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1951



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of the

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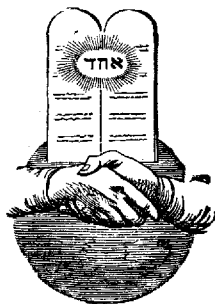
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YEAR BOOK OF THE ANGLO-JEWISH ASSOCIATION

1951 $\frac{5711}{5712}$



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THE HON. EWEN E. S. MONTAGU, C.B.E. K.C., elected President of the Anglo-Jewish Association at the Annual General Meeting, December 18 1949 (*see p. 94 Annual Report*).

Mr. Montagu was elevated in the Most Excellent Order of the British Empire, from the rank of Officer to that of Commander in the Royal list of Birthday Honours, 1950 (*see p. 87 ibid*).

Reproduced from an etching by Peter Scott.

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Calendar 1951

JANUARY			FEBRUARY			MARCH			APRIL			MAY			JUNE		
SUN	...	7 14 21 28	...	4 11 18 25	...	4 11 18 25	1 8 15 22 29	...	6 13 20 27	...	3 10 17 24						
Mon	1	8 15 22 29	...	5 12 19 26	...	5 12 19 26	2 9 16 23 30	...	7 14 21 28	...	4 11 18 25						
Tue	2	9 16 23 30	...	6 13 20 27	...	6 13 20 27	3 10 17 24	...	1 8 15 22 29	...	5 12 19 26						
Wed	3	10 17 24 31	...	7 14 21 28	...	7 14 21 28	4 11 18 25	...	2 9 16 23 30	...	6 13 20 27						
Thu	4	11 18 25	...	1 8 15 22	...	1 8 15 22 29	5 12 19 26	...	3 10 17 24 31	...	7 14 21 28						
Fri	5	12 19 26	...	2 9 16 23	...	2 9 16 23 30	6 13 20 27	...	4 11 18 25	...	1 8 15 22 29						
Sat	6	13 20 27	...	3 10 17 24	...	3 10 17 24 31	7 14 21 28	...	5 12 19 26	...	2 9 16 23 30						
JULY			AUGUST			SEPTEMBER			OCTOBER			NOVEMBER			DECEMBER		
SUN	1	8 15 22 29	...	5 12 19 26	...	2 9 16 23 30	...	7 14 21 28	...	4 11 18 25	...	2 9 16 23 30					
Mon	2	9 16 23 30	...	6 13 20 27	...	3 10 17 24	...	1 8 15 22 29	...	5 12 19 26	...	3 10 17 24 31					
Tue	3	10 17 24 31	...	7 14 21 28	...	4 11 18 25	...	2 9 16 23 30	...	6 13 20 27	...	4 11 18 25					
Wed	4	11 18 25	...	1 8 15 22 29	...	5 12 19 26	...	3 10 17 24 31	...	7 14 21 28	...	5 12 19 26					
Thu	5	12 19 26	...	2 9 16 23 30	...	6 13 20 27	...	4 11 18 25	...	1 8 15 22 29	...	6 13 20 27					
Fri	6	13 20 27	...	3 10 17 24 31	...	7 14 21 28	...	5 12 19 26	...	2 9 16 23 30	...	7 14 21 28					
Sat	7	14 21 28	...	4 11 18 25	...	1 8 15 22 29	...	6 13 20 27	...	3 10 17 24	...	1 8 15 22 29					

CORRIGENDUM

951

JEWISH HOLY DAYS 1951

March 21	<u>Wednesday</u>	Fast of Esther	II Adar 13	13
				14
March 22	<u>Thursday</u>	Purim	II Adar 14	15
				n 14
December 24	Monday	Chanukah First Day	Kislev <u>25</u>	n 15
				n 16
				Nisan 21
April 28	.. Saturday	.. Passover, Eighth Day	.. ..	Nisan 22
May 20	.. Sunday	.. Minor Passover	.. ..	Iyar 14
May 24	.. Thursday	.. Thirty-third Day of the Omer	.. ..	Iyar 19
June 10	.. Sunday	.. Feast of Weeks, First Day	.. ..	Sivan 6
June 11	.. Monday	.. Feast of Weeks, Second Day	.. ..	Sivan 7
July 22	.. Sunday	.. Fast of Tammuz	.. ..	Tammuz 18
August 12	.. Sunday	.. Fast of Ab	.. ..	Ab 10
September 30	.. Sunday	.. Eve of the New Year	.. ..	Ellul 29
October 1	.. Monday	.. New Year, First Day	.. ..	Tishri 1
October 2	.. Tuesday	.. New Year, Second Day	.. ..	Tishri 2
October 3	.. Wednesday	.. Fast of Gedaliah	.. ..	Tishri 3
October 10	.. Wednesday	.. Day of Atonement	.. ..	Tishri 10
October 15	.. Monday	.. Tabernacles, First Day	.. ..	Tishri 15
October 16	.. Tuesday	.. Tabernacles, Second Day	.. ..	Tishri 16
October 21	.. Sunday	.. Hoshana Rabba	.. ..	Tishri 21
October 22	.. Monday	.. Eighth Day of Solemn Assembly	.. ..	Tishri 22
October 23	.. Tuesday	.. Rejoicing of the Law	.. ..	Tishri 23
December 24	.. Monday	.. Chanukah, First Day	.. ..	Kislev 95

1952

JEWISH HOLY DAYS

1952

January 8	..	Tuesday	..	Fast of Tebeth	..	..	..	Tebeth	10
March 10	..	Monday	..	Fast of Esther	..	..	..	Adar	13
March 11	..	Tuesday	..	Purim	..	..	..	Adar	14
March 12	..	Wednesday	..	Shushan Purim	..	..	..	Adar	15
April 9	..	Wednesday	..	Fast of the First Born	..	..	..	Nisan	14
April 10	..	Thursday	..	Passover, First Day	..	..	..	Nisan	15
April 11	..	Friday	..	Passover, Second Day	..	..	..	Nisan	16
April 16	..	Wednesday	..	Passover, Seventh Day	..	..	..	Nisan	21
April 17	..	Thursday	..	Passover, Eighth Day	..	..	..	Nisan	22
May 9	..	Friday	..	Minor Passover	..	..	..	Iyar	14
May 13	..	Tuesday	..	Thirty-third Day of the Omer	..	..	..	Iyar	18
May 30	..	Friday	..	Feast of Weeks, First Day	..	..	..	Sivan	6
May 31	..	Saturday	..	Feast of Weeks, Second Day	..	..	..	Sivan	7
July 10	..	Thursday	..	Fast of Tammuz	..	..	..	Tammuz	17
July 31	..	Thursday	..	Fast of Ab	..	..	..	Ab	9
September 19	..	Friday	..	Eve of New Year 5713	..	..	..	Ellul	29
September 20	..	Saturday	..	New Year, First Day	..	..	..	Tishri	1
September 21	..	Sunday	..	New Year, Second Day	..	..	..	Tishri	2
September 22	..	Monday	..	Fast of Gedaliah	..	..	..	Tishri	3
September 29	..	Monday	..	Day of Atonement	..	..	..	Tishri	10
October 4	..	Saturday	..	Tabernacles, First Day	..	..	..	Tishri	15
October 5	..	Sunday	..	Tabernacles, Second Day	..	..	..	Tishri	16
October 10	..	Friday	..	Hoshana Rabba	..	..	..	Tishri	21
October 11	..	Saturday	..	Eighth Day of Solemn Assembly	..	..	..	Tishri	22
October 12	..	Sunday	..	Rejoicing of the Law	..	..	..	Tishri	23
December 13	..	Saturday	..	Chanukah, First Day	..	..	..	Kislev	25
December 28	..	Sunday	..	Fast of Tebeth	..	..	..	Tebeth	10

A DECADE IN ANGLO-JEWRY

1940—1950

by Leonard Stein

I have been given a formidable subject* — “A Decade in Anglo-Jewry, 1940-1950”. Whereas in some cases it is difficult to find enough material, the difficulty here is to make a selection of the overwhelming amount of material that is available. It is rather a long period and a period crowded with events of immense importance both in our own Anglo-Jewish sphere and in the larger world outside. I am, naturally, not going to try to cover the ground in any detail. I am going to try and give you a few impressions of tendencies rather than events, and I shall have to speak in general terms or I should be keeping you here all night. Finally, let me make it clear, by way of preface, that anything I may have to say in no way commits the Anglo-Jewish Association. These are just a few personal impressions.

I had better try and divide the subject under four main headings: (i) the relations, during the 1940-1950 period, between British Jews and their fellow-citizens; (ii) the domestic affairs of Anglo-Jewry; (iii) the impact of Israel; and (iv) the place of the Anglo-Jewish community in the Jewish world.

First of all, about the development, during this period, of the relations between British Jews and their fellow-citizens. In the years preceding the War, a violent anti-Jewish campaign had been carried on by the Fascists. The Fascists, at that time, were aggressive and causing a certain amount of trouble. When the War came, British Jews felt that they had seen the last of this nuisance. The Fascists were bound up ideologically with all the things Britain was fighting against and were now unmasked. Again in 1939, just on the eve of the War, there had been the 1939

* The address here reproduced was delivered last April. When it was suggested to me that it should be published in the Anglo-Jewish Association Year Book, I had some hesitation in agreeing, not only because I was conscious of its shortcomings, but also because it had already become in some respects a little out of date. I might not have expressed myself on all points in exactly the same way if I had been speaking six months later. I hope that this will be borne in mind. This applies, in particular, to some of the passages dealing with the relations between the State of Israel and Jews, or Jewish communities, in other parts of the world. On this subject the views of the Government of Israel have since been authoritatively expressed by Mr. Ben Gurion in his widely reported speech in Jerusalem on August 23. This important statement has done much to clear the air and to dispel misunderstanding created by loose talk and confused thinking in less responsible quarters.

White Paper about Palestine. That had caused much disturbance and distress in the minds and hearts of many British Jews, and it had also tended—in rather a mild way at that time—to create a certain tension in the relations between Jews and others—British Jews who were concerned about Palestine and found themselves at loggerheads with the British Government about their Palestine policy. When the War broke out, I think the feeling among many Jews was: “We are now rid of this source of trouble, because the Palestine question is now in cold storage. The whole question will emerge again, but in some different form, and meanwhile the tension about Palestine will relax”. So the Jews started the War with a certain sense of some anxieties having been removed. As things turned out, that proved to be an illusion. It is true that those particular sources of anxiety were removed during the War. The Fascists were silenced, and until towards the end of the War nothing very much was heard about the problems of Palestine. The Jews in Palestine were rendering valuable service to the British cause and the strain relaxed. But a whole series of other problems arose. I will not comment on them at any length. I will merely mention—as it were by way of headline—a few of these problems. There were the German refugees; there were the friction and tension associated with evacuation; there was the black market in certain trades in which Jews happened to be prominent. Then a little later, after the War, came the Lynskey tribunal. I am not for one moment suggesting that the ill-natured things which were said about Jews were just or fair. I am merely recalling the objective fact that they were said and damaged our reputation. The matters I have mentioned were enough of themselves. I need not enlarge upon these “headlines”. They were enough in themselves to create a somewhat unpleasant situation. But this was not all. Towards the end of the War, Palestine came into the picture again in a way that caused growing tension. The first really serious shock was the cold-blooded murder of Lord Moyne in November, 1944. I remember a heading to a leader in *The Times*, “An Appeal to Jewry” or something of the sort, vaguely suggesting that Jewry as a whole would be to blame if it failed to put a stop to such outrages. We all remember what followed—terrorism in Palestine, with its mounting tale of horror, the violent resentment that was caused here among all sorts of people by the anti-British propaganda in the United States—and then there was added what seemed to be the rather equivocal position of the Anglo-Jewish community itself. So far as it was represented by the Board of Deputies, it did not speak with a very clear voice. It sometimes seemed to the average Englishman not to say the things or express the feelings which it might have been expected to say and express. My impression at the time was, and still is, that all this led to anti-Jewish feeling of a different kind from any that had been known in this country—what I may describe as a kind of

“respectable” anti-Semites. One heard of well-educated people—people who were not in the least like Fascists and had, in some cases, taken an active part in helping Jews and Jewish causes in various ways—who were utterly antagonised and turned their backs on the Jews in a way that was, in my recollection, quite unprecedented. It was not the kind of anti-Jewish feeling that led people to demand that Jews should be put in concentration camps. It was not that, of course, but people asked themselves: Are these Jews whom we have been accustomed to look upon as fellow-citizens, are they really fellow-citizens? Are they really identified with this country as we thought they were? Once that question began to be asked, other questions followed. The status of the British Jew began to be undermined. There was never any question of the fanatical and violent Jew-hatred that has sometimes prevailed on the Continent, but I think the feeling I have described was growing up among people far removed from vulgar anti-Semitism.

It is only right to add—indeed it is obvious—that underlying all this there was the fact that after the end of the War the Jews appeared as the main obstruction to the then policy of the British Government in Palestine and the Arab world. I am far from saying that the British policy of the time was a good or a sound policy; it was a policy which in the end was discredited. But for the time being it held the field, and, in the nature of things, this did not make the Jews any the more popular. I do not imagine that people consciously reasoned on these lines at all, but indirectly, I suppose, this would have an effect upon the attitude of a good many people towards the Jews. There is an interesting and significant contrast between the vehement protests that were heard in 1939 against the White Paper and the comparative acquiescence with which the post-1945 policy was generally accepted. You remember that at the time of the 1939 White Paper about Palestine, although the Government—then a Conservative Government—put forward that Paper and stood by it, there was strong opposition in Parliament even from eminent Conservatives, as well as unanimous opposition from the Labour Party, as shown in the debate on that subject in 1939. There was also opposition in the British Press. In 1945 and later, after the change of Government, when British policy in Palestine began to develop on the lines we all remember, I will not say that there was no opposition, but it was in no way to be compared with the opposition to the 1939 White Paper.

If there was bewilderment among many British people about the attitude and outlook of the Jews, there was also bewilderment on the Jewish side. First of all, there seemed to be an inexplicable discrepancy between what had been understood to be the Labour Party's Palestine policy and what turned out to be the Labour Government's policy when it came into power in 1945. Apart from that, there was

a certain bewilderment on the Jewish side, dating back to an earlier period, at what was felt to be the inadequate reaction of the Gentile world to what had been done to the Jews in Germany and, later, in German-occupied Europe. So far as this country is concerned, it has in many respects a creditable record of helpfulness and generosity. I should like to say, in particular, that no praise can be too high for the strong line taken by the Churches on behalf of the victims of Nazi persecution. Nevertheless, looking at the Gentile world as a whole, the Jews, though they might not be able to say exactly what the rest of the world could have done to avert the tragedy or rescue its victims, felt that more could have been done than was done and more feeling could have been shown than was shown. They could not very well help drawing their own deductions from the lamentable failures of the Evian Conference in 1938 and the Bermuda Conference in 1943, to say nothing of the events associated with the names *Struma* and *Exodus*.

There was one feature of the situation which was particularly embarrassing to Anglo-Jewry. For a number of generations Britain had been the traditional friend and the traditional protector of the Jews in any part of the world where they were in trouble, and it was distressing to British Jews to find themselves at variance with their own Government about Palestine, and not only about Palestine, it being borne in mind that the whole Palestine business had as its background British relations with the Arab world. You got anti-Jewish outbreaks in places like Aden and Tripolitania, which were under British protection or administration, and protests by British Jews to their own Government against events that had happened in what was to all intents and purposes British territory. I am not going to enlarge on this, but that unprecedented, unfortunate and highly embarrassing situation had its effect upon the Anglo-Jewish community.

Then there was a further misfortune or embarrassment, for, in view of all the matters I have mentioned, it was obviously of the greatest importance that the spokesmen of Anglo-Jewry should handle the situation with tact and discretion. So far as the Board of Deputies was concerned, it did not get that handling. I still think, looking back on it, that the Board of Deputies failed to rise to the occasion, impairing the credit of Anglo-Jewry while rendering a minimum of service to the cause it imagined itself to be furthering. Of course, it was trying its best, but I do not think that it was a very happy performance. I am bound to add that I think it was unfortunate, in all the circumstances, that the President of the Board of Deputies at that time, for whom I have the greatest personal respect, was also a member of the Executive of the Jewish Agency.

What about Jewish Defence? There was considerable and elaborate Jewish

defence machinery. There again I am quite sure that those concerned worked with the utmost public spirit and with the greatest devotion and self-sacrifice, but I must say that my feeling is that, so far at least as its public activities are concerned, the work of the Defence Committee yielded very small dividends—partly, perhaps, because there was always the risk of the Board of Deputies undoing with one hand what it was trying to do with the other. If there had been no such activities at all, I am inclined to believe that it would have made no appreciable difference—the situation would have developed in much the same way.

There is one other phenomenon of the period which I should like to mention. It does seem to me, without expressing any opinion as to its being good or bad, that in recent years there has been a much greater tendency than I have noticed before to segregation on the part of British Jews. There is the movement for the establishment of whole-time Jewish schools. I noticed the other day in *The Jewish Chronicle* that there are enough Jewish Golf Clubs in England to justify a separate tournament for Jewish Golf Clubs. I have read of an Association of Jewish ex-A.R.P. personnel and even of a Club for Jewish anglers. I do not know exactly what all this signifies, but it is interesting enough to be mentioned.

Just to sum up, my general impression is that we had an extremely rough passage during the War, were severely tried, and, on the whole, came out of it better than might have been expected. The damage might have been—and in almost any other country it would have been—more serious than it actually was. The tension has relaxed now, but not, I think, sufficiently to enable it to be said that the lost ground has been fully regained.

Now about the domestic affairs of the community. These may be considered under two headings—on the religious plane and on the secular plane. If I may presume to say anything about matters on the religious plane, it seems to me that the picture is encouraging in one aspect and less encouraging in another. The encouraging feature is that there does seem to have been, in the last few years, an increased interest in Jewish learning and education. Publications like the Soncino Talmud are very encouraging signs of the times. It is a great credit to the Anglo-Jewish community that a work of scholarship of that magnitude has been produced. There is, I think, a more active interest in Jewish religious education than there was ten years ago. Again speaking as a layman and exposing myself to the most severe rebuke, I feel that on the other side of the account there have been signs of a certain intolerance and obscurantism which are not in the best Jewish tradition and are not conducive to the religious health of our community. It is impossible not to be disturbed by the insistence in some quarters on a kind of petrified and ossified Orthodoxy having no

message for our times and incapable—it seems to me—of providing Jews with the spiritual sustenance they need.

I turn now to events on the secular plane. I am quite sure that you will not want me to rehearse in detail the history of the quarrel between the Board of Deputies and the Anglo-Jewish Association. We, for our part, were very unaggressive in the whole matter. We did not make the quarrel; we did not pursue it; we did our best to let it die down when it had started, but we failed in those pacific endeavours. It started with the termination by the Board of Deputies, in 1943, of the agreement about the Joint Foreign Committee. When that happened, we made it quite clear from the start that, while we were not going to lie down and die, at the same time we were determined to do all we could to co-operate with the Board of Deputies in any way that was reasonably open to us. We seemed to have two alternative choices. We could have said “we will now declare war”, and, at that time, if we had chosen to do that, we should have attracted more notice and more supporters than we did. We did not do that. We chose the other course. All along we showed restraint and made it clear that, while we intended to maintain our independence, we were still willing to co-operate. I think the turning-point really came at the end of 1944. We produced a memorandum about Palestine. It was a memorandum framed in a highly sympathetic spirit towards Jewish aspirations in Palestine. We thought that this would be generally recognised. We found, to our genuine astonishment, that we were the object of a most violent campaign of abuse. I cannot help feeling that, by that time, a vested interest in dissension had grown up in a part of the Community—there were people who made it their business to stoke up quarrels and thought it a very good thing that the Anglo-Jewish Association should be pushed into one corner and the Board of Deputies into another. Several times after that we again held out olive-branches both on the Palestine question and on other matters. But the breach was not healed and, indeed, for reasons we all remember it tended to widen. I am not sure, looking back on it, that the breach—regrettable as it appeared—did not turn out to be, in some ways, a blessing in disguise. If there had been no such breach—if the only body of opinion which was allowed to be articulate had been that which then dominated and manipulated the Board of Deputies—the voice of a substantial body of British Jews, deserving and commanding a certain amount of respect, would have been unheard. I am sure, looking back on it, that on the whole we served the community well by refusing to be silenced and by maintaining our right to say the things we believed.

I come now to my third topic—the impact of the State of Israel. This is a suitable opportunity for affirming—if any such affirmation is needed—the unanimity of all

sections of British Jewry in their profound concern for the welfare of Israel and their ardent hope that it may have before it a peaceful, secure and prosperous future. Apart from all other considerations, British Jews are at one in recognising, as they must, the great work which Israel has done in the past two years in providing a settled home and the promise of a life free from fear for a great multitude of Jews who desperately needed them. More than that, it goes without saying that no Jew with a spark of imagination can fail to recognise the establishment of Israel as a turning-point in Jewish history or can be insensitive to its immense significance for the Jewish future. For British Jews, as for all other Jews who are not citizens of Israel, Israel is a foreign State, but it would be absurd—it would be quite wrong—for them to pretend that it is, in their eyes, a foreign State just like any other foreign State. Its future is a matter of deep concern to every one of us, and, if anything were to go seriously wrong with Israel, there is not one of us who would not feel it as a source of personal grief. That being said, I should like to pass straight away to other aspects of the situation created by the emergence of Israel.

I do not think that any thoughtful Israeli, however justly proud of what Israel has achieved, would question the proposition that its establishment has presented Jews with certain problems. These problems have got to be faced. They cannot be evaded. I am not speaking of the domestic problems of the State itself but of the problems created for Jews in other parts of the world, and, in our own case, for British Jews.

Now, in the period immediately following the proclamation of the State of Israel, just about two years ago, there was—very naturally—a certain emotional effervescence, and under the stress of emotion people are apt to say and do things they would not have said or done if their state of mind had been quite normal. One has to allow, also, for this—that after many years of unwearying effort and immense exertion, the Zionist Movement had ended in the actual establishment of a Jewish State. Of course, that was naturally a source of immense exultation in the minds of those who had worked for it, but it left a vacuum. They had done what they had set out to do. Emotions were keyed up. Elaborate machinery was in existence, there was a great body of well organised and devoted workers, and, for the moment, there was this vacuum. It is not unnatural that, for that reason also, there should have been a certain amount of confusion in the minds of a great many Jews, not excluding British Jews. With the passage of time, there has been some toning down. But there still are problems to be faced and questions to be answered—questions raised in a very interesting form, certainly a very challenging form, in some of the English literature which comes out of Israel and has, no doubt, its effect on the minds of English Jews

to whom (amongst others) it is specially addressed. I am speaking in no way disrespectfully. These are real questions, and one can quite understand their being raised, especially when it is remembered that Israel is very conscious of its own relative numerical weakness. With a population only a little over one million, it is anxious to see its numbers increased.

The suggestions to which I am referring are really two-fold. One is that Jews everywhere, whether they propose going to Israel or not, should, as one writer has put it, regard Israel as "their physical and spiritual home". I suppose that by "physical home" he means that, though they are not residing there, that is their home in the sense in which the scattered members of a family look on the parental home as their own. What he means by "spiritual home" is obvious. The other way in which it is put is this. Until not very long ago, even if British and American Jews wanted to go to Palestine, they could not have gone, because others had priority. That phase is passing. The prior claims are beginning to be satisfied. The Western Jews are told that they must realise that they—as it has been put—are "next on the list". I have in mind some rather striking articles which have recently appeared in a publication produced in Israel for English and American readers. I should make it clear that it is not an official publication of the Israel Government.

