

Western Europe

GREAT BRITAIN

DURING 1950–51 the movement away from Labor and towards Conservatism which was indicated in the general election of February 23, 1950, continued. The government's position was precarious, and the difficulties of legislating with a slender parliamentary majority were increased as the policy of intensifying the re-armament program resulted in a higher cost of living and a return to severe austerity. Politically, the drift from Labor was confirmed in the municipal elections of May 10, 1951.

This reaction against the Attlee government was generally ascribed to its failure to arrest rising costs at home, rather than to disapproval of its foreign policy. The government suffered a grave internal crisis by the resignations on April 22, 1951, of Aneurin Bevan, Minister of Labor and National Insurance, Harold Wilson, President of the Board of Trade, and John Freeman, Parliamentary Secretary to the Ministry of Supply. They resigned on the grounds that Britain's economy could not withstand the effects of the heavy rearmament program, and left a cabinet much weaker in talent and less representative of the Labor party as a whole.

These events had no specific repercussion on the Jewish population except insofar as they affected the middle-income group, to which the bulk of Anglo-Jewry belonged. This sector suffered perceptibly both because professional incomes did not rise to meet the increased cost of living, and because potential consumers of clothing and furniture showed sales resistance.

In September, 1950, the Chief Rabbi of the British Commonwealth and Empire, Rabbi Israel Brodie, was bitterly attacked in the Warsaw Jewish paper *Dos Naye Leben* for a letter he had circulated to ministers, warning them against associating themselves with "causes which sound altruistic and humanitarian, but of whose ultimate sponsors and *bona fides* you are not certain." He had referred specifically to the Stockholm Peace Petition.

Jewish Population

The 1951 census in Great Britain and Northern Ireland, the first in twenty years, revealed a total population of 50,210,472. This represented an increase of 9.1 per cent over 1931. There were no exact figures available on the Jewish population, though this was believed to be 450,000 in 1951. The number of Jewish immigrants to Britain during those twenty years was also not recorded. However, it is known that 49,000 Jewish refugees from Germany

and Austria settled in Britain during the period 1933-44. Between 1945 and 1950 Britain admitted 104,000 European displaced persons, but the number of Jews among them is believed to be very small.

OCCUPATIONAL DISTRIBUTION

Definite information on Jewish occupational distribution was published by N. Barou of the Trades Advisory Council, a subsidiary of the Board of Deputies of British Jews (*Jews in Work and Trade*, 1948, third ed.) According to Barou, a 1941-43 investigation revealed that in the six cities in which 80 per cent of the Jewish population resided (London, Manchester, Leeds, Glasgow, Cardiff, and Newcastle), one-quarter of all firms engaged in the textile, drapery, and fashion trade were Jewish-controlled. The corresponding figure in the furniture trade was 14 per cent; in jewelry, 20 per cent; and in footwear manufacture, 12.5 per cent. In the fur trade the proportion of Jewish-owned enterprises was two-thirds. Jews were also active in the fields of cosmetics and electrical goods. Between 15 per cent and 20 per cent of gainfully occupied Jews were in trades and industries on their own account—more than three times the percentage of the self-employed in the population generally.

Anti-Semitism

A survey of anti-Semitism was undertaken in April, 1951, by Mass Observation, a reputable firm engaged in testing public opinion, on behalf of a national Sunday newspaper, *Reynolds News*. The investigation was conducted in areas of marked contrast: Liverpool, which has a very small Jewish population (just over 1 per cent of the total); and Whitechapel, a working-class London district, and Golders Green, a residential London suburb, each with a large Jewish population. Twelve per cent of those interviewed described themselves as "definitely anti-Jewish"; 10 per cent as slightly so; 54 per cent said they had nothing against the Jews, while 14 per cent of those interviewed went on record as being "pro-Jewish." The survey was featured on the front page of *Reynolds News*; but coming as it did at a time when declining circulation was stimulating sensationalism in the Sunday press, it was received by the Jewish community with considerable diffidence.

However, this survey confirmed the view held by the Board of Deputies of British Jews and other anti-defamation bodies that anti-Semitism was continuing to decrease in Britain. It was generally believed that improved relations between this country and Israel contributed most to the decline, though other factors were the absence of unemployment and the lessening of the Britisher's traditional antipathy to foreigners as a result of the recent world war.

ANTI-SEMITIC AGITATION

Meetings of the Union movement, some addressed by its leader, Sir Oswald Mosley, continued to take place, though both their size and frequency indicated a progressive decline. The Association of Jewish Ex-Servicemen

continued its open-air campaign against defamation, and the Board of Deputies' own Central Jewish Lecture Committee continued to send its lecturers to speak on group relations to non-Jewish social and educational organizations. About \$28,000 was spent by the community during the period under review on anti-defamation and defense.

One form of defamation more difficult to counteract which was favored by smaller groups of anti-Semites, was the mimeographed pamphlet of limited circulation. In a test case brought by the commissioner of police against L. N. Tomlinson, secretary of Clan-Briton, the author of a particularly scurrilous document, the result was an acquittal. One such document was received by the Reverend Fielding Clarke, a Church of England vicar who in a dispute with his bishop had been given parliamentary support by Sydney Silverman, a Jewish M.P. Silverman brought the matter up in the House of Commons on March 19, 1951, and the Deputy-Speaker ruled that the document constituted a *prima facie* case of breach of parliamentary privilege. The Committee of Privileges, which investigated the case, decided, however, against taking official action.

Community Organization

A new, brighter chapter opened for Anglo-Jewry when three synagogal organizations which had for two years suspended representation (*see* AMERICAN JEWISH YEAR BOOK, 1950, p. 280), returned to the Board of Deputies on July 15, 1951. These were the Spanish and Portuguese Synagogue, the West London Synagogue, and the Liberal Jewish Synagogue. One effect of the unification was expected to be a strengthening of the non-Zionist minority and of the section opposed to the Board of Deputies' affiliating with the World Jewish Congress. The Anglo-Jewish Association, which commemorated the eightieth anniversary of its establishment in June, 1951, and which was entitled to nominate deputies to the Board in its capacity as a communal institution, continued to withhold representation, though on matters of common interest, especially foreign affairs, it co-operated fully with the Board of Deputies.

In April, 1951, there were 440 deputies (not including those of the returning synagogues due to take their seats after the summer recess), as compared with 415 the previous year. The 440 represented 120 London synagogues, 116 provincial synagogues, 6 overseas congregations (2 in Melbourne and 1 in Sydney, Australia; 1 in Cape Town, South Africa, 1 in Auckland, and 1 in Wellington, New Zealand), and 26 communal institutions. It was proposed to alleviate the Board's critical financial situation by imposing a voluntary levy on the members of constituent congregations. This proposed levy had not at the time of writing (July, 1951) been accepted by all constituents. A grant of £2,000 (\$5,600) was made by the South African Board of Deputies to the British Board to maintain the London office of the Co-ordinating Body of Jewish Organizations, comprising the British and South African Boards and the B'nai B'rith of America.

The Board continued to meet once a month. Its work was done through

various committees which presented reports of their proceedings at Board meetings. These committees were: Executive, Aliens, Refugee, Children's Rescue, Education, Israel, Finance, Defense, Law, Parliamentary and General Purposes, Shechita, and Foreign Affairs. During the year the Aliens Committee dealt with individual problems involving the rescue of children from non-Jewish environments; the Education Committee interceded with the authorities to free Jewish students from the obligation of taking examinations on Holy Days; while other committees conducted activities in their appropriate fields as referred to elsewhere in this survey. The Board took no part in politics, except insofar as it was necessary to safeguard rights of Jews either in Britain or elsewhere.

COMMONWEALTH CONFERENCE

As briefly reported in the *AMERICAN JEWISH YEAR BOOK*, 1951, Vol. 52 (p. 245), a conference of Jewish communities in the British Commonwealth and Empire was convened by the British Board and took place in London between July 17 and 27, 1951. The following countries participated: Aden, Australia, Canada, India, New Zealand, and South Africa. The South African delegation took a leading part in the conference. The conference adopted, *inter alia*, recommendations to increase trade, investment, and tourism between British Commonwealth communities and Israel; to urge the speedy ratification of the Genocide Convention by those governments still withholding such ratification; to protest to the occupying powers against the resurgence of Nazism and anti-Semitism in Germany and Austria; and to establish in London a commonwealth information center as a clearing-house in matters of education for all commonwealth communities. Other proposals of the conference concerned measures for the suppression of anti-Semitic propaganda through the post and for legal protection against community libel. The conference was generally regarded as having successfully achieved its object of securing an exchange of views and a closer understanding among the representatives of the various communities. It was decided that similar conferences should be held every three years.

Religious Activities

On July 10, 1951, the Council of the United Synagogue, following a long and heated debate, decided that all ministers in its employ, and all those desirous of such employment, might not seek *Hatarat Hora'ah* except from the Rabbinical Examining Board of the Chief Rabbi, or from Jews' College Examining Board. This ruling reflected the dissatisfaction at the inferior caliber of ministers who had come to Britain from the continent of Europe. It would also deny the status of rabbi to those candidates seeking a more easily obtainable ordination outside of Great Britain. Some critics of the new measure, however, saw the decision as an act of disparagement of the authority of Israel's Chief Rabbinate, coming close as it did upon the acceptance by one minister of *Hatarat Hora'ah* from Chief Rabbi Isaac Herzog of Israel.

The other decision marking a radical departure from Anglo-Jewish tradition was the according of full voting rights to "women seat-holders of synagogues in their own right." Strictly Orthodox forces in the community viewed the participation of women in synagogue affairs with deep misgiving; in fact, a similar proposal had been rejected in 1926 and 1928. This decision immediately affected 3,554 women seat-holders, mostly spinsters and widows; but the influence of the United Synagogue was such that the reform was expected soon to be carried across the whole country.

During this period children and young people's services were, as previously, held on sabbaths and holidays with the children themselves officiating; there were twenty youth ministers attached to clubs throughout the country. Six hundred young people in England were receiving Talmudic or rabbinical training at yeshivot.

The eightieth anniversary of the establishment by Act of Parliament of the United Synagogue was celebrated on December 18, 1950; its current president, Sir Robert Waley Cohen, was the nephew of the first president, Lionel Louis Cohen. This body, which was described in the *AMERICAN JEWISH YEAR BOOK*, 1951 (p. 244), was "progressively orthodox"; while comprising only seventy-three synagogues in London and the Home Counties of England, its services in terms of welfare and education, as well as its influence, extended over the entire community. The twenty-fifth anniversary of the Liberal Synagogue of London was the occasion of tributes to the Hon. Lily Montagu for her work through forty years in the movement of Liberal Progressive Judaism, with sixteen synagogues in Britain. The bulwark of traditional Judaism, the Union of Orthodox Hebrew Congregations, with 3,000 members, also celebrated its twenty-fifth anniversary. It was announced that the two hundred and fiftieth anniversary of Bevis Marks, London, the principal Sephardic and oldest extant synagogue building on British soil, would be commemorated by a special service in December, 1951.

RITUAL SLAUGHTER

Criticism of the Jewish method of slaughtering cattle was again voiced in the House of Lords on the occasion of a convention of British societies for the protection of animals in London on April 23, 1951. At Cardiff, Wales, however, an important local paper, the *Western Mail*, conducted its own inquiry and reported in July, 1950, that the Jewish method was equal in efficiency and humanity to other methods. The compulsory use of an approved casting apparatus throughout the country greatly reduced the agitation. Defense of the right to practice shechita was the concern of the Shechita Committee of the Board of Deputies, under the chairmanship of Elsley Zeitlyn; while another body, known as the National Council of Shechita Bodies, was set up in November, 1949, not only to supervise kashrut, but also to assist local Jewish communities throughout the country in obtaining meat supplies without unnecessary surcharges.

Jewish Education

A National Educational Conference was held in London on May 13 and 14, 1951, by the Central Council of Jewish Religious Education; the purpose of the conference was to make a detailed examination of Orthodox Jewish education in Great Britain. The proceedings of the conference showed that wide sections of the Anglo-Jewish community were alive to the needs of a modern approach to Jewish education, and revealed a dissatisfaction with the existing situation of inadequate classrooms, insufficient text books, ill-paid teaching staff, and out-of-date methods. The chief rabbi, in his opening address, admitted that he had been moved to convene this conference because of the reactions of Jewish educational authorities in Britain to the results of the Paris Conference of 1950.

A conference held under the auspices of the World Zionist Organization had opened in Paris on November 19, 1950, to elaborate a plan of cultural enlightenment among the Jewish communities in the Diaspora. Under the guidance of Nathan Morris, Director of the Zionist Organization's Department for Education in the Diaspora, it was proposed that there be an exchange of Hebrew teachers between Israel and other countries. The strengthening of Hebrew education in the Diaspora with lectures and seminars for adults, the distribution of Hebrew magazines for children, and the encouragement of parents in the Diaspora to send their children to Israel for their education, were other measures decided upon. A central council was set up to supervise this program, and the Jewish Agency was to allocate much higher sums than in the past to the purposes of Diaspora education. The conference was attended by leading British Zionists, the president of the Board of Deputies and representatives of its education committee. Zionists of the Orthodox religious parties boycotted the conference, as did the old-established bodies which together with the synagogues had been long responsible for religious education. The conference aroused considerable opposition in Britain, where the plans of the Jewish Agency's Department for Education and Culture in the Diaspora were seen as an attempt to introduce Zionism in the guise of a secular, bogus Hebrew culture. Disapproval of the Board of Deputies' participation at the Paris Conference was voiced at the Board meeting of December 15, 1950; the Torah V'Avodah organization, a Zionist religious youth movement, passed a vote of "no confidence" in the Jewish Agency's department for Diaspora culture the same month.

