Western Europe

GREAT BRITAIN

DURING THE PERIOD from July 1, 1956, to June 30, 1957, the Anglo-Jewish community brought to a close the celebration of the Tercentenary of the resettlement of the Jews in England in 1656. The community was affected to a particular degree by the controversies arising out of the invasion of the Suez Canal area by Anglo-French and Israel forces.

The Tercentenary

Although the major events commemorative of the Tercentenary took place before the period covered by this review (*see* AMERICAN JEWISH YEAR BOOK, 1957 [Vol. 58], p. 238), the celebrations continued until the end of 1956. On November 8, Sir Anthony Blunt, Keeper of the Queen's Pictures, opened an exhibition at Whitechapel Art Gallery of works by eighty-nine Anglo-Jewish artists born between 1709 and 1938. An exhibition at the Public Record Office lasted from February 22 to March 13, 1957. In Leeds there was a special service attended by the lord mayor and addressed by the chief rabbi (November 4), and a lecture by the Archbishop of York (November 26). Other communities organized celebrations on a smaller scale.

The sponsors of the Tercentenary celebrations had planned to raise £200,000 ($560,000) with the object of endowing teaching positions in Jewish studies at British universities and training Jewish youth leaders as a permanent memorial of the event. The appeal, which was announced publicly on September 7, 1956, proved to be a failure, little being raised in addition to the £68,000 ($190,400) obtained by private canvass. When the executive body of the Tercentenary Council met on December 11, disappointment with the result was expressed, and there was pointed criticism of the chairman of the appeal commitee. The executive decided to continue the appeal for another year, but there were no reports of any appeal activities.

International Relations

The comings and goings of foreign ministers after the seizure of the Suez Canal by Egypt on July 26, 1956, were watched with anxious interest in the Jewish community, in view of Egypt's bitter hostility towards Israel, and the anxiety was heightened by a feeling of helplessness. A Public Rally for the Defense of Israel, summoned by the Zionist Federation, which took place in a large hall and was addressed by three members of Parliament, attracted a sparse 250 stalwarts, mostly elderly. While the meeting was in progress the

news was broadcast of the Israel invasion of Sinai. The Anglo-French ultimatum to Egypt followed on October 30. There were angry debates in Parliament, and feeling ran high throughout the country. Israel's position formed a subordinate though important part of the discussion: paradoxically, right-wing Conservatives who had been lukewarm to Israel or actually pro-Arab were found acclaiming the Israel action, while the Labor Party, traditionally vocal in its support of Zionism, was disturbed at the violation of the United Nations Charter. In all quarters, however, there was a strong current of satisfaction that the Israel forces should have inflicted so humiliating a defeat on the Egyptian army.

Within the Jewish community various views were expressed as to the wisdom of Britain's course in the Suez affair, but there was no public questioning of the rightness of Israel's action. The thesis that Israel was justified in attacking Egypt in self-defense was not challenged, and the consciences of those who could not stomach the Anglo-French action were quieted by strong denials of collusion.

Discussion in Jewish circles was largely focused on a side issue—namely, the action of seventeen Jewish Labor members of the House of Commons in voting for a party motion censuring the Eden government for its action over Suez. While the Suez affair was before the United Nations, the Board of Deputies of British Jews and the various Zionist bodies passed resolutions and issued statements supporting the Israel position. Protests were made in July 1957, following the announcement by the Shell and British Petroleum companies that they would wind up their trading activities in Israel.

Shechita

The Jewish community continued to need to be on the alert for attacks on Shechita (ritual slaughter).[1] The Crouch Bill, which would have made it obligatory for beasts to be stunned prior to slaughter, was debated in the House of Commons on December 12, 1956, but leave to introduce it was refused by 178 votes to 132. (Part of the minority vote can be explained by the desire of members to hear the matter debated at greater length.) This rebuff, followed shortly afterwards by the death of the member sponsoring the bill, made its reintroduction unlikely. Nevertheless, propaganda against Shechita continued. On May 5, 1957, the Bolton Town Council refused to allow a casting pen for Shechita to be installed at the municipal abattoir, and in July the annual report of the Royal Society for the Prevention of Cruelty to Animals, an influential body enjoying royal patronage, was found to have introduced an offensive innuendo against the Jewish method of slaughter.

Anti-Semitism and Discrimination

During 1956–57 overt anti-Semitism remained at the same low tenor that was reported in the preceding year (*see* AMERICAN JEWISH YEAR BOOK, 1957

[1] On December 4, 1956, a letter from G. R. H. Nugent, M.P. (Parliamentary Secretary to Ministers of Agriculture, Fisheries and Food) to an unnamed correspondent was published indicating that if a bill to prohibit the Jewish method of slaughter were to be introduced into Parliament, the government could not support it.

[Vol. 58], p. 241). A form of social discrimination which came to the surface was the barring of Jews from suburban golf clubs. In many cases these clubs leased their courses from local municipal councils: on January 8, 1957, the Southend Borough Council, by 46 votes to 11 decided to give the Bellairs Golf Club three months' notice to vacate its course, because it had rejected an applicant for membership on account of his being Jewish, and maintained a *numerus clausus* against Jews. On February 2 the club decided to alter its rules so as to make admission depend on a majority vote instead of being subject to the veto of any two members; but a call to reinstate the Jewish members who had resigned over the incident was rejected.

The golf club at Finchley, a suburb of London with a large Jewish population, was also reported as barring Jews from membership. The matter was raised in the Borough Council, and on April 23, 1957, the council was informed that the club had deleted from its membership application form the question as to religion which had previously appeared, and that there would be no further discrimination.

This, and other forms of discrimination, were referred to in the House of Commons on May 11, 1957, when A. Fenner Brockway, a Labor member, introduced a bill making it an offense for discrimination to be shown on grounds of color, race, or religion. The bill was "talked out" without the House voting on it.

Anti-Semitism was not the only subject debated by the House of Commons in this bill. There was considerable concern among liberal elements over the emergence of a color problem. Since World War II there had been a considerable immigration to Great Britain of West Indian Negroes, whose presence made the country aware at first hand for the first time of the tensions caused by racial differences. On July 10, 1957, the annual conference of the Transport and General Workers Union, the largest trade union in the country, voted unanimously in favor of a resolution requesting the government to impose "strict and orderly" controls on the immigration of foreign labor, particularly West Indian. Another manifestation of the importance of the color problem was the emergence of activities by the Ku Klux Klan. The matter was first made public by *Reynolds News,* a newspaper published by the Cooperative Movement. On May 5, 1957, it published an interview with Ian Shaw, stated to be the leader of the Klan in Great Britain, in which he said, "I joined the Ku Klux Klan because I hate Communists, fellow-travelers, and left wingers." On May 10 a letter from Shaw was published in *The Jewish Chronicle* of London. Shaw wrote "to convey my humblest apologies to all Jewish people for any mental anguish they may have suffered due to the recent Ku Klux Klan hoax in Great Britain. . . . My action was aimed solely at Communism." In reply to a question in the House of Commons, Home Secretary R. A. Butler stated that Klan activities were on a small scale, and that appropriate action would be taken if these activities were likely to result in a breach of the peace (May 2).

This publicity appears to have inspired a change of policy on the part of the Klan. On June 30 *Reynolds News* reported that a Klan leader had stated that the Klan "now operates on a cell system. Members can only be enrolled

through existing members recommending them or by proving themselves before admittance to the inner circle."

Community Organization

Efforts to establish a working relationship between the Board of Deputies of British Jews and the Anglo-Jewish Association met with no progress. On January 13, 1957, the board agreed to participate in a world conference of Jewish representative organizations on the basis of proposals submitted by Philip Klutznick, of B'nai B'rith. Within the Board of Deputies the political controversies over the Suez affair had noisy repercussions, for the president of the board, Barnett Janner, was among the Jewish members of the House of Commons who voted to condemn the government's action. On November 18, 1956, after a heated debate, the board expressed its full confidence in Janner, adding that this expression of personal confidence was not to be taken as indicating an opinion for or against the government's action. Feeling in the board did not abate immediately, and controversy flared up again when F. M. Landau, treasurer of the board, published in the *South African Jewish Times* (January 11, 1957) a letter commenting unfavorably on the board's discussion of the matter. These controversies had little relation to differences of opinion on policy with regard to Israel. On this the leadership of the board reflected the attitude of the Zionist bodies, with practically no dissent from the rank and file of the membership. There was also repeated bickering in the board over the remark, "Nasser is my brother," made in a public speech by Maurice Orbach, also a member of Parliament, and an official of the Trades Advisory Council, a body nominally subsidiary to the board. This matter was disposed of in March 1957.

The position of Jewish members of Parliament in relation to the Suez affair was also discussed by the Anglo-Jewish Association. On November 13, 1956, the council of the association adopted a statement that: "No Jew and no Jewish organization in this country is entitled to expect Jewish members of Parliament to put their Jewish origins and affiliations before their duty to their constituents, their party, and their country." In May 1957 Rowland Landman retired from the chairmanship of the association's foreign affairs committee, and was succeeded by Maurice Edelman, a member of Parliament and well-known writer.

Religious Activities

The majority of the British synagogues accepted the religious authority of the Orthodox chief rabbi. In the London area some seventy of them formed a closely linked group, the United Synagogue, which exercised a decisive influence on the religious life of the Anglo-Jewish community. The United Synagogue continued to grapple with a large building program necessitated by population movements to the outer suburbs; otherwise no significant developments could be reported. The Federation of Synagogues, also confined to London, was a weaker and more loosely organized body. On August 27, 1956, Rabbi Morris Swift was appointed to the office of municipal

rabbi of the federation, vacant for many years. There were separatist Orthodox groups organized in the Union of Orthodox Hebrew Congregations, and tension between them and the main body of the community in the matters of Shechita and religious education continued to be felt.

Solomon Gaon, haham—chief rabbi—of the small Sephardic community, visited Sephardic congregations in North and South America in June and July 1957.

The Association of Synagogues in Great Britain, a group of sixteen conservative congregations, inaugurated a Jewish Theological College named in honor of Leo Baeck on September 30, 1956. This college was intended to train students for the rabbinate, being necessitated by the restriction of the century-old Jews' College to strictly Orthodox students. The future of this movement became less clear when both ministers of its principal constituent, the West London Synagogue of British Jews, resigned their office (July 31, 1957). Their resignation followed a dispute with the council of the synagogue which, occurring in a large, fashionable, and decorous congregation, attracted widespread publicity. Some adherents of the senior minister, Rabbi Harold Reinhart, were later reported to have formed a new congregation.