The second idea—the idea that the Western Jews had better get ready to go to Palestine—has at least the merit of being more logical than the first. I say more logical because at least one could understand a Jew who said frankly: "Israel is my spiritual home and even my physical home in a broad sense. I am going there as soon as I can, and therefore, it is quite natural that my main interests should be centred on Israel." I assume that he would accept the implications of his declaring himself to be here merely as a halting-place on his way to his real destination and would not regard himself, or expect to be regarded, as a citizen on the same footing as other citizens. If so, his position would be comprehensible. The other position seems to be quite untenable—I mean the position which would be occupied by Jews who, irrespective of any intention of going to Israel, responded to the invitation to regard it as their home. I think it is essential that the confusion underlying this suggestion should be cleared up, and also essential that those who tell British (or American) Jews to regard themselves as "next on the list" should have it made clear to them that they are labouring under illusions.

People who think in these terms entirely underrate the depth and strength of the average British Jew's attachment to his own country. They seem to think it quite in order, quite natural, to demand that British Jews, who dearly love this country, should prepare to uproot themselves and leave it, if not now, in the fairly near future.

That is one illusion, and there is another—an illusion concerning the nature of the State.

A State is not just a Club which you join when you feel like it and leave when you feel like it, and which asks no more of you than that you observe the rules and pay your subscription. A State is much more than a collection of individuals who happen to be there and do their duty—obey the laws, pay their taxes and so on. Israel itself would not be much of a State if that was how its citizens looked at it. But what applies to Israel also applies elsewhere. Would it be a tenable position for British Jews to say: "We claim all the rights of British citizens, including the right to take part in British public affairs, to hold public office, and, generally, to contribute to the national life—we claim all those rights, but please understand that our spiritual home—the centre of our thoughts and interests—is elsewhere." I am not suggesting that there is any body of Jews in this country which takes up this position. I am speaking of questions arising out of the ideas expressed in Israel by the writer I have mentioned, and not by him alone.

If a Jew here or anywhere else feels that it is his duty personally to take part in the building up of Israel, one can understand and respect him, but there is surely an inherent contradiction in the idea that Jews can, in the sense I have indicated, have the best of both worlds. If you look at what is said by people whom, for want of a better word, I may call "rational" anti-Semites, as distinct from the professional mischief-makers and the lunatic fringe, you will always find them saying: "We do feel a difficulty about the Jews, but it is not because of any nonsense about their being objectionable in themselves. We don't think that Jews have horns and a tail. On the contrary, though we may not admire them as much as they admire themselves, we respect their abilities and esteem their virtues. If we feel uncomfortable about them, it is simply because they seem to want to be in and out—to belong and not to belong—at the same time; we don't really know where we are with them." If that sort of feeling exists, and if the ideas I have mentioned were accepted, could one not understand its being said by quite rational and civilised people—people who had not the smallest inclination to persecute Jews or anyone else: "The question is not whether Jews are entitled to the same human rights and freedoms as all other human beings—of course they are. The question is whether someone who does not really feel himself rooted in and identified with this country—who says, or plainly feels, that his real interests and his eventual destination are elsewhere—can be looked upon as a fellow-citizen on the same footing as all other citizens."

There is one other matter I must mention before leaving this topic. There can be no doubt that the strained relations—at times severely strained—which have,

unhappily, existed between Great Britain and Israel have been a source of great distress to British Jews and have weighed heavily upon them—all the more so because they had at the start rejoiced at the fact that it was Great Britain which was playing the leading part in Palestine. It is a relief to be able to feel that the strain has relaxed and that relations more in keeping with past memories look like being gradually established. I cannot refrain from referring, in this connection, to the work of a distinguished servant of Israel, and a true friend of British Jewry, whose life was, to the great loss of us all, brought recently to an untimely end. I should like to take this opportunity to pay one more tribute to the honoured memory of Mordecai Eliash.

Now what about the position of the Anglo-Jewish Community in the Jewish world? At first sight, everybody would say that it had changed for the worse. There are a number of obvious reasons for that. One is that the place of Britain itself in the world is not what it was ten years ago, and the prestige and influence of British Jewry were, of course, very largely a reflection of the prestige and influence of Britain itself. Again, our own position in Britain is not quite what it was. Our position has also changed in quite another respect. From the religious and cultural point of view, we are now thrown much more completely on our own resources. We have owed much in the past to Jewish scholars and learned men who have come to us from abroad. The fires of Jewish learning have been stamped out in Central and Eastern Europe. There is going to be a severe strain on our limited resources.

Against that, there are some counteravailing factors. In the first place, the tragic events of the war have left us, outside Russia, the largest Jewish community in Europe. Even as compared with the American Jews, immense as is their superiority in numbers, wealth and power, we retain certain advantages which should not be under-rated. We are an older, more settled and more experienced community; we have a longer tradition and rather more poise and balance; we are, if I may say so, better integrated—the society in which we live is not afflicted with the violent inter-religious and other tensions and animosities which are known, and even apt to be taken for granted, in the United States. As a fairly large community with great traditions and breathing a freer air than most, we shall still have something to offer the Jewish world.

And when I speak of having something to offer the Jewish world, I am making no exception of Israel. In relation to Israel, there is more than one direction in which British Jews can hope to be of service. If all goes well—if on the religious and cultural plane Israel develops as we hope and believe it will—it will have much to give, but it would, I think, be quite wrong to regard the rôle of the Jewish world outside Israel as merely that of passive acceptance. It must be a two-way traffic. The rest of

the world will still have much to give that Israel needs. Israel has been built up in the main by people who came from Europe and brought their European background with them, so that Israel had from the start strong ties with European culture and civilisation. But that generation will not last for ever. There is a danger, I think, that as that generation passes away, if you get a self-centred native-born population, you may before very long see a withering of the cultural ties between Israel and the Western world. If that were to happen, you might find Israel sliding into what an Israel writer has called a kind of Levantine culture. It is important that those ties should be preserved, and in this sphere Anglo-Jewry may have an important part to play. So it may in another direction. Britain is still the most important and influential of the leading Powers in the Middle East, and the tradition of the British connection with Palestine is still strong. I think it possible that British Jews may be able to play some small part in helping to re-build the bridges, to the advantage—I am certain—both of Israel and Britain.

Finally, one other point. It is rather difficult to state, but I will try to explain what I want to say. As Dr. Robert Weltsch has pointed out in a striking article in *Commentary*, the establishment of the State of Israel has in one sense complicated the moral position of the Jews. Jews and Jewish organisations have taken a prominent part in the fight for the recognition of human rights, partly for self-evident reasons of a practical order, but also because of a genuine devotion to fundamental ethical principles inherent in the teachings of their religion. They have been able to take this line in an entirely uninhibited way because they have always been among the people who were demanding human rights and never among those on whom the demand was made. So far as they were concerned, there was never any room for a *tu quoque*. To-day there is what is, in effect, a Jewish State. Whether we like it or not, we shall to some extent be morally involved in what comes out of that State, be it good or less good. The point I am making is simply this. The State of Israel will have to face the facts of life just as other States have to face them. It will run into the same sort of difficulties and embarrassments in its domestic affairs and its international relations as other States, and will be exposed to the same temptations where State interests seem not wholly to harmonise with strict fidelity to abstract principles or rules of conduct. I am not saying for a moment that this situation has, in fact, arisen. but only that, since the State is a State, such a situation may conceivably arise. I will not develop this theme further beyond saying that here also is an indication of a task—a very difficult but very important task—for Jews outside Israel, and here is yet another direction in which we—the other Jews—may have a duty to perform both to Israel and to ourselves.

A REVIEW OF THE YEAR

UNITED KINGDOM

At the general election in February, questions in which Jews were specially interested achieved no prominence. The Fascist Union Movement did not contest the elections. Jewish candidates appeared in the lists of all the three major parties. A few candidates were known to harbour anti-Jewish feelings, and a certain stir was caused by the nomination of Major Roy Farran, who, however, denied strongly that he had any sympathy with Fascists or anti-Semites. Another Conservative candidate was refused endorsement by his Party's Central Office after having made anti-Jewish and anti-Trade Union speeches. Twenty-three Jewish members were elected, all of them in the Labour interest. Mr. Lewis Silkin, former Minister of Town and Country Planning, whose constituency disappeared in the redistribution did not stand again, and in consequence ceased to be a member of the Government. He was raised to the Peerage in the King's Birthday Honours List on 8 June. At the same time two other Jews were created Barons, Lt.-Col. Harry Morris, who had represented one of the Sheffield constituencies from 1945, and Mr. Ernest Greenhill, a Glasgow City Councillor. Two Jews are in the Government, Mr. Emanuel Shinwell, Minister of Defence, with a seat in the Cabinet, and Mr. G. R. Strauss, Minister of Supply.

At the Annual Remembrance Day Reunion of the Association of Jewish Ex-Servicemen, held on 13 November, 1949, at which the Marquis of Reading presided, the Attorney General, Sir Hartley Shawcross, and the Deputy Leader of the Opposition, Mr. Anthony Eden, delivered the main speeches. Both were in full agreement that the common citizenship of Jew and Gentile must not be disturbed by any signs of antagonism, and both regarded totalitarianism and anti-Semitism as a threat to the British way of life. Sir Henry Cohen was elected President of the British Medical Association. He is Professor of Medicine at the University of Liverpool and occupies several important offices in the Jewish Community.

The Union Movement is the only organised body in Britain trying to keep alive racial antagonism. It holds regular meetings in Jewish districts in East London, and occasionally in Manchester. On 3 October, 1949 the ban on political processions in

London was reimposed when the Fascists threatened a march through the East End, and it has since been reimposed for periods of three months. The Fascists gained brief prominence during February, 1950 when they threatened serious disturbances against the film "Sword in the Desert" which depicted the last phases of the Palestine struggle. At the request of the Home Office the film was banned. While the disappearance of this film was not generally regretted, the London County Council and a section of the Press expressed concern that the threat of mob violence had been allowed to prove effective. The activities of the Fascists enabled the Communists to proclaim themselves as the only true friends of the Jews. Communists sought to infiltrate into Communal organisations and at the same time they tried to use the innate Jewish love of peace to win over Jews to sign Communist inspired "Peace Petitions". The Chief Rabbi took the opportunity of a reception given to him by the Anglo-Jewish Association on 24 July, 1950 to warn the Community against this Communist infiltration. He underlined his statement a few weeks later in a letter to all Ministers under his jurisdiction. The Communist issue also played a role in public discussions concerning the Trades Advisory Council which was strongly criticised for having an avowed Communist as one of its representatives on the Board of Deputies. The discussion led to a number of resignations of prominent members from the T.A.C.

Gt. Britain and Israel

A steady improvement in the relations between Great Britain and Israel could be noticed. Only a few milestones may be recorded here. The opening of the Eleanor Rathbone Memorial at Magdiel in Israel was the occasion for mutual expressions of good wishes. The Committee which had collected the funds included a number of British Members of Parliament, with Lord Horder as Patron and Mrs. Ayrton Gould as Chairman. Mr David Grenfell, M.P., flew to Israel for the opening, at which the main addresses were given by Mrs. Weizmann, the Israel Foreign Minister, and a representative of the British Legation. On 30 October, 1949 the B.B.C. began a service of daily Hebrew broadcasts. The 75th birthday of Israel's President, Dr. Weizmann, was another occasion for marking mutual rapprochement. Field Marshal Smuts flew over from South Africa to be present at a dinner in London to mark the occasion of the President's birthday and to inaugurate the Weizmann Forest Fund. He took the opportunity of comparing the resurrection of Israel with the Battle of Britain "as among the human high-lights of our epoch". The Lord Chancellor and a number of other prominent politicians and men and women of public life attended the Dinner. On 28 December, 1949 a joint delegation of the British Labour Party

and the Trade Union and Co-operative movements left for a goodwill tour of Israel, headed by the Chairman of the Labour Party, Mr. Sam Watson. On their return a month later, Mr. Herbert Morrison, Lord President of the Council, attended a reception given in their honour and recalling his own visit to Palestine expressed the pleasure at the improving relations. The members of the delegation described what they had seen and all of them hoped for the closest relationship between the two countries, both active in the struggle for social progress and both adhering to the principles of Parliamentary democracy. By an agreement between both Governments concluded in February, 1950, fifty million pounds of Israel's blocked sterling balances in London were freed with the object of fostering trade. Just over a month later a formal agreement settling various financial questions between both countries was signed, an agreement with which both Governments expressed satisfaction. The occasion was slightly marred by a statement by the Foreign Minister, Mr. Bevin, in the House of Commons, in reply to questions by Mr. Eden concerning the Haifa oil refineries. Mr Bevin claimed that Haifa originally had been allotted to the Arabs, but that the Jews had taken it by force, hence Arab resentment and the refusal to allow oil to go to Haifa. This misstatement led to rather acid remarks in Israel, and a few days later Mr. Ernest Davies, the Under-Secretary for Foreign Affairs, made a statement in the House of Commons admitting Mr. Bevin's error. This interlude, however, did not lead to any serious deterioration of relationship.

The fact that the British Government supplied certain Arab States with arms also led to some tension; after a Conference between the Foreign Ministers of Great Britain, the United States and France, held in London in May, 1950, a three-power Declaration was issued laying down the principles governing arms deliveries by the three countries to States in the Middle East. This declaration eased the tension.

Recognition De Jure

The second anniversary of the proclamation of the State of Israel was celebrated by a reception at the Israel Legation in London on 24 April, 1950 and five members of the Government were among those present. Three days later, Mr. Kenneth Younger, Minister of State, announced in the House of Commons the *de jure* recognition of Israel by the United Kingdom, a step which received well nigh unanimous approval. An Anglo-Israel Chamber of Commerce had been established in London on 5 April, and a month later an Anglo-Israel Association, designed to promote friendly relations and mutual understanding, was formed. At the celebration of the 25th anniversary of the Hebrew University of Jerusalem, a message was received from Mr. Churchill

in which he described himself as "an unfaltering Zionist and one who has always had the interest of the Jewish people at heart".

In July, 1950 a delegation of the Knesset with representatives of all groups except the Communists and the extreme right-wing Herut came to Great Britain on an official visit at the invitation of the Lord Chancellor and the Speaker of the House of Commons, where they were also received by the Prime Minister and attended a Garden Party given by the King and Queen at Buckingham Palace. In August a party of six Israeli editors, representing the major newspapers of Israel visited Britain at the invitation of the Foreign Office. Both the Knesset delegation and the group of editors expressed themselves gratified at their reception, which helped to improve the relationship between the two countries. Lord Henderson, Parliamentary Under-Secretary of State for Foreign Affairs, took the opportunity of a dinner given by the Board of Deputies to the delegates of the Jewish Communities of the Commonwealth in July to express the good wishes of Great Britain to Israel and stated that he saw in Britain and Commonwealth Jewry with its natural sympathy for the new-born State a strong link between Israel and the Commonwealth.

Mr. Eliahu Elath, formerly Israeli Ambassador in Washington, was appointed Israeli Minister in London as successor to the late Dr. Mordecai Eliash. He took over his new post in July, 1950.

The annual conference of the Zionist Federation of Great Britain and Ireland was held in London in March, 1950. The meeting called for an increased endeavour to collect funds for Israel to enable immigration to continue. A target of two million pounds by the United Palestine Appeal was announced. Mr Barnett Janner, M.P., who had been Chairman of the Federation for many years, was elected President in succession to Professor Brodetsky who had left England to become President of the Hebrew University at Jerusalem. Mr. Jacob Halevy was elected Chairman. The Joint Palestine Appeal was officially launched in February, 1950, at a meeting which was addressed by Mrs. Golda Myerson, Minister of Labour in the Israel Government.

Commonwealth Conference

The Board of Deputies of British Jews invited the Communities of the British Commonwealth to a Conference in London to discuss matters of common interest. The Communities of South Africa, Australia, Canada, New Zealand, India and Aden sent delegations to this Conference, which was also attended by a number of Jewish organisations in Britain. The Conference, which lasted ten days, discussed a wide range of subjects (Anti-Semitism, education and rabbinical training, social welfare,

shechita, relations with Israel, United Nations questions, Germany) and adopted a number of resolutions.

The Conference also discussed the arrangements for representations at the United Nations and expressed the hope that the various organisations would consult together and co-ordinate their efforts. Mr. B. A. Ettlinger, K.C., President of the South African Jewish Board of Deputies, and Mr. S. M. Kuper, K.C., Vice-President of the Board, expressed themselves highly gratified on their return to South Africa, and described the Conference as a most fruitful occasion.

The new Haham of the Spanish and Portuguese Jews' Congregation, Rabbi Solomon Gaon, was formally inducted at a service at the Bevis Marks Synagogue on 25 October, 1949. The Lord Mayor and the Sheriffs of London attended the ceremony in state. The previous induction of a Haham was performed over sixty years before, in April, 1887, when Dr. Moses Gaster was inducted.

In February, 1950, the Chief Rabbi and Mrs. Brodie left for a four month tour of Jewish Communities in Kenya, Rhodesia and South Africa, from which they returned in June.

In September, 1949, the publication of the first full English version of the Talmud was completed by the Soncino Press, marking a unique accomplishment in the field of English and Jewish literature.

THE COMMONWEALTH

CANADA

In Canada efforts to combat discrimination continued as the Legislatures of the Provinces of Ontario and Manitoba outlawed clauses in property deeds to prevent the transfer of these properties to Jews. At the same time a number of municipalities including Toronto and Ottawa made it illegal for commercial service establishments to discriminate against any person on grounds of race or religion. On a more general basis the Canadian Jewish Congress submitted a memorandum to the Senate Committee on Civil Rights urging the enactment of a Bill of Rights to protect the civil liberties and the rights of all Canadian citizens.

For the first time in the history of the country a Jew was appointed to the bench of a higher court when Harry Batshaw, K.C., a leading Montreal Zionist was made a Judge of the Superior Court of Quebec. The establishment of Le Cercle Juif de la Langue Francaise, an organisation of Jews who take special interest in the French

language and in French-Canadian culture indicates the closer relations between Jews and French-Canadians.

The Eighth Plenary Session of the Canadian Jewish Congress, which was held in Toronto in October, 1949, marked the tenth anniversary of the election of Samuel Bronfman to the presidency of the Congress. This session received a report indicating that the large Jewish immigration movement into Canada consisting of tailors, milliners, etc., with their families, as well as of 1,200 war orphans, was being very successfully absorbed into the economic and community life of the country. The friendly attitude of the Government, which enabled this immigration movement to develop, was further reflected in a later law which further facilitated possibilities and enables relatives of Canadian Jews, among others, to enter the country.

When, in July, 1950, the Canadian Government contemplated admitting members of the Galician Division of Ukrainians, which was formed by Hitler during the occupation of the Ukraine, and which had participated in the Nazi extermination of Jews, the Canadian Jewish Congress made representations, and the Minister of Immigration thereupon agreed to hold up approval of the plan pending further investigation.

The friendly relations between Canada and Israel continued as the Dominion granted the Jewish State *de jure* recognition in October, 1949, dating this recognition back to the day when Canada voted for Israel's admission to the U.N., Mr. Justice I. C. Rand, one of the main architects of the partition plan, addressed the 30th national convention of the Zionist Organisation of Canada in Montreal.

The death of Mr. Maurice Hart, one of the two Jewish members of the Canadian Parliament, caused a bye-election in Montreal at which another Jew, Mr. Leon Crestohl was elected in the Liberal interest.

AUSTRALIA

A General election took place in Australia in January 1950. A number of Jews were candidates, but none was elected. (In previous Parliament there had been one Jewish member.) On the other hand Mr. J. T. Lang, an Independent Labour member in the previous Parliament, who was a rabid anti-Semite, and was once called the Australian Streicher, lost his seat, and none of his adherents was elected either. The new State Parliament of Victoria elected as Speaker its only Jewish member, Mr. A. Michaelis.

In January 1950 Mr. R. G. Menzies, the new Australian Premier, addressing a Conference of organisations concerned with immigration stressed that large — scale immigration into Australia was vital, and attacked any racial prejudices in dealing with it. He added that people who said silly things about a man because he was a Jew should remember the greatest Australian General of all times, General Monash. Prejudice about the race or origin, of immigrants was not a sign of pride, but only stupidity.

While the new Government continued the policy of non-discrimination in matters of immigration of Jews, the new Minister of Immigration Mr. Holt indicated in August 1950 that Australia might permit large scale immigration of Germans and so-called Volksdeutsche. While the Australian League of Ex-Servicemen expressed itself in favour of such immigration, the Australian Jewish Ex-Servicemen's Association expressed its serious concern at this plan, and the Executive Council of Australian Jewry called upon all Jews of Australia to give their active support to a campaign to be launched against this scheme.

Australian Jewry was disturbed by threats to Shechita in the State of Victoria. A ban on the Kosher killing of cattle was due to come into force by 1 April, 1950, unless a modern pen had been installed by that time. The pen could not be installed in time, but after receiving a delegation of rabbis and heads of Communities, the Commissioner for Public Health decided to postpone the operation of the new regulations until 1 October, 1950 on the undertaking by the Kashrut Commission that the pen would be installed by that date.

At the time of the debates on the anti-Communist Bill in Parliament members of a Melbourne Jewish non-political youth organisation were questioned by the State Police of Victoria about their political affiliations. The matter was referred to in the Federal and in the State Parliament and the Victorian Jewish Board of Deputies asked the Prime Minister of Victoria to make inquiries after having received an unsatisfactory explanation from the Chief Commissioner of Police in Melbourne.

Following representations by the Executive Council of Australian Jewry concerning increasing numbers of anti-Semitic and Fascist publications being imported into Australia, the Federal Minister for Trade and Customs ordered all Customs Collectors to examine and detain seditious literature imported from abroad.

Relations between Australia and Israel have been friendly throughout, and no change in that respect took place on account of the change of Government. The fact that Australia was the only not predominantly Catholic, non-Arab and non-Communist country to vote for the internationalisation of Jerusalem, and actually took the lead in the fight for internationalisation, did not interfere with the friendliness of relations. In October, 1949, both Governments agreed to exchange diplomatic repre-

sentatives with the rank of Minister, and Australia appointed Mr. Osmond C. W. Fuhrman first Minister of Australia to Israel. In June 1950 Mr. Joseph L. Linton, who for many years had been attached to the London Office of the Jewish Agency, the first Israeli Minister to Australia, arrived in Sydney.

The Executive Council of Australian Jewry at the conclusion of its annual meeting on 1 June, 1950 adopted a resolution reaffirming Australian Jewry's loyalty to the Crown and expressing gratification of the cordial relations existing between the Commonwealth of Australia and the State of Israel. The Executive Council of Australian Jewry elected Mr. Ashkenasy President.

NEW ZEALAND

There is nothing fresh to report about New Zealand where the change of Government did in no way affect Jewish interests. On July 28, New Zealand recognised Israel *de jure*.

SOUTH AFRICA

In the year under review the position of South African Jewry continued satisfactorily. The Nationalist Government adhered to its promise not to discriminate against its Jewish citizens. When an anti-Semitic agitator and worshipper of Hitler, Mr. Larrat Battersby, a British subject, tried to return to South Africa after a visit to Britain, he was not readmitted. In an interview with Dr. Shoskes of HIAS, Dr. Malan gave an assurance that the Union Government appreciated the damage which people of Battersby's type could do to South Africa.

Apart from the Israeli United Appeal, the South African Community inaugurated a United Communal Fund to cater for local needs. This appeal was supported by all sections of the Community.

A crisis arose within the South African Zionist Federation after Mr. Bernard Gering had demanded the election of an executive on a "best man" basis instead of on a party basis, and threatened not to stand for re-election as Chairman of the S.A. Zionist Federation if his views were not accepted. A compromise solution was finally found in which a number of non-party members were added to party representatives and Mr. Gering withdrew his resignation.

Chief Rabbi Brodie's tour through South Africa, where he visited and addressed a large number of Communities, large and small, attracted considerable attention and

was widely reported as an outstanding success. In August, 1950, Israel decided to establish a Legation in South Africa and appointed as Minister Mr. E. D. Goitein, hitherto Consul-General.