Hebrew education in the Diaspora, the opposition maintained, might certainly be in need of revival, but the Jewish Agency was a political body, and intended to turn Hebrew education into a medium for indoctrinating children with an irreligious, nationalist culture. The protagonists of the Jewish Agency's Department disclaimed any intention to usurp tasks properly assigned to others. They cited in particular the London Board of Jewish Religious Education (*see* AMERICAN JEWISH YEAR BOOK, 1951 [Vol. 52], p. 245), the most powerful such body, whom they said they could not hope to rival because of inadequate financial resources and an insufficient supply of

teachers. At the close of the period under review this issue had not been resolved. The Jewish Agency was assisting the Zionist Federation's Education Department to teach modern Hebrew, Bible, and Jewish history to such Zionists as would attend its classes, while the long-established religious education bodies in Britain continued to work exclusively among children.

Two Jewish day schools were granted recognition by the Ministry of Education during this period. The first was the Avigdor Grammar School in London, which was accorded the status of a voluntarily aided grammar school of the Jewish denomination. This meant that the school could not charge fees but the London County Council would pay salaries and equipment expenses and would control the curriculum and appointment of teachers. This granting of full recognition for the first time in Britain to a Jewish grammar school climaxed the pioneering efforts of Victor Schonfeld, who founded the Jewish Secondary Schools Movement in 1929. The other school to receive official recognition was a London primary school in June, 1951.

After long agitation by the National Union of Hebrew Teachers over the inadequacy of their salaries, a revision was effected on June 21, 1951. Rates were increased to £300 (\$840) per annum as the basic scale of full-time non-certificated teachers, rising to a maximum of £575 (\$1,610) for fully diploma-ed teachers. (Salaries in Britain were generally much lower than in the United States), in part because of the lower cost of living.)

JEWISH STUDENTS' SURVEY

A survey of considerable value was conducted by the Inter-University Jewish Federation of Great Britain and Ireland during the academic year 1949-50. The results were published in the London *Jewish Chronicle* in two articles in February, 1951, by Raymond Baron of the Federation, who had organized the survey. It was discovered that about 3,000 Jewish students, including research students, were distributed among the twenty-two universities of Great Britain and Ireland; this corresponded to 6 per thousand of the Jewish population (1.8 per thousand of the general population were university students). Of this figure, 1,000 were members of local Jewish student societies. Altogether, 1,075 completed forms were returned, 76 per cent from men and 24 per cent from women, or approximately half the number circulated. Eighty-one per cent of the men and 74 per cent of the women were British born. Four per cent of the men and one per cent of the women had attended Jewish schools for their secondary education. One-third of the men and one-fifth of the women had continued their Jewish education after the age of thirteen; 11 per cent of the men, 7 per cent of the women, described their Jewish education as "very good," and the percentages admitting to having had "little or no" Jewish education were 17 per cent and 40 per cent respectively. As for religious trends, 39 per cent described themselves as moderately Orthodox, 36 per cent as of little or no religious observance, 11 per cent as Orthodox or very Orthodox, 5.2 per cent as of Reform outlook, and 7.8 per cent as of Liberal outlook. Only one-third of the students describing their parents as Orthodox maintained the same degree of orthodoxy. Fewer than 3 per cent claimed a fluent knowledge of modern Hebrew, 54 per cent stated

they had no knowledge of the language, and 20 per cent were studying it. Twelve per cent, with women slightly predominating, declared it was their certain intention, 12 per cent their probable intention, to settle in Israel; 40 per cent had no intention of settling there.

In July, 1951, twenty-three Hebrew teachers took part in a teachers training course in Jerusalem, and the same month fifty members of the Inter-University Jewish Federation attended a four-day World Congress of Jewish Students in Israel. To familiarize teachers in England with educational methods and achievements in Israel, an eight-day Hebrew Education Exhibition was opened in London on December 10, 1950, by the Israel Minister, Eliahu Elath. A one-day all-Hebrew Conference was held in London under the auspices of the Zionist Federation Education Department on June 24, 1951.

ZIONISM AND RELATIONS WITH ISRAEL

The departure of Ernest Bevin from the Foreign Office on March 10, 1951, and his subsequent death on April 14, 1951, did not substantially affect Britain's position in the Middle East, which grew precarious during the period under review and led to some difficulties with the United States. Relations deteriorated with Egypt, and negotiations for a renewal of the Anglo-Egyptian Treaty broke down when Egypt demanded complete withdrawal of British forces from the Canal Zone, annexation of the Sudan, and the right to stretch the Israel Egyptian Armistice Agreement of 1949 to include interference with Suez Canal traffic suspected of bringing military cargoes to Haifa. Constant representations by the British Government to Iraq, to allow the flow of crude oil through the Kirkuk pipeline to Haifa to be resumed, were unavailing, so that the important British-owned Haifa refinery was still at the end of the period under review only in partial operation.

In Parliament and press the consequence of Britain's difficulties in the Middle East and the reluctance of Arab states to line up behind the Western bloc in an East Mediterranean Pact was a tendency to regard Israel with more benevolence than heretofore. General Robertson, Commander in Chief of Middle East Land Forces, Admiral Edelston, Chief of the British Mediterranean Fleet, and Sir Frank Whittle, an expert in jet aviation, by their visits to Israel gave the impression that the Jewish state loomed large in Britain's Middle East defense strategy. Other factors confirming the existence of close ties between the two countries were to be found in the favorable balance of trade Israel held with Britain—the only favorable trade balance that Israel enjoyed—and an Anglo-Israel air pact, signed on September 22, 1950, making Lydda an important link in the air communications of the British Commonwealth and permitting the national air line of Israel to operate a Lydda-America service via London.

Throughout the year the British government let it be known that it was using its good offices to effect peace treaties between Israel and her former enemies, though the signing of a six-nation Arab collective security pact in February, 1951 (Jordan abstaining) and the assassination of King Abdullah on July 20, 1951, were not promising auguries of peace.

An especial cause for gratification to British Zionists was the brisk traffic of

goodwill missions between the two countries. The Labor party delegation's visit to Israel in January, 1950 (see AMERICAN JEWISH YEAR BOOK, 1951, p. 247) was returned by a mission of Knesset members to Great Britain the following July. Four weeks later six prominent Israel editors and journalists visited Britain for a month as guests of the government. A Histadruth delegation followed on December 3, 1950; it was led by Reuben Burstein, an expert on international affairs, and enjoyed the hospitality of the British Labor movement for two weeks. Finally, on March 26, 1951, an all-party British parliamentary delegation, led by the Laborite W. Genvill Hall and accompanied by Viscount Samuel as representative of the House of Lords, arrived in Israel for one week's tour. The value of this intercourse cannot be overestimated when it is remembered how strained and bitter relations between the two peoples were in the recent past, and the reluctance with which a large body of public opinion viewed the establishment of Israel as a state in 1948.

ZIONIST ACTIVITY

Zionist activity in Britain followed the pattern set by the political parties in Israel. A Zionist Federation, incorporating the General Zionists, Poale Zion, Federation of Women Zionists (WIZO), Federation of Zionist Youth, and Hechalutz (including Hashomer Hatzair), was the largest body of organized Zionists. The Mizrachi and Mapam worked separately. There was no organization of Revisionists. The General Zionists, although participants in the World Confederation of General Zionists, were affiliated with the Progressive group represented in the Israel Government and not with the right-wing opposition faction. Elections for the twenty-third Zionist Congress took place on October 29, 1950; all parties collaborated harmoniously on a Central Election Committee to ensure a poll free of irregularities. Of 38,000 shekel holders entitled to vote, only 11,000 did so. However, this was believed to be the highest number of voters ever to have taken part in an election.

In the three years following the establishment of Israel, at least 1,750 English Jews are known to have emigrated there; the actual number of emigrants was probably larger, for some settled in Israel without going through the channels of registration in Great Britain. Of the 800-900 who immigrated during the year ending December 31, 1950, 173 were members of pioneer organizations and had their fares paid by the Jewish Agency. Of the remainder, a considerable portion were members of PATWA, the professional and technical workers movement which was founded in Great Britain in 1948 but was centralized by 1951 in Jerusalem with branches throughout the English-speaking world. The Federation of Zionist Youth initiated a scheme, *Shnat Sherut*, for young people willing to work for a year on the land in Israel.

FUND RAISING

The Joint Palestine Appeal (JPA), comprising the Jewish National Fund and the Keren Hayesod, launched a campaign for £2,000,000 in February, 1951, in connection with which the Israel Minister of Finance, Eliezer Kap-

lan, paid a special visit to London and Manchester. The campaign at the time of writing (July, 1951) was expected to result in a collection of £1,500,000 (\$4,200,000) which would make the 1951 total greater than any since 1948. There were 18,200 subscribers to the 1950 appeal, out of a total Jewish population of about 450,000. Individual contributions ranged from £50,000 (\$140,000) to a small weekly voluntary contribution taken out of the pay envelope. The president of the JPA was Sir Simon Marks, while the campaign executive was led by J. Edward Sieff. There were other major aid-for-Israel campaigns, which were conducted by the Youth Aliyah, the Friends of the Hebrew University, the Magen David Adom, and the Israel Anti-Tuberculosis League. In addition, the Jewish National Fund alone raised funds for special "projects," the latest of which was the Chevel Simon Marks project (named after Britain's foremost Zionist benefactor), which aimed at raising £300,000 (\$840,000) to reclaim a 5,000 acre region near Jerusalem. The British government limited the amount of money an authorized charity might send to Israel. A financial agreement concluded between David Horowitz of Israel's Finance Ministry and the British Treasury in January, 1951, set this maximum figure at £2,250,000 (\$6,300,000) in 1951.

Cultural Activities

On November 17, 1950, *Die Zeit*, the only Yiddish daily in Britain, at last gave up the struggle against rising production costs and a diminishing readership. This paper had been in the hands of one family of owner-editors since Morris Myer founded it thirty-seven years earlier. This left the Yiddish-reading public with only a monthly, *Loshn un Lebn*, edited by A. N. Stencil and now entering on its twelfth year, and a new weekly edited by a former member of the *Zeit's* staff, launched in May, 1951.

A denial by T. S. Eliot on February 14, 1951, that he was anti-Semitic was made to the press as the result of Emanuel Litvinoff's reading in London of a poem of his attacking Eliot, just as the latter himself arrived at the gathering. The British Broadcasting Company (BBC) Hebrew Section organized a Hebrew poetry competition, not restricted to Jews in Britain or in Israel, the result of which had not been disclosed at time of writing. Twenty Jewish delegates took part in the Edinburgh International P.E.N. Congress in August, 1950.

Books of particular Jewish interest to appear during the period were: *Memoirs*, by King Abdullah of Jordan; *Palestine Under the Mandate*, by A. M. Hyamson; *Contemporary Jewry*, by Israel Cohen; *Seven Fallen Pillars*, by Jon Kimche; *Come Like a Storm*, by E. G. Cousins; *The Magic People*, by Arland Usher; *The Protecting Power*, by Eugen Spier; *Britain and the Middle East*, by Sir Reader Bullard; *The Rise of Provincial Jewry*, by Cecil Roth; *World Within Worlds*, by Stephen Spender; *Studies in Jewish Theology*, by A. Marmorstein; *The Arthur Marmorstein Memorial Volume*, edited by J. Rabbinowitz and M. S. Lew; *Cordon and Search; With the Sixth Airborne Division in Palestine*, by R. D. Wilson; and the *Last of the Radicals*, by C. V. Wedgwood.

FESTIVAL OF BRITAIN

The year 1951 was of outstanding cultural significance in Great Britain because of the Festival of Britain, marking the centenary of the Great Exhibition of 1851 and putting on display Britain's contribution to civilization during the past hundred years.

Outstanding contributions to the Festival were made by Jews in all fields. The symbol of the Festival itself, a Britannia figurehead surmounting the points of the compass, was designed by Abram Games, a leading commercial artist. At the Exhibition erected on a bomb site on the south bank of the Thames, the work of Jewish designers and architects like Mischa Black, Leonard Manasseh, Bronck Katz, H. J. Reifenberg, Manfred Reiss, and H. A. Rothhols were represented. Jacob Epstein's great female figure inviting examination of the Home and Gardens section was the chief Jewish contribution to the nation's sculpture. Both music and painting found new stimuli in the competitions held for new works. Three out of the four awards for new operas selected by the Arts Council of Great Britain went to Jews: Arthur Benjamin, for his *Tale of Two Cities*; Berthold Goldschmidt, for his *Beatrice Cenci*; and Karl Rankl, for his *Deirdre of the Sorrows*. The Arts Council also offered prizes of £500 (\$1,400) each for selected paintings. Of the five winning works, two were by Jews: Lucien Freud's *Interior Near Paddington*, and Claude Rogers' *Miss Lynn*. In addition, May, June, and July, 1951, saw a large number of Jewish composers, conductors, and soloists in London, and the production for the first time in Britain of works by Schönberg and Copland.

ANGLO-JEWISH EXHIBITION

In common with other sections of the population, the Jews of Britain put their own achievements in the national life on show. In Glasgow, a Festival of Jewish Arts, with Benno Schotz, the well-known Scots Jewish sculptor as chairman, took place from February 4 to 25, 1951. Paintings, etchings, and sculpture by Jewish artists, borrowed from public galleries and private collections in Britain, France, the United States, and Belgium, were exhibited, as were books in Hebrew and Yiddish; the Glasgow Institute Players staged a performance of *The Dybbuk*. Music, and lectures by Martin Buber, Josef Herman, and Joseph Leftwich, completed the Festival. In Manchester a similar exhibition was held in association with the Manchester Council of Churches. Books and documents relating to synagogue history were shown, as well as exhibits describing Jewish participation in the development of the city. Israel was represented at the Festival of Britain by an exhibition of arts and crafts organized by WIZO and displayed at the Ben Uri Art Gallery in London.

