chaired by Lord Janner.

Action, in 1971, on behalf of Soviet Jewry saw greater participation by women; in January 2,000 women marched silently to present to the Soviet

embassy a petition on behalf of the Association of Jewish Women's Organisations. In May scores of London Jewish women, all aged 35 and dressed in black, kept solemn vigil outside the embassy in protest against the alleged torture in an Odessa jail of the 35-year-old Russian Jewess Raiza Palatnik. The activities of the "35 group" continued to the end of the year.

There also was controversy over Jewish Defence League (JDL) anti-Soviet activities. Rabbi Meir Kahane visited Britain on at least two occasions in 1971, with the intention, he told a *Jewish Chronicle* reporter, of breaking Anglo-Jewry's apathy regarding Soviet Jews and helping to "radicalize" the protest movement. He advocated constant harassment of Soviet personnel in Britain and was reported as stating that two Soviet diplomats would be killed for every Jew who died or was harmed while in a Soviet prison. This was countered by warnings on the part of the Board of Deputies and other societies. While expressing determination to continue its campaign on behalf of Soviet Jewry, the Board condemned all acts of violence against Soviet offices abroad, as well as JDL's methods and actions at an emergency meeting in January, and again in November, after Kahane visited London to address a meeting arranged by the Committee for the Release of Soviet-Jewish Prisoners.

Various attempts were also made to persuade the British government to make representations to the Soviet Union on behalf of Soviet Jews wishing to emigrate to Israel; on the trials of Jews in Riga in June, particularly the nonadmission of the British press; on behalf of the Jews said to be detained in mental hospitals because of their efforts to leave Russia. However, the government attitude was that Britain had no formal standing in the matter; there also was doubt whether further approaches would be helpful to Soviet Jews.

Support came from members of all political parties and, in October, an all-party Committee for the Release of Soviet Jewry was formed at a meeting in the House of Commons. By November 333 members of parliament had signed Greville Janner's all-party motion in the Commons, stating that "This House deplores the refusal of the Soviet Government to permit Jews to leave the Soviet Union in accordance with recognized human rights; its persecution of those Jews who wish to emigrate to Israel, and its refusal to permit Soviet Jews freely to practise their religion and to maintain their culture; and calls upon Her Majesty's Government to use its best endeavours to secure and ensure respect for their human rights."

Press and Broadcasting

The first regular Jewish program entitled *You Don't Have to be Jewish*, broadcast by the British Broadcasting Corporation for twenty minutes on alternate Sundays, was launched in May.

In November David Kessler, chairman and managing director of the *Jewish Chronicle*, celebrated the 130th anniversary of the founding of the

paper by announcing the adoption of a profit-sharing scheme to give the paper's full-time employees, pensioners, and fully-owned subsidiaries a real sense of participating in the fortunes of the "firm."

Publications and Culture

A number of books on different periods of Israel's development appeared during the year: *The Rift in Israel, Religious Authority and Secular Democracy*, by S. Clement Leslie, a profound analysis of the various strands of Zionism and of Jewish life in general, with special emphasis on nationalism and Socialism; *Israel: A Society in Transition*, a condensed history of Zionism and its aftermath from the Enlightenment to 1970, by diplomat-academic V. C. Segre; *Peace in the Holy Land: An Historical Analysis of the Palestine Problem*, by John Bagot Glubb (Glubb Pasha), with an unequivocal pro-Arab bias, and *Royal Cities of the Old Testament* by archaeologist Kathleen Kenyon.

On the contemporary level, *Israel*, edited by Muriel Emanuel, contained essays on different aspects of life in the modern state; *The Israeli Airforce Story*, by Robert Jackson, discussed the shaping of this vital arm of the defense forces. Two books, which aroused a certain amount of controversy, were *The Handbook to the Middle East*, edited by Caabu leader Michael Adams and published by a Jew, Anthony Blond, and *The Conflict in the Middle East and Religious Faith*, published by the British Council of Churches, which questioned the link between biblical Israel and the modern state.

On a purely biblical theme, *Old Testament Illustrations*, by Clifford M. Jones, *The First Book of Samuel: Commentary*, by Peter R. Ackroyd, and *Amos, Hosea, Micah: Commentary*, by Henry McKeating, all were part of a Cambridge University Press series aiming to provide accurate commentaries on books of the Bible. The text of the New English Bible was used in these works.

In the field of Jewish history, *Byzantine Jewry*, by Professor Andrew Sharf, dealt with every aspect of Jewish life of that era, while *The Religious Minorities of Chios: Jews and Catholics*, by Philip P. Argenti, revealed the story of religious communities in Chios from Herod's visit in the Hellenistic period to the building of a Jewish school in 1892, with financial help from Anglo-Jewry. *The Children of Israel: The Bene-Israel of Bombay*, by Schifra Strizower, was a personalized account of their customs, background and ancient history. Germany was represented by Richard Grunberger's *A Social History of The Third Reich*; George L. Mosse's collection of essays on the theme of *Germans and Jews. The Chosen People, a Study of Jewish History from the Time of the Exile Until the Revolt of Bar Kochba*, by John M. Allegro, offered some unusual ideas.

Volume II of *The Letters and Papers of Chaim Weizmann*, edited by

Barnet Litvinoff, Gedalia Yogev, and Meyer Weisgal, covered the period from November 1902 to August 1903, when Weizmann taught chemistry at Geneva University. The *Letters of Sigmund Freud and Arnold Zweig*, edited by Sigmund's son, Ernst L. Freud, were written during the last 12 years of Freud's life (1927-1939) and presented an interesting contrast in Judaism. Other biographical and autobiographical publications included *Lewis Namier: A Biography*, by Julia Namier, widow of the great Anglo-Jewish historian; *Nasser—A Political Biography*, by Robert Stephens; *In My Way*, by George Brown, which explains much of the British politician's experiences and attitudes; *The Mediaeval Jewish Mind*, *The Religious Philosophy of Isaac Aram* by Chaim Pearl; Taya Zinkin's autobiography, *Odious Child*, and *Herod the Great* by Michael Grant. Rather more literary was Elie Wiesel's collection of essays, stories, sketches, and dialogues, all touching on the theme of Jewish survival, entitled *One Generation After*. The second volume of Professor David Daiches's autobiography, *A Third World*, dealt exclusively with his sojourn in the United States.

Verging on sociology was Chaim Bermant's *The Cousinhood: The Anglo-Jewish Gentry*, a research into the old "establishment"; John D. Gay's, *The Geography of Religion in England*, included maps and statistics showing the accelerating disintegration of English Judaism.

Notable fiction included, *St. Urbain's Horseman*, by Mordecai Richler, the story of a Canadian Jewish boy's rise to affluence in the London television world; Lionel Davidson's *Smith's Gazelle*, an adventure story set in modern Israel; Chaim Bermant's *Now Dowager*; Barnet Litvinoff's *Another Time, Another Voice*, the story of false Messiah Shabbetai Zevi; Bernice Rubens's *Sunday Best*, a light-hearted novel about a transvestite; and Thomas Wiseman's *The Romantic Englishwoman*, a study of a marriage between a Jewish novelist and his English wife.

Also noteworthy were *The Laughter Makers*, by David Nathan, which surveyed the laughter-trade in postwar Britain, and *The Dual Image: A Study of the Jew in English Literature*, by Professor Harold Fisch.

The Institute of Jewish Studies announced, in December, the launching of a new publication, *The Journal of Jewish Learning*.

Race Relations

The introduction into the House of Commons in March of the Conservative government's new Immigration Bill, which *inter alia* gives alien status to Commonwealth citizens who do not have a British parent or grandparent (designated "nonpatrials"), caused discord in the Board of Deputies. The Board's president, Conservative M.P. Michael Fidler, voted with his party for the bill in parliament. He denied that it introduced racial or religious discrimination but merely treated Commonwealth citizens in the same way as other aliens and did not, he stated, affect immigrants already in Britain.

The Board, on the other hand, adopted its defense committee's report, which viewed the bill with concern, regarded many of its provisions as "racially discriminatory," and feared that they would impede the work of race-relations organizations in Britain.

The Association of Jewish Ex-Servicemen and Women (AJEX)—which celebrated its 50th anniversary in 1971, with 125 of its members being invited to Buckingham Palace—heard warnings at its annual conference in April of prospective greater activity from fascist and racialist groups because of the serious unemployment in Britain. They came mainly from delegations representing branches in the northeastern and northwestern parts of England, where unemployment was heaviest.

A leading member of the extreme right-wing National Front movement, William Bouverie, resigned in November because he did not wish to be associated with the growing tendency towards antisemitism in the party. It was "not very strong at the moment," he told a *Jewish Chronicle* reporter, "but there are still a number of former Mosley sympathisers within the party and I think they will encourage the feeling." In October Colin Jordan, National Front secretary, was chosen as its prospective parliamentary candidate for Wolverhampton North-East.

Anti-fascist and anti-Nazi groups demonstrated in Brighton, Sussex, in November, as the pro-Nazi Northern League (an international movement to foster "friendship and cooperation between all people of north European descent") gathered for its annual conference.

Zionism and Aliyah

Following the death, in January, of Lavy Bakstansky, the director of the Joint Palestine Appeal (JPA) and general secretary of the Zionist Federation (ZF), a joint letter from Zionist Federation president, Lord Janner, and JPA chairman, Michael Sacher, in the *Jewish Chronicle* stated that the close cooperation between their two organizations would continue uninterrupted. JPA's executive vice chairman, Michael Barzilay succeeded Bakstansky as director. The Zionist Federation annual conference, in April, elected Isaac Miller, London secretary for the past 20 years, as executive secretary, and Sydney Shipton as chairman, replacing the late Dr. S. Miller (AJYB, 1971 [Vol. 72], p. 333). Before the conference, Shipton cited his objectives: to attract younger people, not only youth movements and students, but people in their twenties and thirties; to develop the Zionist Federation further as a base for Zionism in Britain, and to make it the umbrella organization for every Zionist-minded group, "from Mizrachi to Herut." In September, after a year's delay, the British branch of Herut, the right-wing Zionist party, became an affiliate of ZF. (AJYB, 1971 [Vol.72], p. 333).

Federation secretary Beatrice Barwell reported at ZF's annual conference

that the recruiting campaign brought in some 10,000 new members, who now must be turned into active participants. For the first time, British delegates to the World Zionist Congress, which was to be held in Jerusalem in January 1972, were chosen in a two-stage indirect election giving electors a choice of three lists: the United Zionist list, which included candidates of all Zionist Federation affiliates except Herut; nominees of the Mizrachi Hapoel Hamizrachi Federation, and the Herut list. The results of the election in December proved Mizrachi the largest single Zionist movement in Britain, with nine delegates out of the 27 mandates allotted to Britain.

The British Jewish National Fund contribution to Israel exceeded £1.7 million, 15 per cent more than in the year before, according to its 1970-71 financial report.

It was an active year for women Zionists. A women's section of the Joint Palestine Appeal was formed in June. And the Federation of Women Zionists, with some 2,500 new members and contributions of £450,000 for Israel in 1970, became "the largest and most powerful" Jewish women's organization in Britain, according to its chairman, Mrs. George Webber. The Federation was increasing its public relations work to counteract increasing Arab propaganda.

At the Zionist Federation conference in April, Major General Chaim Herzog defined the task of British Zionism as providing increased *aliyah*; the director of the Jewish Agency's *aliyah* department in Britain, Moshe Shamir, said that the Zionist movement had failed to prepare British Jews for settlement in Israel; even graduates of Jewish schools went with little knowledge of Hebrew, while most settlers were unprepared for the tougher life awaiting them.

On his return to Israel in July, Moshe Shamir said he saw little prospect of a big increase in *aliyah* from Britain. However, the figures might be affected if Britain's entry into the Common Market brought economic difficulties which might lead some Jews to leave the United Kingdom; or if a radical change occurred in conditions in Israel, or even more, a fundamental change in absorption conditions, particularly in the social sphere.

In May it was announced that the Jewish Agency was planning frequent visits to Israel by both pupils and teachers of Jewish day schools in Britain. Under a new agreement with the Israeli government, the Agency would also be able to increase the number of Israeli teachers assigned to Jewish day schools in Britain.

Personalia

Honors bestowed on British Jews included: the Order of Merit for Sir Isaiah Berlin, president of Wolfson College, Oxford, and formerly Chichele Professor of Social and Political Philosophy at Oxford University; a life peerage for Sir Solly Zuckerman, who retired as chief scientific officer to the

government in 1971; knighthoods for the Hon. Marcus Joseph Sieff, joint managing director of Marks and Spencers, for services to export, and for Charles Clore, industrialist and businessman, for charitable services: an honorary knighthood for Georg Solti, Hungarian-born conductor, in recognition of his service to music in Great Britain.

Derek Ezra was appointed chairman of the National Coal Board; Sir Max Rayne became chairman of the National Theatre Board; Edmund de Rothschild was appointed chairman of the Asia committee of the British National Export Council; Leopold David de Rothschild was reappointed a director of the Bank of England; architect Richard Seifert was elected a fellow of University College, London; Lady Janner was appointed treasurer of the Magistrates' Association, its first woman honorary officer; Dr. Albert Neuberger, professor of chemical pathology, St. Mary's Hospital, London, was appointed chairman of the governing body of the Lister Institute of Preventive Medicine, London University; Dr. Martin Roth, professor of psychological medicine at Newcastle University, was inducted as first president of the Royal College of Psychiatrists; Norman Lermon, Q.C., was appointed a county court judge.