The Union of Liberal and Progressive Synagogues was also reported to be starting a theological college under the direction of Abram Spiro, an American rabbinical scholar. This project did not materialize owing to internal dissension, and in June 1957 Spiro's appointment as professor of Jewish studies at Wayne University, in Detroit, Mich., was announced.

On October 13-14, 1956, the Birmingham Hebrew Congregation celebrated the centenary of the consecration of its present synagogue. The Manchester Congregation of British Jews celebrated its centenary on March 17, 1957.

Jewish Education

Controversy continued between the Zionist Federation and Orthodox leaders over the federation's activities in promoting its own Jewish day schools. In August 1956 the federation announced the establishment of a new school in premises adjoining the Clapton (London) Synagogue. On September 23 the chief rabbi submitted proposals for coordinating Jewish education to a representative gathering held at his home. It was reported at the time that those present had agreed to the setting up of an over-all coordination organization, but no information as to the fate of the project subsequently appeared. In January 1957 the Anglo-Jewish committee which had been set up to sift applications for cultural and educational purposes to the Conference on Jewish Material Claims Against Germany (CJMCAG) virtually dissolved.

The principal educational agency, the London Board of Jewish Religious Education, was closely linked with the United Synagogue. It was stated on October 4, 1956, that the London Board served 15,000 pupils and employed 430 teachers. In December 1956 the board reported a serious deficit; to alleviate this the United Synagogue on March 11, 1957, authorized a graduated levy of two to eight guineas ($6-$24) on all wedding celebrations held under its auspices.

Under the aegis of the London Board a new Jewish day school in Camden

Town had long been projected. In February 1957 it was reported that building operations had begun and that the school was expected to open in September 1958. In Liverpool work proceeded on a new day school to replace buildings erected in 1852, and it was to be officially opened on September 16, 1957. In Manchester work began (June 1957) on the secondary department of the new Jewish day school. Under the Education Act of 1944, these projects received considerable government support. Thus, although the total cost of the extensions to the Manchester school was £205,000 ($574,000), the amount to be raised by the Jewish community was only £75,000 ($210,000).

The Jewish Secondary Schools Movement operated Orthodox day schools in the London area. The movement was closely identified with the Union of Orthodox Hebrew Congregations, and was often in controversy with the London Board. On October 4, 1956, the movement announced that it had enrolled 1,650 pupils.

The training of teachers was the occasion for yet another controversy. For some years Jews' College had collaborated with the London Board in giving courses for would-be teachers. Few candidates offered themselves for training, and the college, which was building new premises, desired to operate under a new scheme. The London Board, however, obtained a grant of £7,500 ($21,000) from the CJMCAG for this purpose, and on July 18, 1957, decided to set up its own Institute of Teacher Training, despite the opposition of Jews' College and the chief rabbi. On March 3, 1957, new premises for the Liverpool Talmudical College were consecrated.

Social Service

Events in Hungary and Egypt necessitated a revival of activity on behalf of overseas refugees. On January 8, 1957, the Central British Fund for Jewish Relief and Rehabilitation, founded in 1933 to assist Jewish refugees from Germany, which had been in the process of winding up its activities, decided to launch a fresh appeal to enable it to help Jews driven out of Hungary and Egypt. It had earlier sent an investigator to Austria to report on the position of the Jews stranded there. In February the target figure for the appeal was set at £200,000.

During 1956–57 Jewish communal organizations continued their efforts to cope with the problem of the aged. On September 30, 1956, the cornerstone was laid of a new wing of the London Home for Aged Jews being built at a cost of £200,000 ($560,000). Less than two weeks later the bequest was announced of £500,000 ($1,400,000) to the London Jewish Board of Guardians for old age homes. In August 1957 it was announced that the League of Jewish Women had opened its sixty-fifth friendship club for elderly persons.

Zionism and Fund Raising

In the summer of 1956, there was some agitation in the Anglo-Jewish community over the Sabbath clashes between the police and ultra-Orthodox Jews in Jerusalem. The British Agudas Israel and Mizrachi organizations made protests to the Israeli ambassador. Preaching at the Great Synagogue on Rosh Hashannah 5717 (September 6, 1956), the chief rabbi expressed anx-

iety at the secular character which the state of Israel was assuming. Interest in this matter was limited, and it soon receded into the background when Israel became closely involved in an international crisis.

Events in the Middle East naturally stimulated interest in Israel, and this was reflected in increased interest in the work of the Zionist bodies. In addition to intensifying its work in the political sphere, the Zionist Federation of Great Britain continued its recently established ventures in the field of education (*see* p. 242). Owing to the Middle East crisis, the annual campaign for the Joint Palestine Appeal (JPA) was advanced and opened in November 1956. A target of £2,500,000 ($7,000,000) was set. On March 22, 1957, it was reported that in its 1956 campaign the JPA had raised £465,000 ($1,302,000) —contributed by 34,000 subscribers representing 60,000 families. On October 27, 1956, it had been reported that the Jewish National Fund, one of the constituents of the JPA, had remitted £702,000 ($1,965,000) to Israel in the financial year just ended. The Federation of Women Zionists at its thirty-fourth conference on February 12, 1957, reported a record income of £187,046 ($525,729).

Though fund raising took first place in regard to Israel, the effort to encourage young English Jews to settle in Israel continued. On May 24, 1957, it was stated that in the years 1948–56 more than 650 professional and technical workers had gone from England to Israel.

Cultural Activities

A number of events of a cultural character took place in connection with the Tercentenary and are noted elsewhere in this article.

In September 1956 the centenary of the birth of Moses Gaster, chief rabbi of the Spanish and Portuguese congregation, and a noted scholar in his day, was commemorated.

In October 1956, *Loshen un Leben,* a Yiddish cultural periodical, celebrated the publication of its 300th issue.

Personalia

On November 2, 1957, Rabbi Leo Baeck died in London. Though his life's work did not belong specifically to the Anglo-Jewish scene, he had made England his home during the decade preceding his death and exerted a strong personal influence on all who became associated with him. (For an appreciation of Rabbi Baeck, *see* p. 478.)

The Rev. Dr. Abraham Cohen, who died on May 28, 1957, had achieved distinction in several fields. From 1913 to 1949 he was minister of the Birmingham Hebrew congregation where he exerted decisive influence; in 1949 he became president of the Board of Deputies of British Jews; he wrote many works and edited the Soncino Books of the Bible.

James de Rothschild, who died on May 7, 1957, was a prominent figure in English society. He was a member of Parliament from 1929 to 1945. He succeeded his father (Baron Edmond de Rothschild) as president of the Palestine Jewish Colonization Association. Though rarely holding communal offices, he was concerned closely with Jewish activities.

Lord Hore-Belisha, who died suddenly on February 16, 1957, had a brilliant career in British politics, but never recovered from the personal reverse of his withdrawal from office in 1940. From 1923 to 1945 he sat in the House of Commons, and from 1931 to 1940 he held a succession of government offices, culminating in the secretaryship for war (1937). Though he did much to reorganize and popularize the British army, he offended the military caste, and he resigned at the request of Neville Chamberlain, then prime minister, early in World War II. He was given a barony in 1954. Hore-Belisha took an intermittent interest in Jewish affairs.

Among the other figures who died during 1956–57 were Sir Sidney Abrahams, successively chief justice of Uganda, Tanganyika, and Ceylon (May 15, 1957); Joseph Heller, Zionist theoretician and Hebrew scholar (April 13, 1957); Rabbi H. Jerevitch, for many years minister of the Cardiff Hebrew congregation (January 1957); Alexander Levay-Lawrence, Zionist and B'nai B'rith worker (September 6, 1956); Dr. Leopold Mandel, one of the founders of the London Jewish Hospital (November 16, 1956); Owen E. Mocatta, scion of one of the community's oldest families, and president of the West London Synagogue (May 17, 1957); David Mowshowitsch, foreign affairs expert on the Board of Deputies staff and former Russian journalist (June 24, 1957); Rabbi Y. Semiatcky, Agudist leader and Yeshiva principal; Sir Francis Simon, Oxford scientist and Fellow of the Royal Society (October 31, 1956); Sidney Spanier, synagogue and youth worker (November 5, 1956); Simon Wigoder, Jewish worker in Leeds (September 12, 1956); G. D. Mack, member of Parliament, 1942–51 (February 9, 1957); and Alfred Roseby, chairman of the Representative Council of Sheffield and District Jews (October 31, 1956).

In August 1956 Rabbi Bernard Casper was appointed dean of students at the Hebrew University. In October Sir Francis Simon became Dr. Lee's Professor of Experimental Philosophy at Oxford (he died shortly afterwards), and in the same month David Patterson was appointed Cowley Lecturer in Hebrew at Oxford.

Several members of the Jewish community were advanced to judicial positions. Cyril Salmon was appointed a judge of the High Court (April 24, 1957). In August 1956 Neville Laski, Q.C., was appointed Recorder and Judge of the Crown Court of Liverpool. In November 1956 Rose Heilperon, Q.C., was appointed Recorder of Bromley; the same month M. A. B. Hamilton, Q.C., was appointed Recorder of Hereford. In July 1957 A. M. Hurwitz became Recorder of Halifax.

Appointments

Jeremy Lever was elected president of the Oxford Union Society.

In the honors list published on January 1, 1957, a knighthood was conferred on Bernard Waley-Cohen. The Marchioness of Reading and Joseph Cowen became commanders of the Order of the British Empire, and Benno Elkan, the sculptor, an officer in the same order. In the Queen's Birthday Honors, announced on June 13, 1957, Isaiah Berlin and E. Beddington Behrens received knighthoods.

SEFTON D. TEMKIN

FRANCE

THE PERIOD under review (November 1956 through October 1957) was a depressing and frustrating year for France. It opened on a note of enthusiasm: most Frenchmen, exasperated by a series of French losses in North Africa and Egypt's occupation of the Suez Canal, applauded the French-British-Israel assault on Egypt. Enthusiasm turned to bitterness, particularly against the United States, when American condemnation in the United Nations and Soviet threats of intervention forced France and its allies to withdraw. When the excitement over Suez (and, almost concurrently, over Hungary) had died down, France's internal problems again came to the fore, more critical than ever, and worsening as the year wore on.

The Socialist-dominated government of Guy Mollet, in power since January 1956, had promised a quick end to the Algerian conflict. Moslem nationalists were fighting for the independence of territory Frenchmen had long considered an integral part of France. Mollet, strongly backing the policies of his Resident Minister for Algeria Robert Lacoste, sought to suppress the nationalist uprising first, promising Algeria limited autonomy later. No end to the conflict was in sight on November 1, 1957, third anniversary of the outbreak of fighting. Charges that French troops and police had tortured and murdered Algerian nationalists and French liberals led to the establishment of a French government inquiry commission, and growing calls for thorough investigation by the French press. At the same time, even those French elements most favorable to the Algerian nationalists were shocked by their terrorist activities. These were even carried on in France itself, where adherents of the National Liberation Front (FLN) assassinated a number of Algerians belonging to other political groups. As the Algerian fighting dragged on, it poisoned French relations with Algeria's neighbors, Tunisia and Morocco. King Mohammed of Morocco and Premier Habib Bourguiba of Tunisia were anxious to cooperate with France in economic and other matters; but both vigorously opposed French policy in Algeria, whose claim to independence they supported.