RHODESIA

Chief Rabbi Brodie arrived in Salisbury, the capital of Southern Rhodesia, on 5 March, 1950. He was given an enthusiastic welcome by Southern Rhodesian Jewry and at the banquet given in his honour the Prime Minister, Sir Godfrey Huggins, paid high tribute to the Jewish Community of Rhodesia, saying, "the members of your Community have always entered into the full life of the Colony, and everyone of them has helped to sustain and assist the development of this country with the ideals that we have".

WESTERN EUROPE

FRANCE

The position of the Jews in France has changed but little. They continue to play their full part as citizens, and every position remains open to them. It is noteworthy that during one of the frequent Government crises in France two Jews were among those selected by the President, and approved by the National Assembly, as potential Prime Ministers, the Socialist Jules Moch and the Radical Rene Mayer. That neither of them finally succeeded in forming a Government was not due to their religion or origin, but to political circumstances. Both these men continued to occupy important positions in the Government, M. Moch as Minister of the Interior and later as Minister of National Defence and M. Mayer as Minister of Justice. Professor Rene Cassin continues to represent France on the Commission on Human Rights of the United Nations, and retains his position as Vice-President of the State Council, the highest Administrative Court of the country. French Jewry shared with the whole French nation, and indeed with lovers of freedom everywhere, the grief caused by the death on 30 March, 1950 of Leon Blum. He was the first Jew to occupy the position as Prime Minister of France. Although not an observant Jew, he took frequent opportunities of stressing his Jewish origin and his feeling of solidarity with the Jewish people. His courage during the war-time trial at Riom when the Petain Government prosecuted him at the behest of the Nazis, helped to sustain French morale during

the war. His funeral, at which the President of the French Republic led the mourners, developed into a public demonstration of affection.

Anti-Semitism, which had never ceased to exist in France but which since the Dreyfus trial had always remained the pastime of a comparatively weak minority, continued to show its ugly face. There were Fascist anti-Semitic assaults in Paris, which induced the League against Racism and anti-Semitism to form self-defence units. A number of French Fascists and anti-Semites were arrested and charged with organising activities against the State.

A new Nazi Party, led by a former Communist, was founded in Paris in November, 1949. This Party adopted the swastika as its emblem, but so far it has not played any prominent role.

More than by these occasional anti-Jewish incidents, French Jewry was disturbed by a tendency to show leniency to war criminals. Attempts to grant a large-scale amnesty to convicted war criminals were defeated in the Cabinet when the question was raised towards the end of 1949, but individual war criminals had their sentences reduced in several instances. French Jewry was stirred by the release of Xavier Vallat, who had been sentenced to ten years imprisonment in 1947, but was released by order of the Minister of Justice, Rene Mayer, himself a Jew, having been held under arrest for three years and after serving two years of his sentence. Vallat had been the First Commissioner for Jewish Affairs under the Vichy Government. Under his initiative a number of anti-Jewish laws depriving French Jews of their rights of citizenship were promulgated and carried out. Although the claim, frequently made, that Vallat was responsible for the deportation and the murder of 120,000 French Jews cannot be substantiated—for Vallat resigned his position as Commissioner for Jewish Affairs before deportations started—he was undoubtedly responsible for much misery, and French Jewry felt disturbed at this very early act of clemency. Protests were raised at mass meetings against M. Mayer's clemency. French Courts, however, continue to mete out justice to those collaborators who actively assisted in the persecution of Jews. A number of Frenchmen who denounced Jews to the Gestapo or took an active part in their torture or even murder, were sentenced to death or to long-term imprisonment.

Within the Community the most important event was the foundation of a Unified Jewish Fund (*Fonds Social Juif Unifié*) which is to collect all funds for social and cultural purposes of French Jewry, and to divide the sums collected among the various participating Jewish bodies.

French possessions

No major events of importance to Jews occurred in French North Africa. In June, 1950 there were some minor incidents in Bizerta, where Israeli vessels were attacked by a mob. The main Jewish problem in French North Africa is still in Morocco, where apart from extreme poverty, poor educational facilities and unhygienic housing conditions, the legal position of the Jewish Community is unsatisfactory. Plans have been evolved to clear the notorious Ghetto of Casablanca and erect houses for between 12,000 and 15,000 people. French Government officials and Jewish communal leaders are co-operating in this work. The Alliance Israelite has taken the initiative in this matter by submitting a number of proposals for the solution of this important problem. With regard to education the Alliance Israelite continues to play a decisive role. It maintains 63 schools with altogether more than 22,000 pupils. The Joint Distribution Committee also decided to take more active steps in Morocco. The exodus of Moroccan Jews to Israel seems to have slowed down considerably.

The Federation of Jewish Communities of Algeria, which represents more than 100,000 Jews, has become affiliated to the Alliance Israelite Universelle.

BELGIUM

At the numerous elections and referenda in Belgium questions concerning Jews did not play any role. Belgium granted *de jure* recognition to Israel on 18 January, 1950, and appointed a Minister to represent it in Israel. In receiving him, President Weizmann said that the Belgian nation, which like Israel was a relatively small one, had done wonders in the exploitation of its natural resources, and in establishing for itself a heavy industry and industrial science on a high level. "We have much to learn from the Belgian people", Dr. Weizmann added.

HOLLAND

The Netherlands too granted *de jure* recognition to Israel on 16 January, 1950, and raised its representative to the rank of Minister. In August, 1950 a new trade agreement between Israel and the Netherlands was signed, providing for increased mutual trade. The world famous Amsterdam Portuguese Synagogue celebrated its 275th anniversary in August, 1950. This synagogue escaped destruction by the Nazis on account of its architectural beauty. In March, 1950, a monument was unveiled in Amsterdam, erected by the Jewish Community in gratitude to the memory of

3,500 Christian men and women who lost their lives in a Nazi massacre when protesting against the persecution and deportation of Jews during the War. In February, 1941, they marched through the streets with flags bearing the inscription "release our Jewish comrades" and were mowed down by Nazi machine guns and artillery.

In the elections to the Council of Amsterdam Jewish Community held at the end of October, 1949, the Zionists gained two-thirds of the seats in a straight fight against a combined non-Zionist list.

The question of Jewish War orphans continued to arouse concern among the Dutch Jewish Community and beyond. For years after the war various sections of the Dutch Jewish Community were united in the struggle for the return to Jewish homes of Jewish war orphans who had been saved and sheltered during the war in Christian families and Christian institutions. A majority of the official Dutch War Orphans Committee, which had to decide on the fate of every one of these children, showed a tendency contrary to the views of the Jewish Community, and in many cases ordered the retention of the children in Christian homes. The Jewish members of this Committee resigned. After a prolonged struggle the War Orphans Commission finally ceased to function in September, 1949, and was replaced by the pre-war Guardianship Council, which, according to reports received, shows much more understanding for the Jewish view.

SWITZERLAND

The small Jewish Community in Switzerland had no serious reasons for complaint during the year under review. The only question which caused a certain uneasiness was the conclusion of an agreement between Switzerland and Poland relating to heirless or unclaimed property in Swiss banks belonging to former Polish citizens. It is well known that most, if not all, of this heirless property belonged to Polish Jews, who with their families were exterminated by the Nazis. Under the terms of the agreement such property would fall to the Polish Government, after a lapse of time for the owners or their heirs to claim it. Any funds thus acquired by the Polish Government would be used in the first place to pay off Polish debts to Swiss creditors. The Federation of Swiss Jewish Communities made representations to the Government, since it was felt that at least a proportion of this property should not go to the

Polish Government, but to Jewish Relief organisations in order to rehabilitate other Jewish victims of Nazi persecutions. The matter was raised in the Swiss Parliament, and also discussed outside Switzerland, where Jewish circles regarded it as a test case.

The Swiss-Jewish Refugee Relief Organisation has continued its important work throughout the year. At the end of the War some 25,000 Jewish refugees resided in Switzerland, of whom a large number were able to emigrate or to return to their former homes. A small number remained and in the past year a law was passed which granted permanent domicile particularly to elderly and sick people. Two-thirds of the costs are borne by public funds, one-third by Jewish welfare organisations. Most of those refugees who remained in Switzerland have thus found a permanent home.

Swiss relations to Israel were friendly throughout. In May, 1950, the Swiss Cabinet decided to establish formal diplomatic relations. In Israel a Swiss village for Youth Aliyah children has been established near Jerusalem. Swiss sympathisers, including non-Jews and the municipality of Zurich contributed 140,000 Swiss francs for this purpose.

EIRE

The recently published official Census figures reveal that there were 3,907 Jews in the Republic of Ireland in 1946 (an increase of 158 over the 1936 figure), of whom 3,366 resided in Dublin and surroundings. Present unofficial estimates indicate that the number has further risen since 1946. The number of Jews outside Dublin however has decreased steadily, and the only provincial Community left is Cork which counts about 60 families.

The visit of the Israeli Knesset delegation to the Inter-Parliamentary Conference in Dublin during September evoked great enthusiasm among the Jewish Community as well as a good deal of interest outside.

During the year Professor Leonard Abrahamson, Chairman of the Jewish Representative Council of Ireland, was elected President of the Royal College of Surgeons, an office which is now held for the second time in succession by a distinguished member of the Jewish Community.

SCANDINAVIA

SWEDEN

There was little trace of anti-Semitism in Sweden in spite of the virulent agitation by a Swede, Aberg, whose pamphlets and leaflets seem, however, to create more impression abroad than in Sweden itself. The relations between Sweden and Israel remained slightly over-clouded by the aftermath of the murder of Count Bernadotte. Investigations by the Swedish Attorney General into the matter revealed negligence in Israeli police work after the assassination. After his report was published in March, 1950, the Government of Israel set up its own enquiry, and in March, 1950, the Director-General of the Israel Foreign Office, Mr. Eytan, flew to Sweden and submitted the results of this enquiry, which admitted grave gaps in the police work after the assassination. The Israeli Government also decided to remit financial compensation to the United Nations, thus accepting responsibility for the crime even though it was not committed by Government agents, but by opponents of the Government. The Swedish Government accepted the explanation and *de jure* recognition of Israel by Sweden, Denmark and Norway was granted in July, 1950.

The Minister of Israel for Scandinavia Dr. Abraham Nissan arrived at Stockholm in the middle of August, 1950.

The emigration to Israel, U.S.A. and other countries of Jews who arrived to Sweden during 1945 and after continues. The Swedish Europe Help Organisation following the Norwegian example, also assisted the rehabilitation of Jewish children by giving a donation of 750,000 kroners (about £50,000) to Youth Aliyah to establish a hospital in Israel.

DENMARK

Though Danish pro-Nazis, who had been convicted for collaboration and later released, tried to re-form pro-Nazi organisations, they do not appear to have made the slightest impression on the general population. Denmark showed friendly feelings towards Jews by giving a donation to the value of about £50,000 for the equipment of a new tuberculosis hospital to be erected near Jerusalem. Half of this amount was given by the Danish Government and half by individual donors.

NORWAY

Norway too has expressed a spirit of helpfulness, by various means. The Norwegian "Help to Europe" organisation opened a children's recreation home which it placed at the disposal of Youth Aliyah for the rehabilitation of Jewish children from French North Africa who were to recuperate before their migration to Israel. In connection with this generous action a tragic incident occurred when a plane bringing children from France to Norway crashed, and only one boy survived. Directly after this incident, which occurred in November, 1949, and which stirred the imagination of the Norwegian people, the organ of the Norwegian Labour Party launched an appeal for the establishment of a settlement in Israel to commemorate the victims. The Secretary General of the Norwegian Labour Party, Mr. Haakon Lie, visited Israel to prepare the way for the establishment of this memorial, to be called Kibbutz Norway, and within a very short time more than two million Kroners were collected, 300,000 Kroners being contributed by the Norwegian Government.

FINLAND

Finland only belongs to Scandinavia geographically and culturally. But as far as politics are concerned the proximity to Soviet Russia and the fact that Finland had been at war with Russia puts the country in a special category. In spite of the fact that Finland lies under the shadow of the Soviet Union, she succeeded in preventing Communist influence spreading and affecting her internal politics, just as, when in the Nazi camp, she succeeded in preventing the spread of Nazism and anti-Semitism. The number of Jews in Finland is small, being about 2,000 persons, mainly belonging to the middle class. Finland was the first Scandinavian country to recognise Israel, and the first to sign a trade agreement. The great majority of the Finnish Jews live in the capital, Helsinki.

In November, rabbis from Finland, Denmark, Sweden and Norway met in Stockholm to form a Scandinavian Union of Rabbis, the main aim of which is to promote Jewish religious activities throughout Scandinavia, where intermarriage tends to weaken the future of Judaism.

SOUTHERN EUROPE

ITALY

The Jews in Italy enjoy full civic rights. Professor Guido Castelnuovo, a Professor of Mathematics, was appointed a life member of the Italian Senate, which now contains seven Jewish members. Italian Jews who, for racial or political reasons, had lost the right to distribute goods produced under State monopoly, or to operate pharmacies, had their rights restored under a law promulgated in June, 1950. The Italian Minister of Education issued instructions in April, 1950 to all secondary schools that final examinations should not be held on Saturdays so as not to place Jewish pupils at a disadvantage.

The neo-Fascist movement continues to be active and holds frequently large noisy demonstrations, but in none of them has anti-Semitism played any appreciable role. The expulsion of a naturalised Briton from an aristocratic Italian Club on account of his Jewish origin, showed that anti-Semitism on a social level still exists in Italy, but the Jewish Community in Italy is more worried by the indifference of its members to Judaism than by signs of hostility shown by non-Jews.

Outwardly, Italian Jewry is among the best organised communities. Under a law, introduced during the Fascist period and retained at the wish of the Italian Jews, any person born a Jew legally belongs to the Jewish community and must pay communal taxes unless he applies to the civil authorities for cancellation of membership. All Jewish communities in Italy belong to the Union of Jewish Communities, with its headquarters in Rome. Relatively few of their members take an active interest in Jewish life; thus only 500 out of the 5,000 Jews of Rome voted in the communal elections held early in 1950. The communities maintain three secondary Jewish schools one each in Rome, Milan and Turin—several Jewish elementary schools and a training school for teachers in Milan. The Jewish schools enjoy the rights of State schools, for the ruling Clerical Party favours religious education and religious separation. The Italian Jews play only a limited role in the political life of the country, they are not represented in either of the major parties, the Catholic Christian Democrats and the Communists.

On 19 January, 1950, Italy granted *de jure* recognition to Israel.

SPAIN

Reports on the Jewish position in Spain are conflicting. A United States Congressman, Abraham Multer, himself a Jew, stated that during a visit to Spain where he specifically studied the Jewish situation, he saw no signs of economic or religious

discrimination. He found active Communities and Synagogues open in Barcelona and Madrid, and noted that the Jews were enjoying the same rights as other citizens. There were, he stated 3,000 Jews in Barcelona, 500 in Madrid, and smaller numbers in Valencia and Seville. On the other hand, the American Jewish Committee sent a formal protest to the Spanish Minister in Washington against anti-Semitic activities led by the Bishop of Teruel, who called for a religious war upon the Jews.

GREECE

The general election in Greece in March, 1950, drew attention to Jewish disabilities. Under a law dating from 1920, Jews of Salonika, formerly the main Jewish Community in Greece, had to register their votes in special polling stations. The small remnants of the Jewish Community in Salonika threatened to boycott the elections unless this provision was altered. In January, 1950, the Government acceded to the request and the Jews were entitled to vote in common with all other citizens. There were no Jewish candidates at the elections, but since only a small number of Jews remain in Greece this cannot be regarded as a sign of anti-Jewish feeling. Altogether there are about 8,000 Jews left in Greece and during the year over 1,000 emigrated to Israel. Provincial Communities are disappearing fast, and the once flourishing Salonika Community sold a large part of its communal property, for which it no longer had any use. All heirless Jewish property is now in the hands of the Foundation for the Rehabilitation and Relief of Greek Jewry, which has undertaken to carry on the welfare work formerly done by the Joint Distribution Committee.

Elections to the Athens Jewish Community took place in August, 1950, and resulted in the victory of the group representing the old-established Greek Jews, who obtained 28 seats against 14 for the Zionists and eight for a left-wing Group.

Relations between Greece and Israel, which formerly had been very cool (Greece was the only European State to vote with the Arabs) have, of late, improved considerably, and judging by friendly statements of the new Prime Minister, General Plastiras, there is good chance that they will continue to improve. The first Greek representative to the Israel Government, M. Mellah, a Jew from Salonika, resigned in December, 1949, because right-wing newspapers in Greece continued to criticise the appointment of a Jew to this post and because the unfriendly attitude of the Greek Government on many occasions made his task in Tel Aviv more difficult. He was replaced by a Foreign Office official. The improvement of the relations between Greece and Israel could be seen first in an agreement concerning Church property in Israel, and in the permission to Greeks, including those due for military service, to

emigrate to Israel, and, finally, in the reprieve of Jews sentenced for participating in the rebellion if they were prepared to emigrate to Israel.

The question of the abducted Greek children concerned also the Jews of the world, since similar problems with regards to war orphans had arisen for them. When a public appeal to the world for the return of abducted Greek children was made, Chief Rabbi Israel Brodie cabled to the Archbishop of Athens expressing his sympathy for this appeal. The Prime Minister of Israel sent a similar cable.

GERMANY

Last year the survival of Nazi and anti-Semitic sentiment in Germany was stressed, and it is unfortunately not possible to report that these tendencies have since been checked. While it is difficult to evaluate exactly the strength of this neo-Nazi mentality, and while it is impossible to say exactly how strong is anti-Semitism, a very strong under-current of anti-Jewish feeling continues to exist and a large number of those who do not themselves participate in anti-Jewish activities show but little disposition actively to resist them. The melancholy series of desecrations of Jewish cemeteries continued all over Germany. They were particularly prevalent in the American and British Zones, but some also occurred in the French and Russian Zones. Only rarely was strong action taken against the culprits, if they were discovered at all. The authorities preferred to state that playing children had done the damage, which might have been true in some cases, but not so in others. In the small Bavarian town of Marktredwitz even the local Synagogue was desecrated during the period of the Jewish Holy Days. A hotel proprietor, who only a short time before had been "denazified", was found to be the principal culprit.

Another serious anti-Jewish incident occurred in Hamburg in April, 1950, during the trial of the anti-Jewish film producer Veit Harlan, when a half-Jewish woman, who had appeared as a witness for the prosecution, was threatened by a mob and had to be protected by fifty policemen. Significantly Harlan, who was accused of crimes against humanity for having produced one of the most evil anti-Jewish films, was acquitted by a Court, composed of former members of the Nazi Party.

A stir was created both in Germany and outside by the case of the pro-Nazi member of the West German Parliament, Wolfgang Hedler, who in a speech in his constituency on 25 November, 1949, defended Hitler's policy of exterminating the Jews, only questioning whether the gas chambers were the best method. When this speech was published the West German Parliament withdrew the immunity of the Deputy, his Party, one of the smaller Right Wing Parties, expelled him, and he was put on trial for criminal libel and threatening the Constitution, but acquitted by the

Court, some of the Judges of which had been members of the Nazi Party. After his acquittal he was greeted enthusiastically by a large crowd, but when he reappeared in Parliament he was beaten up by Social Democrats and thrown bodily out of the building. He is to be tried again on the charge of having falsified his denazification papers. Another member of the West German Parliament, Dr. Franz Ott, called Adolf Hitler the saviour of the Sudetenland. In January, 1950, at a meeting in Kassel, two of the German Right Wing Nationalist Parties united, calling themselves German Reich Party. Hedler joined this Party and was elected Chairman. Another leader of the new Party is a member of Parliament, Herr Franz Richter, a former school teacher who was dismissed because he continued disseminating Nazi principles in school. Further attempts to unite all the numerous new extremist parties are being made.

Return of Nazis

These noisy groups, which are all anti-Jewish in varying degree, appear to have no strong backing among the population at present. In the elections to the Land Parliament of North Rhine Westphalia in June, 1950, all of them together polled just under 5 per cent of the votes cast, and did not win a single seat. At the elections for the Land Parliament of Schleswig-Holstein on 9 July, 1950, here too they failed to secure a single seat. But since Hitler's Party also started with only seven members, and had to wait for some time before gaining its first seat, the dangerous potentialities of these extremist groups must not be overlooked. The tendency in all zones to let bygones be bygones helps the extremists. At the Schleswig-Holstein elections, where the extremists completely failed, the Social Democrats lost their majority. A new Party representing the refugees from Eastern Germany gained a strong position. The right wing parties, which also compose the Federal Government, were able to form a majority with the help of this new Party. In Schleswig-Holstein these right wing groups are more reactionary than in other parts of Germany. The Prime Minister and the Minister of Labour which they elected were former Nazis, other Ministers had been officers of the SS and the Stormtroops. Only the public protest of the Lord Mayor of Hamburg prevented the appointment of a notorious former Public Prosecutor of the Nazi regime as Minister of Justice.

The tension between East and West also led to a revival of militarist tendencies. The so called "German Brotherhood", an ex-officer movement, was founded, in which a number of prominent Nazi Generals and Colonels play the leading part.

Several notorious Nazi Professors were also reinstated at the Universities, among them Professor Lenz at Goettingen and Professor Wiener at Kiel.

Some persons who were prominent under the Nazis were given positions of

responsibility in the administration, particularly in departments dealing with foreign affairs, where the brothers Kordt, close collaborators of Ribbentrop, play an important role. In Dr. Adenauer's own office an official who was foremost in drafting the racial legislation under the Nazi regime also attained a high position. When the West German Government appointed Herr Schlange-Schoeningen German Consul-General in London, reference was made to an anti-Jewish speech he had made as a young man 26 years before, but since he could show that shortly afterwards he had changed his views in this respect and had always opposed Hitler and his regime, his appointment was not contested. A stir was caused however when it became known that the proposed Vice-Consul had not ceased to admire Hitler and defended his persecution of the Jews. This Vice-Consul designate, Herr Wurmman was thereupon struck off the list of the German foreign service. It was made clear in the House of Commons that the British Government would not welcome diplomatic representatives holding his views.

In the Russian Zone the Communist-led Government lifted practically all restrictions on former Nazis in two laws passed in November, 1949. In Western Germany, the de-nazification Tribunals continued to pass very lenient sentences, and the whole system of de-nazification was put in its true perspective at a trial in Stuttgart where two high officials of the Tribunal, one of them the Public Prosecutor, were sentenced to imprisonment for accepting bribes in order to have former Nazis completely de-nazified. The ordinary Courts vary in their interpretation of the law. The acquittals of Hedler and Harlan have been mentioned, and a Munich Court acquitted the former Gestapo Chief of Munich of a charge of crimes against humanity, this verdict leading to street riots. Hitler's President of the Reichsbank and Minister of Economics, Dr. Schacht, was again acquitted, at his fifth trial.

On the other hand, on April 1950, the former Nazi Prime Minister of Brunswick, Herr Dietrich Klagges, and a Frankfurt Gestapo Inspector Heinrich Baab, were both sentenced to life imprisonment for crimes against humanity. The same sentence was passed, at Frankfurt, on a prison guard of Sobibor Concentration Camp, who had amused himself by flinging Jewish children to their death.