But most important was the Anglo-Jewish Exhibition opened on July 9, 1951, by Lord Nathan of Churt. The main part of this exhibition was housed in University College, London, and the Art Section in the Ben Uri Gallery. Although this project received support from the festival authorities, the expenses were almost entirely borne by the Jewish community.

The Anglo-Jewish Exhibition portrayed Jewish participation in British

life since 1851, the year the struggle for Jewish emancipation reached its climax and found its champion in David Salomons, the second Jew to be elected to Parliament. The exhibition laid emphasis on the various communal institutions, and on the British role in the development of Palestine and Israel. A literary exhibit of particular interest was that of the letters exchanged between Charles Dickens and Eliza Davis on the subject of Fagin. The Art Section, composed of the works of sixty-five artists living or working in Great Britain or the British Dominions, included exhibits by Yankel Adler, Benno Elkan, Barnett Freedman, Mark Gertler, Bernard Meninsky, Lucien Pissarro, Issac Rosenberg, William Rothenstein, Solomon Solomon, and Alfred Wolmark.

Personalia

During the period under review (July, 1950, through June, 1951), Dr. Isaac Berenblum of Oxford, a cancer expert, assumed the post of Director of the Institute of Experimental Biology at the Weizmann Institute in Israel; Wolfe Goldberg, William Margolis, Edgar C. Behrens, Sidney A. Griller, Solomon Pearce, Chaim Raphael, Edgar A. Cohen, Simon Bloomberg, Jack Cohen, Manuel E. Zeffert, and Flight Lieutenant David Dattner were all granted honors by the King in the Birthday and New Year Lists. Seymour E. Karminski was appointed a judge of the High Court and given a knighthood; Alan Mocatta, David Weitzman, M. P., Henry Burton, and J. E. Simon became King's Counsel; Prof. A. L. Goodhart was elected Master of University College, Oxford; Lord Silkin became Chairman of the British Haifa Technion Committee; Dayan I. Abramski, a leading rabbi, emigrated to Israel; Viscount Samuel's eightieth birthday was commemorated by the establishment in the Hebrew University of a Herbert Samuel Chair of Political Science; Ian Mikardo, M. P., was elected to the Labor party's Executive; and the Honorable Edwin Samuel was appointed president of PATWA.

NECROLOGY

The following died during the year: Alderman A. Emil Davies, a former chairman of the London County Council and father of the present Under-Secretary of State for Foreign Affairs; Dayan Mark Gollop, for eighteen years Senior Jewish Chaplain to H. M. Forces; Joseph Bloch, Glasgow communal worker; Dr. Michael Lyons, ophthalmologist and Zionist; Stephen Schimanski, writer and war correspondent, in a plane reported lost in Korea; Harry M. Isaacs, elder brother of the first Marquis of Reading; Harry Salmon, business man and philanthropist; Herbert Harris, who worked for the cause of the Jewish blind; Sister Rosa Wollstein, matron of the Jerusalem Baby Home, while on a visit to England; Lord Jessel, former Mayor of Westminster; Joseph Hassid, violinist; Laurence G. Bowman, pedagogue and former headmaster of the Jews' Free School; Lionel L. Cohen, communal worker; Dayan Asher Feldman, who sat on the Beth Din for thirty-six years;

Col. Frederick Samuel, commander of the Jewish Battalion, Royal Fusiliers, in 1918; Victor R. Aronson, government expert in bankruptcy law; Dr. Erich Unger, author of philosophical works; T. B. Herwald, Zionist pioneer; N. H. Simson, England's oldest rabbi (aged ninety-eight); Owen K. Henriques, a leader of Jamaican Jewry; Heinrich Stern, a founder of the World Union for Progressive Judaism; Rabbi Dr. David Margules, Jewish leader in Cambridge; Dr. Joseph Moses Friedeberger, pedagogue and pioneer Zionist; Brigadier General Herbert Seligman; Rabbi Joseph Lew, rabbinical scholar; Hans Loew, Revisionist leader; Rabbi Hyman Fisher, Talmudic scholar; and David Adams, Glasgow civic figure.

BARNET LITVINOFF

FRANCE

FRANCE reverted to pre-war conditions, in more senses than one, during 1951. With Paris celebrating its bimillenary, and with some 3,200,000 foreign tourists visiting the country, there were scenes of gaiety and elegance reminiscent of the pre-World War II and even pre-World War I eras. Parisian Jewry made no communal contributions to the bimillenary festivities other than the holding of a special service at the principal synagogue in the rue de la Victoire. Also, several French Jewish savants, notably Edmond Maurice Levy, published accounts of Parisian Jewry since the French capital's conquest by the Romans two thousand years ago.

The pre-war splendor, however, was accompanied by another "pre-war" phenomenon—the rearming against the danger of a third world war. The cost of waging war against the Communist Vietnam in French Indo-China was greater than the financial aid received from the United States. The added expenditure involved in the creation of ten divisions, as France's contribution to the North Atlantic Treaty Organization in 1951, imposed a heavy strain on the national economy. The government was confronted with a budgetary deficit of more than 300,000,000,000 francs (about \$1,000,000,000). Whereas the government in July, 1950, had considered trade union demands for a minimum wage of 17,500 francs (\$50) a month to be exorbitant, by September, 1951, it had granted a monthly minimum of 20,800 francs (\$62). But with the cost of living rising all the time, wage earners were more dissatisfied than ever.

The chronic parliamentary crisis reached a point where it imperilled the democratic constitution of the French Fourth Republic. General elections were held on June 17, 1951, with the two extremist parties, the Communists and General de Gaulle's RPF (Rassemblement du Peuple Français), polling the largest number of votes—5,001,618 and 4,039,889 respectively; while the third largest party, the Socialists, obtained only 2,744,294. As a result of the new system of electoral "alliances," the Gaullist RPF—advocate of one-party government—became the largest parliamentary party, with 118 seats; followed by the Socialists with 104; Communists, 103; Radical Socialists, 98; RGR (Rassemblement des Gauches Républicains), 94; MRP (Mouvement Républicain Populaire), 85; and Independents, 23. Me. Isorni, Pétain's lawyer and

leader of France's anti-Semitic neo-Nazis, was returned to parliament with two of his supporters. After a month of negotiation, René Pleven finally formed a narrow and shaky coalition government, without the participation of the Socialists and against the combined opposition of the RPF and the Communists. René Mayer, a practising Jew, became Vice-Premier and Minister of Finance and Economic Affairs. Maurice Schumann became Under-Secretary for Foreign Affairs.

Toward the end of the year there were strong indications that the ruling parties envisaged the possibility of de Gaulle's coming to power, a matter of close interest to French Jewry. On the one hand, it was known that General de Gaulle's personal record was free from any taint of anti-Semitism—he had restored full French citizenship to Algerian Jewry after the liberation of North Africa, thereby reversing the policy of General Giraud who, though anti-Vichy, was still anti-Jewish. Several Jews were prominent in the leadership of the RPF. On the other hand, it was known that many violent anti-Semites, including former Vichy militiamen, had found their way into the rank-and-file of the RPF. Some RPF street demonstrations had ended with the cry of "Death to the Jews!" It was feared that these elements would seek to attack Jews, especially foreign-born Jews, under cover of anti-Communist action.

Jewish Population

There were no official statistics on the number of Jews in France. However, it was reliably estimated by communal organizations, including the French department of the American Jewish Joint Distribution Committee (JDC), that the pre-war figure of 300,000 had been attained, if not surpassed, in 1951. With immigration and emigration having virtually come to a standstill, at least temporarily, the Jewish population achieved numerical stability for the first time since 1918, although it was more heterogeneous than at any other time of its millennial history.

In 1914, there were in France 100,000 indigenous Jews who were integrated into the life of the country in every respect. In 1918, another 30,000 Jews were added to the population when Alsace-Lorraine became a French province again. Between the wars there was a massive Jewish immigration from the economically and politically stricken areas of Central and Eastern Europe. Under the Nazi occupation, the majority of the 120,000 martyrs were picked up by the Gestapo from among the newcomers, easily betrayed by their foreign papers, accents, and manners. Since the liberation, native-born French Jews had tended more and more toward total assimilation. Surviving interwar immigrants, and more especially their children, meanwhile came to regard themselves as natives and many of them, too, took the path of complete assimilation. Inter-marriage with Christians markedly increased in the provinces, where small communities were rapidly dwindling and even disappearing. Some neo-Marranos who preferred to keep their Jewishness secret were undoubtedly scattered about the towns and villages. It is noteworthy that the Sephardic Jews, with rare exceptions, were clinging stead-

fastly to their Jewish identity. Most Sephardim, of whom there were 45,000 in Paris and 70,000 in the whole of France, were Ladino-speaking interwar immigrants from Turkey, Syria, and other Middle East lands. A small sprinkling of old-established Sephardim, hailing direct from Spain and Portugal, was to be found in Bayonne, Bordeaux, and Paris.

The latest war-battered immigrants, chiefly from Central and Eastern Europe, were nearly all Yiddish-speaking. All but the disabled had integrated themselves economically by 1951. On the other hand, the several thousand new arrivals from North Africa failed to become self-supporting and continued to live as they had done in the North African slums. They were attracted to France by the substantial regular money grants paid by the government to parents of large families. Recently the payment of such grants was introduced in Algeria, whence the majority of the North African Jewish immigrants came, and the migration to France ceased.

It was estimated that of France's 300,000 or more Jews, 180,000 or more were established in Paris. The only provincial towns where there was an increasing and not a decreasing Jewish population, were Nice, Cannes, and other places on the Riviera.

Anti-Semitism

Anti-Semitism in France continued during 1951 to be the preserve of a relatively small band of self-proclaimed fascists, aided by some moral and mental perverts. The great mass of the French people was neither particularly hostile nor particularly friendly to the Jews as Jews; but, true to the tradition of the country which produced the first Declaration of the Rights of Man and which was the first to emancipate its Jews in 1791, they were inclined to judge the individual purely on his own merits.

On January 2, 1951, the French parliament finally adopted a law which granted an amnesty to French traitors who had collaborated with the Germans in wartime. Previously, 35,000 collaborators had completed prison sentences. Now another 20,000, all professional anti-Semites, were set free.

The anti-Semites organized an anti-Jewish propaganda campaign of a viciousness and magnitude unmatched since the Dreyfus Affair. The obscene and furtive graffitti of the immediate post-liberation period in France were superseded during 1951 by equally obscene but brazen anti-Semitic publications. Of the dozen fascist periodicals, the weekly *Rivarol* and *Aspects de la France* were the most objectionable inasmuch as they were displayed for sale by all news agents and kiosks in France. The first issue of *Rivarol*, which appeared in January, 1951, ran to 60,000 copies, although its sponsors had neither applied for nor received newsprint from the sole authorized distributors of this scarce commodity, the government.

In May, 1951, the novelist Louis Ferdinand Céline, notorious for his pathological anti-Jewish writings, was amnestied and allowed to return to France from Denmark whither he had fled after the Nazi debacle. A fortnight later the Jewish cemetery at Bagneux, on the outskirts of Paris, was desecrated. In June, during the general election campaign, Daniel Mayer,

prominent Jewish Socialist and former Minister of Labor, was assaulted by anti-Semitic supporters of Me. Isorni, Marshal Petain's lawyer. Jewish business premises were bombed, and during the Jewish High Holy Days, the Paris police reinforced their regular patrols of the synagogues to prevent outrages.

DEFENCE

The Union des Etudiants Juifs de France combined with other students' organizations of different denominations and political leanings (only the RPF students' group being excluded) to form a Central Students Committee Against Racism and Fascism. A public demonstration called by this Committee on the anniversary of the publication of Emile Zola's *J'accuse*, was broken up by the police. Maurice Bardèche, ideological leader of neo-Nazism in France and author of *Nuremberg ou La Terre Promise*—a book in which he lauded the Germans for their extermination of 6,000,000 Jews—was brought to trial on a charge of "vindication of the crime of murder." He was acquitted on the ground of "insufficient evidence." *Aspects de la France*, prosecuted for libel by several Jewish ex-servicemen's organizations, was fined 35,000 francs (\$100). It filed an appeal which was yet to be heard. *Contre-Revolution*, an anti-Semitic sheet catering to university students, was fined 6,000 francs (\$17) for its obscenities.

Racism was exposed in the weekly *Droit et Liberté* and the monthly *Le Droit de Vivre*, respectively the organs of Mouvement Contre le Racisme et l'Antisémitisme et Pour la Paix (MRAP) and of Ligue Internationale Contre le Racisme et l'Antisémitisme (LICA). The latter mobilized patrols in the Latin Quarter of Paris where young fascist hooligans attempted to bar Jews from certain cafes.

Community Organization

In 1951 French Jewry maintained its multiplicity of communal bodies intact. The venerable Consistoire Central and the Consistoire de Paris, the principal religious organizations of France and Paris respectively, continued to function. The Association Culturelle Sépharadite de Paris distinguished itself by organizing the first World Sephardic Congress (of which details are given below). The Alliance Israélite Universelle, from its headquarters in Paris, intensified its efforts for the emancipation of backward Jewish communities in French North Africa and (to a lesser degree because of radically changed circumstances) in the Middle East.