The financial burden of the Algerian war, estimated at not much under a quarter of a billion dollars a year, was a major factor in bringing the government close to bankruptcy. In August 1957, Premier Maurice Bourgès-Manoury (Radical who replaced Mollet in July) partially devalued the franc from 350 to 420 to the dollar, in a desperate effort to cut the balance of payments deficit. This became a full devaluation in October 1957. Yet the French economy, for all its defects, had been making surprising progress, total production going up some 7 per cent during the year. These gains were threatened, however, by inflationary pressures, compounded by the franc devaluation. Increased taxes also drove up prices; and discontent among French workers, and particularly civil servants, grew steadily. Parliament was determined not to quit Algeria and was unwilling to take the drastic fiscal measures required by the war there. Late in September the Bourgès-Manoury

cabinet fell on the horns of this dilemma. Parliament engaged in more than a month of interparty fighting before a shaky coalition government was established with the Radical Felix Gaillard as premier.

The appointment, in February 1957, of General Hans Speidel as commander of the North Atlantic Treaty Organization (NATO) land forces for Central Europe aroused wide comment in the French press but no really effective opposition, even though Speidel had been chief of staff to the German military commander in France during the war. Jewish bodies such as the Conseil Représentatif des Juifs de France (CRIF) denounced the appointment, declaring that "it would be intolerable for French Jews—some of whose parents were exterminated as a result of General Speidel's activities—to serve under his orders."

French relations with Israel reached new heights of warmth and cooperation during the year. The French provided arms to Israel in the fall of 1956, when Israel stood in critical need of such aid, sending a sizeable number of efficient Mystère jet fighter planes and antitank equipment. During the Sinai campaign the French air force helped provide air cover for Israel cities and troops. After the Suez fighting was over, the French public, disappointed because its own forces had to stop short of their goal, took satisfaction in Israel's lightning-fast campaign. The French considered this as ample proof that President Abdul Gamal Nasser of Egypt was only a paper tiger, and that the Suez invasion had been the proper way to take his measure. In the months that followed, Israel became the darling of the French press. Official and unofficial delegations of all kinds plied the Mediterranean, going from one country to the other. French politicians and public figures (with the exception of the Communists, who had roundly denounced Suez, and certain groups of French neutralists and intellectuals who had deplored it) vied with each other in praising Israel. In March 1957, to cite but one instance, Premier Mollet's message to the European Conference of Solidarity with Israel, organized by the Keren Hayesod-Palestine Foundation Fund in Paris, pledged continued aid for the "small and yet most threatened member state of the United Nations." Similar encouraging messages came from several former French premiers, the speaker of the Chamber of Deputies André Le Troquer, and former President Vincent Auriol. French right-wing elements previously noted for coolness to things Jewish suddenly saw in Israel a true Crusader standing staunchly against Islam. Even the openly anti-Semitic press began to find favorable qualities in the new state—though this had no effect on its attacks on Jews as such. On a more practical level, France, despite its own financial difficulties, granted Israel a $30,000,000 credit early in 1957. This was expanded to $45,000,000 by August, when the implementation agreement was signed.

Jewish Population

France's intervention in Egypt, its policies in North Africa, and its heightened friendship with Israel all had repercussions on the Jewish community in France. One major result was immigration of Jews into France on a scale not seen since the immediate postwar years. As often before in its history,

France again became a haven for Jews seeking refuge from persecution. On November 30, 1956, the French troopship *La Marseillaise,* coming back from Port Said, carried 250 Jewish men, women, and children who had fled Egypt with little more than the clothes on their backs, and many of whose relatives had been imprisoned as hostages by the Nasser government. They were but the van of over 25,000 more Jews fleeing or expelled from Egypt in subsequent months, about half of whom came to France. The French government immediately granted entry to any Jewish refugee who indicated that he wished only to go through France en route to some other land. It gave visas to all Jews from Egypt, even if they were stateless or Egyptian nationals, so long as they had a French, Tunisian, or Moroccan relative in France, as great numbers did. France provided considerable welfare and financial aid, spending millions of francs to assist Jews and non-Jews toward whom it had no responsibility, as well as the thousands of refugees from Egypt who had French citizenship. In appreciation of this help, the Fonds Social Juif Unifié (FSJU), central fund-raising organization of the French Jewish community, and the American Jewish Joint Distribution Committee (JDC) made a 10,000,000 franc ($27,500) contribution in February 1957 to the French government Association for the Establishment of Foreign Refugees. About 4,000 refugees continued on to Israel on Jewish Agency transports, and there was some small movement to other lands as well. There remained in France in October 1957, according to French ministry of interior figures, about 3,000 non-French refugees from Egypt (almost all Jewish) and some 7,500 refugees with French citizenship (about half of them Jewish). Though in economic straits, Egyptian refugees were, for the most part, a literate, educated, middle-class element, usually with a knowledge of the French language, which eased their adaptation.

Jews from North African lands also certainly continued to swell the Jewish population of France by several thousands, though there was no way of getting precise statistics. Jews from Algeria, as French citizens, needed no visas. Those from Tunisia, whether French or Tunisian citizens, could also come without difficulty; and there was some movement of Jews from Morocco. One index of this movement was the number of new requests for assistance from North African Jews received each month by the Comité de Bienfaisance de Paris. The monthly average of such requests during 1956–57 was about 200-250, some two-thirds of what it had been the previous year. This did not, however, necessarily indicate diminution of the over-all movement, for there was a perceptible shift in the nature of the immigrants. Jews had been coming to metropolitan France from North Africa in noticeable numbers since 1951. They had been, overwhelmingly, poorer Jews, often drawn by such considerations as the higher social security and unemployment payments in France. After Morocco and Tunisia became independent, however, tens of thousands of French citizens returned from those lands, including French Jewish citizens. These people, usually with some resources of their own, had no reason to approach Jewish welfare organizations. Also coming to France were some Jews of non-French nationality who had been primarily engaged in servicing the French population, and who found themselves squeezed by the departure of their basic clientele and the generally poor economic cli-

mate. They too were, for the most part, unknown to Jewish assistance groups.

The influx of Jews from North Africa was gradually changing the composition of Jewry in France. The Sephardic element was increasing, and was estimated at about half the total Jewish population. Though the year had seen large-scale Jewish emigration from Hungary and Poland—once a prime source of immigrants for France—only a handful of Polish Jews and about 300 Jews from Hungary found their way to France. North African Jewish associations in Paris and the surrounding suburbs planned a constituent assembly for November 1957, to establish an over-all Union Israélite Nord Africaine in order "to serve this new Jewish community of Paris, already numbering about 40,000, and differing in tradition and customs from Jews of French and European origin."

Jewish community leaders and agencies, that previously had estimated the Jewish population of France at 300,000, were now inclined to believe that 350,000 was nearer the true figure. This was not only because of immigration. Representatives of fund-raising agencies for Israel, traveling the country, reported that they generally found more Jews in French towns and villages than they had expected. Apparently, during 1956–57 more people than previously were ready to identify themselves as Jews because of the popularity of Israel in France. Paris and its suburbs, the greatest magnet for newcomers from North Africa, had over 60 per cent of the Jews in France. The second largest Jewish concentration, in Alsace and Lorraine, with Strasbourg and Metz as its key cities, was not affected by immigration, and numbered about 40,000. Marseille rose during the year to about 11,000; there were over 12,000 Jews in and around Lyon. Toulouse and Bordeaux had approximately 5,000 Jews each. About 8,000 more were scattered among the towns and cities of Northern France. The Midi and Riviera coast gained a little during 1956–57, rising to about 6,000, and there were some 5,000 in the leading cities of central France. Another 20,000-30,000, it was believed, lived in small towns and villages.

According to the Jewish Agency, 6,000-7,000 Jews left France during 1956–57 for Israel, but these were almost all Jews going through France. Of the stable Jewish population of France, only 250 persons emigrated to Israel. United HIAS Service reported that it had assisted 726 persons to leave France for other lands from July 1956 to July 1957. During 1956 most of these went to the United States and Canada, many of them under the terms of the United States Refugee Relief Act. In 1957, Canada and Brazil were the usual destinations. The United States act expired at the end of 1956, and the Canadian government which took office in 1957 tightened that country's immigration policies, boding ill for future movement.

Anti-Semitic Activity

The wave of acclaim for Israel drowned out, but by no means stilled, the voices of France's anti-Semitic groups. Not very numerous, they still managed to make France the leading center of anti-Semitic publications in Europe. They were not, to all appearances, influential; yet French Nobel Prize winner Francois Mauriac (in an interview in *The Observer* of London, October

27, 1957) felt that latent anti-Semitism in the country was stronger than ever. Certainly, twelve years after the end of the war, former collaborators and "professional" anti-Semites no longer had any qualms about expressing themselves openly.

Even in the winter of 1956–57, when feeling towards Israel was most favorable, anti-Semitic papers like the weekly *Rivarol* were reproducing extracts from *In the Shadow of the Cross,* a volume by the notorious Tharaud brothers. This emphasized the "Semitic character" of the short-lived Bela Kun Communist revolt in Hungary in 1919, and compared Kun's actions to those of Janos Kadar. *Défense de l'Occident,* published by the best-known anti-Semitic writer in France, Maurice Bardèche, was telling its readers, in its December 1956 issue, that "the city of New York would be agreeable if there were not so many Jews and Negroes." February's *Les Libertés Francaises,* edited by Francois Daudet, published a panegyric on Edouard Drumont, generally considered the father of modern French anti-Semitism. The weekly *Aspects de la France,* whose leading writer was Xavier Vallat, Petain's commissioner general for Jewish questions, was indignant because the municipal council of Paris decided to change the name of Place Voltaire to Place Léon Blum in honor of the late Jewish premier of France. *Jeune Nation,* in its November 1956 issue, describing the inauguration of the Tomb of the Unknown Jewish Martyr in Paris, called it a "monument to the glory of Jewish domination of the globe." It was such material that these and other anti-Semitic publications, having an over-all circulation of perhaps 80,000, continued to feed their readers throughout 1956–57. One could feel, however, that they lacked a current, topical issue to which to tie their hoary anti-Jewish themes. While they continued to attack former Premier Pierre Mendès-France from time to time, he was no longer an ideal target, having been out of the government for over eighteen months by November 1957, and having suffered serious loss of influence.