Opposition to Anti-Semitism

While the survival of anti-Semitism, must be recorded, note should also be taken of attempts of responsible leaders of German opinion to fight this evil. Last year reference was made to rather vague statements by the Federal President, Professor Heuss, and the Chancellor, Dr. Adenauer. Both men have since underlined these statements. In an address at a Conference of the Council of Christians and Jews in

Wiesbaden in December, 1949, Professor Heuss spoke of the diabolical injustice inflicted upon the Jews in Germany, and of the "collective shame" the German people ought to feel. In an interview given in November, 1949 to the editor of the *Allgemeine Wochenzeitung der Juden in Deutschland*, the leading West German Jewish paper, Dr. Adenauer expressed the hope that Jews would help in the intellectual, political and social reconstruction of Germany. His Government intended to give Israel ten million Marks as a gesture in recognition of the injustice done to the Jews by Germany. He expressed the hope that Synagogues would be rebuilt, and stressed the determination of his Government to grant equal rights for Jews and to combat anti-Semitism. On 16 April, 1950, Dr. Adenauer publicly dissociated himself from the incidents in Hamburg in connection with the Harlan trial, and denounced those who attacked Jews or desecrated Jewish cemeteries. On 19 April, he expressed similar views when receiving representatives of the Berlin Jewish Community. The Minister of the Interior in the West German Government, Herr Heinemann, broadcast an appeal (17 April, 1950), calling on all Germans to work against prejudice and anti-Semitism. Later that month at a Congress of the Protestant Church in Germany the Evangelical Bishop Otto Dibelius condemned the mounting wave of anti-Jewish incidents, and added that the Protestant Church would protect Jewish holy places. Several groups of Christians and Jews were formed and they decided, in March, 1950, to form a co-ordinating body for the whole Western Germany. In August, 1950, Protestant students of Berlin University volunteered to help restore desecrated Jewish Cemeteries, and at the same time the Protestant Church in Wuertemberg observed a "day of Remembrance of the Jewish People".

Appeals and warnings against anti-Semitism and chauvinism were also made by prominent representatives of the occupying powers, particularly by Mr. McCloy, the American High Commissioner, first in a speech at Stuttgart in February, 1950, when he advised the Germans to do some very straight thinking, and stated that one of the primary purposes of the Occupation was still to eradicate Nazi influence from all branches of German life. Speaking at Hanover in May, Mr. McCloy appealed to the German people to demonstrate their goodwill by taking generous action to restore to those who had been persecuted what was justly theirs, "such action should-not need prodding from any Allied source", he added. This warning was necessary because in various parts of Western Germany organisations have been formed, and even have begun publishing a monthly paper, to fight restitution legislation in the interest of the present owners of former Jewish property.

The number of Jews living in Germany has further decreased owing to emigration from D.P. Camps. It has become stabilised at about 38,000 of whom 8,000 live in

Berlin. How many of those 38,000 Jews intend to remain in Germany is difficult to say as yet. The Jewish Agency and the Central Committee of Liberated Jews try to get as many of them as possible to leave for Israel. A great number too would wish to emigrate to the United States, to Canada, Australia and other overseas countries if immigration facilities were given.

There are two Jews among the Social Democrat members of the West German Parliament, and a number of Jews hold high positions in the administration and judicature. The proposal of Chancellor Adenauer to create a Government office on Jewish affairs was rejected by representatives of the Jewish Communities. These Communities are struggling against great odds, particularly because experienced leaders are lacking, and because the Communities themselves have had to be re-created out of nothing. Attempts to establish a central body of all Jewish Communities in German failed, although they were strongly supported by the Advisor on Jewish Affairs to the American Military Government. The re-established Jewish Communities sought official recognition by the Land Governments as successors of the former Communities in their respective towns. When the Land Government of North Rhineland Westphalia was prepared to accept this request it was vetoed by the British Occupation authorities, which acted in this matter in accord with the prevailing opinion of Jewish organisations in Britain and, indeed, in all the Allied countries, since such recognition would have created new difficulties with regard to claims on communal property. In Berlin, elections to the Jewish Community Council led to unpleasant incidents. Jews not belonging to the Community invaded the polling station and destroyed ballot boxes, and the elections had to be repeated a few months later: they resulted in the victory of the Liberal Jewish group, which together with Independent Liberals gained 15 out of 26 seats, while the Orthodox group received 9 seats, and 2 seats were won by a group which desires to revive Germany Jewry. The Liberal Rabbi in Berlin, Rabbi Steven Schwarzschild resigned in May, 1950 and his place was taken by Rabbi Nathan Levinson, who arrived there in August.

No important change took place in the restitution position. The restitution laws in the three Western Zones have remained unaltered, except that the British law was amended in one important point. The Jewish Trust Corporation which is to administer heirless and communal property was created as a corporation under British law instead as corporation under German law, as originally intended. This alteration was undertaken at the request of Jewish organisations in Great Britain. In the American Zone the Jewish Restitution Successor Organisation, which is concerned with communal and heirless property is negotiating with the authorities of the German Laender in the Zone to obtain a lump sum settlement of the claims.

AUSTRIA

Tendencies similar to those in Germany can be noticed in Austria. The elections to the Austrian Parliament in October, 1949, showed a steep rise of the votes cast for the extreme Right-Wing group, known as the Union of Independents. This group gained roughly 500,000 votes, or just over 11 per cent. of the total vote, and won 16 seats in a Parliament of 165. The two great parties, the Catholic People's Party with 77 seats and the Socialists with 67 retained in the main their hold on the people. After the elections the neo-Nazis became very vocal, and staged victory parties throughout Austria. Numerous anti-Jewish incidents were reported, including the hoisting of a swastika flag over a Synagogue in Vienna in November, 1949. Nazis were discovered wearing S.S. uniforms at secret meetings. Underground movements of young Nazis were unearthed and a number of arrests took place. Austrian pro-Nazi papers became bolder, and in January, 1950, the British Occupation authorities banned the most outspoken of these papers, the *Alpenruf* for serialising a book by an S.S. Officer. The paper had been warned before because of its Nazi articles.

Austria too had its "Hedler case", when in February, 1950, a member of the neo-Nazi Independents, Dr. Stueber, stated that those members of the Austrian Parliament who had been in a Concentration Camp were "pests and ought to be exterminated". After a Debate, in which one of the Catholic speakers recalled the fact that the present Catholic Chancellor Dr. Figl had himself been an inmate of a Concentration Camp, Parliament unanimously lifted the immunity of this neo-Nazi member, so that he could be prosecuted. But exactly like Hedler in Germany, Dr. Stueber also was acquitted by the Court. During the trial he excused himself by stating that in attacking Jews he had only mentioned Eastern Jews.

From various local elections during the first half of 1950 it appeared that the tide of neo-Nazism has begun to recede. In Styria the neo-Nazis lost 40 per cent. of the votes received in October, and in Lower Austria their fate was hardly better. In consequence of these set-backs, the leaders of the group began to quarrel among themselves.

In Styria the provincial organisation of the neo-Nazi League of Independents staged a youth demonstration, displaying the new flag of the group, singing the German national anthem and behaving in general as the Nazis used to do at their mass rallies. This display roused the Austrian Government to action. On 1 July, 1950, the Minister of the Interior banned the Styrian provincial organisation of the League of Independents, and ordered the Public Prosecutor to investigate the activities of its individual members. One of the leaders of this group is Colonel

Gollob, one of the aces of Hitler's Luftwaffe. Colonel Gollob, after this incident, was expelled from his party but later readmitted.

While thus for the time being the danger seems to be less, Austrian Jewry remains apprehensive, and has decided to unite in order to fight the rise of anti-Semitism. A Conference in February of representatives of the Jewish Communities of Vienna, Graz, Innsbruck, Linz, Salzburg, and Bregenz decided to form a central body representing all the Communities. The Vienna Jewish Community, which had to elect a new Council in December, 1949, decided to propose a united list of the three main groups. This united list obtained 95 per cent. of the votes.

Compared with over 200,000 Jews living in Austria before 1938, now there are only just over 11,000, about half of them consisting of refugees from the East who choose to remain in Austria.

Restitution Problems

One of the main concerns of Austrian Jewry was restitution of property. The previous Austrian Parliament had passed a number of restitution laws which on the whole were fair, but there were grave delays in carrying them out. In the meantime, attempts continued to be made to have the laws amended in favour of the so-called "Aryanisers". Jewish organisations assisted by Jewish bodies from abroad, put up a strenuous fight against these plans, and they received promises from the main Parties that these amendments would not be passed. In connection with the question of heirless property attempts have been made and are still being made to water down the restitution claims of Jews. While the Austrian Government has accepted, in principle, the claim that needy victims of Nazi persecution should be helped out of proceeds of heirless property and has made an advance of 5,000,000 Schillings to the Vienna Jewish Community to be deducted later from such an heirless property fund, it has not accepted the view that all Jewish heirless property should be given to a Jewish organisation for relief and rehabilitation purposes. Various draft laws prepared with the view to establish such a fund had to be rejected by the Jewish Community as entirely unsatisfactory. When the majority parties of the Austrian Parliament submitted a draft Bill which would give a state-controlled, non-Jewish Hardship Fund the sole right to claim such heirless property and to support from its proceeds needy victims of persecution and at the same time certain people who had to return property to Jews, a storm of indignation swept Austrian Jewry and big public demonstrations were held. Jewish organisations outside Austria backed up the stand taken by Austrian Jewry, and after intervention by the U.S. Government the bill was abandoned.

EASTERN EUROPE

The *Year Book* for 1950 stated: "It is exceedingly difficult to obtain exact and detailed information about the positions of Jews in that part of Europe which is under Communist rule". This statement can be repeated this year. News coming out of these countries is conflicting in many details, but they agree in the following respects:

(1) Anti-Semitism of a racial character is frowned upon by all the Communist Governments, and it can be said safely that physically the Jews in those countries are not in danger at the present moment because they are Jews.

(2) Whilst the holding of services in Synagogues is permitted, attempts to express Judaism outside are dangerous. While Jews, as Jews, are not persecuted, the economic changes in the countries concerned have harmed a large number of Jews who used to be traders and middle-men. But in this respect the Jews suffer no more and no less than do non-Jewish traders and middle-men.

(3) All the Governments concerned view with extreme disfavour any independent Jewish organisation which is not completely in the hands of the Communists. Such organisations are either banned or forced to dissolve "voluntarily" or taken over by Communists in the well known manner. Where Jewish communities of a non-political character are still tolerated they are confined strictly to purely religious affairs.

(4) Emigration of Jews to Israel is difficult in almost all of the countries. The only country which created no difficulties was Bulgaria. Czechoslovakia also makes comparatively little difficulties. Emigration is more difficult from Poland, Hungary and Rumania (although policy in those countries is subject to sudden changes) and practically impossible from Soviet Russia.

(5) Zionism is regarded in all of the countries as an enemy. Jewish Communists take a leading part in vilifying Zionism and the Government of Israel.

(6) In some small matters the Governments of the Eastern countries go out of their way to show a benevolent attitude to their Jewish population.

But within this general framework the position varies in the different countries.



SOVIET RUSSIA

In Soviet Russia itself, where the regime has been established for by far the longest period, the position of the Jews seems to have become worse in some respects. In his book *Moscow Mission*, the former United States Ambassador in Moscow, General

Bedell-Smith, claims that, while the anti-Semitism known in the Czarist period is dead, there has been a new anti-Jewish line directed against Jews as "cosmopolitans". He also emphasises that very few Jews now hold high positions in the Soviet Union. Reports in responsible American newspapers underline this statement. While it would be wrong to assume that Jews suffer more than other sections of the population, and while it must be recognised that every group not in full accord with the Stalin line is persecuted, the fact that the Jews are generally suspected of having sympathies or relations to the Western world makes their position particularly vulnerable.

Under various pretexts Jewish organisations have been dissolved and individual Jews dismissed or sent to Siberia, or have simply disappeared, having been found guilty of "cosmopolitanism" or whatever the up to date crime may be. In March, 1950, the American Federation of Labour submitted to the Economic and Social Council of the United Nations a photostat of a document enumerating categories of criminals ordered to be deported from the Baltic States. Amongst the groups mentioned are active members of the Bund and all Zionist organisations.

In spite of outwardly friendly relations to Israel, anti-Zionist propaganda continued strongly in the Russian Press. After the Rajk trial in Hungary *Pravda* wrote of "human dregs, professional traitors, vocational police agents, Trotskyites and Zionists", regarding each element as equally criminal. Mr. Sharett, Israel's Foreign Minister, is a favourite butt of Soviet attacks. In May, 1950, it was reported that Russia was in negotiation with Syria not only for a trade agreement, but also for supply of arms. At the same time the Premier of Israel, Mr. Ben Gurion, appealed to the Soviet Government to permit Jewish emigration. He reminded Russia of its promise to grant freedom and equality to all her peoples. The Jews of Russia, he said, were not yet in full possession of such freedom and equality. They had no educational system of their own, and no newspapers in Hebrew or Yiddish. Whilst it was true that Jews as individuals were not being discriminated against, the Russians had failed to understand the special character of the Jewish problem.

Russia, which in December, 1949, joined with the Catholic and Arab States in demanding the internationalisation of Jerusalem, suddenly withdrew its support for the scheme on the grounds that it was not approved by the people of Jerusalem, a fact which of course was known when she voted for internationalisation.

On the other side there were occasional signs of friendliness. A number of Jews were included among those being awarded the Stalin Prize in Summer, 1950. In Israel a "Red Army Forest" to commemorate Russia's entry into the second World War, sponsored by the National Fund, was dedicated at a ceremony in which members of the Israeli Cabinet and the Russian Minister were represented.

POLAND

The dissolution of Polish Jewry is progressing fast. Towards the end of 1949 many of the barriers against Jewish emigration to Israel were lifted. Passports which hitherto had been almost unobtainable were granted, provided the applicant for emigration renounced his Polish citizenship. But while emigration was made easier from the technical point of view, emigrating Jews were not allowed to take their property except a selection of personal possessions, strictly defined down to the number of cigarettes. These restrictions were very similar to those imposed by the Nazis on Jews leaving Germany before the War. For reporting this matter, the Warsaw correspondent of *The Jewish Chronicle*, Mr. Michael Zylberberg, was expelled at short notice and forced to renounce his Polish citizenship.

In connection with this emigration, leading to the fast disappearance of the remnants of Jews from Poland, all remaining independent Jewish organisations were dissolved or forced to withdraw from the country. Early in November, 1949, the Polish authorities asked the Joint Distribution Committee and the Hebrew Immigrants Aid Society to cease their activities in Poland. At the same time the Agudas Israel was compelled to close as were the head offices of a number of Jewish fund-raising organisations. In November, 1949, it was also announced that all Jewish institutions in Poland would be taken over by the Government by the end of the year. These included Jewish Co-operatives and the last remaining Jewish publishing house. At the end of 1949, Mapam, the last surviving Zionist Party dissolved, and the Jews remaining in Poland were placed completely under Communist domination.

By June, 1950, about 30,000 Jews had registered for emigration to Israel. Registration was still continuing, and it appears that only about 30,000-35,000 Jews will remain in Poland, compared with over three million before the war. Another sign of the disappearance of Polish Jewry was the abolition of the post of Senior Jewish Chaplain to the Polish forces, on the grounds that there are now very few Jews serving in the Polish Army.

The Jewish Communists in Poland have conducted a violent campaign against Zionism and emigration. Pressure was put on Jews who had registered, and in some cases even their own children were instigated to denounce their parents for wishing to leave Poland. While this campaign may have had individual successes, the figures indicate that on the whole it failed.

When the Polish authorities realised that large scale emigration could not be stopped they informed those organisations arranging the transport to Israel that the railways could no longer cope with the mass movement. In consequence direct

journeys by sea from the Polish port of Gdynia were inaugurated. The first ship sailing direct from Gdynia to Haifa arrived there at the end of August, 1950, with over 1,000 immigrants.

It would be wrong to conclude this section without also mentioning some of the friendly gestures by the Polish authorities towards their Jewish citizens. In October, 1949, 26 buildings, blocks of flats and cemeteries, which formerly belonged to the Warsaw Jewish Community, were returned to it by the Polish Government. ORT, which trains the Jews for new vocations, receives a Government subsidy. All Polish schools were instructed to commemorate the 7th anniversary of the Warsaw Ghetto revolt. In April, 1950, representatives of the Polish Government participated in a ceremony of unveiling a memorial commemorating the death of 35,000 Jews killed in the Ghetto. War criminals found guilty of denouncing Jews to the Gestapo were severely punished and some of them sentenced to death. Relations between Poland and Israel also remained friendly, and in June, 1950, a trade agreement between them was extended to the end of the year.

CZECHO-SLOVAKIA

Of the pre-War population of over 350,000 Jews in Czecho-Slovakia only 15,000 remained in 1950. This figure is steadily declining owing to emigration to Israel, particularly from the Slovak districts, where anti-Semitism always has been strongest. The Czecho-Slovak Government has never created great difficulties for Jews intending to emigrate, except for those belonging to a few selected vocations.

As in Poland, independent Jewish organisations were forced to cease activities. In January, 1950, the Joint Distribution Committee was ordered to close its Prague office, and the Union of Czech Rabbis ended its activities in February, 1950. In May, 1950, the last non-Communist Jewish paper *Tribuna* ceased publication. Numerous Czecho-Slovak Synagogues were sold or handed over to local authorities, and in December, 1949, the famous Jewish Museum of Prague was taken over by the State.

According to statements by reliable persons, any Jew, provided he is considered politically reliable, can obtain any position that is open, and the Czech Government is prepared to subsidise the Communist-controlled Jewish community, thus indicating that anti-Semitism has no place in Czecho-Slovakia. Still, Jewish representations to Czech authorities were of no avail when photographs revealed that Jewish graves in the cemetery of the former Concentration Camp of Terezin were marked by crosses.

HUNGARY

While the position of Jewry in Poland and Czechoslovakia is bad it shows at any rate some redeeming features inasmuch as emigration is possible. In Hungary the suppression of independent Jewish organisations is pursued rigorously, but at the same time emigration is made almost impossible. The Communist sponsored Peasant Party even indulges in open anti-Semitic utterances. A number of Jews were among the accused in various political trials, such as the Rajk trial and the trial against the Budapest office of the International Standard Electric Company. Those sentenced to death included three Jews. While the Joint Distribution Committee was not closed its Director, Mr. Jacobson, was arrested in December, 1949, and kept in prison for some weeks where he was questioned by third-degree methods. After his release he was expelled from the country. In June, 1950, the activities of ORT were forbidden. The two formerly independent Jewish Communities, the Orthodox and Liberal, were merged in February, 1950, under government pressure.

In last year's review the trial of Zionist leaders for aiding emigration to Israel was mentioned. Although three of the accused were acquitted by the Court of Appeal in December, 1949, they were released and given special permits to leave for Israel only in June, 1950. Emigration on the whole was, as already mentioned, made very difficult. Following prolonged negotiations the Hungarian Government agreed in November, 1949, to grant 3,000 exit permits.

While compulsory religious instruction was prohibited in the two Jewish schools as well as in all other schools in Hungary, in practice this did not greatly affect the Jews, since 90 per cent. of the boys and 60 per cent. of the girls enrolled for voluntary religious instructions.

Relations between Hungary and Israel were correct, but cool. Only in June, 1950, did the first Hungarian envoy arrive in Israel with the rank of Charge d'Affaire.

RUMANIA

In Rumania the process of eliminating all independent Jewish organisations and parties had started earlier and was for all practical purposes completed when the 1950 *Year Book* was published.

Having placed Rumanian Jewry under Communist control, the Government was able to show its goodwill where it could not affect Communist policy, or could help to counteract Zionist sentiments. Yiddish education was sponsored by the Govern-

ment: new Yiddish schools and a Yiddish Teachers' Seminary were established. Yiddish text books were printed, a Jewish State Theatre was opened in Jassy in the presence of the Vice-President of the National Assembly. Citizenship rights were restored to Jews who had been deprived of them by the pre-War anti-Jewish Governments. Wheat for matzo was allocated to the whole Jewish population for Passover. Rumanian Courts continued to pass harsh sentences on former pogrom leaders.

But all these friendly or benevolent gestures did nothing to diminish the desire of a large number of Rumanian Jews to emigrate. During the whole of 1949, only 6,000 out of 350,000 Jews were able to leave. Of those 6,000, a number were not Rumanian citizens, and most of those emigrants were old or sick people, who had children already settled in Israel. Emigration of others was made almost impossible, and even where permission had been granted, it was not infrequently withdrawn at the last moment. This policy led to a straining of relations between Rumania and Israel. In November, 1949, the Israeli Minister to Rumania resigned, and for a considerable time no successor was appointed. In January, 1950, the Rumanian Minister in Tel Aviv was suddenly recalled. During this period violent anti-Zionist and anti-Israel propaganda was conducted by Jewish Communists in Rumania. In March, 1950, a planned propaganda campaign against Israel was announced by the Communist controlled Jewish Democratic Committee.

The Jewish Press of Rumania was ordered to give prominence to letters showing the misery of the masses in Israel, and the Secretary-General of the Committee Mr. Bercu Feldmann, called for a fight against Zionism as a tool of American Imperialism. At the same time the so-called Chief Rabbi, Dr. Moses Rosen, violently attacked the American Jewish leaders as war-mongers who had trampled upon the graves of six million Jews.

Suddenly, in May, 1950, the Rumanian Government began to relax its anti-emigration policy. Formalities which till then had made it almost impossible to obtain passports for Israel were eased, and at once emigration started to get under way. Within one month 10,000 Jews had been given emigration papers, and according to information received, but not yet confirmed, 60 per cent. of the Jews of Bucharest have registered for emigration. The selection of the emigrants is made by the Rumanian authorities, not by representatives of the Jewish Agency or the Israeli Government. Early in June, 1950, the organ of the Jewish Democratic Committee admitted the failure of its anti-Zionist propaganda campaign. The improvement of relations between Rumania and Israel was shown also in the conclusion of a commercial pact in June, 1950, and the re-opening of diplomatic representation.

BULGARIA

Since the great majority of the Bulgarian Jews had left the country for Israel in 1949 and the small remainder had completely assimilated itself with the rest of the Bulgarian population, no special problems remain to be solved and in consequence there is nothing to report.

YUGOSLAVIA

Yugoslavia, though under Communist rule in its internal policy, is not directed by Moscow. Yugoslavia had never placed any difficulties in the way of emigration to Israel, and the relations between both countries had remained friendly and close throughout. This was stressed by President Weizmann when on 2 March, 1950, the Yugoslav Minister presented his credentials to him. Marshal Tito a few days earlier had received the Director of the American Joint Distribution Committee, who had been neither arrested nor expelled as in the other Communist countries, but was honoured by the award of a high order when leaving the country after the work of the Joint Distribution Committee had been completed. In this interview Marshal Tito stated that he always felt something should be done to fulfil the 2,000 year old desire of the Jews to return to their own country. The last group of Yugoslav Jews who desired to go to Israel left in February 1950 and less than 5,000 Jews of a pre-War population of 80,000 now remain where they enjoy equal rights with all other citizens.

UNITED STATES OF AMERICA

According to surveys of the Anti-Defamation League of B'nai B'rith and the American Jewish Committee made public during 1950, organised anti-Semitism in the U.S., although continuing its post-war decline, was still active. There were approximately 50 anti-Semitic groups, mostly of a local character, operating in various parts of the country, and as many periodicals, most of them with very limited circulation. The anti-Jewish propagandists tried to group together Jews and Communists, taking advantage of the strong anti-Communist feeling in U.S.A. In these attacks Jewish personalities in government, industry, finance, labour and other walks

of life were indiscriminately charged with being tools of Moscow. These insinuations were intermingled with the more customary charges of Jewish conspiracy "to gain control of the world".

During 1949 major disturbances of a racial character occurred in Peekskill, a summer resort near New York, and in Chicago. The Peekskill disturbances took place in August and September, one week apart, and arose out of two Communist-inspired meetings at which Paul Robeson, long recognised for his pro-Soviet sympathies, was the principal speaker. In the course of demonstrations and counter-demonstrations clashes ensued. During the disturbances anti-Semitic as well as anti-Negro remarks were heard. In November, 1949, riots occurred in Chicago when it was known that a Jewish labour leader had been entertaining Negro union delegates at his home. Rumours spread that he was about to sell his house to a Negro. Again anti-Semitic and anti-Negro sentiment were intermingled.