In April, 1951, Israel Jefroykin, one of the best respected of Yiddish-speaking communal leaders, and Marc Jarblum, Zionist elder, convened a conference for the purpose of constituting a united kehilla, in the traditional sense, to look after the social, cultural, and religious needs of the more than 100,000 Parisian Jews of recent East European origin. Although this effort made no great progress, it is worth recording not only for its great potentialities, but also because it revealed a recognition of the new role which French Jewry should assume as the largest Jewish community on the European continent west of Russia.

Despite the imperative need for some kind of unity after the destruction of East European Jewry, the scores of *landsmanshaften* and other small bodies loosely grouped around either the pro-Zionist Fédération des Sociétés Juives or the pro-Communist Union des Sociétés Juives continued to defy co-ordination. In 1951, the "cold war" between adherents of the pro-Zionist Fédération and pro-Communist Union grew so bitter that, after unsuccessful attempts to act together in such uncontroversial matters as the mourning of the six million martyrs of Nazism, all official relations between the two organizations were severed. Even lifelong friends, if they happened to belong to opposite camps, ceased to speak to each other; writers, artists, cultural leaders were at daggers drawn.

The small but vital Bundist Union des Socialistes Juifs, both anti-Zionist and anti-Communist, transformed the "cold war" into a triangular affair. The three Yiddish daily newspapers *Unzer Vort*, *Naye Presse*, and *Unzer Shtime*, respectively the organs of the Fédération, the Union, and the Bundists, devoted much of their space to bitterly attacking each other. Significantly, all three were compelled to resort to public fund-raising campaigns in order to survive. In these circumstances, the very launching of a project to create a united kehilla on wholly democratic lines was a noteworthy event. It was proposed that all Jews, irrespective of their political, religious, or other views, and also including those who could not afford to pay dues, should be accepted as members of the kehilla and be given the right to vote.

The strife-ridden component organizations of the supreme Conseil Représentatif des Israélites de France (CRIF) understandably failed to make a positive contribution to Jewish life. Unanimity of purpose was achieved on only one issue—a resolution warning against the remilitarization of an unrepentant Germany.

In December, 1951, the Fédération des Sociétés Juives held its triennial congress in Paris. The scheme for a kehilla was sympathetically discussed. The congress found that, after the economic integration of Jewish war victims and new immigrants, the greatest need was for cultural work, especially among the Jewish youth who had grown up ignorant of their spiritual heritage.

The Union des Sociétés Juives, which also held a congress earlier in the year, concentrated on the propagation of Cominform-sponsored peace propaganda.

INTERNATIONAL GATHERINGS

In 1951 Paris continued to serve as European headquarters for nearly all the major international Jewish organizations, including the JDC, American Jewish Committee, World Jewish Congress, Jewish Agency, World ORT Union, World OSE Union, Hebrew Immigrant Aid Society (HIAS), World Confederation of General Zionists, etc. Paris also remained the preferred place of international Jewish gatherings, of which the most noteworthy, perhaps, was the first World Sephardic Congress, attended by 100 delegates from 24 different countries. Professor René Cassin, president of the Alliance Israélite Universelle and vice-president of the French Council of State, delivered the opening address. This was the first time since the expulsion from Spain

that Sephardim from all lands of the Dispersion (excepting only the Arab countries) had met together. The betterment of the condition of the 450,000 Sephardim in Israel, allegedly suffering discrimination at the hands of the Ashkenazic majority, was debated.

MEMORIAL PROJECT

President Vincent Auriol of France, President Chaim Weizmann of Israel, and many other prominent personalities became honorary sponsors of a project to erect in the heart of Paris a memorial to the six million Jewish martyrs of World War II. A site was allotted by the Paris municipality for this monument. A three-storyed building was planned whose ground floor would contain the tomb of an unknown Jewish martyr; the floor above would permanently exhibit relics of the martyrdom; and the top floor would be given over to the archives assembled by the Centre de Documentation Juive Contemporaine, which had conceived the whole scheme.

HEIRLESS PROPERTY

In December, 1950, a law was promulgated empowering Jewish persons or organizations to be appointed custodians of all heirless Jewish property in France. During 1951 a team of investigators was employed by the Centre de Documentation Juive Contemporaine to make an inventory of heirless Jewish property, much of which remained in the hands of Vichy-appointed administrators or was illicitly sold. The work, involving the search for and scrutiny of tens of thousands of documents, proceeded slowly.

Religious Life

In 1951, a new synagogue was erected at Rouen to replace the one destroyed by an aerial bombardment during the late war. At Metz, French Foreign Minister Robert Schuman attended the consecration of another synagogue. There was no noticeable revival or decline of observance. Synagogues were filled to overflowing during the High Holidays, and all but empty the rest of the year. There were, however, two centers of piety—one in Alsace-Lorraine, of an enlightened kind, and the other in the "Pletzl" area of Paris, where the Lubavitcher and other hasidic and Orthodox sects foregathered.

Two religious periodicals, *L'Amandier fleuri* and *Revue de la pensée juive*, organs respectively of traditional and Liberal Judaism, continued to flourish, spiritually if not materially. *Journal de la communauté*, fortnightly organ of the Consistoire de Paris, and *Bulletin de nos communautés*, also a fortnightly, appearing in Alsace-Lorraine, were excellent popular mediums of religious information and thought.

Rabbi Jacob Kaplan succeeded the late Lucien Weill as chief rabbi of Paris.

Zionism

France, including Alsace-Lorraine (which in Jewish affairs was an autonomous region), sent twelve delegates to the twenty-third World Zionist Congress, held in Jerusalem during August, 1951. As an outcome of that congress, there was a major reorganization of Zionist institutions in France. The European Bureau of the Jewish Agency, with headquarters in Paris, reduced its administrative machinery and, as far as possible, handed over its work to the Zionist Federation of France. The twofold aim of this was to cut down Jewish Agency expenditure and to revitalize the moribund local Zionist movement. The Jewish Agency closed down its Economic Information Department, and the responsibility of advising would-be investors and settlers in Israel was assumed by the Zionist Federation.

In November, 1951, the Zionist Federation was entrusted with the collection of winter clothes and footwear for despatch to new immigrants in Israel. In 1950, when a similar collection had been undertaken by the Jewish Agency, the total yield from France, Belgium, Switzerland, Italy, Holland, and Sweden was seventy tons, of which France contributed thirty-two tons.

The transit camps at Marseilles for Israel-bound migrants had an average population of 3,000 in 1951, but toward the end of the year it was decided to reduce the figure to a maximum of 800.

Negotiations were entered into for the purchase of a large building in Paris to serve as an institute of Israel culture, under the aegis of the Jewish Agency's Department for Education and Culture in the Diaspora. Intended to be a center of cultural *rapprochement* between Israel and France, as well as a haven for "spiritually homeless" Jews—a term applicable to the majority of the community—the projected institute was regarded with benevolent interest by the French Foreign Ministry.

The sympathy felt by the mass of French Jewry for the state of Israel may be taken as axiomatic; but the problem which faced—and often baffled—the local Zionist leaders was how to transform this essentially detached attitude into one of commitment.

FUND RAISING

Aide à Israel and Fonds Social Juif Unifié, the organizations raising funds for Israel and for local communal needs respectively, conducted their campaigns independently of one another in 1951, after the failure of their united appeal, known as Appel Juif Unifié, in 1950. The target for 1950 was variously stated to be 500,000,000 (\$1,428,571) or 600,000,000 francs (\$1,714,285), but only approximately 100,000,000 francs (\$285,714) was realized, of which 20,000,000 francs (\$57,142) was swallowed up by expenses. The rest was divided between Aide à Israel and Fonds Social Juif Unifié in the ratio of 3:2. In 1951, Aide à Israel refrained from publicizing a target figure, while Fonds Social Juif Unifié announced the modest objective of 150,000,000 francs (\$428,571). Although the final count had not been made at the time of writing, it appeared that Aide à Israel had collected three times as much as it

received in 1950, and Fonds Social Juif Unifié had obtained about 100,000,000 francs (\$285,714).

Social Services

With the stabilization of the Jewish population and the economic integration of new immigrants (other than the so-called "hard core" cases and several thousand newcomers from North Africa), the entire sum required for communal social services in 1951 was the same as that expended in 1950, namely, about 700,000,000 francs (\$2,000,000). Half this amount was routinely provided by the French national social security system. The other half was put up by JDC, with a small contribution from Fonds Social Juif Unifié. Since the community was better able to support itself, the JDC, heavily committed in Israel and elsewhere, contemplated a withdrawal of its financial aid. It was generally conceded that French Jews could now take care of themselves, but had not got used to the changed situation in which, instead of receiving, they were expected to give.

The average number of people on JDC cash relief dropped from 11,000 in 1950 to 6,400 in 1951. Altogether 15,000 people received JDC assistance in one form or another.

There were no major institutional changes. The war orphanages steadily emptied as children came of age, and the number of elderly people requiring institutional care increased. The latter were sole survivors of families massacred by the Germans and had no kith or kin to turn to for help when they grew too old to work. To meet this situation, the Fédération des Sociétés Juives, with the financial aid of JDC, acquired a large country mansion near Paris to serve as a home for the aged. A scheme to establish a hostel for impecunious North African immigrants was abandoned; it was feared that the very existence of such a hostel might attract many more thousands of newcomers for whom there would be no accommodation and little chance of employment.

Cultural Activities

The Parisian colony of Yiddish writers and journalists formed an association, "Tlomackie 13," which was named after the address of the great Association of Yiddish Writers that flourished in Warsaw in the days before the war. "Tlomackie 13" attested to the fact that after Warsaw, Paris had become, very relatively speaking, the most important Yiddish literary center in Europe. Yiddish books published in Paris during 1951 included *Tzvisnen Shutens* ("Midst Shadows"), short stories, by A. Zak; the *Gezamelte Shriften* ("Collected Works") of E. Kaganovski; *Oyfkum un Umkum fun Yidishe Galus-Shprakhen un Dialekten* ("Rise and Fall of Jewish Diaspora Languages and Dialects") by I. Jefroykin; *Geven Iz Es Nekhten* ("Only Yesterday"), a novel, by B. Shlevin; *Veh un Vander* ("Suffering and Wandering"), poems, by I. Ashendorf; *Shu fun Lid* ("The Hour of Song"), poems by H. L. Fuks; *Levuna*

Krikher ("Sleepwalker"), poems, by M. Knappheis; *A Shtub in Shtetl* ("A House in Town") by I. Yanassovich; *Unzere Ferpaynikte Kinstler* ("Our Martyred Artists"), an illustrated memorial to French Jewish artists murdered by the Nazis, by H. Fenster; *Der Vergesene Novi* ("The Forgotten Prophet"), a biography of Max Nordau, by Y. Zinneman.

Omanouth, an association of Jewish artists in France, published an occasional French-language bulletin devoted to art.

Among the French-language periodicals of specific Jewish interest were the weeklies *La Terre retrouvée* and *La Parole*, and the monthly magazine *Evidences*, a publication sponsored by the American Jewish Committee which aimed at the intellectual elite. A unique Jewish monthly was the *Revue d'Histoire de la médecine hébraïque*, organ of an historical society of Hebrew medicine presided over by Professor Henri Baruk and with a board of scientific directors including some of the most illustrious names in contemporary French medicine. *Ami*, monthly magazine for children, celebrated its third anniversary.

MAURICE CARR

BELGIUM

THE war in Korea led to a marked improvement in the economic situation in Belgium. Unemployment, which had amounted to more than 10 per cent of the working population, declined to a more normal figure. The political crisis sharply abated after the dramatic night of August 1, 1950, when King Leopold III, under pressure of a general strike and popular demonstration, decided to surrender the throne to his son, Baudouin. There followed King Leopold's abdication on July 16, 1951, and the coronation of Baudouin I.

The general elections of June, 1950, had given a slight majority to the Social Christian party (the right-wing Catholic group), which then brought back King Leopold from exile. The Communists suffered heavy losses and retained only a scant representation in parliament. The Social Christians formed a homogeneous Catholic government, the first one since 1914.

The question of state subsidies to Catholic private schools, a problem which had long exercised the previous coalition governments, was being solved along the lines favored by the Catholics. The new subsidies chiefly concerned Catholic trade schools, and were expected eventually to benefit Jewish trade schools.

Jewish Population

Different estimates were made of the size of the present Jewish population in Belgium; however, the consensus of opinion was, that in a population of more than 8,000,000, there were some 42,000 Jews.

Before the war Antwerp had been the largest Jewish center of the country, with a Jewish population of 22,000; now it was estimated to have about

15,000 Jews, and was surpassed by Brussels, which had between 20,000 and 22,000 Jews. The remaining 8,000 Belgian Jews lived in Liège, Seraing, Charleroi, Ghent, Ostend, and Arlon.

Civic and Political Status

A very small proportion of the Jews in Belgium were Belgian citizens—4,000 or 5,000, as compared with the 35,000–40,000 who were foreigners. This situation is to be explained in part by the reluctance of the Belgian authorities to naturalize foreigners and the complications, length, and costliness of the procedure. Belgium is, per square mile, the most populated country in Europe, and there seemed little likelihood that existing laws could be changed. Every grant of citizenship to a foreigner had to be made by a special act of parliament, and one of the requirements was the offering of proof that the candidate was completely integrated in the Belgian population.

Only a very few Jews in the country were public officials; a small number were lawyers, doctors, etc. (to practice these professions one had to be a Belgian citizen). Many Jews were engaged in the diamond trade, located in Antwerp, and in the leather and fur industries. The remainder were engaged in retail trade. The occupational problem was a difficult one, for since the war no foreigner could work in the country without having an authorization to do so either from the Ministry of Labor, if employed by others, or from the Ministry of Economic Affairs, if self-employed. These authorizations were difficult to obtain unless the person had been living in the country more than ten years, a condition that at least 10,000 to 15,000 recent arrivals could of course not meet.