Jeune Nation, which drew much of its strength from right-wing university student groups, was active throughout 1956–57 in distributing anti-Jewish pamphlets, scribbling anti-Semitic libels on street walls, and attacking France's republican form of government. Similarly dedicated to the overthrow of the republic was the so-called Phalange headed by a nephew of the French wartime Fascist leader Marcel Déat, using the name Luca. The Phalangists were among the ringleaders of a demonstration before the Tomb of France's Unknown Soldier, on March 30, 1957, marked by cries of "Death to the Jews!"

Generally, French public opinion was not greatly exercised by the activities of former collaborationists, and the emotions raised by the war years had cooled down considerably. Thus for the first time since he was amnestied and returned to France from Denmark in 1951, the pathologically anti-Semitic novelist Louis Ferdinand Celine defended his attitudes in a new book, *La Vie du Chateau.* Horace de Carbuccia announced that before the end of 1957 he would again be publishing a political monthly, called *Gregoire.* This title was evidently meant to recall his previous publication, *Gringoire,* which Jews in France had good reason to remember: it had published names and locations of Jews hiding out during the German occupation, resulting in their deportation and death. In the theatrical field, preparations were

being made for the presentation in Paris of the play *Bérénice,* by Robert Brasiliach, who had been executed after the war for collaboration. *Bérénice,* retitled *Reine de Caeserée,* was noted for its anti-Semitism, and had first been presented during occupation days. French Resistance organizations warned the authorities that they would "react vigorously" if the play should attempt to open.

Despite the increased public lassitude to anti-Semitic agitation, defense groups did, nonetheless, manage to achieve some successes during 1956–57. In May 1957, for instance, at the request of the Amitié Judeo-Chretienne, the municipal council of Aix-en-Provence prohibited Xavier Vallat from lecturing in that city. Vallat sued the Amitié for libel after it circulated reports about his war-time activities, but the court threw out his case in September 1957. Stage star Josephine Baker undertook an extensive tour of French cities during the year denouncing racism, at the request of the International League Against Anti-Semitism (LICA). LICA also established a prize award for the best antiracist book of the year, which was given in February 1957 to author Réné Cathala for *Rouge Le Soir,* dealing with the experiences of a school teacher in North Africa.

The increase in the number of anti-Semitic publications and the bravura of former collaborators were more than offset during 1956–57 by the setback suffered by the Poujade movement (*see* AMERICAN JEWISH YEAR BOOK, 1957 [Vol. 58], p. 245 and f.). Poujadism represented the first real postwar possibility on the French scene of an alliance between anti-Semitic elements and a vigorous political force. But in 1957 the man who, two years before, had rallied tens of thousands to his meetings with his cries for tax reform and his vague promises of a new kind of corporate-state government, now spoke to half-empty halls. His parliamentary group was racked by defection and dissension, and carried no weight in the Chamber.

In an effort to recoup, as he felt his influence waning, Poujade gambled and lost. He had always claimed he would never seek a seat in the French parliament; but he suddenly presented himself as a candidate in the First Sector of Paris, in a special by-election. Here, in January 1956, Poujade's henchman Jean Marie LePen had rolled up a surprisingly strong vote. But in January 1957, Poujade polled 15,000 votes less than LePen the year before, only 6 per cent of the total.

In retrospect it became clear that the moment of Poujade's greatest triumph, the national elections of 1956, had really been the beginning of his downfall. Until November 1955, Poujade's Union pour la Défense des Commerçants et Artisans had refused to become a political party. Criticism from outside the political structure was easy and popular. Once Poujadism took political form, however, and its supporters secured seats in the legislature, the movement was shown to be void of any real political or ideological content; and it had to share the responsibility for rising taxes, where it had promised lower ones. Poujade's speeches and his newspaper, *Fraternité Francaise* (formerly a weekly but now appearing less and less regularly), continued to contain more or less covert anti-Semitic references. His activities, however, were no longer a source of great concern to Jewish defense groups in France, as they had been in 1955–56.

Social Service

The social welfare structure and relief organizations of the French Jewish community were strained by the year's refugee influx. By 1953, these organizations had become accustomed to caring for a more or less stable group of people. In 1954 and 1955, they expanded their services to Jews from North Africa. Now they were deluged with 11,000 newcomers, pouring in at the rate of several hundred per month. The turnover of those needing direct relief was rapid, as they adjusted themselves in a France short of manpower. Nonetheless, Jewish welfare groups—primarily the Comité Juif d'Aide Sociale Aux Refugies (COJASCR) and the Paris Comité de Bienfaisance—had to care, each month, for an average of 3,000 persons besides their permanent welfare clients. The Egyptian refugees posed a particular problem, because over one-fourth of them were elderly people, ill-suited to starting their lives over again in a new land.

For virtually all newcomers, regardless of their origin, and for many long-time beneficiaries, a major difficulty was to find a place to live in a country desperately short of housing. In a move to alleviate the situation, the FSJU launched a novel campaign. French law required all firms with more than ten employees to pay a special housing tax, equal to one per cent of the payroll. In November 1956, FSJU established L'Action Sociale par l'Habitat, and appealed to employers to make their housing tax contribution to it, as was possible under the law, to build apartments for those in need, After less than a year, the new organization was participating in eighteen new projects, designed to lodge 300 persons, and had received about $500,000. It hoped to be able to make several hundred more apartments available in 1957–58.

JDC and the Jewish Colonization Association made special funds available to the Caisse Israélite de Demarrage Economique, so that it was able to make nonguaranteed loans of almost 100,000,000 francs (about $300,000) to newcomers, again primarily for housing. Another special housing fund for Egyptian refugees was set up jointly by the JDC, the French government, and the United Nations High Commissioner for Refugees.

Children and the aged were two major groups on the regular rolls of Jewish welfare agencies. Whereas, after the war, most of the children in the homes had been full orphans, now the greater part were social cases. About 15 per cent had lost both parents; some 50 per cent had one parent. In the case of the remaining 35 per cent, the parents were either separated or unable to support the children. Three-fourths of the children entering the homes during 1956–57 were from families newly come to France. In addition, almost 500 Jewish adolescents were receiving some form of substantial aid from community institutions. There were seven homes for the aged, with 420 residents. Plans were being made for construction and expansion, in view of the increased need. About half of the 5,230 persons who received cash relief were aged.

Jewish Education and Culture

In the fields of education and culture, 1956–57 was primarily devoted to completion and consolidation of projects begun the year before, under the French Jewish community's integrated three-year cultural plan for use of funds from the Conference on Jewish Material Claims Against Germany (CJMCAG). Construction of community centers, something virtually unknown in Europe a few years before, was being pushed ahead rapidly. A major event was the opening, for Rosh Hashonah 1957, of the Strasbourg synagogue-center, one of the most modern in all Europe. In February 1957, the Montpelier center had been completed. April 1957 saw the inauguration of a Jewish Boy Scout youth hostel in the Vosges mountains, at St. Croix aux Mines. In the fall of 1957 came the opening of the renovated Beth Ha'am of Lille, sponsored by the Federation of Jewish Societies, and of a locale at Porte des Lilas in Paris. Centers finished in previous years functioned at Belfort, Roanne and Lens. There was a provisional center in Paris, but the permanent youth center planned there for several years was still held up by difficulties in finding a proper site. The Metz and Nancy communities were also experiencing trouble in finding land for building. Nonetheless, encouraged by developments to date, the FSJU was seeking CJMCAG capital investment funds to go ahead with additional centers in Marseilles, Colmar, and Troyes, as well as seven other localities in the French provinces.

Facilities of the three Jewish day schools in Paris—Maimonides, Yabne, and Lucien de Hirsch—were substantially improved during 1956–57. The three institutions, with 650 students, were filled to capacity. The Aqiba day school in Strasbourg had 200 students, and a Yeshiva for adolescents at Aix-Les-Bain had 80. Institutions giving part-time Jewish instruction were also crowded. The coming of the more Orthodox North African Jews and Egyptian refugees was not the only reason for this. The rising postwar French birth-rate also contributed. It was estimated that 2,500 children were attending part-time Jewish courses in Paris, and at least as many in the provinces, a substantial increase over 1955–56. Thousands more got some form of Jewish education in youth group classes. A special fund was made available by the FSJU to help provincial centers hire educators.

Summer camps continued to grow. Five new ones were opened, and some 6,000 children in all spent at least part of the summer of 1957 in a Jewish atmosphere.

The French Ministry of Education made Hebrew an optional secondary language in Strasbourg schools and a chair in Hebrew was established at the University of Strasbourg, to be occupied by Professor André Néher.

Jewish publications in France gained in quality and presentation during the year. *L'Arche,* formerly issued quarterly by the FSJU to deal with special themes, became an impressive all-around Jewish monthly magazine. The Zionist bi-weekly *La Terre Retrouvée* appeared in a new and larger format, and a French edition of the Zionist *Jewish Observer and Middle East Review* made its appearance in the spring of 1957.

Evidences, put out by the European Office of the American Jewish Com-

mittee, drew considerable attention with the publication, in serial form, of *Les Esseniens,* an interpretation of the meaning of the Dead Sea Scrolls by French authority Albert Dupont-Sommer. In addition to the *Journal des Communautés* of the Consistoire Central and the *Bulletin de nos Communautés* of Alsace and Lorraine, local Jewish community papers came into being in Marseilles and Grenoble. The paper for children, *Ami,* increased in size and became a bi-weekly instead of a monthly.

Editors and book publishers sought to capitalize on the interest in Israel and Jewish subjects. Among the many volumes issued during 1956–57 were Georges Duhamel's *Israel, Clef de l'Orient,* giving the author's impressions after a visit to Israel; *Mon Village en Israel,* by a member of an Israel kibbutz; and *Israel* by David Catarivas, part of the popular *Petite Planete* series. André Chouraqui wrote a *Histoire des Juifs* for the *Que Sais-je* series. André Néher's *Moise* was recognized as a major historical effort. The works of the dean of Jewish belles-lettres, Edmond Fleg—such as *Moise Raconte par les Sages,* first printed in 1928—were reissued with considerable success. Catholic intellectual Jacques Nantet considered *Les Juifs et les Nations;* there was the reprint of an Italian study of anti-Semitism, *Moise et M. Pittigrilli;* and Pierre Aubrey's university thesis, *Milieux Juifs de la France Contemporaine,* studying how Jews had been portrayed in French literature, aroused considerable interest. *L'Innocent Cavalier* of Nicolas Baudy drew a biting picture, in novel form, of anti-Semitism in Hungary before 1914. Alex Weissberg's *L'Histoire de Joel Brand*—describing Nazi negotiations for supplies, in World War II, against the lives of tens of thousands of Jews—created a minor sensation, with large extracts appearing in *Figaro Littéraire.* And there were literally scores of other books dealing with Jews or Jewish subjects.