George W. Armstrong, an aged oil millionaire, offered property rights having a reputed value of fifty million dollars to the Jefferson College, a small military college in Mississippi on the condition that it teach white supremacy and bar Jews, Asiatics and Negroes. There was a storm of resentment in the press, and the Board of Trustees of the college declined the gift, as did the Southern Methodist University, to which Mr. Armstrong had made a similar offer. At about the same time, the U.S. Government cancelled the tax exemption privileges of an educational foundation established by Mr. Armstrong, when it was brought to the Government's attention that the Foundation, originally established for charitable purposes, was being used for anti-Semitic and other kinds of hate propaganda.

The Ku Klux Klan appeared responsible for many instances of anti-Negro violence in the South. A tendency of the Klan to exploit anti-Semitic propaganda, apparently in an endeavour to attract additional members, was noted. To counter these activities anti-mask laws were enacted in many localities, and prosecutions following Klan-inspired violence were frequent.

Increased collaboration between agitators in the United States and those abroad was noted. Communication was maintained largely through liaison agents in the various countries who constituted an international anti-Semitic network for the purposes of facilitating distribution of literature, exchange of information, and other forms of mutual assistance. The anti-Semitic leaflets of Einar Aberg of Sweden continued to be widely distributed in the United States. The writings of Arnold Leese, G. F. Green, and Oswald Mosley of England were quoted by the anti-Semitic

press of the United States. According to G. F. Green, an international anti-Semitic time of the was planned for 1950, but this meeting had not materialised at the conference preparation of this report.

A number of States, including Massachusetts and Wisconsin took action against attempts to discriminate on a racial or religious basis in matters of employment, and in the hotel and health resort business. Philadelphia Municipal Council banned discrimination in housing projects.

After a long struggle both Houses of Congress finally agreed on a revised Displaced Persons Immigration Bill repealing those features in the previous Bill which had been described by President Truman as anti-Semitic and anti-Catholic. Under the liberalised Bill the number of Displaced Persons to be admitted was fixed at 341,000 as against 150,000 allowed by the original Act. The clauses which in practice would have made the admission of Jews and Catholics difficult were eliminated.

Mr. Herbert Lehman, former Governor of New York, was elected to the Senate at a bye-election, and has since been re-elected for a six-year term. He is the first Jew elected to the Senate by popular vote. Jews appointed to high positions include United States Ambassador to Bolivia (Mr. F. Florman), Governor of the Virgin Islands (Mr. Morris de Castro), and Director of the Economic Co-operation Administration, which administers the Marshall Plan Aid Programme (Mr. Milton Katz).

President Truman continued his campaign for civil rights and used the opportunity of Armistice Day to address a meeting of the National Conference of Christians and Jews. He also continued in his policy of assisting Israel, and in gratitude to his help it was decided in Israel to name a village in Galilee after him.

The 11th Annual Conference of the United Jewish Appeal, in November, 1949, set itself a target of 272 million dollars. Mr. Henry Morgenthau continued to serve as Chairman.

In November, 1949, the American Jewish Congress elected Rabbi Irving Miller as President in place of the late Dr. Stephen Wise. The annual convention discussed the decision of the Executive to expel two Left-Wing Groups which were allegedly co-operating with the Communists, and this decision was upheld by a large majority. The American Jewish Committee re-elected Mr. Jacob Blaustein President at its

43rd annual meeting held in New York in January, 1950. In October, 1949, the American Jewish Committee appealed to all Jewish organisations to refrain from engaging in public controversy on the relation of American Jews to Israel. The appeal was directed both to leaders of the Zionist Organisation of America and to the strongly anti-Zionist American Council for Judaism. In a speech on 13 April, 1950, Mr. Blaustein reiterated these views, and called to all Jews to work together in building Jewish communal life in the United States. In August, 1950, Mr. Blaustein on a visit to Israel discussed the relationship of Jews outside Israel with the State of Israel with Prime Minister Ben Gurion, these discussions leading to an important statement by the head of the Israel Government (referred to elsewhere), a statement which satisfied the American Jewish Committee, but was criticised by the extreme wings of Zionism and anti-Zionism in America. The American Council for Judaism, which met in April, 1950, in Cincinnati, stood by its outspoken anti-Zionist programme and attacked both the Zionist Organisation and the American Jewish Committee. Mr. Lessing J. Rosenwald was re-elected President.

LATIN AMERICA

ARGENTINE

The large Jewish Community in the Argentine continued to develop peacefully. In spite of its nationalist tendencies the Government Party, and in particular President Peron and his wife, continue to express friendly feelings towards the Jews of Argentine and towards the State of Israel. This is not to say that there have been no anti-Semitic incidents in the country. An extreme right-wing party, "Allianza Libertadore Nacionalista", still voices anti-Jewish sentiments. In May, 1950, its newspaper called for the extermination of the Jews, asserting that mankind kills rats for self-defence, and it must do the same to the Jews for the same reason. The Government, which has taken repressive measures against liberal newspapers, has so far refrained from acting against the anti-Semitic press. Apart from these verbal outrages there occurred some anti-Semitic incidents. In April, 1950, at Rosario, the capital of Santa Fe Province, a time-bomb was discovered at the entrance of the main synagogue. The origin of this bomb, which was painted with a swastika, was attributed to the aforementioned group. In the small town of Salta the Alliance Israelite building was damaged by a bomb also. A wreath placed by Argentine Jews at the monument of the

national hero, Grau San Martin, was burned by an anti-Semite, who was later sentenced to six months imprisonment. In March, 1950, President Peron assured a delegation of representative Argentine Jews that anti-Jewish propaganda would not be tolerated. A clause against racial discrimination was included in the new Constitution.

The policy of the Argentine also tended to make immigration of Jews easier. When it became known that members of the staff of the Immigration Department were showing anti-Jewish bias the Director of the Department at the President's request threatened anyone displaying such bias with dismissal. In January, 1950, President Peron promised members of the pro-Peronist Jewish Organisation, Organizacion Israelite Argentina, that Jewish D.P.'s would be admitted without quota restrictions if they were guaranteed by the OIA. In June, 1950, the Argentine Government proposed to Congress the easing of Naturalisation, which hitherto has been rather difficult. Under the proposed law any adult foreigner who has lived permanently in the Argentine for five years will become a citizen automatically, and foreigners may apply already for citizenship rights after two years residence. However, the newly naturalised citizens will obtain political rights only after a further period of five years.

The friendly relations between the Argentine and Israel were stressed on many occasions. The second largest municipality of Argentine, Rosario, named one of its streets "The Street of the State of Israel". In January, 1950, a commercial treaty between Argentina and Israel was signed. In March it was followed by a financial agreement. The Chairman of the Argentine Senate's Foreign Affairs Committee, Senor Molinari, visited Israel and on his return gave a glowing report about his experiences. The Speaker of the Knesset, Mr. Sprinzak, when visiting the Argentine in June, 1950, was invited to address both Houses of Parliament. His speech was entered into the records of Parliament in Spanish and Hebrew.

BRAZIL

The Jewish community of about 100,000 of Brazil has been in a satisfactory position, both politically and economically. The only conceivable complaint is of rather strict Government control of Jewish schools, based on a certain distrust of educational activities using a second language besides Portuguese.

URUGUAY

The relations between Israel and Uruguay, which has a flourishing Jewish Community, have been friendly and close throughout. Mr. Sprinzak, the Speaker of the Knesset, was received by the President of Uruguay and addressed a specially convened meeting of the Parliament in Hebrew. In September, 1949, a trade agreement between Israel and Uruguay was concluded.

CUBA

Political conditions have continued to be tranquil, and there have been no instances of official or organised anti-Semitism. The Government has maintained its friendly attitude to the Jewish population and official relations with Israel were generally friendly.

MEXICO

In Mexico the President, Senor Aleman promised to ease legalisation of residence formalities for stateless refugees who had arrived in Mexico during the last ten years. Government policy is free of racial or religious prejudice. The extremist parties, both the pro-Communist "Partido Popular" and the semi-Fascist "Union Sinarquista" appear to have lost ground.

COSTA RICA

In Costa Rica a Press campaign of a strongly anti-Jewish character demanded cancellation of the citizenship of Jews and compulsory repatriation of Jewish immigrants. Outside Jewish organisations such as the American Jewish Committee and the World Jewish Congress have taken an interest in the matter. The Costa Rican Government assured the local Jewish Community that anti-Semitic incidents and anti-Jewish press propaganda would not be tolerated. The President himself issued a statement declaring that the Jews would continue to enjoy equal rights. There are about 1,000 Jews in Costa Rica out of a population of some 800,000.

ISRAEL

Future of Jerusalem

Israel was less in the public eye than during previous years. The future of Jerusalem was more than once the occasion of public discussion. In September, 1949, the Palestine Conciliation Commission published its proposals for the city's future addressed to the General Assembly of the United Nations. This plan would have divided the city into Jewish and Arab Zones, but excluded both the Israel and Jordan Governments from any influence. It became evident at once that neither the Jewish nor Arab inhabitants of Jerusalem would have anything to do with such a scheme. In September, 1949, the Conciliation Commission appointed Dr. Alberto Gonzales Fernandez, of Colombia, as United Nations representative for Jerusalem, with the task of supervising the maintenance of the status quo until the General Assembly decided finally on the future of the City. Dr. Fernandez noting the opposition to his appointment, resigned before taking over, and he was not replaced. When the plan came before the General Assembly in November, 1949, the Foreign Minister of Israel, Mr. Sharett, asserted Israel's opposition to all proposals for the internationalisation of the City. Although the positions of Israel and of Jordan, which were on the whole identical, were more or less strongly supported by a number of important powers, including the United Kingdom, United States, most of the countries of the Commonwealth, Scandinavia, Holland, etc., an unusual bloc consisting of Roman Catholic countries, Communist States and the Arabs, was formed, and gained a two-thirds majority for a plan making Jerusalem an international city outside the borders of either Israel or Jordan. This decision was taken on 9 December, 1949, and a few days later the Trusteeship Council, which was charged with preparing a statute for the City, began its work, only to postpone it after one week's debate. Jewish organisations all over the world opposed the decision of the United Nations. Both the Anglo-Jewish Association and the Board of Deputies of British Jews welcomed the fact that the British Government had voted against the resolution, which was called "remote from realities" in a statement by the President of the Anglo-Jewish Association, and described as "defying the facts of history" by the Board of Deputies.

In the meantime, the Israel Government took action to indicate its determination not to accept the decision. Only a few days after the decision was taken, it was announced in the Knesset that the Israel Government would be transferred to Jerusalem by the end of the month. On 27 December, 1949, the Knesset met in Jerusalem where it has remained ever since. The Ministries were also transferred

gradually to the City, which was formally proclaimed capital of Israel by the Knesset in January, 1950, only the two Communists voting against.

In February, 1950, the Trusteeship Council began anew to discuss the statute. Its President, M. Roger Garreau (France), had in the meantime evolved a compromise scheme by which part of the City would have come under Israeli or Jordan administration respectively, but this scheme too had many features which made it unacceptable to either country. After prolonged discussions, the statute was finally accepted, Great Britain and the United States abstaining. Both Israel and Jordan continued to emphasise that they would not accept the solution proposed, and it soon became evident that the overwhelming majority of the people of Jerusalem was not prepared to submit to international rule. Soviet Russia suddenly withdrew its support. France and some of the other States which had originally favoured the scheme became lukewarm and when in May, 1950, Israel submitted a proposal of its own, which would secure international control of all Holy Places by the United Nations, the Trusteeship Council decided, against the vote of Iraq, to refer the whole issue to the General Assembly.

Israel's Foreign Policy

Attempts of the Conciliation Commission to reach a final settlement of the Palestine issue did not meet with success. At frequent intervals, reports of peace negotiations between Israel and Jordan or Israel and Egypt were current, but no final settlement was reached. When the Conciliation Commission intervened again, during March and April, 1950, the Arab States declared that before they would talk on a general peace settlement, the Arab refugee question would have to be solved. While Israel maintained its readiness to negotiate with any of its Arab neighbours, she was not prepared to treat the refugee problem separately. The Conciliation Commission placed the views of both sides on record when reporting to the United Nations.

Tension was increased on account of arms deliveries to Arab States, particularly by Great Britain. Israel asked both Great Britain and the United States to be permitted to buy arms too, and the question was finally resolved by a formal Declaration by Great Britain, France and the United States providing that arms would be delivered only to countries in the Middle East that gave pledges of non-aggression, and further stated that the three countries would prevent any frontier violation. This declaration made in May, was welcomed by the Government of Israel.

Although the Government maintained its policy of neutrality between the Eastern and Western blocs, it sided with the Western bloc on the Korea issue, by supporting the Resolution of the Security Council. This decision by the Government was backed after a lively debate in the Knesset by 79 votes to 19. Israel did not send troops to Korea, but assisted the United Nations Forces by sending medical supplies.

Frontier Incidents

In spite of occasional rumours to the contrary the various armistice agreements between Israel and her neighbours were adhered to. From time to time there were differences of view about their interpretation, but they were settled with the help of United Nations representatives. A number of incidents, usually of a minor nature, occurred. Arab infiltrers crossed the lines; in some cases they robbed or even killed settlers, in other cases they tried to harvest their former fields or return to their settlements. Clashes occurred between Arab infiltrers and Bedouins who had remained in Israel. From time to time infiltrers were rounded up and expelled. Arab complaints of atrocities were widely published but denied by Israel. While most of these incidents were settled peacefully, Egypt and Jordan submitted formal complaints to the United Nations, while Israel submitted counter complaints. The Security Council referred back all complaints to the armistice commission.

Internal Affairs

In November, 1949, the Jewish population of Israel reached the million mark, over 320,000 having immigrated since the establishment of the State. Since then immigration continued with ups and downs, and in July, 1950, the Knesset voted unanimously the Law for the Return to Zion establishing the right to immigrate of every Jew. A considerable number of the immigrants had to remain for some time in camps before they could be settled finally in town or country. Some of the Camps were converted into permanent settlements.

Among the important laws passed was the Education Bill, finally adopted in September, 1949, making free elementary education compulsory for all children between the ages of 5—13. Compared with about 50,000 Jewish pupils in Israel schools at the end of the Mandate, there were 120,000 in the middle of 1950. Another law prohibited child marriages, which were still customary among certain oriental Jewish Communities, particularly in the Yemen.

The economic position continued to present great difficulties. The Israel Pound was devalued together with the Pound Sterling in September, 1944. The austerity policy introduced a year before was not only maintained, but became more and more severe. In the middle of 1950 the meat, sugar and soap rations were further reduced. When on 31 July, very strict rationing of all clothing was decreed overnight, strong resistance was met from the clothing trade which was supported by other trade interests. This led to a strike of shopkeepers throughout the country. After the Government promised to set up a special Commission to study the rationing question the Knesset approved the Government policy. In order to save currency, exit permits for travel abroad were severely restricted.

Towards the end of August an important meeting of Jewish leaders from America, Great Britain and South Africa with members of the Israeli Cabinet and the Jewish Agency Executive took place in Jerusalem to discuss ways and means by which world Jewry could help Israel in its economic difficulties. A three point programme was adopted dealing with fund-raising, investment of capital and the issue of a Government loan.

The country began to solve its difficult transport problems by re-opening railway lines which had not operated for two years, particularly the railway connection between Tel Aviv and Haifa, and Tel Aviv and Jerusalem. The air services to various parts of the world were also extended, and in December, 1949, the first Israel air line ("El Al") began a regular service to England.

Wide-spread snow storms in January and February, 1950, caused much damage in certain parts of the country where snow is very unusual.

One of the most important industrial plants of the country, the Haifa Oil Refineries, was kept closed on account of the Egyptian policy of preventing the transport of crude oil through the Suez Canal. Only in October, 1949, they re-opened for a short period to refine a small quantity of oil transported through the Mediterranean, and after prolonged negotiations an agreement was concluded in June, 1950, between the Israeli Government and the British owned oil companies for the resumption of work at the refineries even if the passage through the Suez Canal should not be re-opened. Work was resumed at the end of August.

The Israeli Trade Unions, "Histadrut" agreed to a wage-freeze for 1950. In May, 1950, the Histadrut decided to withdraw from the Communist dominated World Federation of Trade Unions, but not to join the International Federation of Free Trade Unions, which had been formed by non-Communist unions.

Hebrew University

Professor Selig Brodetsky assumed the Presidency of the Hebrew University on 1 October, 1949. In November a Law Faculty was opened at the Hebrew University of Jerusalem. In May, 1950, the University celebrated its semi-Jubilee. 9,000 guests, including many representatives of Universities and learned institutions from all over the world attended this ceremony. President Weizmann sent a message expressing his hope that the University would help to cement lasting friendship between Jews and Arabs. Over 1,500 students were enrolled in the academic year, 1949/50 at the University. In November, 1949, the Physics and Physical Chemistry section of the Weizmann Institute of Science was opened at Rehovoth, in honour of the 75th birthday of President Weizmann.

Internal Politics

A long drawn out Government crisis, lasting for many weeks developed early in 1950, when the Orthodox members of the Government complained about the education policy in the immigrant camps. They claimed that non-religious education was forced upon oriental immigrant children, and they refused to attend Cabinet meetings until the matter was solved. Finally, a Government Commission of Enquiry was set up, which issued its report in June, 1950, stating that no coercion had taken place on the part of the Government, but that grave mistakes had been made by local Education Officers. Already in March, 1950, a compromise had been reached between the contending factions in the Government, securing religious education for those who desired it.

Negotiations between the Prime Minister and two opposition parties of the right and left had taken place at the beginning of 1950, with the view of broadening the basis of the Government. Early in March, 1950, the radical left-wing Party, Mapam, decided to break off these negotiations and to continue in opposition, and two months later the right wing General Zionist decided likewise. The Government thus continues to be based on the Labour Party (Mapai), the Religious Bloc, the Progressives (Liberals) and the Sephardim. The extreme right wing opposition party, Herut, had its own dissensions. Mr. Meir Grossman, who represented this group in the Jewish Agency Executive was expelled from the Party, and founded his own group. In October a new Government crisis led to the resignation of Mr. Ben Gurion's

Cabinet. After two weeks negotiations he reformed the Cabinet based on the same parties as before.

Israel's Government and the Zionist Organisations

Relations between the Israeli Government and the Zionist Organisation, particularly some sections of the Zionist Organisation of America were not always smooth. The Cabinet felt that Zionist bodies tried to interfere in Israel's affairs, while Zionist organisations felt that they were left much too little scope for their work, and were reduced almost entirely to fund-raising. On 19 April, 1950, a session of the Zionist General Council was opened at Jerusalem, at which these differences were to be thrashed out. After prolonged negotiations agreement was reached giving each side definite functions, and creating a Co-ordinating Board consisting of four members of the Cabinet, four members of the Jewish Agency, and one representative of the Jewish National Fund. The task of this Co-ordinating Board is to prevent friction, and to decide which organisation is to tackle any specific problem. It appears, however, from speeches made at the Convention of the Zionist Organisation of America that this solution does not fully satisfy one section of that body.

Another aspect of the problem concerned the relation of Diaspora Jewry with Israel. After conversations with Mr. Jacob Blaustein, President of the American Jewish Committee, the Prime Minister of Israel, Mr. Ben Gurion, made an important statement on this issue on 23 August, in which he said "To my mind the situation is perfectly clear—U.S.A. Jews have no political allegiance to Israel. Our Foreign Minister, in his first speech at the international organisation, clearly stated without any reservation that the State of Israel represents and speaks only on behalf of its own citizens and in no way presumes to represent or speak in the name of Jews who are citizens of any other country. We people of Israel have no desire and no intention to interfere in any way with the internal affairs of Jewish communities abroad. The Government and people of Israel fully respect the right and integrity of Jewish communities in other countries to develop their own mode of life, their indigenous, social, economic and cultural institutions in accordance with their own needs and aspirations. Any weakening of American Jewry and diminution of its status is a definite loss to Jews everywhere and to Israel in particular".

The Zionist Congress which was to have met in December, 1950, for the first time in Jerusalem, was postponed to the summer of 1951.

ARAB COUNTRIES

It is still very difficult to gain a clear picture of the Jewish position in the various Arab countries. Jews in those countries are usually too frightened to report on what is happening. Outside observers have very limited opportunity of finding out for themselves, and reports coming from interested sources may easily have a propaganda bias one way or another. On the whole, however, it appears that the position during the year under review showed a general improvement compared with the previous two years, when the struggle for Palestine was at its height.

IRAQ

Apart from French North Africa, the largest Jewish Community lives in Iraq, its number being estimated at about 100,000. From all accounts, this Community has suffered severely since the outbreak of war in Palestine. The steady trickle of Jewish refugees across the border into Persia and thence to Israel proves that the claims of the Iraqi Government concerning the well-being of the Community were incorrect. In October, 1949, reports about a new violent wave of persecution were widely published. In December, 1949, martial law was rescinded, and this led to an alleviation of the position. At about the same time the Head of the Jewish Community in Iraq, Sasson Khadoury, who had held this position since 1939, resigned after internal friction which at times appeared to have led to violence.

Early in March, 1950, both houses of the Iraqi Parliament suddenly passed an Emergency Bill permitting Iraqi Jews to renounce their nationality and leave the country. This sudden reversal of policy—for Iraq had been very strict in preventing Jews from leaving—caught the Jewish Communities in the world by surprise. Nevertheless, an air lift was quickly organised with the help of the Joint Distribution Committee. At first the Jews leaving Iraq were only allowed to go to Teheran, but in May, 1950, an agreement was reached permitting direct flights from Iraq to Cyprus and thence to Israel. Jews leaving Iraq are not allowed to take their property with them, except a very limited sum of money per head and such possessions as they can pack into a suitcase. In spite of these handicaps, a very large number of them at once registered for emigration, and the Director-General of the Overseas Operations of the JDC, Dr. Joseph Schwartz, estimates that this air lift, called "Operation Open Sesame", would have to carry 50,000 Jews within the next 12 months. Its cost is estimated at 2½ million dollars. The latest reports suggest that the immigration scheme is proceeding very slowly.

YEMEN

The previous "air lift" organised by the Joint Distribution Committee practically evacuated the Jewish population of the Yemen where they had lived under oppressive conditions for a long time. This air lift, "Magic Carpet", flew some 45,000 Yemenite Jews from Aden to Israel, and it is believed that not more than about 5,000 Jews remain in the Yemen.

When the evacuation from the Yemen was about to be completed another section of Oriental Jewry began their trek to Israel, the Jews from Hadramaut on the Persian Gulf. Their total number is estimated at 2,000. The first hundred arrived in Israel in August, 1950, and 170 more were waiting for transport in Aden.

EGYPT

Elections in Egypt in January, 1950, resulted in a decisive victory of the Wafd Party and in consequence a Wafd Government under Nahas Pasha came to power. It was at first hoped that this Government, not having to look over its shoulder all the time in fear of nationalist agitation, would adopt a more sober line with regard to Israel. This hope, however, has been disappointed. Although the position of Jews in Egypt seems to have improved, and most, if not all of those who had been imprisoned in camps seem to have been released, the policy of pin-pricks against Israel continued, and in particular Egypt still refused to permit oil tankers to pass the Suez Canal to Haifa, a fact which led in August, 1950, to a formal protest to Egypt by Great Britain, Norway and the U.S.A. Discrimination against Jews on board ships in the Suez Canal appears to have ceased. To show her indignation at the handling of the Palestine issue by the United Nations Egypt, then a member of the Security Council, refused to endorse the Council's stand in the Korea issue or to assist the U.N. forces.