Jews in Belgium enjoyed the same civil and political status as non-Jews, in law and in fact. However, all foreigners encountered many obstacles in the way of their settling in the country. The government, though generously permitting the entry of all categories of political refugees, required their sojourn to be of a temporary nature. To be sure, the refugee's *permis de séjour* was often renewed almost automatically; nevertheless, he was expected to leave the country as soon as opportunity offered. Meanwhile his status was precarious and he was not permitted to earn a living in the regular way. Public opinion supported the government in this policy because of the pervasive fear of unemployment.

Discrimination and Anti-Semitism

During the period under review there was scarcely any manifestation of anti-Semitism in Belgium. One or two periodicals appearing in the Flemish part of the country sometimes contained cartoons or remarks portraying the Jews in an unfavorable light, but these periodicals enjoyed a very limited circulation. In most Belgian publications one could find, over a period of a year, nothing that might be called anti-Semitic. The Nazi persecutions during the occupation of Belgium in 1940–44 evoked a large and generous move-

ment of compassion and support for the Jewish victims from the Belgian population at large. Many risked their lives by hiding Jews. The Nazi persecutions made anti-Semitism repellent to a large part of the population.

After the liberation of Belgium in 1944, a group of leading Jews set up an organization to watch out for and combat anti-Semitism. This group, recently reorganized, pledged itself to intervene in every legitimate case brought to its attention. However, its intervention during the period under review was rarely requested. The Committee of Christians and Jews, while still meeting from time to time, was virtually inactive.

Religious and Communal Affairs

As mentioned above, there were only two cities—Brussels and Antwerp—with a Jewish population of any considerable size. The religious community, represented by the Consistoire Central de Belgique, was recognized and subsidized by the government. By law it was required to confine its activities to the religious sphere. Neither in Brussels nor in Antwerp did there exist any organized community for social and cultural activities. Though existing synagogues were crowded on High Holy Days, a very small percentage of Jews were regular members of the religious community. This was especially true in Brussels.

B'nai B'rith lodges were established for the first time in Belgium: one in Brussels and the other in Antwerp.

Jewish Education

Jewish primary schools in Antwerp had an attendance of 700 to 800 children, whereas the one Jewish school in Brussels had a mere 70 children.

In Belgium no religious instruction was given in the state primary schools (which taught children from six to fourteen years of age), whereas the program of the secondary schools included religious education. Lessons were given by Catholic, Protestant, and, increasingly, Jewish educators.

The ORT continued to conduct five vocational schools in Antwerp and Brussels, three of which trained students for the needle trades and two gave instruction in metal working, radio, and television. In 1950 it opened a new school in Antwerp to give training in electrotechnics. The number of pupils in all ORT schools varied between 200 and 300.

Zionism and Relations with Israel

Public opinion followed with great interest the course of events in Israel. The situation of the Arab refugees and the problem of the status of Jerusalem called forth divergent comment. The Catholic press in particular called attention to the plight of the Arab refugees, especially after the return of Monseigneur Kerckhofs, Bishop of Liège, from a trip to the Near East.

The appeal of the Bishop in favor of the Arab refugees was the more pointed in that he had shown sympathy for the Jewish victims of the German occupation.

The majority of the Jews in Belgium were deeply interested in Zionist activities; these activities took the form of the organization of cultural groups, sports associations, lectures, concerts, art exhibits, etc.

The Jewish orphanage in Antwerp transferred its 100 children *en masse* to Israel, into a home built for them with funds raised by the Jews of Antwerp.

Social and Cultural Services

The activities of a number of philanthropic institutions in Brussels which operated separately before the war were co-ordinated by the Aide aux Israélites Victimes de la Guerre (AIVG). However, the trend was toward decentralization and some of the institutions became independent once again. These included a home for the aged, the Maison de Retraite pour Vieillards, which housed 60 people, and a convalescent children's home, the Société Israélite d'Assistance Anti-tuberculeuse (SIAA).

The AIVG's work of assistance to refugees was made more difficult in the period under review by the ending, in June, 1950, of the financial help provided by the International Refugee Organization (IRO), and the simultaneous reduction of the assistance provided by the American Jewish Joint Distribution Committee (JDC). Of the IRO proteges, 310 aged and invalids (the so-called hard core) were almost completely dependent on the AIVG, Belgian public relief providing them their only other help.

In contrast with Brussels, Antwerp had a centralized organization for its different types of philanthropic institutions.

During the winter of 1950-51, the Conférences d'Histoire et de Littérature juives resumed its activities, interrupted since 1940. It organized lectures by Belgian and foreign speakers on Jewish history and literature.

Emigration and Immigration

During the period under review, 737 persons, according to JDC emigration statistics, left Belgium to settle in other countries. The largest number went to the United States (287), Australia (133), Israel (122), Canada (115), and Bolivia (55). Emigration to Israel fell off from the peak reached in 1949.

The number of political refugees granted temporary residence permits during the period was much smaller than the number of emigrants.

RÉGINE ORFINGER-KARLIN

THE NETHERLANDS

THE Netherlands had one of their rare cabinet crises which lasted from January 24 to March 13, 1951, but it only resulted in a reshuffling of portfolios. The coalition of the Catholic People's party and the Labor party was continued and remained the basis of the government.

However, the crisis led to the formulation of an economic policy for the period of rearmament which, however unintentionally, had a marked effect on the Jewish population. To keep its financial house in order while making unprecedented peacetime expenditures for defense, the Netherlands embarked on a program of deflation and restriction of consumption. This hit hardest at the retail trades, in which Jews figured in large numbers and where their economic position was already a weak one because of the depletion of their financial reserves by wartime losses and the rebuilding of their businesses after the war. Jewish shopkeepers were squeezed between high taxes and the shrinkage of public buying power, and many of their number anticipated difficulty in staying in business. Their defenseless financial position also exposed them to the full force of every economic dislocation, such as the collapse of the wool market in the spring and summer of 1951 which caused a ruinous price war in textiles.

Jewish Population

Official, or even authoritative, statistics on the Jewish population were no longer compiled, but the number of Jews in the Netherlands was estimated at 25,000. An indication of the number of families interested in Jewish affairs could be found in the circulation figures of the hebdomadal *Nieuw Israelietisch Weekblad*, which listed 5,500 paid subscribers. The Jewish population was gradually decreasing because of emigration.

About half of all Dutch Jews live in Amsterdam; the rest are scattered about in 55 of the Netherlands' 1,100 communities, particularly in The Hague and Rotterdam, as well as Arnheim, Enschede, and Groningen.

The rate of increase of the Jewish population had for a long time been lower than that for the general population, and it was assumed that this was still the case. The average age of the Jewish population was believed to be rising because of the emigration of many young people to Israel. Mixed marriages remained at the low pre-war rate. In other matters, such as the death and divorce rate, the Jews were believed to conform to the general Dutch norms, which compared favorably with the figures for most other countries.

Occupational distribution was generally unchanged. Most of the Jews were merchants, manufacturers, and professionals. A tendency evidenced itself for a somewhat greater number of Jews to seek employment with the government.

Civic and Political Status

The Jewish population in the postwar years lost most of its influence in the Dutch community as a consequence of its reduced numbers. Jewish leaders, while resigned to this development, nevertheless could not help comparing their present position with pre-war days, when Jews were a factor to be reckoned with.

The Jewish religious community was now classed by the government as a minor group, which meant that it was no longer included in officially sponsored inter-religious organizations. A leader of the Jewish community commented: "This is in no wise an anti-Jewish manifestation; the Jewish community could hardly be given representation without arousing various small sects to complain of unequal treatment. But it might have been more gracious if the government, at least during this generation, had adopted a different policy out of respect for the historic position of the Jews."

The declining influence of the Jews was also felt in other fields. Jewish votes were no longer a significant factor in elections, and there were few Jews in leading political positions. The Jews had lost the important role they once played in the Labor party. Amsterdam had only one Jewish city commissioner (Jonas Jacob van der Velde); virtually no others were to be found in high positions in national or municipal administrations.

SHEHITAH

Societies for the protection of animals increased their agitation against ritual slaughtering. "Formerly," said a Jewish leader, "such demands would have been rejected by the government out of hand; now they become a subject for investigation." The government suggested that ritual slaughter should be kept to a minimum and that the Jewish community should "consider" the use of electrical stunning before slaughter. Because of the waning demand for kosher meat, Jewish authorities offered no objection to restricting ritual slaughter as long as sufficient kosher meat was available to meet requirements. But the High Rabbinate flatly refused to enter into any discussion of electrical stunning. In the fall of 1950 a delegation of the Jewish community met with Minister of Social Affairs Adolf M. Jockes, who was said to have shown understanding of the Jewish objections to stunning, so that it was believed that this threat to Shehitah had been dispelled.

SUNDAY CLOSING

Christian political parties had long been agitating to make Sunday-closing regulations for shops more stringent. The government finally submitted a bill providing for strict observance of Sunday closing, which would have been a blow to Sabbath-observing Jewish shopkeepers who did no business on Saturday. Although there were very few in this category, the Jewish religious societies protested against the bill as a restriction of religious freedom. Several Christian church groups joined in this protest. The result was that in June, 1951, Minister without Portfolio Augustinus H. M. Albrechts,

agreed to submit an amended bill permitting Jewish shopkeepers to remain open on Sunday between 8 A.M. and 2 P.M.

Thus, in the period under review the civic and political status of the Dutch Jews remained officially and formally unchanged. But there were indications of a tendency to overlook the special requirements of what had become a small and dwindling minority. Jewish leaders were quick to acknowledge that there was no ill-will in this; nevertheless, the tendency existed. On the other hand, the Dutch government, and the nation as a whole, was still willing to make allowance for special Jewish desiderata when their attention was called to a possible injustice. It is significant, for example, that arrangements were made, in Holland's expanding armed forces, for observant Jews to obtain kosher food. On June 15, 1951, the army's Jewish chaplain published an announcement advising Jewish conscripts that they would be assigned to camps where kosher food was available, if application was made immediately after induction.

Discrimination and Anti-Semitism

There was virtually no sign in the Netherlands of anything that could be described as outright discrimination or anti-Semitism. Employment opportunities were theoretically unlimited. Actually, a Jew found it difficult to obtain an appointment to a post of a representative character, where it was customary to select a person of the majority religion. This, however, was accepted by the Jewish community as a recognized practice.

Anti-Semitism, as such, was so rare that this writer could find only one example during the period under review, and it is cited for the anomaly it was. On June 15, 1951, the newspaper *Limburgsch Dagblad* noted invidiously that for the third time since World War II a Jewish poet had won the Van der Hoogt Prize. But the reaction to this comment only served to show how such an utterance shocked the Dutch people. The liberal weekly *Vrij Nederland* reacted: "Please note that this was in a Dutch paper of June 15, 1951—not 1941!"

This repugnance to anti-Semitism remained a general attitude among the Dutch. Thus, when in June, 1951, the finance ministry, in connection with the restitution of Jewish property, distributed printed forms which for administrative reasons were marked with the letter "J," Finance Minister Pieter Lieftinck was interrogated by J. G. Suurhoff, Labor member of Parliament, who asked for immediate elimination of "this hateful designation, reminiscent of the occupation years." In July, 1951 another Labor deputy asked the government to take measures to prevent the Australian government, in questioning prospective Dutch immigrants, from asking whether they were Jewish.

Community Organization and Communal Affairs

In practice, the only groups to represent the Jewish population in dealings with the government were the religious societies—the largest of which was

the Ashkenazic (Nederlands-Israëlietisch Kerkgenootschap), with about 20,000 members; followed by the smaller Sephardic group (Portugees-Israëlietisch Kerkgenootschap in Nederland) with 1,000; and the numerically negligible Liberal community (Verbond van Liberaal Religieuze Joden in Nederland). Previously, questions concerning Palestine had been brought to the government's attention by the Zionist organizations, but the need for such representations was deemed to have disappeared with the establishment of a legation by Israel in The Hague in the summer of 1950.

RESTITUTION

The principal matter negotiated by the Jewish community with the Dutch authorities during the period under review continued to be the restitution of Jewish property expropriated during the war; there were developments indicating that the end of the protracted process was finally in sight. Real estate and commercial enterprises had largely been restored. The deadline of July 1, 1951, was set for new restitution actions.

Restitution of securities proceeded at a slower tempo, hampered by considerable litigation and red tape. A setback for Jewish interests was a decision in December, 1950 that persons who had purchased securities in normal stock exchange transactions during the Nazi occupation of the Netherlands would be protected in their titles. An exception to this rule was made in the case of persons who had bought shares and stock certificates, but at the time of writing litigation was still in progress on this point.

Progress was made during the past year toward the liquidation of Lippman, Rosenthal & Co., the banking firm in which Jewish liquid assets were sequestered during the German occupation. It was announced in May, 1951, that Lippman, Rosenthal, with a total of about 250,000,000 guilders (\$68,000,000) available to creditors, would make a first payment of 55 per cent on claims, of which 40 per cent had already been paid as an advance. The Dutch ministry of finance had, at first, proposed to pay 70 per cent, but on condition that further claims would be waived. The Jewish Reparations Commission was inclined to accept this offer, but it was energetically opposed by a group represented by the lawyer, H. Sanders, who appealed to the Ministry of Justice against the proposal. The proposed 70 per cent payment was abandoned and replaced by the arrangement for payment of 55 per cent without surrender of further claims.