A notable cultural event during the year was the first International Jewish Music Congress, sponsored by the World Jewish Congress, a seven-day affair bringing leading musicians and musicologists from all parts of the globe to Paris in November 1957. In the theatrical field, the Habimah players from Israel won critical acclaim at the International Theater Festival in July 1957; and the French version of *The Diary of Anne Frank,* opening in the fall of 1957, was well received. There were a variety of expositions by Jewish and Israeli artists during the year, including a retrospective show by painter Marc Chagall.

Finances

French Jewish fund raising reached new heights, increasing about 15 per cent over 1956. The FSJU, campaigning on behalf of forty community institutions, had already passed the 200,000,000 ($500,000) franc mark in Paris at the time of writing (November 1957) and was hoping to have 250,000,000 ($625,000) by the end of 1957, as opposed to only 215,000,000 ($537,500) in 1956. Another 40,000,000 francs ($100,000), it was expected, would be raised in cities outside of Paris cooperating with the FSJU. Part of this increase was due to greatly improved, more insistent fund-raising methods adopted by the FSJU. The year's gain was particularly impressive, moreover, because

the FSJU halted its drive for several weeks, at the height of the campaign season, for a special appeal on behalf of Israel.

Nevertheless, the French Jewish community was still far from being able to meet its financial requirements, and had to depend on the JDC and the CJMCAG for about 60 per cent of its normal operating budget. This, for 1957, was 520,000,000 francs ($1,300,000), of which three-quarters went to meet social needs, and the rest for cultural activities. Of almost 200,000,000 francs ($500,000) more required for emergency needs arising out of the arrival of Jewish refugees, the French Jewish community contributed about one-fourth. Most of a 150,000,000 franc ($375,000) capital investment came from the CJMCAG.

For 1958, the FSJU requested $616,000 from the CJMCAG with which to complete its community center network, maintain its vacation colonies, and improve homes for children and old people. Another $267,000 was asked by the FSJU Commission for a Cultural Action Plan for a variety of projects, including initiation of a demographic study on the Jews in the Parisian region, establishment of a model Jewish supplementary school, training of youth leaders, and support of the existing school and youth programs. This was only part of the story, however. Total requests to the CJMCAG from all kinds of French Jewish institutions ran to almost $2,000,000 for relief, rehabilitation, and capital investment, and over $324,000 for cultural work.

Community Organization

The year marked the 150th anniversary of the establishment by Napoleon I in 1807 of the Grand Sanhedrin, ancestor of the present Consistoire Central of French Judaism. This anniversary evoked some discussion in the Jewish press in France as to whether the consistorial system was still necessary. The Grand Sanhedrin, coming but a few years after the French Revolution had knocked down ghetto walls, was long considered by French Jewry as a symbol of the further acceptance of Jews as full-fledged members of the French nation. But in recent years it had usually been regarded rather as an institution set up to control the Jewish population more closely. It was closely followed, in 1808, by promulgation of a decree that formed the basis for the organization of Jewish life in France until the separation of church and state in 1905. By then, the consistorial pattern of 1808—though it became voluntary—was firmly established. The consistoires were responsible for the promotion of religious activity and support of the rabbinate. Their critics maintained that the consistoires had become in recent years little more than honorary clubs of notables cut off from the major currents in Jewish life. Even their critics admitted, however, that since World War II both the Consistoire Central, representing local bodies throughout France and Algeria, and its most important member, the Consistoire de Paris, had taken a wider view of their responsibilities and become more active generally in Jewish life.

In recent years, the consistoires extended their facilities for giving part-time Jewish education to children. The work of the three youth chaplains supported by the Consistoire Central—at Lyon, Montpelier, and among the North African Jews in Paris—reached increasing audiences. Three new rabbis

took up duties during the year, in Dijon, Nimes and Paris; and two students from the rabbinical seminary were asked to serve in Besancon and Belfort. Adolphe Caen, vice president of the Consistoire Central, nevertheless reported at the annual Assises du Judaisme Francaise in June 1957 that in all of France outside of Paris and Alsace-Lorraine (which had its own consistorial and Jewish community organization) there were not even ten rabbis. He warned that unless the material conditions of the rabbinate were bettered, it would become increasingly difficult to find persons willing to enter it.

The Assises also heard a call for development of a French-style religious rite satisfactory to both local Jews and North African newcomers, so as to create a closer relationship between the two groups. The Consistoire also concerned itself with the protection of tombs of Jews buried in internment camps during the Vichy regime. Minister of the Interior Gilbert Jules gave assurances that an investigation would be undertaken.

Zionist and Pro-Israel Activity

Zionist organizations in France had a banner year during 1956–57. The fact that Israel was in trouble and the general public association of French and Israel policies resulted in an outburst of Zionist support unequaled since 1948. French Judaism, according to president André Blumel of the Fédération Sioniste, "broke through the wall of indifference," and contributed over 450,000,000 francs ($1,125,000) to the Israel appeal in 1956, more than double the 1955 figure. The number of donors jumped 80 per cent, to over 14,000. More than half of this sum was contributed in November and December 1956, just after the fighting in Egypt. Zionist leaders expected the 1957 campaign to yield comparable results.

A special delegation of almost two score notables from almost ever leading Jewish organization and tendency in France, except the Communist Jewish organizations, visited Israel in the summer of 1957. In France, there was a flurry of special Zionist events and intensification of Hebrew language activities. The first Ulpan Hebrew classes for adults in France was opened at Fontainebleu in September 1957. In the latter part of 1957 extensive preparations began for the celebration of Israel's tenth anniversary.

The Alliance Israélite Universelle, leading Jewish educational organization in North Africa and the Middle East, laid the cornerstone of its new Hebrew-French lyceé in Tel Aviv in July 1957. Use of the French language was increasing in Israel, because of immigration from North Africa.

Personalia

François Justin Godart, world president of the committee for the establishment of the Tomb of the Unknown Jewish Martyr, and honorary president of the OSE World Union and the Jewish National Fund in France, died in Paris at the age of eighty-five, it was reported on December 21, 1956. Mark (Landau) Aldanov, the Russian novelist, and author of the controversial novel *The Fifth Seal* dealing with the effect of Communism on those who live under it, died in Nice on February 25, 1957.

ABRAHAM KARLIKOW

BELGIUM

BELGIUM CONTINUED to progress along her peaceful and productive path during the period under review (November 1, 1956, through October 30, 1957). Belgians were greatly interested in, but little affected by, such events as the Suez crisis and the revolt in Hungary. Excitement centered on preparations for the Universal Exposition scheduled to open in Brussels in April 1958; there was some concern as to how the hundreds of thousands of visitors could be accommodated. Belgian production and exports continued to rise. While the national budget was in balance, the Belgian treasury found itself short of funds in the fall of 1957. The situation was embarrassing for the Socialist government headed by Achille van Acker—particularly with elections scheduled for early 1958—but hardly grave. More troublesome was the situation of the Walloon, French-speaking part of the country, economically and demographically losing ground to the Flemish regions and very conscious of it. Walloon mutterings of separatism and federalism expressed at a regional congress in May 1957 were not to be taken seriously, being more the emotional exercise of a historical heritage than anything else. They did, however, point up the area's need for assistance. The government decided on a thorough investigation of the plight of the economically depressed Borinage area, and entrusted this task to Professor Max Gottschalk, head of the Solvey Institute of Sociology, and a well-known Belgian Jewish communal leader.

Belgium continued to be one of the strongest supporters of the European Common Market and Euratom. Belgium's former foreign minister, Paul-Henri Spaak, became secretary general of the North Atlantic Treaty Organization (NATO) in December 1956. But in May 1957 the Belgian government moved to cut compulsory military training from eighteen to fifteen months. The Socialist Party hoped, in this way, to cut the ground out from under the Christian-Social opposition, which had been planning to make this an election campaign issue. A few months later the latter started a drive for a further reduction to twelve months. The opposition sought unsuccessfully to have the government postpone the 1958 election, arguing that visitors to the Universal Exposition should not see Belgium in the throes of a campaign.

Relations With Israel

Belgium's attitude toward Israel was, throughout 1956–57, a sympathetic one, even though Belgians (like most Western Europeans) suffered from a shortage of gasoline and fuel oil in the winter of 1956–57 as a result of the French-Anglo-Israel invasion of Egypt. Foreign Minister Spaak took the position in the Belgian parliament, with regard to the Sinai campaign, that "the United Nations cannot fulfil its role if it examines only this last act of aggression but refuses to consider its origins and causes" (December 5). The Christian Social press took a similar view. There was a good deal of criticism

later, however, of what Belgians considered Israel delaying tactics in moving out of Sinai. The Communist press was virulently anti-Israel. Communist influence dropped to a new low in Belgium during 1956–57 however, primarily because of events in Hungary, certain Communist leaders even quitting the party. Belgians contributed generously, in cash and clothing, to the relief of Hungarian refugees. The government agreed to accept 3,000 refugees, later raising this to almost 7,000.

A Belgian professor, Gérard Garitte, was asked by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) to investigate Egyptian government charges that Israel forces, during their advance in Sinai, had pillaged the library of the Saint Catherine monastery, world-famous for its collection of Biblical manuscripts. Garitte's report that the charges were without foundation was particularly welcomed in Belgium where, some years before, Israel had been accused of not properly caring for the holy places in Palestine. Queen Mother Elizabeth of Belgium had to cancel her scheduled trip to Israel in December 1956 to lay the cornerstone of the Institute of Archeology named after her at the Hebrew University in Jerusalem. The same month, a forest in Israel was named for Camille Huysmans, former Belgian Chamber president, on his eighty-fifth birthday. In September 1957, Israel ambassador to Belgium Joseph Ariel was replaced by Gideon Rafael.

Israel agreed to participate in the Brussels Universal Exposition, after first declining on economy grounds. Efforts to raise funds among Belgian Jews for an Israel pavilion were unsuccesful; but the Israel government decided to go ahead nevertheless. A four-hall, glass-fronted pavilion was planned to depict the history of Jews in Biblical times and in the diaspora, as well as present-day achievements of the state of Israel. The Israel El Al airline also decided to have an exhibit.

In the Wake of World War II

A number of events showed that memories of the German occupation of Belgium were still vivid. The Belgian government continued its efforts to have Léon Degrelle, the Belgian quisling, extradited from Spain. Belgium had opposed the entry of Spain into various international organizations because it harbored Degrelle. In recent years the Spanish government (which promised extradition in 1946) had claimed not to know Degrelle's whereabouts. This claim, never believed in Belgium, was demonstrated to be patently false in September 1957, when the Belgian press featured photographs of Degrelle in Spain.