LEBANON

On the whole, the position of Jews in Lebanon appears fairly satisfactory. In March, 1950, the Lebanese Government allowed foreign Jews residing in the Lebanon to cross into Israel with all their property. This concession affected mainly Syrian Jews who had fled to the Lebanon. An explosion occurred in the Alliance Israelite School in Beirut but it was never discovered who was responsible for the outrage.

SYRIA

The position of the Jews in Syria changed frequently with the change of regimes. In December, 1949, the third coup d'état within nine months took place, directed by groups opposing plans to unite Syria and Iraq, and in May, 1950, the Syrian Cabinet again was overturned—peacefully—after having for a time carried on a strange flirtation with Soviet Russia. The Jews are of course merely incidental objects in this changing scene. In May, 1950, explosions occurred in the Jewish quarter of Damascus but there were no Jewish casualties.

LIBYA

The United Nations General Assembly decided, in November, 1949, in favour of complete independence for Libya by 1950. A Constitution is to be worked out with advisers supplied by the United Nations, and the Rights of Minorities are to be guaranteed; these minorities being mainly Christians (Italian) and Jews. By the end of the war, about 30,000 Jews were living in Libya, but about 15,000 of them have already left for Israel and it is expected that not more than about 6,000 will remain in Libya. Since mainly the poorer elements have been emigrating, the financial position of the Community has improved, and it has become self-supporting for the first time.

ARAB PALESTINE

The main event of vital interest to Jews and Arabs alike was the annexation of the Arab parts of Palestine, occupied by King Abdullah's troops, by the Kingdom of Jordan. On April 13 elections for a Jordan Parliament took place, both in the old Transjordan and in Arab Palestine. Each part elected half of the Parliament. When the new Parliament met a resolution was immediately submitted and adopted annexing Arab Palestine, this consists mainly of the so-called "Arab Triangle" around Nablus, the old city of Jerusalem, and the district Hebron. There are, of course, no Jews living in this area just as there are none in old Transjordan, but naturally the State of Israel is highly interested in developments in such close vicinity. The reaction of the Israel Government to this annexation was restrained. While not recognising it they also did not formally oppose it. It was, however, strongly opposed by most of the countries of the Arab League. A crisis within the League had been foreshadowed in March, 1950, when the 12th session of its Council took place in Cairo. The so-called "Gaza Cabinet", puppets of the ex-Mufti, which had never anything but a shadowy existence and was never recognised by Jordan, was invited to that session and Jordan

was warned against plans to annex Arab Palestine. A compromise was reached, however, and the Arab League Council agreed unanimously to a resolution threatening the expulsion of any member negotiating a separate peace with Israel. However, after King Abdullah had annexed Arab Palestine, a further meeting of the Arab League was called, and Egypt proposed the expulsion of Jordan. Since Iraq opposed and Yemen was non-committal, the whole matter was again postponed. Jordan is still formally a member of the Arab League. Behind these struggles is a fight for supremacy between Egypt and King Farouk, who wish to lead the Arab world, and the Hashemite dynasty reigning in Jordan and Iraq who contest Egypt's ambitions.

The lack of unity in the Arab camp could also be seen in a sharp conflict between Syria and the Lebanon, which led in March, 1950, to the rupture of economic relations.

ASIA

TURKEY

In Turkey the position of the Jews has improved steadily during the last few years, an improvement which found its culmination in the change of Government after the general election in May, 1950. The Democratic Party, which obtained a majority, stands for equality for all Turks without regard to origin, race, or religion. In one of the first decisions of the new Government, conveyed to Mayors and officials throughout the country, the Minister of the Interior declared that administration must function without discrimination, and he stressed that the only guide is the law which guarantees equal rights to all citizens. The Jewish population of Turkey welcomed the victory of the Democratic Party in the hope that not only would all administrative discrimination cease, but that Turkish Jewry would be allowed to develop its own independent communal life. The Istanbul Jewish Community, by far the largest in the country, elected a new President and started re-organising its communal affairs, and steps are being taken to appoint a new Chief Rabbi, a post which has been vacant for 18 years. It should, however, be stated that the improvement of the position of the Jews, which had been very grim during the pre-War and War years, had started under the old Government, when all minority groups were informed that legislation was under way to granting them communal autonomy and State aid. The ban on religious instruction in schools, which was universal, had also been lifted during 1949. In the new Turkish Parliament there is one Jewish member, Mr. Adatto, who had sat in the previous Parliament and has now been made Chairman of the Parliamentary Labour Committee.

During 1949 many Jews—estimated to number 30,000 out of 80,000—emigrated to Israel. Towards the end of the year emigration came to a standstill, and a small

number even returned. In March, 1950, Turkey granted *de jure* recognition to Israel, making this decision retrospective to November, 1949. Both countries appointed diplomatic representatives and, in July, 1950, a trade agreement was concluded.

PERSIA

Persia granted *de facto* recognition to Israel in March, 1950, being the second Moslem country to do so. The Persian Minister settled in Jerusalem, and was the first foreign diplomat in Israel to give an official reception in Jerusalem, thus *de facto* recognising the city as capital of Israel. No improvement in the position of the Jews in Persia can be recorded. While nominally enjoying civil rights, they suffer from disabilities imposed on all minorities. When in November, 1949, Persia suddenly expelled a large number of Iraqi subjects living in Persia, in order to defend, it was stated, the lives of 300,000 Persian subjects in Iraq. The order hit mainly Iraqi Jews, who had fled to Persia from persecution in Iraq. The Persian Government, however, made it easy for those expelled to emigrate to Israel. In Persian Kurdistan, a wild district inhabited by fanatical Moslem tribes and scarcely under the control of the Central Government, Jews suffered grave persecution, and nearly 3,000 of them fled to Teheran. The Persian Government, it was stated, had helped them in their flight, and the Joint Distribution Committee assisted them pending further emigration to Israel.

AFGHANISTAN

Afghanistan is a closed country and only rarely news about the plight of its Jewish population, estimated at about 4,500, leaks out. In February, 1950, the Afghan Charge d'Affaires in London assured representatives of the Agudas Israel that nothing prevented Afghan Jews from emigrating if they desired, but while this statement may be correct in law, it seems very doubtful whether it is also correct in fact. In August, 1950, news of a new wave of persecution reached Israel. It was reported that the Jewish Communities of smaller towns were driven out forcibly into the ghetto of the capital Kabul, and that Jews were prohibited from trading in certain commodities and from travelling freely within the country.

INDIA

The number of Jews in India is small and steadily dwindling owing to emigration. On 17 September, 1950, India recognised Israel *de jure*. In November 1949, Mr. Nehru, the Indian Prime Minister, had stated that Israel was not only a fact but a continuing fact.

UNITED NATIONS AFFAIRS

After the General Assembly of the United Nations had finally passed the Universal Declaration of Human Rights in December, 1948, the Commission of Human Rights continued to work on the more important Convention, usually called Covenant, which, in contrast to the Declaration, would have binding force for all those countries which adhere to it. For this reason alone the members of the Commission discussed the choice of words with great care. A number of the clauses adopted in the final draft which the Commission passed during its session from March to May, 1950, were of special interest to Jews, especially the basic clause banning all kind of discrimination for reasons of race, colour or religion. The same applied to some of the specific clauses such as those dealing with freedom of religion and religious practice, and freedom of migration. Others, right of assembly, freedom of press and information, may have an indirect influence on Jews in some countries. The Jewish organisation with consultative status took an active interest by submitting memoranda, and making oral statements. Two of these organisations, the Consultative Council of Jewish Organisations and the World Jewish Congress, concentrated, however, not so much on the rights guaranteed by the Covenant, as on the all important question of implementation, taking the view that even the best Covenant would be virtually meaningless if adequate provisions for putting it into force were not enacted and no way were found of preventing the signatory Governments from disregarding clauses intended to protect individuals or groups. The views of the Governments in this matter differed widely. The Russian bloc, which was hostile to all implementation provisions, since they meant interference with the absolute sovereignty of states, did not participate in the final session of the Commission, but even among the democratic Governments there were marked differences. A compromise was finally evolved between the French and the Anglo-American views which, however, satisfied no one. A permanent body appointed from a panel set up by the States which ratified the Covenant was proposed. This permanent body was to have merely advisory and conciliatory functions. The main point to which all Jewish bodies, and a number of non-Jewish consultative bodies objected was the fact that under these provisions, only States would have the right to appeal to this permanent organ, and that individuals, or non-Governmental organisations, would have no standing at all. At the Session of the Economic and Social Council of the United Nations, held at Geneva in July-August, 1950, several Governments voiced strong criticism of the Draft Covenant, and wished to refer it back to the Commission. Finally it was decided to submit the Draft, together with the records of the debate in the Economic and Social

Council to the General Assembly with the request to decide on a number of matters of policy, including the question of implementation.

The problem of Human Rights also occupied the European Consultative assembly at its meeting held in Strasbourg in August. On August 27 the Assembly unanimously decided to set up a European Supreme Court to enforce a Bill of Human Rights in its member States. The European Human Rights Convention, passed by the Consultative Assembly, in the same month, was signed by the Council of Ministers on November 4.

Another matter of importance to Jews is the problem of stateless persons. A special Committee which met in January-February, 1950, prepared a draft Convention on this subject which, however, is little more than an appeal to the States to liberalise their naturalisation policy and to give stateless persons under their jurisdiction certain essential rights. This draft Convention was discussed again by a Special Committee set up by the Economic and Social Council which revised it in some details. The new version was unanimously adopted by ECOSOC. for submission to the General Assembly.

The Commission on Prevention of Discrimination and Protection of Minorities held a session in January, 1950, but apart from some rather vague recommendations, achieved very little.

A very important, though highly technical problem was discussed at a special Conference, held in April, 1950, on a Convention on the Declaration of Death of Missing Persons. In 1948, the International Refugee Organisation had asked the United Nations to prepare such a Convention, since it was found that the laws of various countries concerning declaration of death of missing persons differed widely, and in consequence great hardships were caused to numerous people whose close relatives were missing after the war. A very large number of Jews are among those who have disappeared without trace and without formal death certificate, and it was natural that all Jewish organisations took a special interest in such a Convention. Various drafts were prepared in 1949 but in December, the General Assembly showed itself rather reluctant to accept any of them. Attempts were even made to have the whole issue shelved, but finally the majority decided to convene a special Conference. This Conference, consisting of experts only, proceeded in a workmanlike manner and in a short time produced a Convention which was signed by all those present, although it still has to be ratified by the Governments.

Calendar Reform was originally placed on the Agenda of the General Assembly for 1949, but it was removed by the Steering Committee.

The ratification of the Convention on Genocide is proceeding very slowly.

During 1949-50, a few more countries, including France, Israel, Denmark and Yugoslavia took this step. A number of other countries, including the Soviet Union, have signed but not ratified the Convention, while the United Kingdom has not yet signed it. In reply to questions in the House of Commons, the Government stated that it was in sympathy with the objects of the Convention, but feared that in its present form it might interfere with the cherished right of asylum to political refugees, and only if this point had been cleared up could H.M. Government see their way to sign and ratify it.

Some anti-Semitic activities within the Secretariat of the United Nations were unearthed by an impartial Board of Enquiry, which had been set up after complaints had been received that a number of Jewish members of the staff had suddenly been dismissed. A Board of Enquiry established the truth of the charges, and in January, 1950, the dismissed officials were reinstated with full rights, and compensated. Mr. Trygve Lie, the Secretary-General, stated that he felt most strongly that the United Nations must be above suspicion.

The position of non-Governmental organisations with consultative status, was reviewed by the Economic and Social Council, and certain changes were made which, however, did not affect the status of the five Jewish bodies.

Outside the United Nations, but in a sphere closely akin to it, the four Conventions adopted a year earlier by the International Red Cross Conference were formally signed at Geneva in December, 1949. These Conventions dealt with the treatment of Prisoners of War, and protection of civilians in war time.

REFUGEE PROBLEMS

The International Refugee Organisation is gradually winding up its activities. Originally it planned to close down on 30 June, 1950, but later decided to continue until 31 March, 1951. Since the great majority of Jewish displaced persons have already left the Displaced Persons Camps for Israel, the United States, Canada, Australia or Latin America, the refugee question is no longer one of the most urgent problems facing Jewish organisations. Those Jewish refugees and Displaced Persons who have still not found new homes are mainly waiting for their admission to the United States.

On 1 July, 1950, the Displaced Persons in Germany and Austria were placed under the care of the local Governments, but the Occupation Authorities and the International Refugee Organisation will continue to watch over their interests, in particular to prevent any discrimination against them. A special problem connected

with the work of the International Refugee Organisation is that of the so-called hard-core cases, i.e., refugees who are sick or otherwise handicapped and are thus not acceptable as immigrants. A special agreement concerning hard-core cases between the I.R.O. and the State of Israel was concluded, by which Israel accepts Jewish hard-core cases, while the International Refugee Organisation assists in financing their settlement. This agreement was concluded in October, 1949, and provides for the payment of two and half million dollars to Israel by IRO. The first hard-core cases left for Israel in March, 1950.

After the final dissolution of the IRO, a Special United Nations High Commissioner's Office will be established to take over the remaining functions of the I.R.O., especially the problem of legal protection for refugees and of providing identity papers for them. A resolution to this effect was approved by the General Assembly in December, 1949. The statute was discussed by ECOSOC.

Arab Refugees

The problem of the Arab Refugees in the Middle East does not concern the International Refugee Organisation directly, but since the question of refugees would obviously be dealt with by the United Nations, a special Survey Committee had been set up and reported to the General Assembly in November, 1949. They asked for a 55 million dollar scheme to start development works in Jordan, Syria and Lebanon. The plan was unanimously approved by the United Nations, but little progress has been made since. The Israel Government contributed 50,000 dollars worth of Israeli manufactured good.

WAR CRIME TRIALS

The trials of war criminals are drawing to their end. The last of the sensational trials held before Allied Courts was the trial before a British Military Court of Field Marshal Fritz von Manstein, which lasted for several months, probing into the whole history of the campaigns in Poland and Russia.

Manstein was defended by German and British lawyers, among them Mr. R. T. Paget, K.C., M.P. On 19 December, 1949, the Court found him guilty of nine war crimes, committed while leading German armies in Southern Russia, and sentenced him to 18 years imprisonment. The sentence was later reduced by the General Officer-Commanding-in-Chief to 12 years. The sentence was severely criticised by the German Press, which at that time was very vocal in asking for a general amnesty. In reply to

a request by the Papal Nuncio for such an amnesty, the American High Commissioner, Mr. McCloy, stated that he would consider individual petitions for clemency, but rejected a general amnesty since he did not believe that world opinion generally was prepared to accept the proposition that those crimes had been sufficiently atoned for or that the German people should now be allowed to forget them.

Apart from the reduction of Manstein's sentence, the sentence of seven years imprisonment passed by an American Tribunal on Baron von Weisaecker, head of the German Foreign Office up to 1943, and later Ambassador to the Vatican, was reduced to five years. He was released in October 1950 under the good conduct scheme.

On the other hand, the Danish Superior Court increased the sentence on Werner Best from 5 to 12 years. Best was German Plenipotentiary to Denmark during the Occupation.

Eight Gestapo torturers were sentenced to death by a Lyons Military Court in March, 1950. They were found guilty, among other things, of ordering the deportation of thousands of French Jews.

The former Nazi Commander of the Concentration Camp of Ravensbruck and his deputy were executed in June, 1950, after having been sentenced to death by a French Tribunal.

The former Nazi Gauleiter of East Prussia, Erich Koch, who later became Governor of the Ukraine under German occupation, was discovered hiding in the British Zone under a false name, arrested, and handed over to Poland to face trial.

Ilse Koch, the wife of the former Commander of Buchenwald Concentration Camp, who had gained notoriety by the fact that she selected tattooed prisoners to have them killed and have lamp-shades made out of their skins, was released from an American prison in October, 1949, after serving a four year sentence, but she was immediately re-arrested and handed over to the German authorities in order to face a war crimes charge before a German Court.

In August, 1950, a policy of leniency was inaugurated by the American Authorities in Germany. Nineteen prominent servants of the Nazi regime were released from the American Military Prison at Landsberg; they included big industrialists and arms manufacturers, Hitler's former Minister of Agriculture, Walther Darre and the Nazi Press Chief Otto Dietrich.

On 1 August, 1950, the Israel Knesset passed, unanimously, a Bill providing for the death penalty to be imposed on Nazis and their collaborators who committed crimes against the Jewish people or against humanity in any country under Nazi rule.

INTERNATIONAL JEWISH ORGANISATIONS

The Joint Distribution Committee spent 61,754,000 dollars during 1949, and helped over 240,000 Jews to settle in various countries. Of these, 210,000 settled in Israel, 20,000 in the United States, and 10,000 in other countries. Some 80,000 Jews left the camps in Germany, Austria, Italy and Cyprus during the year. Apart from those 240,000 Jews who were resettled, the JDC. helped 60,000 other Jews by various schemes of assistance. Its Child Care programme helped 25,000 children monthly. In January, 1950, a Conference of the Joint Distribution Committee approved a budget of 44 million dollars for the organisation's Overseas Relief Resettlement and Reconstruction programme for the year. At a European Conference of the J.D.C., held in October, 1949, it was decided gradually to withdraw from work in Europe, Eastern Europe having been closed to J.D.C. activities, and the Displaced Persons problem having been settled to a large degree by emigration to Israel. The Joint Distribution Committee intends to concentrate more on work in North Africa and the Middle East, including Israel. The JDC. decided to place over one million dollars at the disposal of the O.R.T. (Organisation for Rehabilitation and Training). O.R.T., whose main sphere had originally been in Eastern Europe, also switched its activities to other countries, and particularly to North Africa and Israel.

The Hebrew Immigrants Aid Society (HIAS.) decided at its annual meeting in March, 1950, to extend its work to Israel.

The World Executive of the Agudas Israel held its first plenary session after the war in New York in November, 1949. The President of the Association, Mr. J. Rosenheim, resigned from his position in order to settle in Israel. The European Executive of the Agudas Israel at a meeting in London in April, 1950, elected Mr. H. A. Goodman as Chairman.

The Committee of Polish Jews in Warsaw which had disaffiliated from the World Jewish Congress during the previous year used a so-called "Peace Day" to attack the leadership of WJC. in public as "tools of American Imperialism". The European Executive of the WJC. protested most strongly against the accusations as being most damaging to international understanding between Jews and non-Jews alike. In November, 1949, the British Section of WJC. launched the Stephen S. Wise Memorial Appeal by which it was hoped to raise £100,000. In July, 1950, Dr. Israel Goldstein, a member of the World Jewish Congress Executive was appointed Chairman of the "Western Hemisphere Branch of the Executive".

The Jewish Telegraphic Agency was reorganised in April, 1950, and its Headquarters will be in Israel instead of New York. Zionist influence in the Jewish Telegraphic Agency has been strengthened.

OBITUARIES

The deaths of a number of well-known Jews, some of them Communal workers, others famous for their work outside the Community, must be recorded. In October, 1949, Mr. Louis J. Hydleman, former Chairman of the Jewish Defence Committee, died as the result of an accident. On 7 March, 1950, Mr. Daniel Frisch died suddenly in New York, after having been President of the Zionist Federation of America for less than a year. He had been elected as a compromise candidate between two opposing sections, and during his year of office had been successful in restoring peace to the American Zionist Movement.

On 11 March, 1950, the sudden death occurred of Dr. Mordecai Eliash, the first Minister of the State of Israel to the United Kingdom. He had been popular among Jews and non-Jews alike, and had been generally regarded as the ideal choice for this difficult post, which involved delicate negotiations at a time when the tension between Israel and Great Britain had not yet finally been overcome.

On 24 March, 1950, Professor Harold Laski died. He had won world-wide fame as a brilliant political theorist and an equally brilliant lecturer. He had played also a very active role in the British Labour Movement, belonging to its Executive for many years. During the Second World War he began to take an interest in Jewish affairs, and shortly before his death he expressed the hope that he would be able to lecture at the Hebrew University, in Jerusalem.

Only a week later, on March 30, another eminent Jewish Labour leader died, Leon Blum. He was the first Jew to become French Prime Minister, a post he occupied twice before the War, and once, for a brief period, afterwards. During the War he was placed on trial by the Petain Government, but succeeded in using the occasion to indict the Vichy regime. Later he was interned in the notorious Buchenwald Concentration Camp. Leon Blum, although opposed to established religion, always expressed pride in his Jewish origin and on frequent occasions showed his keen interest in Zionism and the re-building of Palestine. Kfar Blum in the extreme North of Israel was named in his honour.

On 8 March, Sir Michael Myers died in his 77th year. He had been Chief Justice of New Zealand from 1929 to 1943 and always showed a keen interest in Jewish communal affairs.

On 28 March, the United States Ambassador to Canada, Mr. Lawrence Steinhardt, was killed in an air crash. Steinhardt had held important diplomatic posts

such as Ambassador to Peru, Soviet Russia, Turkey and Czechoslovakia prior to his appointment to Ottawa. Particularly during the war—he was Ambassador to Turkey in 1942-4—he extended valuable assistance to Jewish refugees escaping from Nazi controlled countries.

Miss Nettie Adler, daughter of the late Chief Rabbi, Dr. Herman Adler, died in London in her 82nd year on 15 April, 1950, after a life of service in Jewish and general social and educational work.

On 18 April, Dr. Lazarus Goldschmidt died in London at the age of 79. Dr. Goldschmidt was a well-known oriental scholar, and was responsible single-handed for the first German translation of the Talmud.

On 20 April, Dr. Julien Weill, Chief Rabbi of Paris since 1933, died after a sudden heart attack at the age of 77. Throughout the German occupation he had remained at his post in Paris.

On 2 August, Mr. Saly Mayer, former President of the Union of Swiss Jewish Communities died at St. Moritz, at the age of 67. During the second World War he was appointed director of Joint Distribution Committee operations in Switzerland and in this capacity acted also on behalf of the United States War Refugee Board. By skilful negotiations with Nazi officials, conducted with the knowledge and on behalf of the J.D.C. and the War Refugees Board, he contrived to save the lives of about 200,000 Jews in Hungary. By using dilatory tactics and holding out the hope of considerable dollar payments he succeeded in having the deportation of Hungarian Jews to death camps delayed until the liberation of Hungary from the Nazis saved them.

Dayan Mark Gollop who died on 4 August at the age of 62 after a long illness, had been Senior Jewish Chaplain to Forces from 1926 until a breakdown in health in 1944 compelled his retirement. He had served as Minister of Bayswater and Hampstead Synagogues and as a member of the Beth Din.

On 17 August, Dr. David Lvovitch, Joint Chairman of the Executive of the O.R.T. World Union, died at Clermont-Ferrand at the age of 69. Dr. Lvovitch had played a leading part in establishing the O.R.T. World Union and in expanding its activities in occupational retraining of Jews who were uprooted after the first World War and later by events following the second.