Professor Dennis Gabor of Imperial College, London, was awarded the Nobel Prize for Physics; Gerda Charles won the £1,000 novel prize in the first Whitbread Literary Awards for *The Destiny Waltz*, a story about the production of a TV documentary on the background of a famous East End Jewish poet; Elaine Feinstein won the Betty Miller Literary Award for her novel *The Circle*. The *Jewish Chronicle* book award went to Dan Jacobson for his novel, *The Rape of Tamar* (AJYB, 1971 [Vol. 72], p. 332).

Among notable British Jews who died in 1971 were: prominent Zionist leader Lavy Bakstansky in London in January, at the age of 66; Irene Scharrer, distinguished concert pianist, in London, in January, at the age of 83; Dayan Meyer Steinberg, for 15 years a member of the London *Bet Din*, in London in January, at the age of 64; Abram Isaac Bard, only surviving member of the original Kashrus Commission, in London in February, at the age of 84; Rabbi Dr. Maurice Krausz, *dayan* of the Federation of Synagogues' *Bet Din*, in London in March, at the age of 80; Rebecca Markovitch, pioneer of the Yiddish theater, in Dorking in April, at the age of 93; Zionist worker, author, and lawyer, Norman Bentwich, in London in April, at the age of 88; Isaac Solomon Fox, Zionist Federation leader, in Brighton in April, at the age of 74; Zionist writer, lawyer, executive, Harry Sacher, in London in May, at the age of 89; trade-union administrator, municipal worker, magistrate, and journalist, Jacob L. Fine, in London in May, at the age of 87; John M. Machover, joint chairman of the Federation of Jewish Relief Organisations, in London in June, at the age of 91; noted physicist Professor Edward Neville da Costa Andrade, in London in June, at the age of 83; Walter Michael Simon, professor of history at Keele University, in June, at the age of 49; Leo Istorik, Zionist worker, in London in June, at the

age of 84; Harold E. Lewis, physiologist and arctic explorer, in London in June, at the age of 50; Archibald Ziegler, one of Anglo-Jewry's leading painters and sculptors, in London in July, at the age of 68; Sona Rosa Burstein, distinguished social anthropology scholar, in September, at the age of 74; Asher Korner, first professor of biochemistry at the University of Sussex, in October, at the age of 44; Michael Zylberberg, author of *A Warsaw Diary*, in London in October, at the age of 55; Rita Hinden, editor of *Socialist Commentary* for over 20 years, in November, at the age of 62; Derek Joseph Hyamson, Master of the Supreme Court since 1969, in December; solicitor and talmudic scholar Barnett Samuel, in December, at the age of 65.

LIONEL AND MIRIAM KOCHAN

France

Political Situation

POLITICALLY, the year 1971 was marked by the government majority's effort to consolidate its position and to counteract, as far as possible, left-opposition attacks. The left was in the process of a difficult regrouping in an effort to reverse the last electoral defeat in the 1973 parliamentary elections. Not confining itself to the defensive, the government party, Union des Démocrates pour la V^{ème} République (UDR; Union of Democrats for the Republic), used initiatives, especially in foreign policy, to neutralize the opposition. The opposition's stand on foreign affairs frequently coincided with that of UDR, and it had to approve, at least tacitly, the official policy; in any case, it was restrained from any real criticism.

For example, French policy of friendship with the Soviet Union, once more consecrated by the visit of Communist party chairman Leonid I. Brezhnev to Paris, in October, naturally had the agreement of the French Communist party. And the new alliance between Communists and Socialists stopped the latter from making difficulties for the government, especially since they were themselves influenced and stimulated to move in this direction by the "opening to the East" policy of their great German friend, Chancellor Willy Brandt. This "opening" was also accepted—with amnesia or a mental block erasing recollections of the invasion of Czechoslovakia—by the Radical Socialist and "reformist" left center of Jean Jacques Servan-Schreiber. The only ones who continued to be restive about these Franco-Soviet exchanges of compliments were the rare obstinate adherents to the anti-Communist tradition of the extreme right, as well as the Zionist protesters and paraders of "Let My People Go."

On the whole, the majority party maintained its influence, despite divergences and even dissidence within its ranks. Some "pure" Gaullists regarded President Georges Pompidou as having deviated from the great principles of General de Gaulle's policy, and left UDR. Various groups, called Gaullists of the left, tried to unite and more or less succeeded. They criticized UDR for its social conservatism, but did not really fight it by joining the opposition.

However, one notable personality of that group broke with Gaullism by resigning, in October, from the Gaullist faction in parliament. He was David Rousset, writer and deputy, well known in Jewish circles as the author of one of the most significant books on Nazi deportation, *Les jours de notre mort* ("The Days of Our Death"). He seemed to turn toward the convictions he held before the war, when he was an active Trotskyist, and for which the Nazis deported him.

The various opinion polls indicated relatively stable support of the government; an estimated 60 per cent of French citizens were satisfied, or not too dissatisfied, with it; another 10 to 15 per cent were undecided. Thus only some 25 per cent of the people were eager for change.

Some by-elections and the March municipal elections also indicated great stability. Scattered leftist gains were not won at the expense of UDR, but of the opposition centrists; still more often, Communist gains were at the expense of the Socialists.

A Socialist unity congress, meeting in the Paris suburb of Epinay in June, finally did away with the old Socialist Party—SFIO (Section Française de l'Internationale Ouvrière—French section of the Workers' International), the party of Jean Jaurès and Léon Blum. Its style and ideology had always been Marxist in principle, although Marxism had long since become a dead letter in this milieu. A new "labor"-type Socialist party emerged from the fusion of SFIO with several small groups that were more socialistic than Socialist. The new first secretary elected by the party, François Mitterand, came from one of these groups, the Convention des Institutions Républicaines.

Immediately after the congress, intensive negotiations began between the Socialists and the Communists as a step toward formulating a governmental program. The new course of French Socialism, its advocacy in principle of united action with the Communists, resulted in the establishment on its right of a Social-Democratic party advocating opposition to Communism and cooperation with the center. The new party as yet had little influence nationally and achieved a certain importance only in Alsace, where it was founded.

Servan-Schreiber's "program of the reformers"—radicalism with a new formula, which met with strong opposition within the Radical Socialist party—was still in an experimental stage. In spite of his American-style propaganda, the political future of Servan-Schreiber, the party's new general secretary, was by no means certain. In an interview with the *Tribune Juive* (December 3–9, 1971), Servan-Schreiber made pro-Israeli statements, declaring among other things, "the French government has chosen a policy that is imbalanced in its opposition to Israel. I have always stated . . . that this is an immoral policy."

At the beginning of the year, Prime Minister Jacques Chaban-Delmas gave an interview to the same Jewish weekly (February 5–11, 1971) saying, among other things, "French policy has no other goal than the reestablishment of peace with justice in the Near East. In making and implementing this decision the government is conscious of having taken into consideration the feelings of French Jews for the State of Israel." And again, "If some French citizens have believed that they should support Israel for political reasons, that is their right."

In spite of Servan-Schreiber's statements, it cannot be said that the Radical party, in its political stance as a whole, advocates a pronounced pro-

Israel policy. No party does so, since Israel is not a central issue for the French voter, and the Jewish electorate is numerically not important enough. Supporters of a more favorable policy towards Israel are to be found in all parties including UDR, the only exception, of course, being the Communist party, the Trotskyists, and little groups of the extreme left. However, it was the center which showed itself to be most pro-Israel.

The revolutionary PSU (Unified Socialist party) was extremely disunited and suffered from constant factional disputes. Deeply undermined by Trotskyism and hard pressed by a Maoist wing, it was unable to establish itself in the ranks of the left opposition, grew weaker, and finally crumbled. The baroque, picturesque, declamatory, violent, and empirical leftism, which was basically anarchist and pseudo-Maoist, broke up and even disappeared here and there. Trotskyism, the only coherent force emerging from the revolutionary turbulence of the memorable Spring of '68, separated itself from "leftism," rejecting the Marcusean ideology and condemning its activity. The French Trotskyists, who for a long time had been a small, insignificant group, now became a disciplined political force on the extreme left, and the influence it gained alarmed the Communist party. In the traditional May demonstration commemorating the victims of the repression of the Paris commune in 1870, at the Wall of the Federals in the Père Lachaise cemetery in Paris, the Trotskyist participants were 30,000 strong. The very powerful Communist party had only 50,000 demonstrators.

The two great trade unions, the CGT and the CFDT (General Confederation of Labor and French Democratic Confederation of Labor), competed in 1971 to gain, or maintain, influence in industry. But they also cooperated in directing various strikes and social actions: strikes of airline pilots, workers in the Renault automobile plants, miners in Lorraine, railroad employees, and conductors of the Paris metro, and demonstrations against public transportation fare increases and for retirement at the age of 60. There were also some spectacular protest demonstrations by the police, who complained of being unjustly vilified, demanded an upgrading of status, and threatened to go on strike.

There were numerous visits of French statesmen to other countries, and of foreign statesmen to France. In February President Pompidou went on a ten-day trip through several republics of black Africa with a view to developing French cooperation with these new states. A scheduled visit by Foreign Affairs Minister Maurice Schumann to Spain in January was postponed until December because of anti-Spanish demonstrations in France during the Burgos trial. In November, Jens Otto Krag, prime minister of Denmark, visited Paris. In May British Prime Minister Edward Heath was in Paris for conversations on the monetary crisis. In July Maurice Schumann visited the Scandinavian countries. In January Willy Brandt met with Georges Pompidou on monetary problems. His visit followed that of Italian Prime Minister Vittorio Colombo. In March Herve Alphand, secretary general of the ministry of foreign affairs, went to Algiers to discuss oil and the Franco-

Algerian dispute. In February President Joseph Mobuto of Zaire, formerly Belgian Congo, visited Paris. In September a Chinese commercial delegation was in Paris. General Sangoulé Lamizina, president of the Republic of Upper Volta came in October.

The purpose of Leonid Brezhnev's visit to France, from October 25 to November 3, was the consolidation of Franco-Soviet cooperation in every field. The Soviet suggestion of a special, privileged relationship between the Soviet Union and France was politely and firmly rejected by Pompidou and other French political leaders. Franco-Soviet consensus on Vietnam and the Middle East was confirmed.

The reception given Brezhnev by the Parisian population was courteous, but not marked by great warmth. Several dozen people of various foreign nationalities (Czechs, Hungarians, Poles, Russian refugees, but no Jews), known for their anti-Soviet sentiments, were removed from the area during his presence in Paris. Placed aboard an airplane, these temporary deportees were sent to Corsica and assigned to residence in good hotels, with all expenses paid by the government. This expedition was commented on with humor rather than anger by certain journalists. There were no protests, even on the part of those concerned.

In August a political-financial scandal erupted over the real-estate company Garantie Foncière, in which a Gaullist deputy from Paris, Pierre Rives-Henrys, was implicated. Among the businessmen involved, several were of Jewish origin or regarded as Jews: attorney Rothenoir, financier Robert Frenkel, and Claude Lipsky (a half-Jew but a Catholic by religion), who fled to Israel. In spite of this, no systematic antisemitic campaign took place, even in the extreme-rightist press.

In September and on various occasions in October and November, a lively polemic erupted between the French police and certain American officials over drug-smuggling from France to the United States. The controversy, which for a time threatened to lead to renewed Franco-American coolness, ceased, or at least died down toward the end of the year.

On December 13 Pompidou met with President Richard M. Nixon in Washington and, six days later, French Finance Minister M. Giscard d'Estaing participated in a meeting of the Committee of Ten on an international monetary agreement.

Antisemitism, Anti-Zionism, and Various Reactions

Few symptoms of classical antisemitism could be recorded in 1971; but there were always certain anti-Zionist excesses. A statement by the writer Jean Genet to the illustrated periodical *Zoom* contained this curious view of the history of Zionism under the British mandate: "Europe massacred or threatened Jews; at the same time, Jews who were spared massacred or threatened the Arabs, with the aid of the British soldiers."

The right-wing periodical, *Carrefour*, and the Communist *L'Humanité*

denounced Jewish protests against the Brezhnev visit. "It is impermissible for Jews to act on their own behalf," wrote *Carrefour*. And Ralph Feigelson, a Jew of Polish origin, commented in the Communist daily: "There cannot in fact be a Jewish national policy for French citizens."

After the municipal elections, it was learned that one successful candidate who ran on the ticket of Lyons Mayor Robert Pradel, a great friend of Israel, was Joannes Ambre, a lawyer and co-author of *The French Nation Freed From Jewish Mortgage*, a vicious anti-Jewish pamphlet published during the Vichy regime. Since Ambre protested some months before the election against the Leningrad trial convictions, the Communists retaliated by reproaching Jewish leaders and the Grand Rabbi of Lyons for not having denounced this wicked antisemite as a threat to the Jewish community. Later it became known that Ambre's case was that of a penitent, who not only had become a member of the International League Against Antisemitism (LICA), but also was a leading member of the Association France-URSS.

Marcel Ophul's film *Le Chagrin et la Pitié* ("Grief and Pity"), a crushing documentary on the attitude of French population under Nazi occupation, played for several months and drew large audiences, especially younger people. The parts depicting the situation of the Jews under the Pétain regime showed, with some exceptions, the general indifference of the good people of France. In the columns of *Le Monde*, the incisive publicist Alfred Fabre-Luce vehemently attacked the Jewish director for having raised the Jewish question, which, he said, could revive a dying antisemitism. Fabre-Luce also praised Pétain, who, in his opinion, had saved 95 per cent of the Jews of French nationality from deportation.