Whether the creditors would benefit in the end remained to be seen. It depended largely on the result of complicated suits against the Netherlands government seeking to force it to redeem 100,000,000 guilders of worthless German treasury paper which Lippman, Rosenthal had been forced to purchase during the occupation. The government had taken over similar paper from the Netherlands Bank. Meanwhile, administrative expenses were eating away at the remaining assets of Lippman, Rosenthal.

WAR CRIMINALS

Another subject discussed between the Jewish community and the government was the announcement of the commutation to life imprisonment of the death sentences imposed on F. H. Aus der Fuenten and F. Fischer, officers of

the Nazi security police who had played an important part in the deportation of Dutch Jews. On February 5, 1951, Eduard Spier and B. W. de Jongh, the one chairman and the other acting secretary of the Permanent Commission for General Affairs of the Netherlands Israelite Community, and O. H. Frank and R. A. Levisson of the Liberal community, wrote to the Minister of Justice. They declared, in part, that "the undersigned communities are deeply shocked by the government's giving the appearance of considering extenuating circumstances to be present in the case of the aforementioned war criminals, . . . notwithstanding the fact that they certainly co-operated in the most serious offense perpetrated during the occupation, namely, the abominable maltreatment and massacre of more than 100,000 Jews, including aged persons, women, and children. . . ."

A. A. M. Struyken, Minister of Justice, received Messrs. Spier and Levisson and presented the government's view, which was later made public in a formal statement on March 6, 1951. He said that the clemency extended to the two Nazis was not motivated by "any lack of understanding on the part of the government of the great injury which, with these men's help, was done to the Jewish population, and of the appalling losses which this group suffered." The commutation, he said, was based on the consideration that "their acts were partly determined by the collective psychological situation in which the whole German people had been brought with regard to the Jews." The general Jewish reaction to this was epitomized by the *Nieuw Israelietisch Weekblad*, which called the statement "friendly and unsatisfactory."

This incident provoked one of the rare expressions of disunity in the Dutch Jewish community, when the Sephardic organization declined to participate in the protest on the ground that clemency was the prerogative of the Dutch crown and not subject to protest. But then it changed its mind, and on May 23 sent its own letter of protest to Minister of Justice Hendrik Mulderije (the cabinet had been reshuffled in the meantime), for which independent action it was criticized by the *Nieuw Israelietisch Weekblad*.

WAR ORPHANS

The committee Le Ezzath Hayered continued its efforts to obtain the restoration to Jewish surroundings of Jewish orphans entrusted to Christians during the war (*see* AMERICAN JEWISH YEAR BOOK, 1951, p. 288). The cases were being considered individually by the courts, and at the end of the period under review there were still 405 children under non-Jewish care. (A statistical description by the committee of how matters stood on July 1, 1951, is to be found in Table 1, p. 297.)

In addition to seeking the return of Jewish children, Le Ezzath Hayered maintained and educated orphans brought back to the Jewish community, and provided religious education for children in non-Jewish surroundings in cases where the foster parents or institutions did not object.

FUND RAISING

Jewish fund raising was centralized in two agencies—the Collective Israel Action (CIA) and the Cefina (which raises money for domestic welfare needs).

TABLE 1

JEWISH WAR ORPHANS

<i>In Jewish Surroundings</i>	
Under Jewish guardianship: Institutions	104
Families	363
Under non-Jewish guardianship: Institutions	7
Families	58
Guardianship undecided: Institutions	7
Families	102
	<hr/> 641
<i>In Non-Jewish Surroundings</i>	
Under Jewish guardianship: Institutions	6
Families	22
Under non-Jewish guardianship: Institutions	14
Families	335
Guardianship undecided: Institutions	4
Families	24
	<hr/> 405

In the calendar year 1950, the CIA raised Fl. 617,430.93 (about \$163,000); and the Cefina, Fl. 482,682.97 (about \$127,000).

A tendency toward centralization was in evidence, not only in the raising but also in the allocation and expenditure of funds. H. Beem pointed out in an article in the *Nieuw Israelietisch Weekblad* on July 20, 1951, that because of the diminution of the Jewish population it frequently happened that in certain places needs existed which could not be met locally, while large sums were available in other places for which no great need existed. He declared that centralized distribution was as important as centralized fund raising, a conception which won general approval.

Jewish Education

Under the Dutch educational system, the government subsidizes parochial schools of all denominations so long as there are sufficient pupils to warrant such schools and so long as they meet government standards. Only in Amsterdam was it possible to maintain regular Jewish schools. There, about two hundred children were receiving primary instruction, and about one hundred secondary instruction. There was a shortage of Jewish teachers, with the result that many non-Jewish instructors were teaching general subjects in Jewish schools.

Outside Amsterdam, the estimated seven hundred Jewish children of school age received varying amounts of Jewish instruction in Sunday classes, through occasional visits of Jewish teachers to smaller communities, and on house visits in rural areas. None of the Jewish instruction outside Amsterdam was subsidized.

Religious Life

The Ashkenazic and Sephardic rabbinates were united in a Supreme Rabbinate of the Netherlands, with Justus Tal as Chief Rabbi. The century-and-a-half-old agreement between the two Orthodox communities, defining the qualifications for membership in each so as to obviate competition, was extended for another one hundred years.

Funds for the religious communities came from levies graduated according to income. The civil authorities co-operated by making available the secret tax information of the government.

Jewish religious life continued to display vitality despite the inroads of the war. The communities were active, through meetings and house visits, in seeking to win Jews back to membership in the religious societies. In smaller communities progress was made in rebuilding synagogues destroyed or damaged during the occupation. It was noted that in some cases of mixed marriage the Jewish mate remained, or became, a member of the Jewish community. On the other hand, the effects of the war were evidenced in a decision of the Ashkenazic community, on July 1, 1950, that authorized the sale of unused synagogues to other denominations.

Zionism and Relations with Israel

The Ashkenazic and Liberal communities, with large Zionist majorities in their representative bodies, gave enthusiastic support to Zionist activities. The Sephardic community also showed interest in Zionist work.

Zionist organizations, united in the Netherlands Zionist Union, worked together with little conflict. Among Zionist parties the Poale Zion was numerically the largest (an estimated 44 per cent), followed by Mizrachi and the General Zionists. The Agudath Israel also co-operated with the Zionists.

Relations between the Zionist organizations and the Netherlands government were excellent; the Dutch attitude toward the state of Israel was sympathetic. In September, 1950, Michael Amir presented his credentials to Queen Juliana as the first minister of Israel.

Social Services

Social work for Jews in the Netherlands was co-ordinated in the Stichting Joods Maatschappelijk Werk, although the various agencies functioned autonomously. During the period under review, a merger was effected among agencies concerned with child welfare. A new home for the aged was to be opened in the fall of 1951 in Amsterdam. Several Jewish orphanages, finding themselves with a surplus of funds, subscribed Fl. 550,000 (about \$140,000) to found an orphanage in Israel.

The annual reports of the Stichting showed an increased interest in the

individual case work approach to welfare, in which Western Europe has lagged behind the United States. During the year 1950-51 intensive assistance was given to fifty individual clients, with success reported achieved in twenty instances.

Cultural Activities

The Jewish community was given an hour a week of radio time, which is used to describe Jewish art and culture. Among noteworthy books published during 1950-51 were *Twee Stromenland* ("Land of Two Rivers"), by Abel J. Herzberg, a diary dealing with Bergen-Belsen; *De Verdwenen Medinah*, by H. Been, a reminiscence of Jewish life in provincial villages before the war; and *Palestina en Israel* by T. C. Vriezen.

In the field of music, Theo Olof won fourth prize in the Queen Elisabeth International Violin Contest in May, 1951. The cantata written in 1725 by Abraham de Casseres to words by Moshe Chaim Luzatto in honor of Simhat Torah was revived in a performance in Amsterdam in June, 1951, under the direction of Hans Krieg.

Emigration

A steady stream of Jewish emigration from the Netherlands continued, mainly to Israel, but also to other countries. Because most emigrants financed their own passage, no statistics were available. On March 16, 1951, the emigration section of the Stichting Joods Maatschappelijk Werk announced that opportunities were available for Dutch Jews to emigrate to the Netherlands Antilles.

One of the noteworthy emigrants of 1950-51 was Chief Rabbi D. J. Schochet of the Ashkenazic community, who left with his family in June, 1951, for Canada.

DANIEL L. SCHORR

SWITZERLAND

SWITZERLAND was one of the few European countries to escape involvement in World War II, so that postwar Swiss Jewry remained much what it had been before the war. The stability of Swiss Jewry was also the consequence of the generally stable political situation in Switzerland. However, the war did influence Swiss Jewry indirectly; the persecutions of the Jews which preceded and accompanied the war sent a flood of refugees into the country, influencing the social composition of Swiss Jewry and requiring from it extraordinary efforts in the way of relief and social welfare.

Community Life

Most of the Swiss Jews were members of one or the other of the twenty-seven Jewish communities making up the Swiss Federation of Jewish Congregations. The largest congregations were to be found in the commercial centers of Zurich and Basel, in Geneva, Lausanne, and in the capital, Berne. The policy of the Federation was decided at its annual conference, held in 1951 near Vevey.

The Jewish population of Switzerland numbered approximately 21,000. On December 31, 1950, the membership of the Jewish congregations totalled 3,854 (most of these being heads of families). The congregations ranged from Orthodox to moderate Reform.

Many of the congregations were active culturally, conducting lecture programs and giving courses in adult education. The Federation of Jewish Congregations helped in promoting the lecture programs, especially in the smaller communities, by appointing lecturers and contributing funds.

AID TO REFUGEES

Until the rise of Hitlerism the Federation had been mainly engaged in religious and cultural activities. As anti-Semitism mounted in Europe, it added defense work to its traditional activities. But when the persecutions of the Jews began, the providing of assistance to refugees streaming into Switzerland became the Federation's biggest and most pressing problem. Without the assistance of the American Jewish Joint Distribution Committee (JDC), the small number of Swiss Jews would never have been able to care for the host of refugees.

At the end of 1950 there were still about 3,000 Jewish refugees in Switzerland; 2,069 refugees were cared for by the Verband Schweizerischer Juedischer Fluechtlingshilfen (VSJF), an agency of the Federation, and 1,184 received financial assistance. In the year 1950 the VSJF disbursed 3,700,000 Swiss francs (\$860,465) in the course of its operations.

During 1950, 404 Jewish refugees emigrated, the largest part going to Israel (98) and the United States. The cost of supporting those refugees who could not emigrate or find gainful employment in Switzerland was borne by the Swiss authorities (60 per cent) and the VSJF (40 per cent). The VSJF also made grants, in co-operation with the Jewish Students' Union, to refugee students.

Of the refugees, 1,501 petitioned Switzerland for permanent asylum and 896 (most of them old and sick) had their petitions approved.

Funds for the VSJF's work among the refugees were raised through an annual campaign. At the Federation's annual meeting it was decided to raise a total of 400,000 Swiss francs (\$92,023) during the coming year.

The VSJF also assisted refugees passing through Switzerland, and, notably, those suffering from tuberculosis. Two sanatoriums operated by the OSE had to close down for financial reasons.

Anti-Semitism

The Federation maintained a special committee, and also a press office (called Juna), for defense work against anti-Semitism. The Swiss interfaith organization made an important contribution to this work.

A European conference to combat anti-Semitism took place in Basel on May 19-21, 1951. It was attended by representatives of interfaith organizations in Belgium, Denmark, Germany, England, France, Austria, and Switzerland, as well as by a representative of the Reformed Church of Holland. The importance of eliminating all objectionable matter and practices from school and religious texts and teaching was emphasized at the conference.

Official action was taken by the Swiss government to exclude the anti-Semitic pamphlets of Einar Aberg of Sweden; Aberg himself was barred from visiting Switzerland.

Cultural Life

The publication of such works of enlightenment as A. Farbstein's *Die Naechstenliebe nach Juedischer Lehre* ("Love of Fellow Man According to Jewish Thinking") continued to be promoted. The central catalogue of all Judaica and Hebraica in Switzerland was continually added to. From Germany, through the agency of the Jewish Cultural Reconstruction organization in New York, Switzerland received valuable volumes of Jewish works.

The Federation established a cultural commission to promote the development of Jewish culture in Switzerland. It established an annual award of 3,000 Swiss francs (\$690), to be given for outstanding work in literature, the plastic arts, and music.

The destruction of German Jewry led to a shortage in Switzerland of prayer books and religious texts in German, the language spoken by the majority of Swiss Jews. A projected translation of the Bible into German had to be postponed for lack of sufficient funds.

Relations with Israel

Switzerland and Israel established diplomatic relations on June 25, 1951. Samuel Tolkowsky, the Israel Consul, was raised to the rank of minister. Many high Israel officials visited Switzerland during the year to study its political institutions.

EMIL RAAS

ITALY

ITALY's economic situation on the whole showed no real improvement during the period under review (July, 1950, through June, 1951). Large numbers of workers could find no employment either in agriculture or in industry, where foreign competition was beginning to be felt strongly.

Communists and their followers persisted in opposing any rearmament; their peace proposals and petitions to prohibit use of the atom bomb had a certain success. As a result, the Christian Democratic government was being pushed closer toward the extremists on the right, which discouraged those elements looking for the appointment of new men to the Council of Ministers who would be willing and able to carry out reforms.

The last administrative by-elections witnessed a considerable strengthening of the Italian Social Movement party (MIS). The MIS was a complete revival of the Fascist party; only the name was discarded, party program and personnel remaining unchanged. Old anti-Semitic slogans often appeared again in the extensive neo-Fascist press. One of the MIS deputies at Rome was the former editor-in-chief of *La difesa della razza* ("In Defense of Race,") which in the days of persecution was Italy's version of the Nazis' *Der Stürmer*.