In January 1957, the Belgian Minister of Justice Albert Lilar proposed a measure restoring civic rights (e.g., the right to practice a liberal profession) to certain categories of Belgian citizens condemned for collaboration with the Germans. Although there was no question of amnesty for notorious war criminals or for any leading collaborators, the proposed measure still aroused considerable opposition, the Action Committee of the Resistance movement taking a firm stand against it. Just under 300 leading collaborators, the debate revealed, were still in Belgian prisons.

The year was marked by several impressive ceremonies commemorating victims of Nazism. Among these was the annual pilgrimage on April 14, 1957, to the Breendonck fort, formerly a concentration camp for Belgian patriots. In September 1957, the Federation of Jewish Deportees and the B'nai B'rith organized a pilgrimage to the Dossin Barracks at Malines, where Jews had been imprisoned. In July 1957, Belgium was host to the International Resistance Conference. The community of Jette, a Brussels suburb, dedicated a playground to a little Jewish girl, Josette Linker, who had been deported from there at the age of ten, and had perished in Auschwitz with her mother.

The Belgian government sought to induce West Germany to extend its scheme of indemnification for victims of Nazism to many Belgians who had been political prisoners, deportees, or racial persecutees but were not covered by the existing German legislation. In April 1957, Belgium joined seven other Western European states in a similar position in a *démarche* to the Bonn government; but the first reaction was not very favorable.

Civil Status

The position of the Jewish population in Belgium, estimated at about 40,000, was good and improving. More and more Jews were acquiring Belgian citizenship. By 1957, the overwhelming majority of Jews in Belgium, including postwar arrivals, had been in the country for the ten years required for citizenship. As in 1955 and 1956, also, the government continued to be liberal in granting citizenship (each application had to be approved on a case-by-case basis by the Belgian parliament), in contrast to the policy of the postwar decade. At one time government investigators had sometimes looked askance on an applicant's membership in Zionist groups, taking this as a sign that the person had not become completely integrated into the Belgian community. This was no longer a problem. In February 1957 Minister of Justice Albert Lilar declared that as long as he was in office Zionism would not be a cause for exclusion from citizenship. Though no statistics were kept on the religion of applicants for naturalization, it was estimated that about half of those naturalized during the year were Jews. Altogether, it was believed, about 60 per cent of the Jews in Belgium had acquired citizenship by the end of 1957.

Immigration

As a humanitarian gesture, the Belgian government was willing to grant asylum to Jewish refugees from Egypt. But only a handful actually came to Belgium, and these were usually en route to Canada or some other overseas destination. About two-score, however, went to settle in the Belgian Congo, some Jews from Egypt already having relatives there.

Jewish Population

The economic position of Jews in Belgium, while still good, deteriorated somewhat as 1957 drew to a close. In Brussels, with an estimated 23,000

Jews, retail business generally, and the textile, leatherwork, and fur trades (in which there were many Jews) suffered from the drop in purchasing power. Antwerp, most of whose 9,000 Jews were connected in some way with the diamond industry, had a fairly serious recession.

Another few thousand Jews were scattered throughout the rest of the country, primarily in Liège, Charleroi, and Ghent. There was little Jewish immigration or emigration. Some thirty Jewish families from Poland managed to make their way to Belgium during 1956–57, and there were a few-score Jews among the Hungarian refugees who came to Belgium. Many of these were reluctant to admit their Jewishness at first, apparently because of anti-Semitic feeling among the other Hungarian refugees. United HIAS Service reported aiding 150 Jews to go to other countries, primarily Canada and Brazil, during 1956–57; the Jewish Agency reported that about 30 went to Israel.

War Orphan Cases

In February 1957, the Brussels Court of Appeals decided the case of Henri Elias, a Jewish war orphan whose custody was sought both by a Catholic school teacher who had befriended him during the war years, Miss Fernande Henrard, and by Elias's uncle, Maurice Hammerman of Algiers. Miss Henrard, who at one time had tried to hide Elias from his relatives and who had sought to overthrow a 1955 Antwerp court decision giving the uncle custody, saw her appeal denied. The appeals court also rejected her request that Elias (who now lived in Algiers) be put in her charge for a month a year.

The case of Anneke Beekman, smuggled into Belgium from the Netherlands in 1954 by her erstwhile Catholic guardian, Mrs. Geertruida Langendijk, to frustrate attempts by Jewish organizations to gain custody, was no nearer solution (*see* AMERICAN JEWISH YEAR BOOK, 1957 [Vol. 58], p. 255 and f.). In 1956 the Dutch government had asked the extradition of Mrs. Langendijk's sister, who had been involved in the abduction, but the Belgium government had refused on technical grounds. In February 1957, the Dutch authorities made another fruitless request that the sister be turned over to Dutch justice. Finally, in November 1957, she surrendered herself to the Dutch government, to serve a three-month jail sentence—but the whereabouts of Anneke remained as much a mystery as ever.

Jewish Community Organization and Activity

There was little change in basic community organization and structure in Brussels or Antwerp (*see* AMERICAN JEWISH YEAR BOOK, 1957 [Vol. 58], p. 256-58) during 1956–57.

In Brussels, work continued on the establishment of a youth center, for which the Conference on Jewish Material Claims Against Germany (CJMCAG) had allocated $58,000 in 1956 and 1957. A building was purchased, and alterations on it were begun, together with the construction of additional facilities, including a suitable auditorium. In March 1957 an Association of Friends of Jewish Youth was founded, including leading mem-

bers of the Brussels community, to rally support for the project and to prepare a center program. Certain Zionist elements charged that the new association was assimilationist-minded; the Zionist-oriented Menorah group, headed by Professor M. H. Perelman, was also somewhat chagrined, because organization of a youth center program had been one of its own objectives. Menorah decided to concentrate on Jewish cultural activity only, so that there would be no duplication of effort. In the fall of 1957 it was decided that the Centrale d'Ouevres Sociales Juives (central fund-raising organization for Jewish welfare institutions in Brussels) would take charge of the center and, when construction was completed, rent it to the Association of Friends for a symbolic one franc. Preliminary meetings of Brussels Jewish youth showed so much enthusiasm for the project, scheduled for completion September 1958, that certain activities were undertaken in the renovated center building even before it was finished or equipped.

Brussels welfare fund-raising for 1957 by the Centrale was on a par with the previous year, reaching 2,000,000 Belgian francs ($40,000). Needs of the Centrale-supported institutions, however, were increasing. The Aide aux Israélites Victimes de Guerre, the major welfare assistance body, continued to give help to an average of 1,000 persons per month. In addition to those it normally aided, it faced the problem in 1957 of helping to resettle the Polish refugee families, most of whom had come to Brussels, as well as some Hungarian and Egyptian refugees. The local old-age home at St. Gilles, accommodating sixty persons in dormitories, was in urgent need of expansion. It was proposed to purchase a new building to house ninety persons in single and double rooms, at a cost of $400,000; of this $250,000 was requested of the CJMCAG. The Union des Étudiants Juives found itself with an increasing number of requests for scholarships, as more and more Jewish children reached the university level.

Jewish Education

The number of Jewish children in Brussels receiving some form of Jewish education went up about 10 per cent during 1956–57 from 300 during 1955–56 primarily due to the coming of the Polish Jewish refugees. The Jewish day school, École Israélite, with 175 students, was overcrowded, and there were plans to seek a new school building.

A major event in Antwerp was the opening in November 1957 of a new wing of the Tachkemoni school. The ultra-modern kindergarten in this wing attracted considerable attention, and public education authorities asked permission to use it as a model for some of their own construction. March 1957 saw the opening of an Institute of Jewish Sciences, which was really a center of popular Jewish education for adults.

The Chasidic element in Antwerp gained from the immigration of the Hungarian refugees. The coming of the latter increased the burden of the Antwerp Centrale. Its expenses rose about 20 per cent during 1956–57 to 6,000,000 Belgian francs, about two-thirds of which was raised locally. Another cause of this increase was the fact that the new Antwerp old age home, finished in 1956, cared for fifty-five persons, about twice as many as the pre-

vious home. The Centrale also helped more than a thousand Jews who needed assistance or documentation for filing indemnification and restitution claims with the West German government.

Salomon Ullman, Grand Rabbi of Belgium, resigned in February 1957 because of age. The Consistoire Central Israélite de Belgique, headed by Max Gottschalk, had not succeeded in filling the post by the end of 1957. Rabbi Ullman's departure also left open the post of military chaplain for the more than three hundred Jewish youths in the Belgian armed forces.

Zionist Activity

The Zionist Federation in Belgium went through a crisis during 1956–57. It was severely handicapped by the lack of a president and by the autonomy of the various party groups, with leftists holding the upper hand in Brussels and rightists in Antwerp. The largest part of federation income came from the Jewish Agency for Palestine. There was extensive Zionist activity. The Cultural Circle of the Federation, located in Antwerp, was especially active, and played an increasingly important role in Antwerp life.

A special fund-raising campaign for Israel early in 1957 raised over 10,000,000 Belgian francs ($200,000). The regular United Fund for Israel drive for 1957 had another 10,000,000 francs as its goal. The Israel Bond drive doubled collections during 1957. (It had sold $800,000 worth of bonds by December 1956.)

ABRAHAM KARLIKOW

THE NETHERLANDS

INFLATIONARY PRESSURE increased in The Netherlands during the period under review (July 1, 1956, through June 30, 1957). The 1956 balance of payments showed a deficit of 650,000,000 guilders ($171,000,000) as against a 1955 surplus of 840,000,000 guilders ($221,000,000). Imports in 1956 were 12 to 13 per cent higher than in 1955, while industrial exports rose only 5 per cent. On February 10, 1957, the government submitted a program of budget cuts and aid to agriculture. It was expected that the cost of living would have risen about 6.8 per cent by the end of 1957.

Both government construction projects and private expansion plans had to be postponed for reasons of economy. Lack of manpower continued to be a major problem. On June 30, 1957, registered demand for labor totaled 64,151 men and 39,254 women. In 1956, emigration reached 31,778—about 2,000 more than during the previous year. Housing remained The Netherlands' number one social problem. New dwellings completed in 1956 numbered 68,284, as against 60,819 in 1955. Thanks to good weather, 1957 was expected to set a postwar record of 85,000–90,000 dwellings. Nevertheless, the country was still short about 200,000 housing units on June 30, 1956.

The longest cabinet crisis in Dutch parliamentary history started after the

elections of June 14, 1956 (*see* AMERICAN JEWISH YEAR BOOK, 1957 [Vol. 58], p. 260), and ended on October 12, 1956, when Premier Willem Drees (Labor) succeeded in forming a new government. Ivo Samkalden (Labor), minister of justice in the new cabinet, was the fourth Jew to serve in a Dutch cabinet.