In February, *Guide juif de France* ("Jewish Guide to France"; Editions Migdal, Paris), commissioned a poll on "Jews and French public opinion," in which 1,000 people were questioned. On the whole, this investigation revealed considerable ignorance about Jews on the part of the average Frenchman; quite a large number of the respondents thought there were two million Jews in France; others put the number at less than 100,000. Seventeen per cent of the interviewed thought there should not be more Jews in France. Asked about Jewish political attitudes, 17 per cent thought Jews tended to be on the right; 7 per cent thought they were on the left and extreme left; 42 per cent felt that being a Jew had no bearing on political orientation. Sixty-nine per cent were of the opinion that the French Jew considered himself a Jew first, and a Frenchman second. (The same question asked in regard to Bretons yielded a 58 per cent opinion that "they think of themselves as Bretons rather than French.") Fifty-three per cent of the respondents said that pro-Israel French Jews should settle in Israel.

Another poll, commissioned by the Israel embassy, dealt with "Israel's image in the eyes of French students." This poll of 619 students showed that Israel took third place as a center of interest, after the United States and China. Of those questioned, 86 per cent thought Israel was a good thing

for the Jews; only 43 per cent thought the state was equally beneficial for non-Jews. Some 63 per cent of the students regarded the Israelis as arrogant, 50 per cent as domineering, 43 per cent as racist; but 51 per cent felt closer to the Israelis than to the Middle East Arabs, as against 20 per cent, who felt closer to the Arabs. Another 20 percent did not feel closer to either one or the other. Students of the moderate left had a frankly pro-Israel attitude, while extreme-left students were anti-Israel.

During most of the year, young Jews held numerous demonstrations against Soviet antisemitism. Elements of the Front des Etudiants Juifs (FEJ; Front of Jewish Students, AJYB, 1970 [Vol. 71], p. 422) were almost always on hand. There were also several demonstrations against the persecution of Jews in Syria. During one of the demonstrations for Soviet Jews, in Marseilles, an Algerian Jewish participant wanted to express his protest by stabbing and seriously wounding himself. At the time of Brezhnev's visit to Paris, demonstrations of solidarity with Russian Jews reached their high point, leading to police intervention and temporary arrests. Jewish demonstrators were insulted and beaten up by Communist sympathizers.

The decline of the left considerably lessened pro-Palestinian and anti-Israeli feelings, which had prevailed in student and allied circles since 1968. For the first time, an Israel week featuring political and cultural discussions took place at the beginning of December in Paris, right in the center of Saint-Germain-des-Prés, citadel of snobbish leftism and parlor Maoism, without the slightest incident. Also at the beginning of December, French television presented a "face to face" between Jews and Arabs on the problem of Israel. Postponed several times because of the refusal of the Arabs to appear together with the Israelis, the confrontation finally took place, with the participation of some Arab intellectuals, who had to be begged to appear. The program began with the showing of the film *A Wall at Jerusalem*; the debate that followed was supposed to be a critique of the film. The Arabs—some Tunisians, some Egyptians, a young Lebanese woman, and a Lebanese priest—were haughty and intransigent in their absolute refusal to recognize Israeli reality, and called for the total destruction of the state. The beleaguered Israelis, among them Professor Saul Friedlander and the writer André Chouraqui, former deputy mayor of Jerusalem, pleaded their cause as best they could. There was no dialogue, for the Arabs did not want one.

In December the former governor-general of Algeria, Jacques Soustelle, came to the university at Caen to lecture on Israel. As soon as he arrived, he was surrounded by a group of leftists, tied up and beaten, and detained for a while, making it impossible for him to deliver his lecture. The incident aroused relatively feeble protests from Jewish groups, which were always intimidated by the left. They tried to determine whether Soustelle had been assaulted as a defender of Israel, or "only" as a man of the right. In the latter case, some argued, protests were not indicated.

JEWISH COMMUNITY

Community Affairs

The year 1971 was marked in Jewish community life by a new development in the Conseil Représentatif des Juifs de France (CRIF; Representative Council of Jews of France). The organization was founded clandestinely in 1943 to represent the interests of the French Jewish community in dealings with the outside world.

In the course of the somewhat confused period of reconstitution and rehabilitation, which marked the first two decades after the war, CRIF had to give priority to the essentially social problems of basic subsistence, such as economic rehabilitation, reception of the successive waves of refugees and later of repatriates from Algeria, so that its more political objectives were eclipsed by immediate needs and emergencies. CRIF also found it difficult to establish itself because there was lack of clarity as well as controversy among French Jews regarding the nature of their Judaism. For those who wanted to return to the old confessionism of the era of Emancipation—Judaism as declaration of faith, and nothing more—the Consistoire was enough. Others invested all their Jewish activism in their respective Zionist groups—religious Zionism, Yiddishism, ultra-left Zionism, and pro-Zionist or pro-Communist ultra-leftism.

The great change in the community came at the time of the 1967 six-day war, which showed anew the need for an organization to act as spokesman for the Jewish collectivity. At that time, the Comité de Coördination was created: it gathered all shades of pro-Israel Jewish public opinion and represented it to the outside world. In this sense, it duplicated CRIF and substituted for it. Positions having political implications, which Jews have adopted in recent years were not limited to the defense of Israel; they included, among other things, solidarity with the Jews in the Soviet Union. The Committee of Coördination was dissolved and, under the energetic presidency of Professor Ady Steg, CRIF took on new momentum. It represented 43 organizations or associations, of which the most important were the Fonds Social Juif Unifié (FSJU; United Jewish Social Fund), the Consistoire, Alliance Israélite Universelle, Fédération des Sociétés Juives de France, the Zionist organizations, Association of Jews of Algerian Origin, Union Libérale (Liberal Synagogue), and the Orthodox Jews.

A National Day of CRIF was held in Paris on October 24. Addressing the assembly, Professor Steg referred to the change in the spirit of French Judaism, which, by returning to its own proper essence, affirmed itself as thoroughly Jewish and contained within itself the concept and reality of a "Jewish people." It ceased to be only a religious category or a vague

sociocultural phenomenon of the "spiritual-family" type. In this new context CRIF represented Jewish ethnicity to the extent to which its constituent organizations expressed and lived it. However, it still had to try to win over at least some of the French Jews who did not fully identify as Jews.

Professor Steg, a practicing Jew, based his personal attitude on full religious affirmation but, as director of CRIF, he permitted freedom of expression for different opinions. There were agnostics among the 14 members of CRIF's permanent commission. Nevertheless, some objectives, such as the defense of Israel and of the Soviet Jews, could not be considered solely matters for the individual conscience of the CRIF members. These objectives were part of the common platform of the representative organization. Even the small Jewish Communist group, Union Juive pour la Résistance et l'Entraide (UJRE; Jewish Union for Resistance and Mutual Aid), which belonged to CRIF, had to accept this principle—at least tacitly—if it did not wish to be entirely eliminated from Jewish circles and lose what little influence it still held.

Some days before the National Day, Professor Steg and CRIF's vice president Jean-Paul Elkann, meeting at the Elysée with President Pompidou, expressed the concern of French Jews for the situation of Soviet Jewry. According to Professor Steg, "The president expressed very great understanding for our concern."

In 1970 the Fonds Social Juif Unifié planned to adopt an open-door policy to democratize the organization. New, younger people were to be recruited and integrated into the leadership. A project called "point 70" was worked out to this end. After numerous discussions, opposition, arguments, and hesitation, the project was finally abandoned for fear of a leftist invasion, which would have threatened the very foundations of the great French Jewish institutions. At the same time, the Appel Unifié Juif Français (United French Jewish Appeal) expanded and intensified its campaign for contributions to Israel.

In 1971 FSJU entered its third decade of existence. It carried on its social activities and extended somewhat its cultural and educational programs. Its budget for the year, 20 million francs, was about one million more than in 1970. Its resources always came from two sources: collections in France and aid from the American Jewish Joint Distribution Committee. The collections for 1970 amounted to 14 million francs, about 2 million more than in 1969. The cost of FSJU's social activities represented 36 per cent of its 1971 budget; it was 56 per cent in 1965. This drop reflected a considerable decrease in the number of cases handled, which more than made up for the general rise in costs.

There was some expansion of the Jewish cultural and educational activities of the various specialized committees of FSJU: more courses and educational meetings using audiovisual material; numerous exhibits of the works of contemporary Jewish artists, and, in Paris in September, a "Kafka week." The

general purpose of the program was to bring Jewish knowledge to the largest possible number of people, and to deepen and consolidate for others any Jewish background they may have had.

The problems of the "third age," the old, above all their loneliness, affected some 65,000 Jews in France in 1971, including 6,000 cases handled by FSJU. There were 42 community centers in France, two in each of the country's great cities, Paris, Marseilles, and Lyons. The intensity and quality of the activities of these centers were very uneven, much depending on local and regional conditions, which were best in Strasbourg, Lyons, Marseilles, and Nice, and most difficult in Brittany and Normandy, where there had been no historic Jewish Settlement.

There was generally little change in Jewish education. The 13 Jewish schools, subsidized by FSJU, had a total enrollment of 3,000 students. These did not include the students at the ORT schools, the Centre Universitaire d'Etudes Juives (CUEJ; University Center of Jewish Studies), or at *yeshivot*, some of which were privately maintained and some subsidized by Jewish organizations abroad. The Consistoire's educational activities in the provinces were somewhat stepped up. There were more courses in Jewish religion for young students, usually twice a week, especially in the South and in the Lyons region.

In May Elie Wiesel lectured on the chasidism of Kotzk at the Sorbonne, under the auspices of CUEJ. The great Richelieu amphitheater was not large enough to hold all those who had come to listen. The 12th annual meeting of French-speaking Jewish intellectuals, organized by the French section of the World Jewish Congress, took place in Paris at the end of October and beginning of November. Participating in its discussions, on the theme of the Jews in a secularized world, was the celebrated non-Jewish heretical Communist philosopher, Professor Roger Garaudy.

Aliyah and Zionism

In 1971 French *aliyah* continued at the yearly rate it had maintained since 1967, approximately 7,000, mostly families and a few single persons. The great majority of emigrants to Israel had always been drawn from the proletariat and the lower middle class of North African origin; but some belonged to more favored social groups: intellectuals, technicians, members of the liberal professions, and, of course, students.

The French Zionist movement took an active and lively part in the election of delegates to the World Zionist Congress, to be held in Jerusalem in January 1972. There was a drive to recruit new members, as well as electoral competition between the various political sectors in the Zionist movement. The extreme left, Mapam and Hashomer Hatzair, showed much dynamism, especially in intellectual and student circles. Ahdut Ha-avodah, formerly Socialist-Labor party, tried to draw maximum benefit from the great popu-

larity of Golda Meir, Abba Eban, and Moshe Dayan. The Mizrahi—Religious Zionist—seemed to lose a little of its liveliness. The Jabotinsky followers were at an advantage because of their active role in protests against the persecution of Jews in the Soviet Union, and gained support among the North African Jews at the expense of the other parties.

The various slates for the election of the delegates were sponsored by noted intellectual personalities. Thus Mapam was sponsored by the philosopher Robert Mishrahi; the journalist Jacques Derogy of *L'Express*, a newcomer to Zionism; the publicist Claude Lanzmann, a close friend and associate of Jean Paul Sartre and Simone de Beauvoir. The Jabotinskyists had the support of Professor Henri Chemouilli, an intellectual in North African circles. For the first time in the history of French Zionism, the Zionist party placed advertisements in the great newspapers, *Le Monde* and *France-Soir*.

The Press

La Terre Retrouvée, the oldest Zionist periodical in France which began publication long before World War II, had become a bit inert in the course of the last several years and no longer responded to new needs of its readers. This bimonthly now modernized itself and raised its intellectual level, having Professor Robert Mishrahi and Daniel Mayer, former minister and president of the French section of the League for the Rights of Man, as regular contributors.

l'Arche, the Paris periodical of FSJU, now also appeared in three regional editions, for Lyons, Nice-Côte d'Azur and Marseilles-Provence. These were particularly geared toward Jewish life in these centers of dense Jewish population and of rapidly developing communities. *Tribune Juive* also had a regional supplement for Alsace and Lorraine, containing material on the history, literature, and folklore of Alsatian Jews. From time to time, it also published verses in Judeo-Alsatian, a dialect which is slowing dying out but is still used by a few very old poets.

At the beginning of 1971, a French edition of the Jewish Telegraphic Agency bulletin was launched under the direction of Adam Loos. Well edited and valuable for its succinct information for journalists, it had a thousand subscribers.

Books

The 1971 edition of *Guide Juif de France* ("Jewish Guide to France"; Editions Migdal) edited by Roger Berg, Chalom Chenouny, and Franklin Didi, presented a bird's-eye view of French Judaism today. It contained a historical note, and biographical, bibliographical, and demographic articles. It also published the findings of a poll (p. 482), as well as a list of impor-

tant Jews and persons of Jewish origin, who agreed to be listed as Jews, in the sciences, literature, and arts. Refusals were rare. A little too much importance was given to celebrities and would-be celebrities in show business, almost all of them listed under assumed names. An exhaustive directory of Jewish organizations, institutions, and communities in France was included as well.

The year 1971 again saw the publication of a large number of works on Israel, the Middle-East conflict, the Palestinians, and Jerusalem, expressing various ideologies and written for various reasons. The authors of most of them were journalists.

One noteworthy book, *Le tort d'exister* ("The Fault of Existing"; editions Les Frères de Monde, Bordeaux) was written by Jean Bauberot, a young non-Jewish Frenchman, a former Zionist sympathizer and pro-Israeli lecturer, who sharply and violently changed sides after having lived in Israel. The book is a brilliantly written spiritual and political autobiography explaining the author's change of position.