JEWISH POPULATION THROUGHOUT THE WORLD

I. EUROPE

<i>Country</i>	1950	(1939)	<i>Country</i>	1950	(1939)
France	230,000	(320,000)	Austria	11,000	(60,000)
	(including D.P's			(including D.P's)	
	and war immigrants)		Czechoslovakia	15,000	(360,000)
Belgium	45,000	(100,000)	Poland	60,000	(3,020,000)
Netherlands	27,000	(150,000)	Rumania	300,000	(850,000)
Luxembourg	500	(3,500)		incl. parts now	
Italy	32,000	(51,000)		in Hungary & U.S.S.R.	
	(without D.P's)		Hungary	160,000	(403,000)
Switzerland	25,500	(25,000)	Yugoslavia	4,000	(75,000)
Sweden	16,000	(7,500)	Bulgaria	7,000	(50,000)
Denmark	7,000	(7,000)	U.S.S.R.	2,000,000	(3,020,000)
Norway	1,000	(3,000)	+ Latvia	12,000	(95,000)
Finland	2,000	(2,000)	+ Lithuania	20,000	(155,000)
Greece	8,000	(75,000)	+ Estonia	500	(5,000)
Germany	38,000	(240,000)	Spain	3,500	(4,500)
	(including D.P's)		Portugal	4,000	(3,500)
			Eire	4,500	(4,000)

II. BRITISH COMMONWEALTH AND EMPIRE

<i>Country</i>	1950	(1939)	<i>Country</i>	1950	(1939)
United Kingdom	400,000	(400,000)	India	30,000	(30,000)
Canada	176,500	(165,620)	Rhodesia	3,500	(3,500)
South Africa	103,000	(95,000)	Jamaica	2,200	(2,200)
Australia	32,000	(30,000)	Aden	1,000	(5,000)
New Zealand	3,000	(3,000)			

JEWISH POPULATION THROUGHOUT THE WORLD

III. AMERICA

<i>Country</i>	1950	(1939)	<i>Country</i>	1950	(1939)
U.S.A.	5,000,000	(4,830,000)	Uruguay	37,000	(30,000)
Argentina	350,000	(260,000)	Mexico	20,000	(20,000)
Brazil	110,000	(40,000)	Cuba	10,900	(7,800)
Chile	25,000	(20,000)	Others	27,500	(21,000)

IV. ASIA & NORTH AFRICA

<i>Country</i>	1950	(1939)	<i>Country</i>	1950	(1939)
Turkey	50,000	(80,000)	Egypt	50,000	(75,000)
Afghanistan	4,500	(5,000)	Lybia	15,000	(30,000)
China	5,000	(25,000)	Tunisia	80,000	(66,000)
Persia	80,000	(100,000)	Algeria	120,000	(110,000)
Iraq	85,000	(100,000)	Morocco (French)	203,000	(170,000)
Syria-Lebanon	13,000	(36,000)	Morocco (Spanish)	15,000	(12,000)
Yemen	5,000	(50,000)	Tangier	10,000	(10,000)
Abyssinia	50,000	(50,000)			

V. ISRAEL

1950	(1939)
1,200,000	(475,000)

The figures given above, although based on the most reliable sources available, are, in some cases, only estimates.

REPRESENTATIVE ORGANISATIONS

ARGENTINA :

Delegación de Asociaciones Israelitas Argentinas, Pasteur 633, Buenos Aires.

AUSTRALIA :

Executive Council of Australian Jewry, 243 Eliazbeth Street, Sydney.

AUSTRIA :

Israelitische Kultusgemeinde, Wien I.

BELGIUM :

Comité Centrale Israélite, 50 Rue de Venise, Brussels.

Consistoire Central Israélite de Belgique, 2 Rue Joseph Dupont, Brussels.

BULGARIA:

Consistoire Israélite, Bld. Dondoukoff 7, Sofia.

CANADA:

Canadian Jewish Congress, 2025 University Street, Montreal.

CHILI:

Comité Representativo de la Colectividad Israelita, Serrano 202, Santiago.

COLOMBIA:

Comite Central Hebreo, Apartado Aereo 3819, Bogota.

CUBA:

Comité Central de las Sociedades Hebreas, Murally, 474, Dto 200, Havana.

CZECHOSLOVAKIA:

Federation of Jewish Communities, Maislova 18, Prague 5.

DENMARK:

Mosaisk Troessamfund, Ny. Kongensgade 6.
Copenhagen. K.

REPRESENTATIVE ORGANISATIONS

ECUADOR:

Asociacion de Beneficencia Israelita, Venezuela 616 y Sucre, Quito.

EIRE:

Jewish Representative Council, 43 Bloomfield Avenue, S.C. Road, Dublin.

FINLAND:

Jewish Community, Malminkatu 26, Helsinki.

FRANCE:

Alliance Israelite Universelle, 45 Rue la Bruyere, Paris, 9c.
Conseil Representatif des Juifs de France, 12 Rue de la Victoire, Paris, 9c.

GIBRALTAR:

Managing Board of the Hebrew Community, Bomb House Lane, Gibraltar.

HOLLAND:

Contact Commissid der Joodsche Coordinatie Commissies in Nederland, Joh.
Vermeerstraat 18, Amsterdam.

HUNGARY:

A Magyaroz Israel Orszagos, Sip-Utca, 12, Budapest, 7.

ITALY:

Unione delle Comunità Israelitice Italiane, Lungotevere Sanzio 9, Rome.

KENYA:

Board for Kenya Jewry P.O. Box 990, Nairobi.

MALTA:

Jewish Community of Malta, 91a Bishop St., Valetta.

MEXICO:

Comité Central Israelita, Cuba 81, Mexico City.

PERU:

Asociacion de Socieda des Israelitas del Peru, Apartado, 2605 Lima.

POLAND:

Jewish Central Committee, Warsaw, Sienna St., 60.

RHODESIA:

Rhodesian Jewish Board of Deputies, Buluwayo, Southern Rhodesia.

SOUTH AFRICA:

South African Jewish Board of Deputies, 124 Fox St., Johannesburg (P.O. Box 1180).

SWITZERLAND:

Union of Swiss Jewish Communities, 37 Lavaterstrasse, Zurich.

TRINIDAD:

Council of Jewish Organisations, 1-2 Victoria St., Port of Spain.

URUGUAY:

Comité Central Israelita de Uruguay, Aneles 1180, Montevideo.

U.S.A.:

American Jewish Committee, 386, Fourth Ave., New York City.

American Jewish Congress, 1834 Broadway, New York, 23.

B'nai B'rith, 1003 K St., N.W. Washington, D.C.

Joint Distribution Committee, 270 Madison Ave., New York City.

UNITED KINGDOM

A. RELIGIOUS INSTITUTIONS

Office of the Chief Rabbi: 4, Creechurch Place, Aldgate, London, E.C.3.
Telephone: MANSion House 0292/3.

Court of the Chief Rabbi: (Beth Din) Adler House, Adler Street, London, E.1.
Telephone: BISHopsgate 3351-2.

United Synagogue: Woburn House (Third Floor), Upper Woburn Place, W.C.1.
Telephone: EUSon 3655. (The United Synagogue includes the principal Ashkenazi synagogues of Greater London.)

Federation of Synagogues: 64, Leman Street, London, E.1. *Telephone:* ROYal 1775 and 3678.

Union of Orthodox Hebrew Congregations of Gt. Britain and the Commonwealth: (*Principal Synagogue:* Adath Yisroel Synagogue) 126, Green Lanes, London, N.16. *Telephone:* CLIssold 4142 and 2389.

Spanish and Portuguese Jews' Congregation: (*Principal Synagogue:* Bevis Marks, London, E.C.3), Heneage Lane, E.C.3. *Telephone:* MANSion House 1274.

Association of Synagogues in Great Britain (Reform): (*Principal Synagogue:* West London Synagogue of British Jews, Upper Berkeley Street, W.1) 33, Seymour Place, London, W.1. *Telephone:* PADddington 4404.

Union of Liberal and Progressive Synagogues (Jewish Religious Union): (*Principal Synagogue:* Liberal Jewish Synagogue, St. Johns' Wood Road, N.W.8) 28, St. John's Wood Road, London, N.W.8. *Telephone:* CUNningham 5181/2.

B. ANGLO-JEWISH ORGANISATIONS

Anglo-Jewish Association: Woburn House (Fifth Floor), Upper Woburn Place, London, W.C.1. *Telephone:* EUSon 5937/8. For 78th Annual Report *see* p. 85 post

Association of Jewish Friendly Societies: Camperdown House, Half Moon Passage, Aldgate, London, E.1. *Telephone:* ROYal 1388.

Association of Jewish Ex-Service Men and Women: 28, Euston Square, N.W.1. *Telephone:* EUSon 1080.

Board of Deputies of British Jews: Woburn House (Fourth Floor), Upper Woburn Place, London, W.C.1. *Telephone:* EUSon 3952.

Board of Guardians and Trustees for the Relief of the Jewish Poor Registered: 125-129, Middlesex Street, Bishopsgate, London, E.1. *Telephone:* BISHopsgate 1602.

C. OVERSEAS RELIEF AND REFUGEE ORGANISATIONS

Association of Jewish Refugees in Great Britain: 8, Fairfax Mansions, London, N.W.3. *Telephone:* (General Office) MAIda Vale 9096, (Employment Agency) MAIda Vale 4449.

Central British Fund for Jewish Relief and Rehabilitation: Woburn House (Fifth Floor), Upper Woburn Place, London, W.C.1. *Telephone:* EUSon 3925/6 and 3979.
Principal Agencies:

Jewish Refugees Committee: 7, Endsleigh Place, London, W.C.1. *Telephone:* EUSon 7418.

Jewish Colonization Association: 46, Queen Anne's Gate, London, S.W.1. *Telephone:* WHItchall 7971.

United Jewish Relief Appeal: 131, Elgin Avenue, London, W.9. *Telephone:* CUNningham 0131.

D. INTERNATIONAL AND OVERSEAS ORGANISATIONS—London Offices:

Agudas Israel: 257, Seven Sisters Road, London, N.4. *Telephone:* ARChway 4200.

American Jewish Committee: Woburn House (Sixth floor), Upper Woburn Place, W.C.1. *Telephone:* EUSon 5937.

B'nai Brith: District Grand Lodge of Gt. Britain and Ireland (Dist. No. 15), 72, White Horse Lane, London, E.1. *Telephone:* STEPney Green 2572.

World Jewish Congress (British Section): Congress House, 55, New Cavendish Street, London, W.1. *Telephone:* WELbeck 0335-9.

The World Union for Progressive Judaism: 51, Palace Court, London, W.2. *Telephone:* BAYswater 1124 and MUSeum 2759.

E. ZIONIST AND PRO-ISRAEL ORGANISATIONS

Friends of the Hebrew University of Jerusalem: 97, Baker Street, W.1. *Telephone:* WELbeck 0293.

Joint Palestine Appeal: 77, Great Russell Street, W.C.1. *Telephone:* MUSeum 3817 and 6033.

Mizrachi Federation of Great Britain and Ireland: Albany Mansions, 87, Charing Cross Road, London, W.C.2. *Telephone:* GERrard 4692-6.

Palestine Corporation Ltd.: 9, Union Court, Old Broad Street, E.C.2. *Telephone:* LONdon Wall 6821.

Poale Zion: 2, Bloomsbury Place, W.C.1. *Telephone:* MUSeum 4702.

Zionist Federation of Great Britain and Ireland: 77, Great Russell Street, London, W.C.1. *Telephone:* MUSeum 3815.

THE JEWISH PRESS

The Jewish Telegraphic Agency: (*Daily*) Chronicle House, 72, Fleet Street, London, E.C.4. *Telephone:* CENTral 3281/2.

Jewish Chronicle News Service, Daily Bulletin: 88, Chancery Lane, London W.C.1. *Telephone:* HOLborn 9252.

The Jewish Chronicle: (*Friday*) 32, Fournival Street, London, E.C.4. *Telephone:* HOLborn 9252.

Jewish Gazette (Manchester): (*Friday*) 151, Cheetham Hill Road, Manchester 8. *Telephone:* BLAckfriars 1377.

Zionist Review: (*Friday*) 77, Great Russell Street, London, W.C.1. *Telephone:* MUSeum 3815.

Jewish Echo: (*Friday*) 252, Crown Street, Glasgow, C.5. *Telephone:* GLASgow SOUTH 2466.

The Watchman: (*Friday*) 35, Westmoreland Road, Newcastle-on-Tyne, 1. *Telephone:* 23922.

Jewish Review: (*Fortnightly*) Albany Mansions, 87, Charing Cross Road, W.C.2. *Telephone:* GERRard 4692-6.

The Jewish Monthly: Woburn House (Fifth Floor), Upper Woburn Place, London, W.C.1. *Telephone:* EUSton 7713.

Birmingham Jewish Recorder: (*Monthly*) 11, Constance Road, Birmingham. *Telephone:* CALthorpe 1244.

Liverpool Jewish Gazette (*Monthly*) 35, Mimosa Road, Liverpool 15. *Telephone:* CHILdwall 3817. (Editorial address) 3 Centreville Road, Liverpool 8.

A JEWISH BOOKSHELF

JUDAISM

BAECK (RABBI DR. LEO). The Essence of Judaism. (Macmillan.) 16/-.
FRIEDLANDER (M.). The Jewish Religion. (Shapiro Vallentine.) 6/-.
EPSTEIN (RABBI DR. I.). The Jewish Way of Life. (Goldston.) 6/-.
JOSEPH (THE REV. MORRIS). Judaism as Creed of Life. (Routledge.)
7/6. MONTEFIORE (C. G.). Outlines of Liberal Judaism. (Macmillan.)
6/-. LEHRMAN (RABBI DR. S. M.). Jewish Festivals. (Shapiro
Vallentine.) 12/6. HERTZ (THE VERY REV. DR. J. H.). A Book of
Jewish Thoughts. (Goldston.) 2/6.

SCRIPTURE

Holy Scriptures According to the Masoretic Text. (JEWISH PUBLICATION
SOCIETY TRANSLATION.) (Routledge.) 12/6. HERTZ (THE VERY REV.
DR. J. H.). (*Ed.*) Pentateuch and Haftorahs. (Soncino.) 15/6.
SILBERMAN (A. M.) and ROSENBAUM (A.). Pentateuch with Rashi's
Commentary (2 Vols.). (Shapiro Vallentine.) £3 3s. COHEN (THE
REV. DR. A.). (*Ed.*) Soncino Books of the Bible (1945-9). (Soncino.)
Various.

PRAYER BOOK

SINGER (S.). (*Trans.*) Authorised Daily Prayer Book. (Eyre & Spottis-
woode.) 5/6. HERTZ (THE VERY REV. DR. J. H.). Authorised Daily
Prayer Book with Commentary. (Shapiro Vallentine.) 22/6. DAVIS
(A.) and ADLER (H. M.). (*Trans.*) Service of the Synagogue (6 vols.).
(Routledge.) £3 3s.

TALMUD

COHEN (THE REV. DR. A.). Everyman's Talmud. (Dent.) 12/6.
DANBY (H.). (*Trans.*) The Mishnah Translated from the Hebrew.
(Oxford University Press.) 25/-.

HISTORY—GENERAL

GRAETZ (H.). History of the Jews (6 vols.). (Jewish Publication Society of America.) £5. MARGOLIS (M. C.) and MARX (A.). History of the Jewish People. (Jewish Publication Society of America.) £1 1s. ROTH (CECIL). Illustrated Short History of the Jewish People. (East & West Library.) £1 5s. GRAYZEL (S.). History of the Jewish People. (Jewish Publication Society of America.) £1 1s. BARON (S. W.). Social and Religious History of the Jews. (Oxford University Press.) 57/-.

JEWISH HISTORY—MEDIEVAL

ABRAHAMS (ISRAEL). Jewish Life in the Middle Ages. (Goldston.) 15/-.
 PARKES (JAMES). Jews in the Medieval Community. (Soncino Press.) 21/-.

JEWISH HISTORY—MODERN

COHEN (ISRAEL). Jewish Life in Modern Times. (Methuen.) 14/-.
 RUPPIN (ARTHUR). Jewish Fate and Future. (Macmillan.) 21/-.
 PARKES (JAMES). Emergence of the Jewish Problem. (Oxford University Press.) 15/-.
 ELBOGEN. A Century of Jewish Life (continuation volume to Graetz's "History" *supra*). (Jewish Publication Society of America.) 30/- (approx.).

ANGLO-JEWISH HISTORY

ROTH (CECIL). History of the Jews in England. (Oxford University Press.) 17/6. HYAMSON (A. M.). History of the Jews in England. (Methuen.) 10/6. ROTH (CECIL). The Rise of Provincial Jewry. (The Jewish Monthly) 9/-.

ISRAEL AND ZIONISM

PARKES (JAMES). History of Palestine. (Gollancz.) 21/-. HERZL (THEODOR). The Jewish State. (Rita Searle.) 5/-. LOWDERMILK (W. C.). Palestine: Land of Promise. (Victor Gollancz.) 4/6. WEIZMANN (CHAIM). Trial and Error. (Hamish Hamilton.) 21/-. COHEN (ISRAEL). The Zionist Movement. (Muller.) 12/6. STEIN (LEONARD). Zionism. (Routledge.) 3/6.

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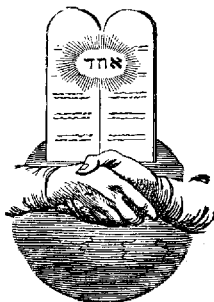
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Founded 1871—5631

SEVENTY - EIGHTH ANNUAL REPORT

1949	5709
1950	5710



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ANGLO-JEWISH ASSOCIATION

SEVENTY-EIGHTH ANNUAL REPORT

It is satisfactory to report that the Association has maintained its activities during the period under review. An important precedent was established in the First Provincial Conference, held in Birmingham during the weekend of 9—11 June. Delegates from many parts of Great Britain attended, and the visitors in addition to honorary officers to the Association and Chairman of Committees, included the Very Rev. The Haham, who delivered sermons at the Singers' Hill and Central Synagogues.

The President and the Haham were accorded a civic welcome by the Lord Mayor of Birmingham, Alderman J. Paddon Smith, who also spoke at the Conference Dinner. The proceedings of the Conference were recorded in the National and Jewish Press, and also in *The A.J.A. Review*. Discussion at the sessions centred on problems affecting provincial communities, the work of the Association, its future development, and means whereby provincial members could take a more active part in its administration and activities of the Association.

Another significant event was a reception held on 24 July, 1950, to meet the Very Rev. the Chief Rabbi, Rabbi Israel Brodie, a Vice-President of the Association, on his return from his pastoral tour of South Africa and to extend a welcome to visitors from the Commonwealth and Empire. Many of the visitors present were delegates to the Board of Deputies Commonwealth Conference, and the President of the Board, the Rev. Dr. A. Cohen, and the President of the South African Jewish Board of Deputies, Mr. B. A. Ettlinger, K.C., were among the speakers.

ANNUAL GENERAL MEETING

The Seventy-Seventh Annual General Meeting of the Association was held on 18 December, 1949. Mr. Stein moved the adoption of the Seventy-Seventh Annual Report, and in doing so reviewed the activities of the Association during the previous year. His address has been reprinted and circulated to members.

The Very Rev., The Chief Rabbi, Rabbi Israel Brodie, in seconding the adoption of the Annual Report, paid tribute to Mr. Stein's services as President. Mr. Neville Laski, K.C., and others associated themselves with the tribute.

The Annual Accounts and Balance Sheet were adopted on the motion of Mr. L. C. Beber, seconded by Colonel T. H. Sebag-Montefiore.

Members of the Council were elected in place of those retiring by rotation. Those elected for the first time were Rabbi Dr. A. Altmann, Mrs. Simon R. Jacobs, Mr. Lawrence Kostoris, Miss Nancy Leverson and Mr. R. M. Simon.

The Annual General Meeting adopted resolutions for the alteration of the constitution whereby past Presidents of the Association became members of Committees *ex officio* and whereby upon a resolution by the Council bringing the relevant provisions into effect corporate bodies become eligible for membership of the Association.

The Constitution was further altered at a Special General Meeting held on 20 June, 1950, so as to effect one creation of life membership and to increase to 120 the number of elected members of the Council. On the same occasion Mr. Herbert Baron, Mr. Julian D. Layton, O.B.E., and Mr. Owen E. Mocatta were elected as members of the Council.

COUNCIL

The Council has met on eight occasions since the Seventy-seventh Annual General Meeting. The first occasion was on 19 December, 1949, immediately upon the conclusion of the Annual General Meeting, and the occasion was especially noteworthy in that it marked the retirement from the Presidency of the Association of Mr. Leonard Stein, who had served in office since June, 1939, and the election to succeed him of the Hon. Ewen E. S. Montagu, C.B.E., K.C. The Very Rev. The Chief Rabbi, Sir Robert Waley Cohen, K.B.E., Mr. Neville Laski, K.C., and Mr. Leonard G. Montefiore, O.B.E., were re-elected Vice-Presidents, and Mr. Leonard Stein, the retiring President was elected an additional Vice-President. Mr. S. I. Salmon, L.C.C. was re-elected Treasurer.

Members of the General Purposes, Administrative, Finance, Schools, Foreign Affairs and Palestine Committees were elected as required by the Constitution and Bye-Laws.

At a meeting of the Council on 4 July, 1950, Mr. Lawrence Jacobs was elected as joint Treasurer of the Association with Mr. Salmon.

In a brief statement to the Council on assuming the Presidency, Mr. Montagu first paid a warm tribute to the eminent services rendered by his predecessor under conditions of supreme difficulty. Speaking of the tasks which lay ahead, the President said :—

“It is our task to project a design for living in this land of our birth and heritage applicable to the middle of the twentieth century. What are our duties to Judaism, to our King and country, to our fellow Jews in other lands, to the new State of Israel. How should we shape the pattern of our lives from the welter of problems which these duties present to every man and woman among us? To project that design is no easy task. In embracing it we must think, not of ourselves alone, but of that broad cross section of the Community which cherishes, and wishes to preserve, its heritage as Jews and as Englishmen, in fact for the whole of Anglo-Jewry excepting those on the extremist fringes who advocate the liquidation of the Galuth or who regard Judaism as a burden to be cast off. Let me emphasise that, within that framework, this Association will continue to find room for the most varied opinion. We believe that in providing a forum for a full and frank exchange of viewpoints this Association is rendering a distinct service to the Community in these intolerant days. Within the wide compass of our “Aims”, we welcome people of all shades of opinion into the Association where they will be able to discuss their views and I am confident, any minor differences will disappear.

“Without giving up our traditional interest in events beyond these islands we must develop the policy initiated under my predecessor of concerning ourselves more with the domestic scene. The tensions of the past few years may have relaxed, but their effect on Jewish-Christian relations has not disappeared. Forces are at work which tend to undermine the good relations which have traditionally existed between Jews and their fellow citizens. All of us are under a duty to combat these forces. I am sure that none of you would wish this Association to hold aloof — indeed you would expect the Association to play a full part in postive action.”

To recognise the services rendered by him as President of the Association, a dinner in honour of Mr. Stein was given by members of the Council on 17 January, 1950. The arrangements were made by Mr. Harold Soref and the speakers included the Rt. Hon. Sir Lionel Cohen (who presided), the Very Rev. the Chief Rabbi, Lord Nathan of Churt, the Hon. Ewen E. S. Montagu, C.B.E., K.C., and Sir Robert Waley Cohen, K.B.E.

The Council expressed its sympathy to her relatives on the death of Miss Nettie Adler, who, until her retirement through illness in 1948, had served as a member both of the Council and several of its Committees.

The Council offered its congratulations to Professor Sir Henry Cohen on his election to the office of President of the British Medical Association, to Mr. Henry Lesser on being made a C.B.E. in the New Year's Honours List, and to the President on being elevated to the same rank in the Birthday Honours' List and to Mr. H.A. Goodman on becoming a justice of the peace.

Under Article 20 of the Constitution of the Association, Miss Kathleen Mosley, Mr. Lionel Albury, the Rev. P. Selvin Goldberg, Mr. Philip Goldberg and Mr. Harry Samuels were elected to the Council to fill casual vacancies.

GENERAL PURPOSES COMMITTEE

Subject to the control of the Council, the General Purposes Committee is vested with the general direction of the Association's affairs. In practice it discharges this duty largely through supervising and co-ordinating the activities of other Standing Committees.

As foreshadowed by the President on assuming office, advantage was taken of the constitutional provision allowing the Chairmanship of the General Purposes Committee to be held separately from the Presidency, and Mr Hyman Stone was elected to that office.

Publications

Close attention has been given by the General Purposes Committee to the management of the Association's publications, a matter which became of some urgency through the wish of Mr. Harold Soref to retire from the editorship of *The Jewish Monthly* which he had directed with unremitting devotion for more than three years. Eventually the Council agreed to the setting up of two sub-committees, the first, responsible to the General Purposes Committee to have oversight of the editorial policy of the Association's publications, and the second, responsible to the Administrative Committee to supervise their management.