Following a revision of the constitution, the First Chamber of Parliament was increased from 50 to 75 on October 11, 1956. On October 13, 1956 membership of the Second Chamber was expanded from 100 to 150.

Relations With Indonesia

Netherlands-Indonesian relations reached a new low on August 4, 1956, when Indonesia repudiated its debts to The Netherlands, agreed upon during the 1949 Round Table Conference. According to the Indonesian government, these debts totaled 3,661,000,000 guilders ($953,000,000), whereas the official Dutch figure was 650,500,000 guilders ($171,000,000). The Netherlands government denounced the Indonesian decision as "inconsistent with internationally accepted rules governing the intercourse between sovereign states."

On March 1, 1957, about 55,000 Netherlanders were living in Indonesia, as against 250,000 before 1940.

Domestic Affairs

Public unrest over Queen Juliana's relations with faith healer Margaretha Hofmans died down (*see* AMERICAN JEWISH YEAR BOOK, 1957 [Vol. 58], p. 260). A commission of three prominent statesmen submitted its recommendations in August 1956, and on August 24 it was announced that the Queen had definitely severed her relations with Miss Hofmans. A number of high officials belonging to the Queen's household were honorably discharged.

SCHOKKING AFFAIR

The Schokking Affair[1] ended with the resignation of Francois M. A. Schokking, burgomaster of The Hague, announced on July 9, 1956. Schokking publicly admitted, that "my judgment of certain facts and circumstances which occurred in 1942 now appears to have been wrong."

Jewish Population

Reliable figures on the Jewish population were not available, but it was estimated at 26,000 (out of a total population of more than 11,000,000), as against about 140,000 in 1939. Provisional results of a demographic study by the Stichting Joods Maatschappelijk Werk (Foundation for Jewish Social Work) were published in October 1956. They revealed a rapidly declining birth rate (from 577 children born in 1946 to 170 in 1953). Statistics further showed 3,100 mixed marriages and 42 per cent not belonging to a religious community. It was estimated that by 1970 the number of Jews would be less

[1] Schokking was charged with having caused the arrest in 1942 of a Jewish couple who were subsequently killed by the Germans.

than 24,000, while the total population in The Netherlands would have increased by 50 per cent.

On June 30, 1956, the emigration bureau of the United HIAS Service discontinued its activities in The Netherlands, its task being taken over by Joods Maatschappelijk Werk. Between June 30 and December 31, 1956, 73 emigrants were sponsored by Joods Maatschappelijk Werk, including 68 to the United States and 5 to Canada. At the end of December 1956, 521 prospective emigrants were registered, of whom 353 hoped to go to the United States, 134 to Canada, 12 to Australia, 12 to New Zealand, and 10 to other countries.

Between July 1956 and June 30, 1957, there were 59 emigrants to Israel under the auspices of the Jewish Agency for Palestine.

Civic and Political Status

September 2, 1956, marked 160 years since Jews in The Netherlands had received full political and juridical status. Apart from publications in the Jewish press, no attention was paid to this milestone in the history of Dutch Jewry.

There were no overt signs of discrimination or anti-Semitism during 1956–57.

Community Organization and Communal Affairs

During a meeting of the Centrale Commissie of the Nederlands-Israelitisch Kerkgenootschap (Netherlands Jewish Religious Community) in Amsterdam on July 1, 1956, closer cooperations between Netherlands Jews was again discussed. However, suggestions to form one central nonpolitical organization for all Dutch Jews were opposed by many of those present, chiefly because they considered the Nederlands-Israelitisch Kerkgenootschap to be the obvious center for all Jews in The Netherlands.

Restitution and Indemnification

The winding up of VVRA (Vermögensverwaltungs und Renten-Anstalt) and LVVS (Liquidatie van Verwaltung Sarphatistraat) reached its final stage in the summer of 1956. During World War II, both bodies had taken possession of Jewish property confiscated by the German occupation authorities. On July 23, 1956, final restitutions on claims were officially announced: LVVS paid out 15 per cent and VVRA 13 per cent, making a total restitution of 90 per cent for LVVS and 85 per cent for VVRA.

The Jewish commission that had been organized to coordinate efforts to obtain indemnification from West Germany for damage suffered during the Nazi regime cooperated closely with The Netherlands government. It had several meetings with the West German ministry of finance, as well as with members of the Bundestag, but without tangible results. In the summer of 1956 The Netherlands government protested against a German Federal law enacted on June 29, 1956, which excluded the majority of Dutch Jews from indemnification payments.

On April 6, a bill was submitted to parliament proposing that Jewish shopkeepers be allowed to keep their shops open from 10 A.M. till 6 P.M. on Sundays (*see* AMERICAN JEWISH YEAR BOOK, 1957 [Vol. 58], p. 262). Shops could only be open from 8 A.M. till 2 P.M. The bill had not been passed at the time of writing (August 1957).

A law regulating the adoption of children came into operation on November 1, 1956. Under the new law, the adopted child became the legal child of its foster parents, who had to be over eighteen and under fifty-one years of age. The foster parents had to have been married for at least five years and have had custody of the adoptive child for at least three years. At the age of twenty-four, the adopted child might within one year's time enter an objection to the adoption.

BEEKMAN AFFAIR

The case of the Jewish war orphan Anneke Beekman continued to be a source of controversy between Jews and Catholic authorities (*see* AMERICAN JEWISH YEAR BOOK, 1955 [Vol. 56], p. 330 *et seq.;* 1956 [Vol. 57], p. 332, 339; 1957 [Vol. 58], p. 262). On September 22, 1956, the Belgian minister of justice, Albert Lilar, on juridical grounds refused to extradite Mrs. Geertruida Langendijk-van Moorst, who had been sentenced to three months' imprisonment by the Amsterdam Appeals Court in 1955 for keeping Anneke from the Dutch authorities. Mrs. Langendijk fled to Belgium before her sentence could be carried out, but was arrested in the village of Nonceveux near Liège on August 19, 1956. The Belgian minister's decision was based on the statute of limitations. Mrs. Langendijk was released by the Belgian authorities and allowed to choose the country to which she wished to be deported.

Meanwhile, Anneke Beekman was believed to be hidden in Belgium under an assumed name.

Religious Life

On October 11, 1956, Chananya Cohen and Benjamin Pels were named rabbis of the Nederlands Israelitische Hoofdsynagoge in Amsterdam; they were installed in office on April 11, 1957. Previous to his appointment, Rabbi Cohen had served various congregations in Palestine; Rabbi Pels had been with the North Hendon congregation in England since 1954.

The new synagogue of the Nederlands Israelitische Hoofdsynagoge in Amsterdam was opened on November 1, 1956. The Liberal Joodse Gemeente of Amsterdam celebrated its silver jubilee on September 29, 1956.

Army chaplain Chacham Rodrigues Pereira resigned and was succeeded in this function by Lion Slagter on November 1, 1956.

Zionism and Relations with Israel

Developments in the Middle East in the autumn of 1956 [*see* p. 391] had considerable impact upon Jewish community life in The Netherlands. During the year ending January 7, 1957, more than 2,300,000 guilders ($605,200) was raised for aid to Israel.

Organized participation of the Nederlandse Zionistenbond (NZB) in the council elections of the Nederlands Israelitische Hoofdsynagoge in Amsterdam came to an end on November 23, 1956. At the fifty-fourth annual meeting of the Zionistenbond, held that day, a motion was adopted declaring that this participation had not yielded the results Zionists in The Netherlands had expected.

A delegation from the Dutch Labor Party and from the Nederlands Verbond van Vakverenigingen (Netherlands Federation of Trade Unions—NVV) visited Israel in April 1957. The group included Evert Vermeer, chairman of the Labor Party, Jan A. A. Burger, leader of the Labor group in the Second Chamber, and Hendrik Korte, general secretary of the NVV.

Ezra Yoran, who had been Israel minister to The Netherlands for two years, was succeeded in December 1956 by Dutch-born Chaim A. Cidor.

Moshe Sharett represented Mapai at the Labor Party Congress held in The Netherlands in May 1957. Joseph Burg, Israel minister of postal services, visited The Netherlands from May 14 to 17, 1957, to meet representatives of Jewish life, and to make a study of the Dutch telecommunication-system.

On May 21, 1956, representatives of the Jewish community of Haarlem attended the official opening of Beth Jules, an old people's home at Haifa, Israel, founded by the community.

Marinus Goote of The Netherlands ministry of education, arts, and sciences, was in Israel during October 1956, to advise the Israel government on the organization of technical education.

Abraham Sunier, head of the mental health department of the Amsterdam Public Health Service, made an extensive study of psychiatric care in Israel at the request of the American Jewish Joint Distribution Committee (JDC).

Prominent Israeli artists took part in several cultural events. As in 1955, Israeli soldiers took part in July 1956 in the annual 120 miles' Nijmegen Vierdaagse, a four-days' mass hike in which more than 11,000 persons participated.

Social Services

The Centrale Financierings Actie voor Sociaal Werk in Nederland (CEFINA), the central fund-raising agency for Jewish welfare work, netted 536,515 guilders ($141,180) in its 1956–57 campaign, from September 15, 1956, to March 15, 1957.

The Conference on Jewish Material Claims Against Germany (CJMCAG) at the beginning of 1957 appropriated 267,500 guilders ($70,395) for social work and 211,800 guilders ($55,737) for cultural purposes.

There were still 256 Jewish war orphans living with non-Jewish families on December 31, 1956. At the end of 1956 the Berg-Stichting, which cared for problem children, had forty-five boarders, including twenty-six orphans. Lack of trained personnel continued to be a major problem.

On the same date the S.A. Rudelsheimstichting was boarding fourteen children, including nine orphans; the Joods Jongenstehuis, fourteen, includ-

ing eight orphans; and the Kindertehuis Prins Hendriklaan, eleven, including three orphans.

Jewish childrens' homes in The Netherlands were combined in the Gefusioneerde Joodse Instellingen voor Kinderbescherming. On December 31, 1956, this organization had 114 children under its guardianship, of whom seventy-five were living outside the affiliated homes.

At the end of 1956, seventy-five groups were affiliated with the central Jewish welfare organization, Stichting Joods Maatschappelijk Werk (JMW). It took care of about seventy Hungarian Jews and a few dozen Egyptian Jews who were given asylum in The Netherlands. Financial aid from the Dutch ministry of foreign affairs made it possible to care for five Jewish refugees from China.