Les Juifs, le Seigneur et moi ("The Jews, the Lord, and Myself"; editions Roger Maria), by Andre Wurmser, a Communist writer of Jewish origin and editor of *L'Humanité*, was anti-Zionist in tendency and written in the jesting, boulevardier tone of a past era. The author attempted to satirize Jewish nationalism, the Jewish religion, and the state of Israel by developing the arguments of bourgeois 19th-century assimilationism, with some formal concessions to Marxist terminology.

Ô Jérusalem ("Oh Jerusalem"; Laffont), by the non-Jewish journalists Dominique Lapiere and Larry Collins, described the battle for Jerusalem in the 1948 War of Independence in a manner that faithfully reproduced the passionate feelings of those fighting for the city, Arabs as well as Jews. The book became a bestseller.

Another bestseller was Martin Gray's *Au nom de tous les miens* ("In the Name of All of Mine"; Laffont). The author, a Jew from Warsaw, told of his life: the revolt of the Warsaw ghetto, the hell of Treblinka concentration camp, the Russian conquest of Berlin. Having miraculously escaped from many mortal dangers, the narrator finally emigrated to the United States, where he made his fortune. He retired from business while still quite young and moved to the South of France with his wife and children. In 1970 he lost all members of his family in a catastrophic fire. Once again he miraculously escaped, a modern Job torn by the vanity and tragic import of his life.

In *Lettre à un ami chrétien* ("Letter to a Christian Friend"; Fayard), André Chouraqui made a warm plea for effective Jewish-Christian cooperation, without complacency or reticence, starting from a perception of Jerusalem's significance for both Jews and Christians. Chouraqui also wrote a very lively and erudite study, *La vie quotidienne des Hébreux* ("The Daily Life of the Hebrews"; Hachette).

Jewish-Christian relations were also the theme of *La déchirure de l'absence*

("The Wrench of Absence"; Calmann-Levy), by the Protestant theologian F. Lovsky; an upsetting examination of the conscience of a Christian in regard to the historic Christian sin of anti-Judaism. Editions Plon published a French translation of Max Weber's sociological classic *Le Judaïsme antique* ("Ancient Judaism"), translated from the German by Freddy Raphael.

Léon Poliakov's *Le mythe aryen* ("The Aryan Myth"; Camann-Levy), is a study in depth of the genesis of racist ideas and theories in all centers of civilization. It is, at the same time, a critique of the investigators, scholars, and ideologues of the "era of Enlightenment," ranging from Darwin and Lamarck to Disraeli and Rathenau, and including Taine and Renan. According to Poliakov, the atheism of that era was one of the prime sources of racism because it rejected the religious vision of a common Adamic origin of the human race. Poliakov received the 1971 Anti-Racist Prize for the book.

Poliakov also did an excellent French translation of the memoirs of Glückel of Hameln (*Glückel Hameln*; editions Minuit), the 17-century Jewess who lived in Hamburg, Hameln, and Metz and related her own experiences and important events in the German ghetto of her time.

An anthology of Yiddish poetry in French translation aroused polemics in the Jewish press. Titled *Le miroir d'un peuple* ("The Mirror of a People"; editions Gallimard), the volume included works by Yiddish poets, from J. L. Peretz to the present generation living in Israel and the Soviet Union. The translator was Charles Dobzinski, a French Jewish poet of Polish origin and member of the editorial staff of the pro-Communist *Lettres Françaises*. Although from a purely poetic point of view his success was far from complete, the work was neither negligible nor mediocre, and was a revelation to the cultivated French reader, Jewish or non-Jewish, who did not know the field. What produced anger in Jewish circles, sensitive to the critical situation of the Jews of the Soviet Union, was the amalgam which sheltered authors of doubtful and compromised reputations amidst the great classics, as for instance Aron Vergelis, editor of *Sovietish Heymland* and a sort of *Gauleiter* of what Jewish culture exists in the Soviet Union. The collection was tied together by a long piece tracing Yiddish literature, written by a man named Shlomo Beilis, former official of the Communist apparatus in Poland who was in charge of Jewish culture. The piece made not the slightest reference to the tragic fate of the Soviet Jewish writers murdered under Stalin.

Le tourment de dieu ("The Torment of God"; Fayard), by Italian novelist Carlo Coccioli, who also writes in French, is the story and confession of a convert to Judaism, a Christian intellectual who turned his back on Christianity, rejecting and denying it angrily and sadly. The Italian version of the book, received the Portico d'Ottavia literary prize of the Rome Jewish community.

In *Ma psychanalyse* ("My Psychoanalysis"; editions Tchou), Nannina Zunino, a non-Jewish French woman of Italian origin, gave an account of

an extended psychoanalysis: the impressions, perceptions, and considerations of a person successfully fighting for the preservation or conquest of her integrity as a human being. The Jewish dimension of the book was the analyst, a Jewess identifying and thinking as one, who, in the course of the therapy, communicates Jewish wisdom, ethics, and even poetry to her patient. Significant was the receptivity of the patient, her manner, perhaps somewhat naïve, of perceiving and reflecting these messages.

In his study entitled *Jid* ("The Jews in the Soviet Union"; edition Spéciale), Gérard Israël, editor of *Nouveaux Cahiers*, the intellectual review published by the Alliance Israélite Universelle, presented a thorough historical, sociological, and political discussion of the Jewish question and situation of the Jews in Russia, from the Czarist era to Brezhnev.

Le réel et le théâtral ("The Real and the Theatrical"; editions Denoël) a brilliant essay on the crises in the Occidental and Oriental civilizations and the difficult confrontation between their value systems, was written by Naim Kattan, former editor of the Montreal *Bulletin du Cercle Juif de Langue Française*, and literary critic of the Montreal daily *Le Devoir*. In analyzing the inheritance and the defeats of these civilizations, Kattan, a Jewish intellectual of Iraqi origin and education, made value judgments that go to the heart of the problems of the time.

The Philosophy Prize of the Académie des Sciences morales et Politiques was awarded to Eliane Amado-Lévy-Valensi for *Les voies et les pièges de la psychanalyse* ("The Ways and Snares of Psychoanalysis"). The author, born in the Provence, recently left for Israel to teach philosophy at Bar-Ilan university.

The entire September 1971 issue of *L'Arche* was devoted to Jewish literature in French. It published a series of texts on the still uninvestigated subject of the French Jewish writer, as well as some specimens of French Jewish literature taken from as yet uncompleted works of several novelists.

Elie Wiesel's *Célébration hassidique* ("Souls on Fire"; Seuil) appeared at year's end.

Personalia

Abraham Epstein, noted Jerusalem-born Talmudist and professor in Paris at CUEJ (University Center of Jewish Studies) and the Oriental Jewish Normal School, and at the Lycée Aquiba in Strasbourg, who was greatly admired and loved by his students among whom were several French rabbis, died in Paris on August 17, at the age of 70.

Novelist, essayist, and publicist Nicolas Baudy died suddenly in Paris on September 23, at the age of 67. Of Hungarian origin, Baudy was, throughout its publication in Paris, editor of *Evidences*, the French-language intellectual review of the American Jewish Committee. As a novelist (*L'innocent cavalier* and *Les créneaux de Weimar*), Baudy knew how to describe with much

richness the psychological nuances of his long, trying experience as political emigré, the mishaps, and the disappointed revolutionary hope.

Dr. Vidal Modiano, well-known surgeon, former resistance fighter who had been interned in Drancy; former president of CRIF, the cultural commission of FSJU, Keren Kayyemet le-Yisrael, and of the Union of Sephardi Jews in France; member of the World Jewish Congress executive, died in Paris on October 17, at the age of 83.

ARNOLD MANDEL

Belgium

Political Situation

IN LINE with its program announced in 1968, the government of Premier Gaston Eyskens concentrated on solving the long-pending problem of revising the constitution and normalizing the relations between the Flemish and French-speaking communities in Belgium. After months of negotiations between the government and the strongest opposition party, the conservative Party of Freedom and Progress (former Liberal party), a compromise agreement, taking a step toward federalism, was reached in May. It provided for three regions in the country, Flanders, Wallonia and greater Brussels, giving each practically full cultural and economic autonomy. However, the extreme-right Volksunie (Flemish People's Union) was not satisfied with the agreement. It opened a fight for what it called the Flemish territory of Brussels because most of its residents had once been of Flemish origin.

Brussels, a French-speaking island in a Flemish area, is the capital not only of Belgium but also of European institutions such as the European Economic Community and, of course, the North Atlantic Treaty Organization. It became very European-minded, and its people repeatedly insisted that they alone should decide the fate of their city, with no pressure from the outside.

The parties of the government coalition, the (Catholic) Social Christians and the Socialists were divided on just how far to decentralize power in favor of the regions. The split threatened a breakdown of the government and moved Premier Eyskens to dissolve parliament in September 1971. New elections were held in November, six months before his four-year term expired. The parties tried to campaign on the platform that the conflict should no longer have top priority in view of more important national problems, such as the economy and health, which the country had to solve. In the election, the Social Christian party, though it lost two seats, maintained its position as the top party, with 67 seats. The Socialist party, with a gain of two seats, making a total of 61, again was in second place. The big loser was the Party of Freedom and Progress, retaining only 34 out of 47 seats, primarily as a result of internal disagreement over the status of Brussels, which split the party in that city into three liberal groups, as well as some opposition to the party's collaboration in the revision of the constitution.

The parties advocating dividing Belgium on language lines again made progress. The Walloon nationalist parties, the Rassemblement Wallon (Walloon Rally) and the Brussels-based Front Démocratique des Francophones (French-speaking Front), which set up a common front after the 1968 elec-

tions, doubled their seats from 12 to 24. This front could not be considered a counterpart of the Volksunie; the former had in its ranks many former leaders of the anti-Nazi Belgian underground movement. The success of these parties reflected Walloon resistance to Flemish pressure, a success that was underlined in the Brussels city council election of November 20, which gave the Rassemblement des Bruxellois over 50 per cent of the votes and led to the defeat of all traditional parties.

According to the revised constitution, the 19 communities of the Brussels area were to form a Council of Greater Brussels, composed of an equal number of French-speaking and Flemish-speaking members. However, the vote indicated that the majority of the Brussels population was French-speaking.

In the parliamentary elections, the Volksunie won one seat, giving it a total of 21. It has shown a continuous growth since 1958, polling more than 25 per cent of the votes in some parts of Flanders. Former Nazi collaborators, whose influence in the party did not wane, continued to advocate amnesty and full equality for convicted collaborators. The Volksunie's moderate faction, which appeared to have gained over the neofascist groups, like the Flams Militanten Orde, felt that, at least for the time being, advocacy of racism would be of no political advantage. King Baudouin asked Eyskens to form the new government, which again was expected to be a coalition government. The election showed that the Belgian people favored a new political structure and that the era of a united Belgium was over. Municipal elections, in which local issues often determine the outcome, are held in Belgium every five years, the last in October 1970. As in the past, parties advocating division on language lines won seats in municipalities.

Economic Situation

While in 1970 the favorable economic trend continued and the national income increased by some 6 per cent, there was a setback in 1971. On January 1, 1971, a modified system of taxation came into force. A new tax, called *tax sur valeur ajoutée* (tax on added value), which unified existing tax regulations and adapted them to similar systems in the Common Market countries, raised prices from 6 to 12 per cent. Although wages and salaries in public services and industries were automatically adjusted, a gap remained between increased living costs and salaries. As a result of the monetary crisis in Europe, provoked by the decrease in the value of the dollar in August 1971, the Belgian franc was floated, and after the devaluation of the dollar in December, the franc was revalued upward by 2.76 per cent in relation to the dollar.

Between 1970 and 1971, unemployment rose by about 11 per cent, to some 60,000. Strong uneasiness developed in all economic circles; the new government was expected to take immediate measures to cope with the serious economic problems.

Neo-Nazism

Belgium repeatedly requested the extradition from Spain of Léon Degrelle, who had been sentenced to death *in absentia* in 1945 (AJYB, 1965 [Vol. 66], p. 379). In February 1970 the Spanish police issued a warrant for his arrest, but he could not be found. According to Jean Pierre Debaut, leader of the neo-Nazi movement in Brussels, Degrelle was in Cairo. He expressed gratitude to the Egyptian authorities for their aid to the Belgian neo-Nazi movement.

In July 1970 uniformed former Flemish S.S. participated in the annual pilgrimage of the Flemings to Diksmuide. Paramilitary units and the youth of the Vlaamse Militanten Organisatie (Flemish Militant Organization), a rather small ultra-extremist group, controlled access of the meeting place. In the streets of the town, pamphlets written by former Nazi collaborators were on sale. In the course of the evening the police arrested young Germans in Nazi uniform, who belonged to the Wiking Jugend.

One Sunday, in November 1971, a meeting of the former members of S.S. belonging to the Legion Wallone was called in Brussels. Flemish S.S., French S.S. of the Charlemagne division, and representatives of the German Stahlhelm S.S. were invited to participate. A planned mass at the Jesuit church in memory of German soldiers who had fallen on the Eastern front was canceled at the last moment on order of the church superiors. Former deportees and underground fighters demonstrated outside the meeting place. Those attending the meeting finally left with a police escort to insure their safety.

A museum devoted to the Belgian resistance fighters against Nazism, depicting also the Nazi persecution of the Belgian Jews, was opened in Brussels, December 1971. Its exhibits were to be a means of showing the country's youth the horrors of fascism.