Jewish Population

In a total population of about 42,000,000, there were, according to recent data, approximately 30,000 Italian Jews. These were mainly concentrated in the cities of Northern and Central Italy: Milan, 6,000; Turin, 2,700; Trieste, Venice, Genoa, Leghorn, and Florence, from 1,000 to 1,500 each; and Rome, 12,000. The other twenty Jewish centers, including Ferrara, Modena, Padua, Bologna, Ancona, Pisa, and Naples, had a few hundred each. There were only a few dozen Jews in Merano, Asti, Casale, Mantua, and Parma.

The largest proportion of Italian Jews were in commercial occupations; a few were engaged in the professions, including the theater, film, literature, and art. The number employed in the civil service and financial institutions was small. Jewish industrialists, though few in number, played an important role in the country's economy.

Civil and Political Status

The legal position of Jews in Italy was no different from that of other citizens. There were several members of the Senate and Chamber of Deputies who were of Jewish origin. Only one or two, however, still belonged to the Jewish community.

Though the Jews of Italy enjoyed full legal equality, the organized Italian Jewish community differed notably in its legal position from other non-Catholic groupings, such as the Waldensians, Lutherans, Baptists, etc. While

these latter had complete freedom in regulating and conducting their communal affairs, Italian Jewry was still subject to a special law promulgated by the Fascist government in 1930. This law placed many activities, including election of representatives, payment of taxes, etc., under the control of registered members of the community. In this way the state exercised complete watch and ward over the Jewish community which was organized as a civil corporation, without, however, there being any provision for contribution by the state toward defraying the costs of the religious community. In contrast, the Catholic clergy were given state subsidies; and while the Protestant churches did not receive equal treatment with the Catholics, they were at least not subject to governmental control.

An indication of the unfavorable attitude of the Christian Democrats toward the Jewish community was seen in the fact that none of the applications for citizenship made by foreign Jews resident in Italy had been so far approved. In some cases, even Jews living in Italy for ten and twenty years had been refused citizenship.

Discrimination and Anti-Semitism

Older government officials dismissed from service because of the Fascist racial laws had been cut off in mid-career. Recalled to service after the liberation, they had been placed on the retired list immediately upon reaching the legal age limit, in spite of the Council of Minister's official promise to grant them an extension of service as compensation for their period of forced suspension from employment.

Senators Ricardo Momigliano (Jewish) and Mario Berlinguer (non-Jewish) interested themselves in this matter, but to no result. In addition to suffering loss of wages during the time of their dismissal, Jewish officials on retirement received a modest pension or small settlement, whereas Fascist government employees, having weathered the purges of collaborationists, were restored to their positions and granted full allowances, besides bonuses for unused leave, etc.

Another unhappy sign of the official attitude toward the Jews was an electoral address by Prime Minister Alcide De Gasperi, delivered at Florence on May 3, 1951. In this broadcast speech, directed "to all Italian communities," the prime minister regretted that "certain people belonging to other religions, particularly the Jews, are determined to teach others the true meaning of Christian Gospel. We Christians [continued the prime minister] have never dreamed of interpreting Jewish law in its relation to the political attitudes of people of the Jewish faith." However, it was indicated that the prime minister had not intended to generalize, and he reaffirmed his friendship for the Italian Jewish community.

EFFORTS TO COMBAT INTOLERANCE

Only members of parliament and the leftist press showed any interest in the problems of the Jews. The government press was generally silent on such matters. Interested Jews did as much as could be done to counteract

anti-Semitic attitudes. They were also trying to establish close relations with the Vatican authorities, whose influence could of course be decisive.

In addition, there were certain periodicals with a definitely anti-racist program, such as *L'Incontro* and *Fraternita*. The latter, organ of the Union against Religious and Racial Intolerance, was managed during the period under review by a Protestant pastor. Both journals were published at Turin. These, as well as the Association for Christian-Jewish Friendship (with branches in Milan, Florence, and Rome), carried on the struggle against anti-Semitism.

The Center of Jewish Studies at Rome continued its important work. It organized conferences of leading scientists, university professors, publicists, and politicians of all denominations, thus promoting amicable interfaith relations. A prominent part in these affairs was taken by members of the Waldensian Theological Faculty at Rome. On the other hand, the Catholic priests belonging to the Union against Religious and Racial Intolerance offered their resignations in protest against the criticism which *Fraternita*, organ of the Union, had directed against the racist, anti-Semitic sermons of the Jesuit Father Lombardi.

PERFIDI JUDAEI

The Vatican Assembly on Religious Rites was successfully prevailed upon to issue a "Declaration," in effect since June, 1948, in which the supreme Catholic religious authority announced itself in favor of changing the modern language translation of the expressions "perfidious Jews" and "Jewish perfidy," found in the Good Friday prayers. The terms "unbelievers" and "lack of faith" were recommended in place of "perfidious" and "perfidy," in accordance with the old authoritative interpretation of Cardinal Schuster.

The significance for the Jews of this change in the old liturgical passage can scarcely be measured. Nothing was done, however, in responsible quarters to see to it that the Vatican interpretation was adhered to. The latest Italian printings of the Oremus in the Roman Missal gave the same old anti-Semitic formulation of this prayer.

Community Organization and Communal Affairs

The Union of Italian Jewish Communities (UCII), established by the Fascist law of June 30, 1930, regulated the activities of the various regional communities and helped them in their activities with the modest means at its disposal. These were derived from inheritance taxes, legacies, and donations and contributions from the communities in proportion to numerical strength and available funds.

The chief source of funds for the communities was the income tax which all registered heads of Jewish families were obliged to pay according to the above-mentioned law of June 30, 1930. This tax was calculated on a proportion of the income tax paid to the Italian state.

Noteworthy legislation was the law of August 10, 1950, requiring special contributions to be made to former teachers persecuted for political or racial

reasons; the law of February 14, 1951, facilitating the issuance of the death certificates of persons who died following deportation; and the law of March 9, 1951, permitting immediate certification of the death of a deported missing minor (instead of certification having to wait, as normally required by the civil code, for nine years to have elapsed from the date on which the absent minor would have reached his majority).

In the recent elections a woman was admitted for the first time to the UCII Council. Permission for this had first to be obtained from the Italian authorities.

Jewish Education

In ten Italian cities—the largest of which were Milan, Turin, Venice, Trieste, Florence, and Rome—there were Jewish nursery and elementary schools. In addition, at Milan and Turin, intermediate schools were in operation. It had not been possible to re-establish the school at Rome, which was closed down by Nazi-Fascist persecution.

Special textbooks were published for the third, fourth, and fifth grades of the elementary schools. Youth lectures were organized, together with Hebrew language courses and summer and winter camps. The UCII distributed a number of small scholarships to needy and deserving Jewish students registered at the universities.

Religious and Cultural Life

The Italian Rabbinical College was the home and center of Jewish religious life in the country, and conferred rabbinical degrees upon candidates completing preparatory courses in the rabbinical schools at Turin and Leghorn, besides the one at Rome.

Professor Dante Lattes, eminent rabbi, student of Hebrew literature, language, and history, and member of the Rabbinical College, led the Jewish cultural movement in Italy. He edited the monthly review *Israel*, and was in charge of the publication of a commentary on the Talmudic Sayings of the Fathers (*Commento alle Massime dei Padri—Pirkè Avoth*).

A number of weekly and monthly journals were published, with a small circulation limited almost exclusively to Jewish readers. The lack of even a modest publication which might bring a knowledge of local Jewish problems before the Italian public was strongly felt.

Zionism and Relations with Israel

The Italian Jewish community recently set up a "Permanent Institution for Israel" which was intended to co-ordinate all fund-raising activities for Israel. The speech delivered at Florence by the parliamentary deputy, Paolo Treves, in behalf of the fund-raising campaign, was received with great enthusiasm. Lectureships in Hebrew were instituted at the Universities of

Milan, Venice, Padua, and Bologna. At Rome, a course in Hebrew was given in the School of Economics.

The Hebrew theater group, Ohel, was very successful in its numerous appearances in Italian cities, and the works of art displayed in the Israel Pavilion in the Biennial Exhibition at Venice received high praise. A landscape by the artist Levanon—a gift of the Italian Jews—was exhibited in the State Gallery of Modern Art. The exhibit, *Urban Israel*, at the Triennial Art Exposition at Milan won great approbation.

At Cevoli near Pisa, a hakhsharah agricultural training farm for prospective emigrants to Israel continued to function successfully.

Social Services

The larger Italian Jewish communities, with the considerable assistance of the American Jewish Joint Distribution Committee, maintained hospitals, homes for the aged, and orphan asylums. Important work was done by the OSE in the medical and social welfare fields through well-equipped and well-directed dispensaries; it also ran seaside and mountain camps for boys. With the almost complete cessation of DP operations in Italy, the Italian ORT shifted back to training the indigenous Jewish youth. At schools maintained in Rome, Leghorn, Milan, Turin, Florence, Venice, San Marco, and Marens, a total of 3,388 students attended ORT courses between January and December, 1950, of whom 521 were graduated.

Emigration and Immigration

The emigration of Italian Jews to Israel was rather small numerically, but there was a large movement of tourists and visitors to Israel. The passage of Jewish refugees through Italy on their way to Israel was greatly reduced. A relatively large number of individuals and families declined assistance from the International Refugee Organization and preferred to remain in Italy. However, they ran into difficulties with the Italian authorities. It was not easy for foreigners to obtain permission for permanent residence. Exceptions were made in the rare cases of those who, in the years before the persecutions, had pursued courses at Italian universities enabling them to enter into professional fields.

Personalia

The University of Turin conferred an honorary degree upon Professor Bernhard Zondel, the eminent gynecologist of the University of Jerusalem.

The Jewish senators Giulio Bergmann (Republican) and Riccardo Momigliano (Socialist) held public commemorations at Rome and Milan for the heroes of the Warsaw Ghetto.

The flag of the University of Turin was draped over the coffin of the renowned Riccardo Bachi, Professor Emeritus of Statistics and Sociology, who

died in January, 1951. Professor David Prato, Chief Rabbi of Rome, passed away in February, 1951.

The death of Ernest Orrei, Catholic jurist and man of letters, caused profound sorrow to Italian Jews. In the period of the bitterest Nazi-Fascist persecution, despite great personal danger, Orrei wrote, published, and circulated his book, *The Jewish Question*, which was an open defense of Judaism and a fierce criticism of Fascist brutalities.

The city of Ancona held a solemn memorial service for the celebrated mathematician, Vito Volterra. Representatives of the government and city and of leading universities and scientific institutes throughout the world attended or sent tributes.

Another grave loss to Italian Jewry was the death of the celebrated poet, Trilussa, who for his achievements had been appointed Senator of the Republic. (A special constitutional decree authorizes the President of the Republic to nominate as lifetime senators five citizens who have won distinction for their country.) The year before, the famous mathematician, Guido Castelnuovo, had been similarly honored.

The President of the Republic, Einaudi, attended the ceremony in Florence at which posthumous honors were bestowed upon the remains of the brothers Rosselli, heroes in the struggle against Fascism. They had both been assassinated in France.

In July, 1951, Dr. Angelo Cameo died at Spezia. A man of high professional rank and director of the City Hospital, he had suffered two years' imprisonment under the Fascist regime when one of his letters was seized by the censors.

SCANDINAVIAN COUNTRIES

IN SWEDEN, Denmark, Norway, and Finland Jews enjoyed the same rights, legal and actual, as all other people. Jews were to be found in business and in almost every profession—art, literature, medicine, law, etc.—but there was scarcely a Jew of any prominence in political life. There was no organized anti-Semitism during the period under review, and a very limited amount of individual anti-Semitism. The Swede Einar Aberg continued to send anti-Semitic propaganda abroad, but in Sweden itself his diatribes found no echo in the general population.

The Jewish youth organizations of the different countries were united in the Scandinavian Jewish Youth Union.

Much interest was shown in Israel, outside as well as inside of Zionist circles. The campaign to raise funds for Israel, to which Christians made considerable donations, was highly successful, raising approximately 800,000 Swedish kroner (\$128,000).

The congregations of Norway, Finland, and Malmö (Sweden) were affiliated with the World Jewish Congress; the Danish and other Swedish congregations were not.

There was virtually no emigration of the native Scandinavian Jewish population.

SWEDEN

IN 1933 the total Swedish population numbered 6,200,000, 6,000 of whom were Jews. An influx of refugees from Central and Eastern Europe took place shortly before, during, and especially after World War II, so that the Jewish population rose to something between 14,000 and 15,000, out of a total population of 6,900,000. Approximately 9,000 Jewish refugees had left Sweden since the end of the war (1,000 during the period from July 1, 1950 to June 30, 1951), most of them going to Israel and the United States. It was estimated that an additional 2,000 to 2,500 refugees would leave Sweden in the course of the next few years. During the period reviewed here (July 1, 1950, through June 30, 1951), the Jewish population numbered over 12,000, having doubled since 1933.

As a result of the influx of refugees it was fairly certain that the number of Jewish women in Sweden exceeded that of men. The number of manual workers among the immigrants (especially the Polish) was relatively larger than it had been before 1933.

Jewish immigration to Sweden had virtually ceased during the period under review, apart from the occasional arrival of a few skilled workers. Jews in the East were cut off by the Iron Curtain, and those leaving the displaced persons camps preferred an overseas destination.