Public Relations

Another sub-committee of the General Purposes Committee, the Public Relations Sub-Committee, was reconstituted under the chairmanship of Mr. Alfred Woolf.

One important task of this sub-committee is to take measures to foster among the Jewish Community of Great Britain an appreciation of their Jewish heritage and their simultaneous membership of the general body of citizens of Great Britain, and to show that these two attachments are complementary and not competitive. Financial stringency and its concomitant, absence of adequate staff, have prevented any real start being made with the tasks which, from a preliminary survey of its potential field of activities, the committee feels ought to be tackled. Two projects ought to be mentioned. The Committee early felt that to combat manifestations, which it regarded as undesirable, something should be done to develop a positive outlook, in terms applicable to present day conditions, as to the responsibilities and heritage of British Jews. In conjunction with the London Jewish Graduates' Association a seminar led by Dr. Erwin Rosenthal (Lecturer in Hebrew at Cambridge) and entitled "Israel and the Nations" was formed. At this seminar the problem was considered systematically and historically. A Report has been drafted, which it is hoped to publish after further study of the problem. A second project, whose purpose is the same as the first, is the preparation of a series of Discussion Pamphlets. These are intended to be drawn up in popular form, suitable for use in youth clubs, and the first is already in hand.

ADMINISTRATIVE COMMITTEE

The Administrative Committee has arranged meetings in London and the Provinces with a view both to stimulating the interest of existing members and for the purpose of enrolling new members. A series of lectures under the general title "The Jews of Britain—Their Heritage and Responsibilities" took place in London, the speakers being the Very Rev. the Chief Rabbi, Rabbi Israel Brodie, Mr. S. E. Karminski, K.C., and Mr. L. G. Montefiore, O.B.E. Mr. Leonard Stein later spoke on "A Decade in Anglo-Jewry". This address is reprinted on p. 7 of the *Year Book*.

During the year, the Committee has had occasion to be grateful to individual members of the Association who have arranged gatherings at their homes for their friends to meet officers of the Association. These "At Homes" have been a successful source of recruitment and fund-raising, and it is hoped that the Association will continue to receive the co-operation of members in arranging others.

Occasion is taken to thank the Officers of Branches for their continued support, and particularly the Birmingham Branch for its successful arrangements for the First Provincial Conference.

The Younger Members' Branch has flourished during the year under an active Committee. Its programme has included talks, debates, rambles, dances, musical evenings and brains' trusts. At its first Annual General Meeting held in March, it adopted a constitution and also resolved to encourage its members to give support to Jewish Youth Clubs.

The Administrative Committee has been gratified by the response which the Younger Members' Branch has received from the young people of the Community and considers it to be a happy augury for the future of the Association.

On being elected Joint Treasurer of the Association, Mr. Lawrence Jacobs resigned the Chairmanship of the Administrative Committee, which took the opportunity of placing on record his devoted services to it since its inception. Mr. R.N. Carvalho was elected Chairman of the Committee in succession to Mr. Jacobs.

The Third Annual Ball which took place on October 5 was a highly successful function both socially and financially. The Committee and the Council extended their best thanks to the officers — Mrs. E.F.Q. Henriques, Mrs. H. Craps and Mr. S.E.Q. Henriques — and members of the Ball Committee for the efforts which had produced such good results.

FOREIGN AFFAIRS COMMITTEE

A wide variety of subjects pertaining to Jews in all parts of the world continued to occupy the attention of the Foreign Affairs Committee and its sub-committees.

Among them questions relating to the Consultative Council of Jewish Organisations, which was established at the end of 1946, and consists of the Alliance Israelite Universelle, the American Jewish Committee and the Anglo-Jewish Association, occupied a prominent place in the deliberations of the Committee. On 26/27 November, 1949, the Governing Board of the Consultative Council held its Annual Meeting in London for the first time. Mr. Leonard Stein, Professor Rene Cassin (two of the co-Chairmen) and Mr. Irving Engel (Chairman of the Administrative Committee of the American Jewish Committee) took the chair at the various sessions. The meeting opened with a reception on the evening of 26 November at which Professor A. L. Goodhart, K.B.E., K.C., read a paper on "Human Rights in our Time", which was highly appreciated by all present and gave rise to an interesting discussion. In the course of the business session, which occupied the following day, the Governing

Board decided to set up a Steering Committee consisting of one representative of each organisation which should be empowered to take urgent decisions without referring back to the respective Committees. Mr. Rowland Landman was appointed the Association's member of the Steering Committee.

The Governing Board further decided to prepare memoranda on the International Protection of Human Rights of Minorities and on problems relating to the Freedom of the Press and Information, and to prepare a supplement to the memorandum on Implementation of Human Rights, recommending particularly the appointment of an Attorney General of Human Rights.

By his election as President of the Association, the Hon. Ewen E. S. Montagu, C.B.E., K.C., became co-Chairman of the Consultative Council of Jewish Organisations. Mr. L. G. Montefiore resigned his membership of the Governing Board, and Mr. Stein was appointed in his place.

The Memorandum on International Protection of the Human Rights of Minorities after having been approved by the three constituent organisations, was submitted to the sub-Commission on the Prevention of Discrimination and Protection of Minorities, in January, 1950. The supplement to the Memorandum on Implementation, entitled "A United Nations Attorney General or High Commissioner for Human Rights" was submitted to the sixth session of the Commission on Human Rights, in April, 1950, and created a very favourable impression.

Through its secretary, Mr. Moses Moskowitz, the Consultative Council maintains constant touch with the headquarters of the United Nations at Lake Success. Mr. Moskowitz represented it at the Commission on Human Rights which debated and approved a Draft Covenant of Human Rights during its sixth session, from March to May, 1950, and also at the Conference held in May, 1950, which prepared a convention on the Declaration of Death of Missing Persons. At a Conference on Migration held at Geneva in January, 1950, the CCJO. was represented by Mr. Zachariah Shuster (of the American Jewish Committee) and at a Conference of International Non-Governmental Organisations held at Geneva in June, 1950, by M. Andre Chouraqui (of the Alliance Israelite). At the session of the Economic and Social Council held at Geneva from July to August, 1950 the CCJO. was represented by its consultant Professor Norman Bentwich, and by M. Eugene Weill (Secretary of the Alliance), Mr. S. D. Temkin (Secretary of the Anglo-Jewish Association) and Mr. Abraham Karlikow (of the American Jewish Committee). Professor Bentwich addressed the Non-Governmental Organisations' Committee of the Economic and

Social Council on the important questions of a Human Rights Covenant and a draft Convention on Statelessness and Refugees. The CCJO. submitted a brief memorandum on the latter question to the Economic and Social Council, suggesting a number of amendments to the draft proposed by the *ad hoc* Committee on Statelessness and Refugees.

After the Convention on the Declaration of Death of Missing Persons had been adopted and signed at the aforementioned Conference, the Foreign Affairs Committee decided to urge upon the Foreign Office its speedy ratification by the United Kingdom.

The Association has undertaken to prepare a short pamphlet on the history and work of the CCJO in order to popularise this organisation. The drafts were prepared jointly by Professor Bentwich and Mr. Gershon Ellenbogen, and after amendments proposed by the Alliance Israelite and the Secretary of the CCJO had been considered and agreed to, publication of this pamphlet was taken in hand.

The Association was among the Jewish bodies which under the Chairmanship of the Chief Rabbi were concerting measures to make known the case against a proposal for Calendar Reform interfering with the fixity of the Sabbath which had been placed upon the agenda of the United Nations General Assembly. The Committee was pleased to note that this proposal was removed from the Agenda and that thus the immediate danger to the fixity of the Sabbath was averted.

The survey on the position of Jews in Muslim countries which had been commissioned jointly by the Association and the American Jewish Committee and executed by Dr. S. Landshut, was completed at the end of 1949. The Sub-Committee on The Jews in Muslim Countries, which, under the Chairmanship of Mr. David Kessler, had devoted much time to the Survey, decided that it should be published in printed form. *The Jewish Chronicle* undertook the publication which appeared in May, 1950, and received favourable notices in the Jewish and non-Jewish press. The Survey dealt with the position in Muslim countries in Asia, in Egypt and in Libya. French North Africa was not dealt with because it was to be the subject of a special study by the Alliance Israelite, part of which has now appeared.

Apart from work connected with the Survey the Committee had frequent opportunities of discussing the situation of the Jewish Communities in a number of Muslim countries. While a certain improvement was noted with regard to Egypt and the Lebanon, the situation in Iraq remained grave. First-hand reports from Iraq were received by the Committee, all agreeing that discrimination was practised against the Jewish population. In view of the fact, however, that the Iraq Government, altering its previous policy, decided to permit Jews to leave the country and that a

large number registered for emigration, the Committee decided that no purpose would be served by any protest.

Although a large proportion of the Jews of Libya were emigrating to Israel it became evident that several thousands would remain after Libya had become an independent State, and in consequence the Committee, after taking expert advice, addressed a memorandum to the Foreign Office making proposals whereby their civic, religious and cultural rights could be safeguarded under the new Libyan Constitution. The suggestions made in this memorandum were amplified at a meeting between Professor Bentwich and a representative of the Foreign Office, and the Committee was glad to learn that in many respects H.M. Government shared the views it had expressed.

Reports of the resurgence of anti-Semitism and extreme nationalism in Germany were studied by the Committee. Special reports from a number of Jews and non-Jews resident in Germany were obtained and the problem was discussed with other interested Jewish organisations. Much time was also devoted to restitution problems both in Germany and Austria. The Association joined with other Jewish organisations in proposing to H.M. Government an amendment to the Restitution Law in the British Zone of Germany to the effect that heirless and unclaimed Jewish property in that Zone would be administered by a Jewish Trust Corporation under British law. Two members of the Committee, Professor Norman Bentwich and Mr. E. F. Q. Henriques, took a prominent part in negotiations with the Foreign Office which eventually led to the acceptance of this proposal. Mr. Henriques represents the Association on the Council of the Trust Corporation.

In Austria the restitution position has caused disquiet on several occasions. Bills were brought forward to amend the existing restitution laws in a sense which would be highly unfavourable to the victims of the Nazis, and the dangers to the whole restitution procedure involved in these proposals were elaborated upon in representations to the Foreign Office. The threatened whittling away of restitution rights has so far been averted.

A Swiss-Polish agreement on heirless property, which provided that accounts in Swiss banks originally belonging to former Polish citizens and not claimed within five years should become the property of the Polish State and be used to offset claims of Swiss citizens against Polish citizens, caused serious concern to the Committee since it was felt that most of such unclaimed assets had originally belonged to Jews who perished under Nazi persecution and that therefore the assets should be used for

purposes of relief and rehabilitation. The Chairman at the Committee's request expressed this point of view in a letter to the press and in an interview with a representative of the Swiss Legation in London.

The Association has continued to be active in matters concerning enemy owned property in Great Britain. When the German Enemy Property Bill came before Parliament a memorandum explaining the hardship caused by this Bill to victims of the Nazis and suggesting that their assets should not be subject to confiscation, was sent to a number of members of both Houses and the material therein provided was used in debates. While the Government felt unable to give way on the text of the Bill, its spokesmen promised that border-line cases would be given sympathetic consideration if particulars were forwarded. A special Sub-Committee studied a number of such cases. The attention of the Authorities was drawn to a number of these and the Committee was glad to note that in several instances the Administration of Enemy Property Department was prepared, after previously having taken an unfavourable decision, to release the property to the Jewish victims of persecution. The Committee continues to study cases in which remedial action might be taken. In a related matter the Association successfully approached the authorities in Trinidad for favourable consideration of the claims of a former Italian Consul-General in Salonika who had been instrumental in saving many Jewish lives.

SCHOOLS COMMITTEE

The future of the Evelina de Rothschild School was the subject of anxious consideration at several meetings of the Schools Committee. The original agreement for the occupation of the premises of the Jerusalem Girls' College expired at the end of 1949 and both in London and Jerusalem negotiations have proceeded for a new lease. Another important question has been the adaptation of the curriculum of the School to the requirements of the Israel Department of Education. After conferring with the Headmistress the Committee recommended the Council to agree to an arrangement whereby the first six classes became an elementary school under the control of the Municipality. The remaining classes constitute a secondary school under the control of the Association as heretofore. A report on the progress of the school is published as an Appendix to this report on p. 103.

Shortage of funds has prevented grants being made to schools on the scale which the Association would have desired. It has again been possible to bring students from

Iraq under the H. E. David Trust, and gratifying reports have been received of the progress of students to whom bursaries had previously been granted.

FINANCE COMMITTEE

The Annual Accounts and Balance Sheet for 1949-50 are circulated to members separately from this Report. That receipts were somewhat better than in previous years was due in large measure to the strenuous personal efforts of Colonel T. H. Sebag-Montefiore, D.S.O., M.C., who launched a "Friends of the A.J.A." appeal. This opportunity is taken of recording the Association's indebtedness to him. It is also appropriate to add the Committee's thanks to those by whose efforts a number of successful fund raising functions have added to the Association's resources.

It is to be emphasised however, that in spite of these special efforts and in spite also of a rigorous control of expenditure the accounts closed with a deficit for the year of £1,405 which when added to previous deficits makes it imperative to secure additional income.

In view of the large difference between the regular income from annual subscriptions and donations, and the minimum amount required for annual expenditure, a Special Finance Committee has been set up to co-ordinate and stimulate fund raising activities. With a view to augmenting income, power has been taken to admit life members, and the Annual General Meeting will be recommended to enable the Council to fix minimum rate of subscription.

JEWISH COLONIZATIONM ASSOCIATION

The Jewish Colonization Association (ICA), on whose Council the Anglo-Jewish Association is represented by Mr. Leonard Stein, has had its headquarters in London since May 1949. The affairs of the JCA. are under the control of the Director General, Mr. V. Girmounsky.

Although still hampered by Exchange Control Regulations, the JCA. continues its work in the Argentine, Canada, Brazil, Israel and Kenya. The mixed farming scheme for Canada, inaugurated in 1949, has made considerable progress. In Israel the JCA., through its subsidiary, EMICA, is enlarging its existing colonies at Beer Tuvia and Kfar Warburg, where it is hoped eventually to settle 90 additional families.

APPENDIX

**REPORT FROM EVELINA DE ROTHSCILD
SCHOOL, JERUSALEM 1949—50**

By Mrs. E. Moss Levy

THE School year 1948-49 closed with an announcement from the Government that it was hoped to provide free elementary education for all children up to the age of 12—and that education for children to that age would be compulsory. Since all Schools in Jerusalem were still suffering from a reduction in numbers after the siege, when thousands left the city, all private Schools within the framework of the Department of Education were under a considerable financial strain owing to the great decrease in income from School fees, and those Schools which had both elementary and secondary sections were pleased to hand over the elementary section to the State and thus rid themselves of a financial headache.

The Department's first task was to absorb the private schools previously attached to them, and that was done during this year. The Alliance Israelite sent their Director and Secretary General from Paris to discuss with the Government the position of their Schools in the light of the educational changes in the Country. The negotiations proved long and difficult and only now has an agreement been reached.

The Evelina School awaited events ; we were anxious to retain our independence ; we knew that the Government was too busy coping with the many problems involved in the Education Act to be able to apply itself to the problems of others ; we decided to continue as heretofore, at least for this year, and see how matters would shape.

Meanwhile there was one step we could take, and that was to apply for State recognition of the secondary school so that our pupils might sit for State examinations. The Director of Education sent two inspectors at different times to inspect the secondary school and submit reports. As a result, the secondary school was granted recognition in April 1950. There remained the problem of the elementary section. Should we do as all other schools of our standing had already done—namely, hand over this section to the Government? Much would depend upon the attitude of the Director of Education to the school's teaching of English, for in all other respects there was little difference between the curriculum of our school and that of State schools.

A meeting was arranged in February, and was attended by the Director, Professor Bentwich, Chairman of the School's Local Committee and the Headmistress. The Director declared himself pleased with the school and expressed the hope that it would continue to function in the Holy City; but he was quite firm that in no circumstances would the Government allow the teaching of any language but Hebrew in any school before the age of 11. It was pointed out to him that the Evelina began the teaching of English at the age of 7 but was willing to compromise and begin at the age of 9. To this the Director would not agree on the grounds that Israel for many years would have to deal with the problem of immigration and therefore the groundwork of education of the immigrants and of the country in general would have to be firmly rooted in Hebrew.

A second meeting took place in May at which the Director agreed that in the event of the A.J.A. handing over the lower classes of the school to the Government, it would be allowed to keep the top classes of the Elementary School, charge fees and receive a Government Grant. A decision will be taken in the Summer when the Headmistress consults with the Committee in London.

Numbers in the School this year dropped to 272. In view of the fact that we remained the only fee-paying School in Jerusalem it was a tribute to the School that so many parents agreed to leave their children with us and to continue to pay fees.

Work at the beginning of the year was difficult; the principal Hebrew Teacher, who should have returned from the Army to School duties at the beginning of the year, had his release continually postponed; eventually it became clear that in spite of obtaining his release twice and having it revoked twice, his release would not be given till his two years of service were completed. Many valuable months were lost during this period of negotiation and waiting. It was not until January that we were fortunate in finding a very good substitute, and since then work in the School has been normal—the first time since December, 1947. A clear indication of this is the fact that in the recent sports competition for elementary schools, the Junior Section of Evelina School not only carried off many individual prizes but the Silver Cup for being the best school in the competition.

The London University suspended the holding of the Matriculation Examination in June 1948; it has not been held since, nor is there any likelihood of its being held in the near future. Since it was undesirable for the School to continue without an outside examination as its goal, and since conditions in the country had changed considerably, it was decided that the curriculum of the School be changed—that the final examination should be the Israel State examination. A switch over took place at the beginning of the year, and two classes expect to sit for the first part of the examination at the

end of May. Inspectors in the Department of Education have been most helpful in advising the school as to subjects and procedure and we are grateful for the co-operation we have received from them.

This year has seen revolutionary changes in education in Israel. Individual schools within the framework of the educational system have not felt the impact of these changes to the same extent as the Evelina and other such schools to whom independence is of primary importance if they are to continue to make their own particular contribution to education in the country. It has been a difficult year and I fear it will be some time before these difficulties are ultimately resolved. We are grateful to Prof. Bentwich and Prof. Roth and Mr. Yeshaya, our Local Committee, for their guidance and help and to the Council of the Anglo-Jewish Association for the patience, confidence and trust shown to us.

IMPORTANT

The Association is in urgent need of an increased income from annual subscriptions and of additional legacies and endowments.

A Legacy Form is given overleaf, and a Membership and Subscription Form is attached. Will all who receive this Report help the Association by becoming members or, if already members, by enrolling their friends.

FORM OF LEGACY

I hereby bequeath to the Treasurer or Treasurers for the time being of the ANGLO-JEWISH ASSOCIATION, Woburn House, Upper Woburn Place, London, W.C.1, the sum of.....
to be paid withincalendar months next after my decease free of duty and to be applied to such of the purposes of the said Association as its Council may determine. And I direct that the receipt of the Treasurer or Treasurers for the time being of the said Association shall be a sufficient discharge for such Legacy.

ANGLO-JEWISH ASSOCIATION

Application for Membership

I am in sympathy with the objects of the Anglo-Jewish Association and desire to apply to become a member.

Usual Signature.....

Name in full.....

Address.....

.....

.....

Date.....

Subscription Form and Banker's Order overleaf

This form, when completed, should be returned to—
The Secretary,

Woburn House, Upper Woburn Place,
London, W.C.1.

NOTE

If you are already a member, will you kindly pass this on to a friend who is likely to be interested.

ANGLO-JEWISH ASSOCIATION

Banker's Order Form

(A subscription form for members who desire to pay their subscriptions by cheque or postal order is given below).

Date.....19.....

To.....Bank,
.....Branch.

Please pay on presentation to THE WESTMINSTER BANK LIMITED, Lothbury, London, E.C.2, to the credit of the account of the ANGLO-JEWISH ASSOCIATION, the sum of.....
.....and continue to pay the same annually on the same date until further notice.

Signed

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SUBSCRIPTION FORM

The Treasurer,

ANGLO-JEWISH ASSOCIATION,
Woburn House,

Upper Woburn Place, W.C.1

Date.....19.....

I desire to subscribe.....per annum to the funds of the Anglo-Jewish Association and enclose herewith cheque/postal order for that amount.

Signed

Address

ANGLO-JEWISH ASSOCIATION

Statement of Aims and Outlook

The Council of the Anglo-Jewish Association, at its meeting on July 13, 1948, adopted the following statement concerning its aims and outlook:

The Anglo-Jewish Association seeks:—

(i) To give effective expression to the views and aspirations of British Jews who are conscious of their responsibilities as citizens of this country identified with its national life, and as members of the Jewish community deeply concerned for the future of Judaism and the Jews.

(ii) In this spirit, to contribute to the solution of the manifold problems affecting the position of Jews in the post-War world, to the end that, secure in the enjoyment of human rights and the fundamental freedoms, Jews everywhere may play their full part in the life of the States of which they are citizens.

(iii) To study these problems with the help of qualified advisers and to make representations to governmental and other bodies concerned with them.

(iv) To act, wherever possible, in consultation and co-operation with other organisations having similar aims.

The Association took a leading part in convening the London Conference of Jewish Organisations in 1946. It is one of the founder-members of the Consultative Council of Jewish Organisations, which has been accorded consultative status by the Economic and Social Council of the United Nations.

(v) To maintain and extend the educational work for many years carried on by the Association in various parts of the East.

An outstanding example is the Evelina de Rothschild School in Jerusalem. Many thousands of Jewish children have benefited from the education provided by this and other schools maintained or assisted by the Association.

(vi) Through the medium of publications, lectures and meetings to promote informed and

tolerant discussion and contribute to the wise solution of contemporary Jewish problems.

(vii) By these and other appropriate means to encourage British Jews to bring to the service of their community and of the State the inspiration of their faith and its teachings, and to that end to co-operate with organisations seeking to strengthen the religious life of Jewry.

II.

The Anglo-Jewish Association will continue to strive for a peaceful and enduring settlement of the Palestine problem and to co-operate with all who seek, in good faith, to attain that end. The Association cherishes the hope that the proclamation of the State of Israel will lead to the building up of a society which will be a true reflection of Jewish ideals—a source of pride to Jews throughout the world and of blessing to all mankind. In expressing that hope, the Association affirms that the allegiance and loyalty of British Jews are and will remain an undivided allegiance and loyalty to Britain—allegiance and loyalty not merely in name and in law, but in feeling, thought and deed.

III.

The Association recognises that it has a duty to perform in helping to protect the interests and the good name of Anglo-Jewry and to promote relations of mutual goodwill between British Jews and their fellow-citizens of other faiths. The Association is alive to its responsibilities in this regard and will do its best to discharge them.

It is believed that there is a clear need for a body endeavouring, in the spirit of this Statement, to contribute to the welfare of Jewry and to give practical expression to the ideals of Judaism.

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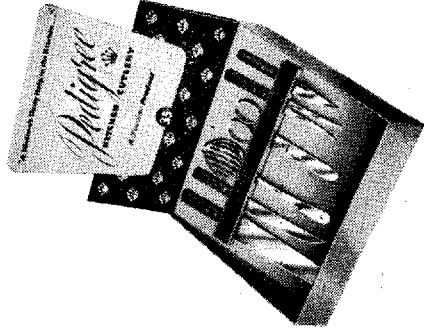
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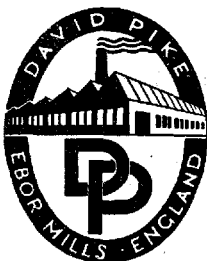
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