Christian-Jewish Relations

A two-day International Congress for Christian-Jewish Cooperation was held in Brussels, in November 1971, under the chairmanship of Dr. Leo Erlich of Switzerland. Representatives of Jewish and Christian organizations, including the American Jewish Committee, and a Christian-Jewish association in Israel, attended. The congress decided to alert the public to the ill treatment of Jews in Syria and the situation of the Soviet Jews. A discussion of the Oberammergau passion play led to the conclusion that it was not enough to denounce the antisemitic passages in the play; that the historical truth must be spelled out clearly. Regarding the question of an internationalization of Jerusalem, the congress felt that the Vatican had no authority to speak in the name of all Christianity, or even of all Catholics.

The congress also considered the manner in which the Jews were presented in historical and religious books. Participants agreed that a study of the matter should be undertaken by the sociological research center at the Catholic University of Louvain, under the direction of Canon Jean Hutart. Plans were made to hold a colloquium at Louvain in September 1972.

Henry Capart, a Catholic priest and leader of the Catholic youth in Antwerp, received the Yad Vashem medal of merit from Israel. During World War II, he had saved hundreds of Jewish children from deportation by hiding them in an institution for handicapped children, of which he had been the director.

Civic and Political Status of the Jews

The naturalization law of December 14, 1932, provided for two types of citizenship. "Small naturalization," granted to most foreign-born, permits the new citizen to vote only in local elections. "Big naturalization," which confers full citizenship with the right to vote in all elections, is granted only in special cases, for meritorious service to Belgium. Since most of the Jews now living in Belgium were refugees from Nazi persecution, or their children (who, incidentally, though native-born, must apply for citizenship as their parents did), very few Jews can participate in national political life. Otherwise, all citizens enjoy full equality of rights.

In the parliamentary election, several Jews were candidates for office. Paul Goldfinger, president of Maccabi in Antwerp, ran on the Party for Freedom and Progress ticket; Fred Erdman, a young lawyer, on the Socialist party slate. Mrs. Nina Ariel, a social worker in the Antwerp Jewish welfare agency advocating women's rights, also ran on the Party for Freedom and Progress. None of the Jewish candidates were elected, but this was not because of any specific Jewish problem or prejudice. The leaders of the three traditional parties repeatedly expressed their sympathy for the Jewish population in Belgium and for the State of Israel.

For the first time, a Jew was elected to the Antwerp municipal council, in a region where Volksunie had considerable strength. He was Leo Steigrad, one of the six successful candidates of the Freedom and Progress party, a prominent diamond dealer and president of Antwerp's small Sephardi community, who had fought in Belgium's Piron Brigade for the liberation of the country from Nazi occupation.

Relations with Israel

While Belgium's government leaders generally expressed sympathy for Israel, government policy became more ambivalent. Foreign Minister Pierre Harmel, a devout Catholic, shared the Vatican's views on the internationalization of Jerusalem. He felt that Belgium, which became a member of the U.N. Security Council, could play an important peace-making role in the

Middle East. On a four-day visit to Israel, in July 1971, he met Premier Golda Meir and other members of the Israel government. Upon his return, he said that he had gotten a more comprehensive picture of Israel's position.

Much surprise was expressed in the country at the news that a Belgian military mission visited Beirut in November 1971 in order to negotiate the sale of Belgian arms, mainly anti-tanks and anti-missile weapons, and machine guns, to Lebanon. Though the mission was severely criticized in the Belgian press as being obviously contradictory to the promises of political leaders to work for peace, an agreement, mainly for the sale of machine guns, was concluded at the end of December.

On the whole, however, the existing bonds of friendship between Belgium and Israel have been broadened on several occasions. In May 1971 an important pension agreement was signed between the two countries, enabling Belgians who settled in Israel to receive pension and retirement payments from Belgium, thus making it possible for elderly persons to join relatives in Israel without becoming burdens to them. An agreement for collaboration in the production of motion pictures was signed in October. Work on the first jointly-financed movie, with Belgian and Israeli actors, was begun in Israel.

The renewal of the cultural agreement, in November 1971 in Jerusalem, should bring an increase in exhibits, scientific collaboration, exchange of teachers, granting of scholarships, and more. A Masada exhibition cosponsored by the Belgian ministry of culture and the Israel government opened on December 9, 1971, at the Brussels Palais des Beaux Arts.

Israeli Transport and Commerce Minister Shimeon Peres visited Belgium in May 1971. Moshe Koll, minister of tourism and vice president of the International Congress of Liberal Parties attended a meeting of the Congress in Brussels in December. Jerusalem's Mayor Teddy Kollek came to Antwerp primarily to raise funds for the construction of a new hospital in his city.

Israel and the Common Market

France's veto was responsible for Israel's exclusion by the Common Market from the preferential trade arrangements granted to developing countries. In November 1971 Israel again asked the Common Market to be included in this group of developing countries now numbering 90, which was set up in 1964. The request concerning preferential tariffs pointed out that Israel had been excluded from the group for political reasons, and that countries in a more favorable economic situation had been admitted. The note further stated that Israel's continued exclusion would hurt her exports, particularly since these were generally similar to commodities exported by other Middle-Eastern countries and in direct competition with them. Israel also feared that Great Britain's entry into the Common Market would be a hard blow to the sale of some Israeli products in that country.

JEWISH COMMUNITY

Population

The estimated Jewish population in Belgium was 40,500: about 24,500 in Brussels, 13,000 in Antwerp, 1,500 in Liège, 1,000 in Charleroi, and 500 scattered in small communities. The influx of refugees to Brussels, especially from North Africa, was compensated by increased departures for Israel. According to the Jewish Agency in Israel, settlers from Belgium numbered 259 in 1969 and 430 in 1970.

Community Affairs

The Romi Goldmuntz community center in Antwerp was inaugurated in September 1970 by its president, Leo Maiersdorf. The construction cost of over one million dollars was provided jointly by the Conference on Jewish Material Claims Against Germany, the Antwerp Jewish community, and by the foundation established by the late Antwerp Jewish philanthropist Romi Goldmuntz. Its modern facilities included a library that was intended to become one of the largest and most complete in Europe. The center was to serve as workshop for testing new ideas and experimental programs for other centers and as a training place for professional staff and volunteers needed by Jewish community centers throughout Europe. In May 1971 Sylvain Goldmuntz, a nephew of the philanthropist, replaced Leo Maiersdorf as president.

A memorial to the Jewish martyrs in Belgium, completed with a government grant and dedicated to the memory of the 25,000 Jewish martyrs, who had been deported from Belgium, was unveiled in Brussels in April 1970. Premier Eyskens, Henri Simonet, member of the parliament, and co-presidents of the memorial Jean Bloch and Josef Komkommer were the main speakers. King Baudouin, who could not attend, sent his personal representative.

The Jewish welfare organizations in Brussels and Antwerp were strongly affected by the American Jewish Joint Distribution Committee's decision to terminate financial aid to their relief programs. The Centrale d'Oeuvres Sociales Juifs, the fundraising body for 16 beneficiary agencies in Brussels, was able to raise \$240,000 in contributions in 1971. Marc Goldberg, a young lawyer, succeeded Jean Bloch, in October 1970, as the agency's president, in line with the policy to give young lay people more responsibility.

Several important communal organizations celebrated anniversaries. The Antwerp Jewish welfare agency, Centraal Beheer, established by the merger of several philanthropic organizations, celebrated its 50th anniversary in April 1970. At a meeting of academics, Minister of Family and Housing Gustav Breyne praised the organization's work. Maurice Schamisso, Centraal

Beheer's president, was made Chevalier de l'Ordre de la Couronne; S. Perl, its vice president. S. Tenenbaum, treasurer, H. Wasserman, member of the board of directors, and K. Konarski, president of the commission of the home for the aged, were made Chevaliers de l'Ordre Leopold II. Queen Fabiola was the patroness of a special honorary committee, whose members included among others, Premier Eyskens, Health Minister Louis Nameche, Defense Minister Paul Segers, as well as Belgium's Chief Rabbi Robert Dreyfuss and Israeli Ambassador Moshe Allon.

The Antwerp Maccabi sports club also celebrated its 50th anniversary, in November. Many delegates from Greece, the Netherlands, Denmark, Switzerland, Italy, Great Britain, and elsewhere, attended the ceremony. Herman Bochner, for 25 years the club's president, received the golden medal of the Belgian Olympic Committee. He resigned from his post in July 1971, and was succeeded by Paul Goldfinger.

The Tachkemoni school, a large Jewish all-day school in Antwerp, with 750 pupils ranging from kindergarten to high school, celebrated its 50th anniversary in June 1971. Minister of Education Pierre Vermeylen paid tribute to the school. Bernard Kahan, its president, and David Seifter, honorary secretary, were made Chevaliers de l'Ordre Leopold II.

The Brussels Service Sociale Juifs, chaired by the banker Paul Phillipson, celebrated its 25th anniversary in March 1971. The organization was set up, after the liberation, under the name of Aide Israelite aux Victimes de la Guerre. It is a multifunctional agency running family and child-care services, a medical and psychiatric center, and a golden-age club. Queen Fabiola agreed to become patroness of the organization.

Religious Affairs

A new Sephardi synagogue was dedicated, in January 1971, at Schaerbeek, a Brussels suburb. Konrad Franco, president of the Sephardi community, stated at the ceremony that Brussels had about 20 Sephardi families at the end of the war, who held their services in a room put at their disposal in the city's main synagogue. The community's present membership was 320 families. The growth resulted from the influx of Jews from Egypt, in 1956; from the Belgian Congo, in 1960, and, later, from North Africa. It is estimated that there were some 50 more, unregistered Sephardi families in the Brussels area.

International Conferences

A three-day World Conference of Jewish Communities on the plight of Soviet Jews, sponsored by the American Jewish Conference on Soviet Jewry and the Conference of Presidents of Major American Jewish Organizations, convened in Brussels in February 1971 (p. 297; AJYB, 1971 [Vol. 72], pp. 265-69). It met despite a formal Soviet protest to the Belgian government,

to which Foreign Minister Harmel replied that his government would not interfere, since the conference was organized by a private body which had given assurances that it would respect Belgium's hospitality. He added that he did not expect the event to harm relations between his country and the Soviet Union. More than 800 delegates from all parts of the world, including such personalities as Arthur J. Goldberg, David Ben-Gurion, Claude Kellman of France, participated. The discussions were widely covered in the Belgian and foreign press, and on television.

An overflow meeting organized by the Belgian-Soviet Friendship Society to counter the conference was held on the evening before the conference opened. It heard a delegation of prominent Soviet Jews, who maintained that they just happened to be in Brussels as part of a regular exchange program. The main speaker was Colonel General David A. Dragunsky, the highest ranking Jew in the Soviet army, who shared the platform with Samuel Zivs, vice chairman of the Soviet bar association, and Vladimir Peller, chairman of a collective farm. They maintained that Soviet Jews "live in freedom," that only a few thousand wished to leave and 3,000, in fact, did leave, and that Soviet Jews were "perturbed" by the anti-Soviet campaign by Jews abroad.

In May 1971 the Jewish students in Antwerp went on a two-day hunger strike to protest the treatment of Soviet Jews. A ten-day demonstration for Soviet Jews took place in December, with a gathering at the memorial of the Jewish martyrs in Brussels, picketing of the Russian Embassy, a silent march of women through the streets of Antwerp, a Brussels mass rally under the slogan, "Let my people go," at which speakers of all parties demanded the liberation of the imprisoned Jews in Soviet Russia.

The social commission of the European Council of Jewish Community Services met in Brussels, in January 1971, to discuss problems of the reception and integration of refugees. More than 40 delegates from 12 European countries, among them JDC director Louis Horowitz, attended the sessions, which decided on the establishment with JDC aid of a study group on the integration and legal position of refugees in Europe and how to handle any future refugee problems. A meeting of the Council's commission on youth community centers and vacation camps in Knokke, in July 1971, stressed the importance of training programs for center personnel and camp counselors, and established an association of Jewish centers in Europe.

In 1970-71 relations between American and European community organizations was strengthened by visits of delegations from the United States. A delegation of the Council of Jewish Federations and Welfare Funds including Philip Bernstein, its executive vice president, and Louis Stern, head of its overseas service, came in May 1971 to meet with lay leaders of Brussels and Antwerp welfare organizations. They discussed communal work, exchanging experience in the various fields of social services, such as services to the aged and others.

A delegation of the World Federation of YMHA's Jewish Community Centers, headed by its president, E. Milestone of St. Louis, visited Brussels and Antwerp youth centers in November. They met in Antwerp with the European executive committee of the World Union of Jewish Students.

Personalia

Simon Kubowitzky, since 1964 president of the Zionist Federation in Brussels, resigned in September 1971 for health reasons. He has not yet been replaced.

Professor Max Gottschalk, president of the Center of High Jewish Studies in Brussels, resigned because of age, and was replaced by Professor Jean Bagnier.

Professor Chaim Perlman of Brussels University was elected president of the International Association for Legal and Social Philosophy.

Nethanel Levkowitz, former president of the Zionist Federation in Brussels, president of Keren Ha-yesod, board member of the Jewish World Congress, died in Brussels in April 1970, at the age of 73. Willy Leeuwijn, president of the Dutch war veteran organization, died in Brussels in May 1970, at the age of 66. Simon Haim, a well known Brussels philanthropist and one of the most generous contributors to all Jewish causes, among them the Jewish home for the aged and the Sephardi synagogue, died in Brussels in August 1970, at the age of 77. David Seifter, honorary president of Keren Ha-yesod in Antwerp and honorary secretary of the Tashkemoni school, died in Antwerp in April 1971, at the age of 73. Maurice Rosen, president of the diamond office, vice president of the diamond bourse, honorary president of the Satmar vacation camps, died in Antwerp in December 1971, at the age of 64.