Community Organization

Every Jew of Swedish nationality was required by law to belong to the Jewish congregation nearest his place of residence and to pay taxes toward its support. Voluntary disaffiliation from the community was not permitted, except when a Jew abandoned his faith, in which case he was required to enroll himself in the Lutheran state church. Alien Jews were forbidden by law to join native congregations. However, a new statute (the Dissenters' Law) was adopted in the spring of 1951, to come into force on January 1, 1952, which made affiliation with a religious congregation entirely voluntary; an individual could choose not to belong to any religious body. Congregations were to be supported by contributions and not taxes, and alien Jews were free to become members of Jewish communities.

There were seven officially recognized congregations: in Stockholm (the largest), Gothenburg, Malmö, Norrköping, Karlstad, Kalmar, and Sundsvall. The beginnings of new congregations existed in the form of Jewish associations in several places.

Social Services

The American Jewish Joint Distribution Committee (JDC) assisted the Jewish congregations financially in their social and relief activities. Emigra-

tion was financed by both the JDC and the Hebrew Immigrant Aid Society (HIAS).

The social welfare of resident refugees was the care of the Swedish state, which gave equal attention to aliens and its own nationals. The Jewish communities, under the leadership of the Stockholm congregation, gave additional help, especially to the still considerable number of refugees suffering from diseases contracted in concentration camps.

Immigration and Naturalization

Jewish immigrants became Swedish citizens after a minimum stay of seven years in the country, in accordance with Swedish naturalization laws. The majority of the immigrants who had arrived before 1945 (8,500 or 9,000) had become Swedish subjects. New immigrants remaining in Sweden could look forward to their naturalization in a few years' time.

DENMARK

BEFORE the war Denmark had a total population of 3,500,000, about 6,500 of whom were Jews. In October, 1943, 472 Danish Jews were deported by the Germans to Theresienstadt; the remainder—except for 150 in hiding—escaped to Sweden.

Thanks to the efforts of Count Folke Bernadotte, 420 Danish Jews were released from Theresienstadt in June, 1945, and repatriated (52 having died). Virtually all those who had escaped to Sweden were likewise repatriated to Denmark after the war. Some 300 or 400 refugees who came to Denmark from Central Europe after the advent of Hitler and who subsequently fled to Sweden, decided to remain in that country.

After the end of the war, with the exception of some 50 or so displaced persons (DP's) most of whom later went overseas, there was no Jewish immigration into Denmark. Since many of those who came after 1933 subsequently emigrated, the total number of Jews resident in Denmark was reduced to approximately 6,000, about 90 per cent of whom were Danish subjects. Danish law required fifteen years of uninterrupted residence for the obtaining of Danish nationality.

The majority of Danish Jews lived in Copenhagen, which was the seat of the country's only Jewish congregation.

NORWAY

THE pre-war Norwegian Jewish population was approximately 1,500, in a total population of 2,900,000. About 850 Norwegian Jews were deported by the Germans in the fall of 1942; the remaining 650 Jews escaped to Sweden. Only 13 of the 850 survived deportation. The majority of those who

took refuge in Sweden returned to Norway. During 1947 the Norwegian government admitted about 500 DP's from Central Europe, perhaps 300 of whom had already left the country.

There were two congregations in the country, one in Oslo and the other in Trondheim. Most Norwegian Jews were Orthodox and the existing prohibition against kosher slaughtering worked a serious hardship on them.

FINLAND

THE number of Jews in Finland had not changed considerably since 1933. In a pre-war total population of 3,600,000, there were 1,800 Jews; during the period under review there were still 1,700 Jews in Finland.

In spite of the strong Nazi pressure brought to bear on Finland during the war, the equal rights of Finnish Jews were successfully maintained. However, a pro-Nazi Chief of Police and a Minister of the Home Department were able to have nine Jewish refugees handed over to the Germans during the war, all but one of whom perished.

About 1,300 Jews were living in the capital, Helsingfors; 300 in Abo; and 100 in Tammerfors and elsewhere. There were three Jewish congregations in Finland (Helsingfors, Abo, Tammerfors) united in the Central Council of Jewish Congregations in Finland.

WILHELM MICHAELI

TURKEY

THE period under review was one of trial in the political life of Turkey. In May, 1950, really free elections were held for the first time in Turkish history and a democratic government was installed (*see* AMERICAN JEWISH YEAR BOOK, 1951, [Vol. 52], p. 299). In the course of the first year of the Democratic party's rule it became clear that it was composed of diverse elements, some of which could scarcely be described as liberal.

Although Turkish political and parliamentary life was placed on a regular basis during this past year, a disillusionment set in among those who expected the Democratic party to do more in the way of democratic reform. The Democratic party came more and more under the domination of chauvinistic deputies who wished to return to a political system based on Moslemism, and to revive the authoritarian and arbitrary methods of the old Popular Republican party.

The religious orientation of the Democratic government gave rise to intolerant tendencies, and even jeopardized the very principle of secularism. Since the beginning of 1951, especially, secret religious sects gained in strength throughout the country; these demanded a return to an absolute Moslem state and the Caliphate. The most notorious, the "Tidjanis," fanatical and reactionary Moslems, increased so much in number and became so aggressive that the Democratic government, finally alarmed by their excesses, took measures to check the secret sects.

The fight against Communism by the authorities was intensified. Here also it seemed that many Democrats wished to revive absolutist methods. In November, 1950, 107 Democratic deputies submitted a bill to grant the government exceptional powers; had the bill been passed it would have permitted the government to suppress all opposition, whether Communism or non-Communist.

Jewish Population

A population census of Turkey was completed at the beginning of 1951, but at the time of writing the results had not been published. However, on the basis of information obtained from different sources, it was estimated that the Jewish population numbered about 50,000, in a total population of 19,000,000, or .02 per cent. Most of the Jewish population was concentrated in Istanbul, among whose 1,000,000 inhabitants there were 38,000 Jews, and in Izmir, which had 4,500 Jews.

Civic and Political Status

In spite of the reactionary tendencies already noted in the general political orientation of the government, relations between the authorities and the Jews (and minorities in general) were satisfactory during the period under review. The only Jewish deputy in the Turkish National Assembly, S. Adato, was appointed to the delegation representing Turkey at the Inter-Parliamentary World Congress, held in Dublin in September, 1950. In the municipal elections of Istanbul, a Jew, Yasef Salman, secretary of the lay council of the Grand Rabbinate, ran on the Democratic ticket and was elected counselor. In Samsun, a Jew, Albert Albala, was elected a member of the municipal council; this was all the more remarkable in that the Jewish population of Samsun had been reduced to about twenty families.

VARLIK

During the period under review the question of the wartime property tax ("Varlik") arose again. This tax had been instituted in 1943; arbitrary and inhuman, it fell almost exclusively upon minorities. On several occasions certain Democratic deputies, among them Ahmet Hamdi Basar and Sinan Tekelioglou, demanded that the National Assembly investigate irregularities and abuses involved in the levying of the tax. Though the Chamber was almost unanimous in denouncing the tax, and journalists criticized it violently, it was rare for anyone to demand that past injustices worked by the Varlik be repaired.

In May, 1951, a former collector of taxes of Istanbul, Faik Ökte, published a book entitled *La Tragédie du Varlik* ("The Tragedy of Varlik"), wherein he revealed in detail what abuses had been committed, the tax's arbitrariness, and the role played by each of the political personages of that period,

including himself, in connection with it. But the book had an opposite effect to what had been intended: A number of nationalistic journalists tried to justify discriminatory taxes, and Shükrü Saracoglu, Popular Republican prime minister in 1943, declared that if he found himself in power again in a financial situation similar to that which had prevailed in 1942-43, he would not hesitate to make use of the same means.

Discrimination and Anti-Semitism

There was no organized anti-Semitism during the period under review. Anti-Semitic and anti-minority tendencies, however, continued to exist. There was no legal discrimination of any kind; in fact, such discrimination had always been a rarity in Turkey. Theoretically, all public positions were open to all citizens without distinction. In practice, however, until the middle of 1950 Jews and members of other minorities were to be found only in the autonomous administrations (private business enterprises most or all of whose capital was provided by the state, which exercised a limited right of control).

At least three Jewish teachers lectured in the Turkish universities. The liberal professions (law, medicine, engineering, architecture) were not subject to any restrictions either in law or in practice. On the other hand, no Jew or member of any other minority could be found in the judiciary; but it would seem that this was largely the result of the attitude of the minorities themselves, who preferred to go into commerce and the free professions. It should be noted, however, that lawyers called to perform their military service were assigned to the judge advocate's department without distinction as to race or religion; each list of promotions of reserve officers contained several military judges who belonged to the Jewish or other minorities.

Yet it would seem that the authorities did not look with favor on foreign (especially American) organizations working in Turkey in connection with such things as the Marshall Plan and employing the services of members of minorities. In a number of cases interventions took place, the foreign organizations being given to understand that the government preferred to see Moslem Turks employed.

The only anti-Semitic incident of any importance took place in Tchanakkalé (Dardanelles), in March, 1951. Some Jewish young men made improper remarks to some Turkish women and the news spread through the town. A crowd made up chiefly of young fanatics gathered and demonstrated in the Jewish quarter, shouting that the national honor had been affronted. Jews closed their stores and an atmosphere of panic prevailed in the town for several days. But the demonstrators only succeeded in breaking a few store windows, for the rapid and energetic intervention of the authorities prevented the incident from assuming larger proportions.

Anti-Semitic publications continued to appear, their number even increasing, especially in the first half of 1951. The theme most harped upon was that of the *Protocols of the Elders of Zion*.

The Dönme, or Jews converted to Islam (descendants of the followers of

Sabbatai Zevi), also contributed to the anti-Semitic press. Of the six weekly anti-Semitic reviews, the most virulent was the *Büyük Doğu*, edited by Nedjip Fazil Kisakürek, a believer in the return to Islam, and the *Hur Adam* of Djevat Rifat Atilhan, who wrote the book *Le Sionisme, Danger pour l'Islamisme* ("Zionism's Threat to Islamism").

Communal and Religious Affairs

During the period under review the constitution of district community councils was for the first time decided by democratic elections, in accordance with a law passed in the old Chamber (June 6, 1949) assigning the administration of the property of minority communities to district community councils. Before passage of this law the property of Jewish communities, synagogues, cemeteries, etc. had been administered by a special government office (Evkaf). The new law entrusted the administration of this property to community councils elected in every district.

Elections took place in Istanbul for the district community councils of Haskevı, Büyük Ada, and Galata-Para Chichli, as well as for the Ashkenazic community and the community of Imzir. The elections went off without incident, except in Büyük Ada, where as a result of a split over a procedural question, the results were voided by the municipal government of Istanbul.

The Lay Council, the highest authority in communal affairs (see AMERICAN JEWISH YEAR BOOK, 1951 [Vol. 52], p. 303), was particularly concerned the past year with the election of a chief rabbi; the community had not been permitted by the government to have a chief rabbi for more than fifteen years. A commission was set up for this purpose which contacted the various European communities and the World Jewish Congress about a candidate for this post. The choice fell upon Moshe Ventura, formerly chief rabbi of Alexandria; the Lay Council had then to secure the government's approval of Rabbi Ventura, which it was expected would be forthcoming.

It should be mentioned that the Jews of Istanbul had acquired a new temple, the Neve Shalom, which was dedicated on March 30, 1951. This temple, the largest then in use in Istanbul, held 1,000 people. The 400,000 lira which it cost to construct were contributed entirely by the members of the district community of Galata-Pera-Chichli.

The Central Welfare Committee, which was concerned with the collection of funds and their distribution among the various charities, had at the time of writing raised 195,000 Turkish lira. Its budget of 225,000 lira did not provide for such things as the maintenance of temples, cemeteries, etc., for which an additional 200,000 lira were needed.

Zionism and Relations with Israel

Relations between Turkey and Israel were strengthened and developed during the period under review. As mentioned in the AMERICAN JEWISH YEAR BOOK, 1951 (Vol. 52, p. 304), a commercial treaty was signed on July 3, 1950.

Since the two countries had complementary economies, economic relations were expected to continue to improve. Israel was an important market for Turkish exports, while the products of Israel's industry became more and more evident in Turkish shops and stalls. The visit to Ankara and Istanbul of General Moshe Dayan in November, 1950 was also the occasion for friendly demonstrations in the press and political circles. Most of the Turkish press expressed admiration for the achievements of the young Jewish republic.

Emigration

After the great exodus of 1948-50, which reduced the Jewish population of Turkey by 35,000 souls (*see* AMERICAN JEWISH YEAR BOOK, 1951, [Vol. 52], p. 300), emigration continued at a steady but very reduced rate. During the period under review approximately 1,555 Turkish Jews left their native country to live in Israel. These figures, however, are no more than approximate; they are based on the number of immigration visas granted, and all these visas were not necessarily used. Account must also be taken of those Turkish Jews who left with tourist visas, but stayed on permanently in Israel.

In the last stages of and immediately following the exodus, a small number of emigrants came back to Turkey, after vainly attempting to adapt themselves to conditions in Israel. But this return movement was virtually at an end at the time of writing.

There was also a movement of transients—chiefly Iranian Jews—passing through Turkey on their way to Israel. Traversing all of Anatolia from the frontier to the Bosphorus, they spent a short time in Istanbul waiting for their visas of entry into Israel to be granted. In the month of August, 1950, fifty Jewish families came from Iran. There was a decline in this kind of emigration, and then in the month of May, 1951, it resumed at an accelerated rate. The Turkish government made no difficulties for Iranian emigrants en route to Israel, only requiring that their entry visas for Israel be guaranteed. The number of emigrants from Iran to Israel via Turkey was 825 during the period under review.