HERBERT KELLNER

Italy

Politics

TWO DECISIVE events marked the internal situation in 1971: the neofascist landslide in the local elections in June, and the election of Senator Giovanni Leone, a Christian Democrat who has always kept aloof of internal party struggles, as president of the Republic to succeed Giuseppe Saragat, whose seven-year term ended on December 29.

A new strike-wave, with sporadic violence particularly in public utilities, communication, and hospitals, and also in state-owned plants, exasperated large parts of the population. Workers grew tired of giving up part of their wages for supporting the union leaders' demands for politically tainted, far-flung reforms. Profits were at a low, partly because of steep wage increases during the past two years and partly because, on the average, industry was able to utilize only 75 per cent of the productive capacity of the outdated equipment. Italian competitiveness was thus undermined; for the first time since the end of World War II, industrial production decreased, by about 1.5 per cent from 1970 to 1971. Foreign trade, which is of great importance to Italy's economy, was unfavorably influenced by international monetary events (in May and particularly in August, and since then). Only at the end of the year were there signs that the downward movement might be arrested. The monetary agreement in Washington also inspired some hope for an early improvement.

Impressed by the rising unemployment and underemployment, the trade unions—the Confederazione Generale Italiana del Lavoro (CGIL), the Confederazione Italiana Sindacati Lavoratori (CISL), and the Unione Italiana del Lavoro (UIL)—finally agreed to meet representatives of the General Confederation of Italian Industry (Confederazione Generale dell'Industria Italiana) for "general talks on the economic situation." However, chances of an agreed social truce remained very slim.

The new housing law, passed as a result of strong pressure exerted by the Socialists and trade-union leaders, for the first time introduced the concepts of nonpurchasable building sites and extensive expropriation rights regarding building sites and buildings. It made for a disgruntled population, one of whose primary aims has been full ownership of their homes; more than 50 per cent of the Italians own their homes.

It was against this background that elections were held, on June 13, for the regional legislature in Sicily, provincial councils in Rome and Foggia, and close to 160 municipal councils, of which Rome was the most important.

Seven million voters, or about one-fifth of the national electorate, were registered; 5.9 million valid votes were cast.

The real victor was the neofascist Movimento Sociale Italiano (MSI), which captured 13.9 per cent of the total vote cast, compared with 8.2 per cent it polled in the areas mentioned above, in the virtually nationwide regional elections of 1970. A good part of the gain was at the expense of the other rightist opposition parties: the Liberal party's vote decreased from 5.7 per cent in 1970 to 3.5 per cent in 1971 (and from 7.2 per cent in earlier local elections). The votes for the Democratic Party of Monarchical Unity dwindled to an insignificant 1 per cent.

The great losers were the Christian Democrats (DC), from 35.2 per cent of the vote in 1970 to 31.0 per cent. The over-all situation of the left-center coalition would have been much worse had the Socialist vote not increased by 0.7 per cent, to 11.0 per cent; the Social-Democrats by 1.1 per cent, to 7.8 per cent, and the Republicans by 0.2 per cent, to 4.2 per cent (the Republicans had made sharp gains in previous elections). Still, the government coalition as a whole suffered a setback, polling 54.1 per cent of the vote, as compared with 56.2 per cent the year before.

The left opposition must be considered as a whole because the Italian Communist Party (PCI) and the Italian Socialist Party of Proletarian Unity (PSIUP) put up common slates in many localities. They polled 26.6 per cent of the vote, a loss of 1.8 per cent since 1970.

In some parts of the country the results were quite surprising. In Sicily, the Christian Democrats lost their steady 40 per cent hold and came down to 33 per cent; MSI rose from 7.2 to 16.3 per cent. In Catania, a large industrialized town, MSI obtained 21.5 per cent of the vote (against 9.2 per cent in 1970) and became the second largest party in the municipal council.

In Rome, too, MSI polled 16.25 per cent of the vote, as compared with 11.7 per cent in 1970, while the Christian Democrats slipped to 28.3 per cent from their previous 30 per cent. The advance of the Republican party was quite marked, when compared with the vote in earlier years: a rise to 4.2 per cent, from 3.5 per cent in 1970, 2 per cent in the 1968 parliamentary elections, and 1.7 per cent in the 1966 Rome municipal elections. At the same time, the losses of the Liberal party were heavy: 3.9 per cent of the vote, as compared with 8 per cent in 1970 and 10.6 per cent in 1968.

The election results, of course, heavily influenced political life in the second half of the year. Christian Democrats stressed their "central role in the life of the nation," coining the term, "Democratic centrality."

Communists admitted that some of their followers may have voted MSI, and that results may have been similar in a national election. Both they, and the Socialists blamed the outcome on the Christian Democrats, who, they asserted, invited defeat by basing their campaign on "reactionary" criticism of the housing law and the trade unions. This was what DC actually did, but its losses might easily have been bigger had it not done so.

Even after the elections, the Socialist party continued its policy of moving closer to the Communists, of advancing its policy of the famous "more advanced equilibriums," according to which collaboration with the left opposition in parliament and in local governments was legitimate and necessary for pushing through the great social reforms. The coalition parties looked upon this policy as incompatible with participation in the present government, but they were helpless. A government crisis would offer no solution, since there actually was no other acceptable majority in parliament and, according to the constitution, new elections were impossible during the final six months of the presidential term.

Sharp contrasts, particularly within the coalition, emerged on the issue of the referendum proposed by ultra-conservative Catholics for the repeal of the divorce law (AJYB, 1971 [Vol. 72], pp. 366-67). Though the signatures collected for the referendum far exceeded the required number (1,300,000, as against 500,000) all political parties, including the Christian Democrats, opposed the referendum, since it would split the country on a religious issue. The Communist party, in particular, feared the possible estrangement of their women voters, who were thought to be against the divorce law. The Christian Democrats, though much more confident of the outcome in a showdown, disliked the idea of fighting side by side with the neofascists, who, themselves, were not too enthusiastic about the possibility of being dubbed a clerical party. The only way of avoiding the referendum, it appeared, was the prompt enactment of a new, significantly different divorce law and the abrogation of the one passed in 1970. A draft-bill was actually worked out by the lay parties and submitted to parliament.

Further action, however, was interrupted by the meeting, on December 9, of the electoral college of senators, deputies, and delegates of regional parliaments for the election of Italy's next president by secret ballot. All political controversies between coalition and opposition, within the coalition, within the parties, and, in particular, within the Christian Democrats, flared up during the "fortnight of the 23 ballots." The Socialists and left opposition formed a "pact for action" for the admitted purpose of drawing into a "popular front" also the left-wing of the Christian Democrats, which actually challenged party discipline and, as far as could be known, consistently abstained from voting for their party's official candidates, first Amintore Fanfani and then Giovanni Leone, because they wanted Aldo Moro, who was considered the leader of the party's left, in the "Quirinale." At the end, the neofascists could thus boast of having helped Leone win against Pietro Nenni despite the fact that, earlier, the Christian Democrats had so loudly rejected that support. The parties who officially voted for Leone were the Christian Democrats, the Social-democrat party, the Republican party and, significantly, the Liberals.

Nevertheless, after the balloting, Leone was well accepted from the right to the left in parliament. Leone—born in 1908 in Naples; professor of penal procedure at Rome University; brilliant criminal lawyer; known for his

expert arbitration as speaker of the chamber of deputies from 1955 to 1963 and as premier of two caretaker governments in 1963 and 1968, and for helping to work out a compromise in the serious Senate battle over the divorce legislation; capable of quick decision, unshakeable in his faith in free democracy—seemed to fit his new task in an outstanding way.

Giuseppe Saragat, the outgoing president who again took over the leadership of the Social Democrats, has been a valiant friend of Jewry and Israel, especially during the Middle East crisis in May–June 1967 (AJYB, 1968 [Vol. 69], pp. 468–69).

Foreign Relations

Great Britain's entry in the European Economic Community (EEC: Common Market) represented a great success, particularly for Italy which had untiringly supported and furthered such a move for a decade. Another reason for satisfaction was that the decision came during the year of the Italian chairmanship of EEC.

Italy aimed at very careful planning of the proposed European security conference. She continued to be suspicious of its real purpose, and persistently warned about the Soviet naval presence in the Mediterranean as a threat to the international balance of power.

The recognition of China in October 1970 was followed, in May 1971, by the dispatch to China of an Italian delegation of 200 officials, industrialists, and journalists, headed by the Minister of Foreign Trade Mario Zagari. Though the reception was very cordial, the expected orders for Italian goods were not forthcoming.

ISRAEL

In March, Aldo Moro, accompanied by numerous top officials and more than a dozen representatives of the major Italian news media, reciprocated Israeli Foreign Minister Abba Eban's visit to Italy in 1970. He was the first Italian foreign minister to visit Israel in an official capacity.

During his stay, Moro held talks with Prime Minister Golda Meir and Eban, and visited President Zalman Shazar. Many contacts were established with important persons in the political, economic, and cultural fields. The main political issue was, of course, the Middle East crisis, especially since the Egyptian-Israeli truce was just about to expire. Moro stressed that he did not consider himself a mediator, but a person of goodwill in search of an objective evaluation of any peace potential. Italy's excellent relations with both sides in the conflict were regarded as a big asset.

Back in Rome, before the senate foreign policy commission, on March 12, Moro praised the achievements of the Israelis, who "within one generation, accomplished an admirable valorization of local resources, ensuring free and

dignified conditions of life for hundreds of thousands saved from Nazi extermination camps." He indicated Italy's continued support for Security Council Resolution No. 242 "in all its parts" and for the Jarring mission as the main guideline of Italy's foreign policy regarding the Middle East conflict. He further stated that Italy supported United States efforts for a partial preliminary solution for the opening of the Suez Canal.

In May Moro was said to have blocked a resolution proposed by France, as the first step in a common European Economic Community (EEC) foreign policy, requesting Israel's complete and immediate withdrawal from Arab territory and a guarantee of the "international boundaries" by UN troops.

Pietro Nenni, Socialist party founder, toured Israel in May, as guest of the government and as a good friend of Israel. He planted the first trees in a memorial forest and laid a stone, both in memory of his daughter, Vittoria Nenni-Dabeuf, who was deported by the Nazis from France to Auschwitz, where she perished. In November Nenni visited Red China, where, among others, he sounded out Chou En-lai about China's true feelings toward Israel. The reply seemed to have been wholly negative, even more antagonistic than China's statement in the United Nations.

In February, Israeli Vice Minister of Agriculture Halfon Ben-Zion represented Israel and the Israeli Labor Party at the social-democrat party convention; he had contacts with political leaders, as well as with his counterpart in the government.

On many occasions leaders of the four government parties, as well as of the Liberal party, expressed their unaltered support of Israel. Ugo La Malfa, secretary of the Republican party, stated: "The defense of Israel's independence and sovereignty is . . . not only a moral imperative for every democratic conscience but also a primary interest for Italy as a Western Mediterranean country." Similarly Mauro Ferri, Democratic Socialist party secretary: ". . . 1948 boundaries have proved to be extremely insecure for Israel's very existence."

Nevertheless, the Italian delegation at the UN General Assembly voted for the December draft resolution, calling upon Israel to pull out of Egyptian territory, and neither the Italian press nor public opinion was critical of this attitude.

The left opposition's attitude toward Israel became less aggressive and vicious. Among several factors that shaped this position were the repression of Communism in Sudan and Egypt and the crackdown on the *fedayeen*, with no concrete reaction from the Arab world. The most important factor, however, seemed to have been that, since the beginning of the year, rumors of an improvement of Soviet-Israeli relations reported by press and television cautioned the Italian left that a sudden Soviet turn might collide with their outworn propaganda. So the chorus from the left changed (though it said it was Israel that has changed): the talk of a multinational state in Palestine

was said to have become unrealistic since the *fedayeen* had prejudiced it by their intransigence; Israel was part of Europe by virtue of its social and cultural structure. A "good solution" was proffered: why not return to the 1947 boundaries established by the United Nations?

A cultural agreement, signed in November by Aldo Moro and Israel Ambassador to Italy Amiel E. Najar, supplied the framework for artistic, scientific, and technological collaboration, which had already been going on in recent years. The agreement provided for the teaching of the language and history of the other country in Italian and Israeli schools; the reciprocal establishment of cultural institutions; the exchange of books, television programs, scientific films, and art works, as well as collaboration between universities, particularly in archeology. The possibility of mutual granting of credits for study was of special interest to the 1,500 Israelis enrolled in Italian universities. Experts were to meet biennially to coordinate and implement these programs.

The Israeli side stressed the political significance of the agreement at a moment "when Israel has many certain foes and very few, uncertain friends." Recent years also saw the emergence of a tendency to further research on common roots in Mediterranean culture, which may help the nations on its shores to understand each other better.

The Vatican

The Episcopal Synod, which met from September 30 to November 6, had aroused interest long before its beginning because of its agenda—priesthood, including the most controversial question of celibacy, and justice in the world—and because of the opinion surveys on the subjects, conducted within the Church throughout the year.

Celibacy was fully confirmed by a majority of the synod as a "significant and indispensable characteristic of priesthood in the Catholic Church of Latin Rite." The opposition, which was said to be much stronger than the vote indicated, did not even succeed in gaining acceptance of ordination of older, married men "for the good of the Church in cases of proven necessity."

Differences between "progressives" and "conservatives" emerged also during the discussion of questions relating to justice in the world; whether the oppressed had the right to resort to violence; how the Church's patrimony should be used; whether the Church had the duty to support openly the "just cause" in the various conflicts in the world today and how useful such support would be, and others. These disagreements were clearly evident in the votes on resolutions; but the final statements on both problems, as published in December, were written by a "special committee." However, the synod was a consulting body, and all the opinions expressed there constitute an acquired source of information and possible future action, especially for the Pope who attended almost all meetings.

Another important event in the Church was the Pope's letter to Maurice Cardinal Roy, the Canadian president of the Vatican Commission on Justice and Peace, on the occasion of the 80th anniversary in May of the encyclical *Rerum Novarum* ("Of New Things") by Pope Leo XIII. The letter warned Christians not to espouse Marxism and called for a "pluralism of options" for social change under which "the same Christian faith may lead to different commitments."

RELATIONS WITH ISRAEL

After the steady improvement in recent years of relations between the Catholic Church and Israel, highlighted by Abba Eban's audience with the Pope (AJYB, 1970 [Vol. 71], p. 494) and Monsignor Agostino Casaroli's courtesy call on Eban during his official visit to Italy (AJYB, 1971 [Vol. 72], p. 372), the campaign of the Vatican and the Catholic press against Israel's policy in Jerusalem, which culminated in the coining of the unfriendly term "Judaization," came as a surprise.

On March 14, in an address to the faithful in St. Peter's, the Pope stated it was a "serious duty, not only in the name of the Catholic Church but also of entire Christianity [to see that there be a] . . . recognition of the peculiar needs of the Holy Places of Palestine and of the permanent presence of Christians in that critical country, as well as of the statute of Jerusalem where a . . . pluralism of historical and religious rights cannot be denied." An unsigned article in the Vatican's official organ *Osservatore Romano* of March 22-23, severely criticized the urban construction in East Jerusalem and surroundings since 1967 as "impressing ever more on Jerusalem a particularistic character to the detriment of the non-Jewish population, that is forced, under the guise of urban development, to retire into an ever more exiguous space, and finally to look for a future elsewhere. . . ." The same arguments again were taken up in two lengthy articles by Giovanni Rulli in two June numbers of the Jesuit fortnightly *Civiltà Cattolica*. On July 18, the weekly *Osservatore Della Domenica*, a less authoritative Vatican publication, carried an article signed by its chief editor and head of the Vatican press office, Professor Federico Alessandrini, which launched serious but vague accusations against Israel because of alleged desecrations of Christian cemeteries in Jewish Jerusalem prior to 1967. It also affirmed that during that period Christians "nonspontaneously" left the part of Jerusalem "occupied by Israelis." The same weekly, of August 1, carried in a short note a reply by an Israeli Foreign Ministry spokesman, stating that the Christian cemeteries damaged prior to 1967 were located in military zones (i.e. no-man's-land) and that, after June 1967, the Christian communities in question were indemnified by the Israeli government and given full control over those places.

At the same time, newsmen received various "hints" that these attacks

were to be interpreted as expressing the Vatican's wish for the "internationalization" of Jerusalem, all the more so since the Pope, in an address to the Cardinals on June 24, advocated the "protection" of Jerusalem by a special statute, "guaranteed by an international legal safeguard."

However, the official stand of the Vatican, according to Professor Alessandrini, remained unchanged. Unsigned articles in the *Osservatore Romano* were described by him as "the opinion of the paper . . . without regard to who or what inspired it." (One was later left to conclude that the article in question, which was signed by Alessandrini, himself, *a fortiori* expressed his own opinion.) The Vatican's stand, Alessandrini declared, has been articulated since 1967 by the Pope in his Christmas addresses to the Cardinals and can be summed up in a request for an "internationally guaranteed status for Jerusalem"—a formulation which, in principle, is acceptable to Israel and which the Pope actually repeated to the Cardinals also on December 24.

Taking all this into account, and also the possibly intentional inconsistency of the attacks, which were easily refuted by Israel, optimists concluded that the purpose of the campaign was to build up an "alibi for Arab consumption" because of strong pressure by the Arabs "to do something for them." For the less optimistic however, the campaign was new proof of the stubborn refusal by conservative Curia circles to even think of a Jewish Jerusalem, because this was incompatible with their religious belief. This would better explain why they were so impervious to any consideration of the differences between Arab and Jewish attitudes toward Catholicism and the Holy Places.

In view of the Vatican and press statements, Jewish circles in Rome and elsewhere feared that Arab prelates might use the Episcopal Synod (p. 506) as a platform for nationalistic tirades, which doubtless would have had grass-roots effects. Actually, assembled bishops received from "unknown hands" the "Damascus Appeal to Christian Conscience," a document of protest signed in May 1971 in Syria by Eastern Orthodox, Greek-Catholic, and Syrian Orthodox patriarchs and religious leaders, accusing Israel of "expelling Christian and Moslem inhabitants" of the Old City of Jerusalem after the 1967 war, and causing "their physical liquidation and their replacement by Jews." The goal of Zionism, the statement continued, was to destroy the "human and spiritual significance of civilization" by "merging it in a fanatical racist state." (The same document was circulated in early June to all members of the UN at the request of the Syrian ambassador to the UN.)

The first Arab speaker at the synod, Cardinal Stephanos I. Sidarous, Coptic-Catholic patriarch of Alexandria, Egypt, alleged "confiscations, expulsions," and "massacres," and cited the construction of new buildings, all for the purpose of "obliterating any record of Christ in the Holy Land." He even asserted that neither Jews, Christians, nor Moslems had access to their Holy Places.

Sharp reactions to that speech in the local Jewish press may have achieved that the Arab prelates, who addressed the synod after Sidarous—it was noted

that only four of the eight present took the floor—were rather moderate, speaking mainly of “peace in the Holy Land,” which could be achieved best by fully supporting the Pope’s stand, as expressed in his addresses to the Cardinals. To this end Monsignor Giacomo Beltritti, Latin patriarch of Jerusalem, recommended prayers, as “more efficient than international bodies, UN included.” Pierre Azzi, Superior General of the Lebanese Order of Maronites, however, linked his peace appeal with criticism of Christian-Jewish dialogue as being based on “false interpretations of chapters 9-12 of The Letter of Paul to the Romans . . . which had contributed to a false and servile evaluation of the Near East drama in Europe and America,” a clear attack on the Ecumenical Council’s Declaration on the Jews.

On the other hand, Cardinal Enrique y Tarancon of Toledo, an outstanding figure at the synod, asked the assembly to accept the Jewish “dimension” of justice as Divine revelation and as opposed to the Roman concept of personal rights. A Khartoum prelate blamed Israel for allegedly stirring up unrest in his country, but his accusation was refuted in Rome by the leader of the Sudanese freedom fighters. Greek Catholic prelates from the United States disapproved the Soviet persecution of religious groups, including Jews in the Ukraine. In the final document on “Justice in the World,” the synod refused to enter into “local aspects,” thus vitiating attempts to deal with the question of Jerusalem.

Catholic-Jewish relations were fostered by the tour of Israel, at the Israel government’s invitation, of thirty seminarists and priests of the South American College in Rome, in July. When they returned home, they maintained steady contacts with the Jewish community. After the synod, in November, a group of 17 South American bishops and priests left for a fortnight’s tour of Israel as guests of the Israel government.

David Neiman, M.D., of Boston College was the first Jewish lecturer to teach at the papal Gregorian University. His courses on Judaic literature of the New Testament period (including Mishna, Midrash and the Dead Sea Scrolls) were regularly attended by 25 students.

JEWISH COMMUNITY

The year 1971 brought no great events, but much preparatory work was done for future development in community life. Implementing deliberations of the 1970 *Congresso dei Delegati delle Comunità Ebraiche Italiane* (Congress of the Delegates of Italian Jewish Communities, *AJYB*, 1971 [Vol. 72], p. 373), a committee was appointed to plan for the establishment in Rome, in 1972, of the Institute of Higher Jewish Studies, as a university-level rabbinical school offering four branches of studies culminating in ordination, as well as courses in Judaism for nonrabbinical students. Its motto for participation in nonrabbinic studies was, “You don’t have to be a rabbi to have knowledge.”

The Jewish day school in Rome, built in the 1950s with funds from the Conference on Jewish Material Claims Against Germany, has become too small, and the blueprint for a second school building was being prepared.

The Jewish home for the aged was moved from the Tiber island, close to the old Rome ghetto, to the upper floors of the new building of the Jewish hospital on the outskirts of the city. The hospital itself, with a capacity of 70 beds, modernly equipped and ambitiously named Mount Sinai Hospital, was about to begin functioning. The 1971 conference of European nonresidents' sections of the Israeli Medical Association, held on the hospital premises, decided to establish there an international medical research center, especially for geriatrics.

The Rome Jewish community elected a new board after the resignation of its president, Professor Gianfranco Tedeschi, who was succeeded by Fernando Piperno, long-time board member in charge of the community's school department. During the community election campaign, the Italian Young Lay Leaders group was very active promoting what they called their "organic plan" for administrative reform of the organization.

Alberto Veneziani, a board member of the community and the president of the Makkabi club, was elected on the Republican party slate to the Rome municipal council in June, the first time in many years a Jew was elected to that body.

The Unione delle Comunità Israelitiche Italiane (Union of Italian Jewish Communities) made several appeals for the preservation of Jewish cultural, religious, and archeological heritage. A swift response was received from Milan, where, in May, a committee for the preservation of the Venice ghetto and its famous five *scholas* was formed by Jewish and non-Jewish cultural leaders. The press fully supported the committee; one of the journalists, Indro Montanelli, asked that priority be given to the Jewish ghetto within the general UNESCO-financed plan for the preservation of Venice.

In June the Unione in Rome set up a committee to examine the question of the Jewish catacombs in Italy. According to the 1929 Concordat between Italy and the Holy See, the latter was given "full right to dispose of the catacombs in the subsoil of Italy," including the right to perform further excavations and to transfer the "bodies of saints." At the same time, however, the Holy See pledged itself to supervise, safeguard, and conserve the catacombs. Since this pledge has been entirely neglected as far as the Jewish catacombs were concerned, the Unione committee decided late in the year to recommend the return of Jewish catacombs to the jurisdiction of the Italian state. But Jewish opinion tended toward requesting that the Unione receive direct rights and duties regarding the Jewish catacombs, similar to those of the Holy See with regard to the Christian catacombs.

In parliament, nine deputies of various political parties filed a protest with the Interior Minister against the transfer to the Jerusalem Museum of Sacred Arts in the course of the last decade of "seventeen complete synagogues,

twenty-seven holy shrines, manuscripts, rare books," especially from Piedmont. The deputies requested measures to prevent the dispersion or transfer of the secular Italian Jewish patrimony, "since it can preserve its significant religious historical and artistic value only in its original locale." The Rome Jewish community named Augusto Segre president of a newly-founded cultural commission, which published his informative booklet *Faith and Action*.

In the legislative field, Italian Jewry succeeded, after a struggle of two decades, in having a law enacted on June 11, according to which Jews were retroactively exempted from payment of the special "property tax" levied by the government to cover war damages. Jewish leaders had evoked the provision of the 1947 Italian peace treaty with the Allies, which established such exemption for "foreign citizens considered enemies by the fascist regime." The community maintained that it was only just and reasonable that Jews, who had been persecuted, and explicitly so, as "enemies of the fascist state," be granted such exemption, otherwise it would indeed mean that they were paying for the costs of a war which had been directed against them. The amounts due for reimbursement under the new law were considerable. Another law, enacted on August 7, extended also to "persons deported for political and racial reasons" certain benefits (such as seniority in public service and special pension treatment), granted earlier to soldiers in Italy's regular army and resistance fighters. This law, too, will give many Jewish public servants appreciable benefits.

A committee headed by Chief Rabbi Elio Toaff was appointed by the Unione in June for the purpose of formulating requests to the government with regard to the forthcoming revision of the Concordat with the Holy See. These requests were for the elimination of discrimination against all but Catholics in the marriage law, penal code, and others. In connection with the planned referendum on the divorce law, the Unione issued a statement in December in support of the law as an "expression of a fundamental principle of freedom."

In an effort to gather evidence against Friedrich Bosshammer, a suspected Nazi criminal on trial in Berlin, the German judiciary interrogated survivors of Nazi camps in Milan, Rome, and other towns, and examined pertinent documents in the possession of the Unione and the Jewish communities. A team of the Centro di Documentazione Ebraica Contemporanea (CDEC; Jewish Documentation Center) in Milan conducted its own extensive research in the state archives of many North Italian towns. It was headed by CDEC secretary, Miss Eloisa Ravenna, who also attended the Berlin trial for many weeks. True, she was barred from personally exhibiting the collected material, either as witness or as expert, but the documents were included in the acts of the trial, and proved beyond doubt Bosshammer's decisive role in the persecution of the Italian Jews.

The situation of Soviet Jewry was watched by Italian Jews with heartfelt solidarity. It was expressed by sending a large representation to attend the

Brussels conference in February, by public manifestations, such as the night vigil on May 27, after the second Leningrad trial, and a great demonstration on December 15 in front of the Great Synagogue. Italian public opinion was kept alert by a steady flow of information to the press and to the individual political party leaders. As a result, Pietro Nenni sent a cable in May, after the Leningrad trial, to the Presidium of the Supreme Soviet expressing his indignation. On September 30 two leading liberals, Augusto Premoli and Vittorio Badini-Confalonieri, filed an interpellation to the foreign minister in the Senate and in the Lower House, asking whether he had brought up the question of Soviet Jews during his earlier talks with the Soviet government and members of the PCUS, and whether he will take the necessary steps to prevent the Soviet embassy from violating its diplomatic privileges by the distribution of Italian-language *Novosti* press agency bulletin containing savage anti-Jewish propaganda masked as anti-Zionist. This, according to the interpellants, would be in violation of the principles of religious and political freedom on which the Italian Republic is constitutionally founded.

A similar reaction of Italian Jews followed after the disappearance in December of 12 Syrian Jews who had attempted to escape from Syria. Letters of protest and indignation by Unione president, Sergio Piperno, by the vice president of the Senate, Pietro Caleffi, and by the secretaries of the Republican, Social-Democrat and Socialist parties, Ugo La Malfa, Mauro Ferri, and Giacomo Mancini, to the Syrian ambassador in Rome were published in the press, and forced the latter into a vague denial.

Youth Activities

The annual convention of the Federazione Giovanile Ebraica d'Italia (FGEI; Jewish Youth Federation of Italy), held in Florence from October 31 to November 2, was attended by some 200 youths, who actively participated in all sessions in the debates on resolutions. These ranged from a firm stand on the rights of Jews in the Soviet Union and the Arab countries, to opposition to Israel's "annexation" and settlement of territories occupied after the six-day war. They rejected the *fedayeen's* concept of a multinational Palestine and condemned the *fedayeen's* refusal to recognize Jewish national rights. They deplored Jordan's crackdown on the Palestinian organizations because this might delay the "rapprochement" between Arabs and Israelis. They completely ignored the question of Israel's security and sharply criticized its domestic policies.

FGEI also deplored the management of "almost all" Italian Jewish communities, but heatedly requested financial help of the latter. It proposed the reconstruction of local youth groups (CGEs), especially in Milan and Rome (where the reorganized "Nostro Club" and the "Kadimah" continued to carry on their less politicized activities.) Earlier, FGEI cancelled its participation in the elections of delegates to the World Zionist Congress, "since almost all national student organizations outside Israel had done likewise."

FGEI organized a two-week summer camp on the island of Procida (Naples), with the reported record participation of some 350 youths, but with admitted shortcomings in cultural activities, as well as in organization. In December the organization held a winter seminar in Sestola (Apennines).

Within Kadimah (AJYB, 1971 [Vol. 72], p. 376) difficulties emerged regarding the adjustment of Tripolitanian youth to the Roman Jewish surroundings. A solution was sought by forming "autonomous" groups.

The acute problem of the attraction of a sector of Italian Jewish youth to the Left (AJYB, 1971 [Vol. 72], pp. 376-79) has not diminished. On the contrary, that attraction may grow because of the new tone of leftist propaganda and attitude.

Zionism and Israel

An intensive campaign was launched by the Italian Zionist Federation for membership and for the election of delegates to the forthcoming Zionist Congress in Jerusalem. For the first time, delegates were elected, rather than designated by "interparty arrangement." About 1,300, or one-third of the Federation members, participated in the elections. Significantly, participation was 60 per cent outside of Rome.

The activities of the Associazione Donne Ebee d'Italia (ADEI), the Women's Zionist Organization, culminated in an "Education Day" in Milan, with a score of experts from Italy and abroad participating in an interesting program on educational and religious problems of Jewish youth.

Among Israel visitors to Italy were: Finance Minister Pinhas Sapir, who was guest speaker at the annual Keren Ha-yesod fund-raising dinner; Professor Albert Sabin, who spoke to the Italian public about the organization and work of the Weizmann Institute of Science; Jacob Tsur of Keren Kayyemet, who spoke to supporters in many towns; Chief Chaplain of the Israeli Army, Rabbi Mordechai Piron, who attended the opening of an Israel Bond office in Rome headed by Zvi Geller. Uzi Narkiss of the Jewish Agency contacted young Jews in Rome and Milan.

Antisemitism

Antisemitic incidents were sporadic and not always politically motivated.

The most severe excess was the desecration, in February, of the old Leghorn cemetery. Italian Jews from many parts of the country, led by the Unione's president, Judge Sergio Piperno, reacted with strong manifestations of protest. The perpetrators, three boys between 13 and 18 years old, were quickly found. They maintained that they were unaware of what they were doing, that they "just played (!) there." In a letter to the editor of the Rome Communist paper, *Paese Sera*, the vandalism was blamed on the fact that the cemetery was abandoned and neglected.

Antisemitic inscriptions, some with swastikas, appeared in Merano, Pisa,

and elsewhere; anti-Israeli posters were carried on the Balfour Declaration anniversary; a strike in a clinic owned by a Jewish doctor in Milan was enlivened by antisemitic inscriptions; a few threatening letters were received by leading Jews. More serious was the production in Rome in midsummer, of an antisemitic play entitled, "Il Porco Giuda." While "Porco Giuda" ("Pig Judah") is a rather commonly used invective in Rome which may have partly lost its anti-Jewish connotations, the fact that according to Rome's Chief Rabbi Elio Toaff, the play falsified the Bible and introduced characters used during Mussolini's antisemitic, fascist dictatorship as well as the appearance of the "good Egyptian" Gad, clearly showed the antisemitic tendency. The author, Guido Ammirata, indignantly denied ever having written the passages in question. Young Jews attacked the actors, and the play closed after two turbulent evenings. There were rumors that money for the production came from Egyptian sources; but the entire matter was never really cleared up.

In November Israeli Professor Leo Levi was assaulted in the street of Genoa, where he was teaching; the assailant was not caught.

Publications and Cultural Activities

The Portico d'Ottavia literary prize, established for the purpose of "stressing the active presence of Jewish culture in Italian cultural life," was distributed for the second time. First prize was awarded to Carlo Coccioli for his "Documento 127" (AJYB, 1971 [Vol. 72], p. 382); second prizes went to Ferruccio Pardo for his *Israele fra mezzo i popoli* ("Israel Among the Nations"), which was published later, in 1972; to Federico Steinhaus for *Ebraismo Sefardita* ("Sephardi Judaism"), and to Rabbi Ariel Toaff for *Cronaca ebraica del Sefer Yosephon* ("Jewish History from the Book Yosephon").

Other publications of the year were: *Scritti in memoria di Enzo Sereni* ("Writings in Memory of Enzo Sereni"), published by the Sally Mayer Foundation (Milan and Jerusalem) in Italian and Hebrew, with two essays by the late Enzo Sereni, the Italian pioneer in Palestine and Hagannah fighter for the liberation of Nazi Europe, as well as many contributions by renowned Jewish scholars, politicians, and personal friends; Silvana Weiller Romanin Jacur, *Le storie della Bibbia* ("The Tales of the Bible"), with illustrations by the author and a preface by Professor Yosef Colombo (Carucci, Assisi-Rome). Aldo Carpi's *Diario di Gusen* ("Diary of Gusen"; Garzanti), was one of the most important eyewitness reports of the tragedy of Mauthausen camp. Carpi, also a painter of value, illustrated his book with 75 drawings. Tamar Eckert, *Il movimento sionistico chaltuzistico in Italia fra le due guerre mondiali* ("The Zionist Chaltuz Movement in Italy Between the Two World Wars") was a valuable historical record.

In *La morte di Mose ed altri esempi* ("Moses' Death and Other Exam-

ples"; Bompiani, Milan), Paolo De Benedetti meditated on selected biblical texts. 1870, *La breccia del Ghetto: Evoluzione degli Ebrei di Roma* ("The Breach of the Ghetto: Evolution of Roman Jews"; Barulli) was a collection of essays on the history of Roman Jews, in particular on the post-ghetto emancipation. Luciano Tass's *Cartina Rossa del Medio Oriente* ("A Red Test-Paper of the Middle East"; Edizioni della Voce), a significant and complete collection of clippings from 1945 to date from the pages of the communist daily *Unità*, contained humorous-bitter comments by the author on the continuous Moscow-dictated vacillation and "changing of colors" of the Italian Communist party regarding the Middle East. Corinna Delta (pseudonym for Rosina Bryk), *Cerchi sull'acqua* ("Circles on the Water") was a volume of interesting and well-written essays and notes (Arnaudi, Florence, 1971), Rock Potre's *Mediterraneo Forza 8* ("The Mediterranean Speed 8"; Licosa Sansoni), was a remarkably objective account of Arab-Israeli relations since the beginning of Zionism. Professor Fausto Pitigliani, former president of Rome Jewish community, republished his 1924 study *Situazione economica della Palestina agli inizi del Mandato Inglese* ("Economic Situation of Palestine at the Beginning of the British Mandate") with a topical preface.

Rabbis Elio and Ariel Toaff selected and translated a number of chapters of Zohar which were published as *Il libro dello splendore* ("The Book of Splendor"; Edition "Esperienza" Fossano).

Giuliana Ascoli Vitali-Norsa's *La cucina nella tradizione ebraica* ("Cooking in the Jewish Tradition"; ADEI-WIZO, Padua) was an unusually complete cook book, which also contained traditional Italian, Sephardi and Ashkenazi menus for the holidays.

Among Italian editions of foreign books were Abba Eban's *Storia del popolo ebraico* ("My People: The Story of the Jews"; Mondadori, Milan); Steve Eytan's *L'Occhio di Tel-Aviv* ("The Eye of Tel Aviv," translated from the French; Compiani, Milan); Abraham J. Heschel's *Dio alla ricerca dell'uomo* ("God in Search of Man"; Edizioni Borla, Turin).

The Italian radio station was transmitting a weekly talk by Rabbi Elio Toaff intended to familiarize the non-Jewish public with Judaism.

Professor Abraham Heschel of the Jewish Theological Seminary of America toured Italy, in March, under the sponsorship of the Italian Cultural Association. His lectures found a surprisingly good response by a mostly non-Jewish audience and warm press reaction. Some of his books were being used as textbooks by Catholic seminaries and universities. Professor Heschel also had an audience with Pope Paul.

A group of young Jewish actors of Florence, called *Il pungolo* (The Goad), produced *La 'Gnora Luna*, a three-act comedy written by Bene Kedem in 1932, which deals with the emancipation of Florence Jews at the beginning of the 19th century. It played with great success to a mostly non-Jewish audience in an overcrowded theater.

In recent years, the Italian Jewish press wrote at length about three well-known Israeli sculptors who created many of their works in Italy, which were later sent to Israel and elsewhere: Nathan Rappoport finished his monumental "Scroll of Fire" in Pietrasanta, where the famous Jakob Lipschitz also worked (one of his sculptures was bought by the Rome Museum of Modern Art). Works of Dani Karavan, who had a studio in Florence, were bought by the Bank of Israel. Reproductions of his sculptures were collected in a book with a preface by Professor Abraham Kampf (GG Editrice, Florence).

In September the Israeli Philharmonic Orchestra, conducted by Zubin Mehta, played in Verona and Venice, and was acclaimed by public and critics.

A young Israeli opera singer, Nili Arpaz, made her debut in Rome in Verdi's *Rigoletto*. She was praised by public and press alike.

Israeli arts-and-crafts objects were shown in Milan, Florence, and Rome with increasing success. Israel also participated in the International Antique Show in Florence.

Luciano Guarnieri exhibited in Florence the paintings he made in Israel. A book with reproductions of these paintings was published later in the year.

Personalia

Bice Enriques, superintendent of the Italian Red Cross school and recipient of the Florence Nightingale medal, died in Florence on January 23, at the age of 79.

Ronaldo Vigevani, former president of the Parma Jewish community, died in Parma on March 28.

Ada Supino Anau, writer and essayist; founder of the Vita del libro (Life of the Book) association; recipient of the Ministry of Education gold medal and of the honorary title of Knight of the Republic, died in Rome on April 14, at the age of 81.

Gemma Volli, educator, author of many historical writings, who was actively involved in Jewish life and relentlessly fought for the elimination of what remained of the ritual murder accusations (in Trent and in Viareggio), died in Bologna on May 4. She was 71 years old.

Raffaele Cantoni, one of the outstanding Italian Jewish leaders; most successful organizer of *Aliyah Bet*; founder of many institutions; former vice president of the Union of Jewish Communities; Zionist, member of the executive board of the World Jewish Congress; was a prominent figure in Italian political life, who had been persecuted as a Socialist by Mussolini and later by the Nazis, died in Rome on June 24, at the age of 75.

Ernesto Baruch, active in the postwar reconstruction and financial support of the Trieste Jewish community and its institutions, died in Trieste on August 10, at the age of 70.

Marcello Vitale, accountant; Jewish communal leader who single-handedly published the religious monthly *La Fiamma* for 16 years, died in Genoa on August 18, at the age of 67.

Ettore del Vecchio, professor at Genoa University; recipient of the Ministry of Education gold medal and of the honorary title of Knight of the Republic, died in Turin on September 7, at the age of 80.

Angelo Rimini, former president of the Verona Jewish community, died in Verona on September 7, at the age of 71.

Emanuele Wofsi, Zionist and Jewish communal leader, former president of Keren Ha-yesod, died in Milan on September 11, at the age of 67.

Luciano Morpurgo, publisher, writer, and poet, died in Rome on September 25, at the age of 85.

Laura Diena Jona, teacher at the Milan Jewish school; active in Jewish affairs; resistant fighter during Nazi occupation; worker for *Aliyah Bet*, died in Milan on October 9, at the age of 50.

Angelo Sullam, known as Dean of Italian Zionism; former president of Venice Jewish community; member of the committee which drafted the provisions of the law concerning the Italian Jewish communities, as it was adopted in 1930, died in Venice on October 9, at the age of 90.

Aldo Jarach, community leader, board member of the Unione, successful promoter and president of the Italian Makkabi, died in Milan on October 27, at the age of 87.

Alfredo Orvieto, president of Florence Jewish community from 1946 to 1964, who contributed much to the community's reconstruction after the war, died in Florence on November 11, at the age of 74.

JULIO DRESNER