During 1956, social workers of the JMW paid 1,769 house calls, including 1,366 in Amsterdam and 403 elsewhere. A total of 1,404 cases was handled, in 71 communities. A total of 5,607 days of family care and help was given by thirty-four social workers. There was an urgent need for Jewish social workers, but the situation showed signs of improvement towards the end of 1956.

On June 30, 1956, the Vereniging De Joodse Invalide and Beth Menoechah, both in Amsterdam, and the Jewish old age home in The Hague, which were combined in an organization called Jolin, cared for 215 aged persons.

Cultural Activities

On November 27, 1956, the Toneelgroep Theater of Arnhem gave its first performance of *Het Dagboek van Ann Frank* ("The Diary of Anne Frank") in Amsterdam's municipal theatre under the direction of Karl Gutmann. Among those present at the first performance were Queen Juliana and Prince Bernhard. It was generally considered a major event in the 1956–57 theatrical season.

The first International Hebrew Seminar in The Netherlands was held at Oosterbeek August 9-26, 1956. It was organized by the cultural and educational department of the Jewish Agency and attended by 120 partcipants from ten European countries.

In November 1956, the Genootschap voor de Joodse Wetenschap in Nederland (Society for Jewish Science in The Netherlands) published the seventh part in its series "Bijdragen en Mededelingen" (*Contributions and Information*). It was the first part of the series to be completed since the end of World War II.

The Joods Muziekcentrum in Nederland (Jewish Music Centre in The Netherlands) was founded in Amsterdam on October 21, 1956, at the initiative of Dutch musicologist Max Vredenburg, to stimulate interest in Jewish and Israel music.

An exhibition called *Hoogtepunten van het Joodse Leven* ("Highlights of Jewish Life"), held at the Waaggebouw in Amsterdam from December 18, 1956 to March 11, 1957, drew many visitors. An exhibition on Menasseh ben Israel, hero of the readmission of the Jews to England in 1654, who died in

1657, was equally successful. This exhibition was held at the Waaggebouw from March 26 to May 15, 1957, and organized by the Genootschap voor de Joodse Wetenschap in Nederland.

On January 16, 1957, the Amsterdam childrens' choir Kol Efraim, under the direction of Sjmoëel Hacohen, gave its first radio performance in Holland with a selection of Jewish songs. The Amsterdams Joods Mannenkoor (Amsterdam Jewish Male Choir) celebrated its tenth anniversary on February 16 with a concert in the Amsterdam Concertgebouw.

The modernized documentation department of the Joods Historisch Museum (Jewish Historical Museum) in Amsterdam was opened on May 3, 1957.

Personalia

Poet Uriel Birnbaum, son of Nathan Birnbaum, died in Amersfoort on December 6, 1956.

Henri A. Hartogh, prominent personality in Jewish cultural and social life, died in Amsterdam on January 5, 1957.

MELCHIOR VAN DE MEEBERG

SWITZERLAND

THE JEWISH POPULATION of Switzerland has remained practically stable since 1910 at about 20,000 persons. The total Swiss population in 1957 was just over 5,000,000.

Political and economic stability also characterized Switzerland. The country continued to maintain its century-old policy of strict armed neutrality, and to play host to an ever increasing number of international organizations and conferences, both intergovernmental and nongovernmental. Although not a member of the United Nations (UN), Switzerland was the seat of the UN's European Headquarters in Geneva. Hence, several Jewish organizations, including the American Jewish Joint Distribution Committee (JDC), the World ORT Union, the World Jewish Congress, and the Jewish Agency for Palestine had headquarters or maintained branch offices in Geneva.

Swiss political life was characterized by a balance between the various economic and political forces. The Social Democrats were the strongest single element. Extremists played a small role. Switzerland's economic life benefitted from an unprecedented boom. Jewish participation was substantial in several key industries (watch making, textiles, embroidery, wholesale commerce, and department stores), but practically nonexistent in such other leading Swiss industries as chemicals, banking, hotels, and metallurgy. The major part of the gainfully employed Jews of Switzerland were in wholesale and retail commerce; Jews were also relatively important in the liberal professions. There were few Jews in public office, although some held high posts, particularly in the judiciary. Jews also were among the leading Swiss scien-

tists and university teachers, including some Nobel Prize winners. There was no official anti-Semitism of any kind.

Community Organization and Communal Affairs

The Swiss Jewish communities were grouped in and officially represented by the Federation of Swiss Jewish Communities (Schweizerischer Israelitischer Gemeindebund—SIG). The SIG comprised 26 communities with a total of 4,092 registered members (against 3,996 in 1955). The largest community was in Zürich (1,709 members), followed by Basel (841), Geneva (340), Bern and Lausanne (204 each), St. Gall (128), La Chaux-de-Fonds (125), and Lucerne (121). The remaining communities totaled only 357 members. The Jewish population was grouped mainly in a few larger cities, the number of community members in smaller centers rarely exceeding twenty persons. Between the end of World War II and 1957, the total membership increased by 15 per cent, but some 25 to 30 per cent of Jewish families still did not belong to a community. The great majority of Swiss Jewry was Conservative, but there were Orthodox communities in Zürich, Basel, Lucerne, and Lugano, and communities of East European Jews in Zürich and Geneva. The Sephardic group was numerically very small; it was expected to grow with the new influx of refugees from Egypt.

In the social field, the SIG operated through its affiliate agency, the Federation of Swiss Jewish Social Offices (Verband Schweizerischer Jüdischer Fürsorgen—VSJF). Significantly, the VSJF, whose name until last year clearly referred to assistance to *refugees,* changed its title and dropped the reference to refugees, again becoming, after twenty years, a social agency devoted to "normal" social cases. All World War II refugees living in Switzerland had by 1957 received the full right to work and resettle. A substantial number had received Swiss citizenship.

The VSJF ran several homes for the aged and the sick. The home Les Berges du Léman at Vevey accommodated 128 persons; the old age home La Charmille at Basel and the homes in Lengnau and Saanen hospitalized another 24 persons. During 1956–57, 5 refugees from China found permanent asylum and a haven in Les Berges du Léman, and during the same period negotiations were started with the Swiss authorities to admit another couple of Far East refugees to Switzerland.

The Reconstruction Fund created out of Conference on Jewish Material Claims Against Germany money was able to grant forty reconstruction loans averaging 3,000 Swiss francs (about $700). In twenty-four years of activity the SIG and its VSJF had spent a total of about 72,500,000 francs (about $16,850,000).

The JDC contributed about 50 per cent of all the funds distributed by SIG and VSJF during the past quarter of a century.

At the end of 1957, the total number of refugees living in Switzerland did not exceed 2,500, aside from some 10,000 newly arrived Hungarian refugees. Of these 2,500, only 20 per cent needed financial help. Only 450 of the settled Jewish refugees, as compared to 496 in 1956, needed financial and social assistance. In addition, there were 417 Hungarian refugees and 95

TABLE 1

EXPENDITURES OF FEDERATION OF SWISS JEWISH COMMUNITIES—SIG, BY SOURCE, 1923-57

Source	*Expenditures* (in Swiss francs)
Swiss Confederation and Cantons	12,625,000
SIG's share in national drives	6,180,000
SIG's own collections	11,130,000
Other Swiss contributions	1,600,000
Other Jewish organizations (particularly United HIAS Service)	4,280,000
Joint Distribution Committee	36,650,000
Total	72,465,000

Egyptian refugees. Of these, however, only a very small number needed prolonged financial help; most either were quickly integrated into the local economy, or left for overseas countries after a short stay in Switzerland. During this time they received technical guidance and in a few cases limited financial help. Expenses for assistance to refugees amounted to 1,500,000 Swiss francs ($350,000) during 1957. In addition to the homes operated by the SIG through its VSJF, several homes and institutions were operated on an independent basis and financed from private sources. These included the tuberculosis sanatorium Etania in Davos, with accommodations for some forty patients, the Association Israélite Pro Leysin at Leysin, and the children's home Wartheim in Heiden.

The central Jewish organizations in Switzerland made it their aim to obtain from the Swiss authorities a liberalization in the issuance of Swiss visas for Jewish refugees from Egypt. The SIG was able to report that an understanding had been reached with the Swiss Federal Police, whereby the Swiss authorities would facilitate the temporary admission to Switzerland of a limited number of Jewish refugees from Egypt. The SIG undertook to give limited assistance to such refugees during their stay in Switzerland en route to countries of eventual settlement. The SIG also addressed a long cable to Dag Hammarskjöld, the secretary general of the United Nations, to make world opinion conscious of the existence and magnitude of this problem, and to urge action along the lines followed for the rescue of refugees from Hungary.

Discrimination and Anti-Semitism

The SIG drew the attention of the Swiss Chapter of the International Chamber of Commerce (ICC), to the existence and the dangerous consequences of an organized Arab economic boycott against a number of Swiss firms that refused to comply with the Arab League's demands. The SIG prepared abundant documentary material on this discriminatory practice for the Swiss delegates to the ICC's Council session in Paris in May 1957.

The SIG also obtained assurances from the Swiss Federal authorities that,

in line with traditional Swiss neutrality, Switzerland would prevent any propaganda, economic, or political information service from working on Swiss territory, as might be contemplated by the anti-Israel boycott organization planned by Arab countries.

The SIG also took up the refusal of Jordan and Lebanon to issue visas and grant facilities to Swiss nationals of Jewish faith. This question was put on the agenda of the ninth General Assembly of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) in New Delhi. The Swiss National Commission for UNESCO, headed by Pierre Bourgeois, planned a firm stand on the matter.

The Swiss authorities manifested their disapproval of anti-Semitism on various occasions. At the request of the SIG, the Swiss Federal Police put an immediate stop to a wave of aggressive anti-Semitism created in Swiss centers by Hungarian refugees against their Jewish fellow-victims. A combined effort by the SIG and the Cantonal Educational Federation of the City of Zurich stopped the importing and distribution of anti-Semitic pamphlets, most of which came from Scandinavian countries and some from Germany.

Swiss Jewish circles were less successful in obtaining clearance for the showing of a French documentary film *Nuit et Brouillard* ("Night and Fog"), describing in a dispassionate way the horrors of the German concentration camps. It was slated to be shown at the International Cultural Symposium in Geneva, but was deleted from the program at the last minute. It was not established upon whose intervention this step was taken, but its showing at the Film Festival in Cannes in 1956 was stopped after a *démarche* by the German Ambassador in France.

The Swiss Jewish press office Pressestelle Juna served as a clearing house and information center for students of Jewish affairs.

Religious Life and Cultural Activities

In addition to religious teachers in the main cities of Switzerland, the SIG also supported a roving teacher who paid periodic visits to the small communities in order to supervise the religious instruction of the youth. During 1956–57 there were successful negotiations with the Swiss military and educational authorities. The latter agreed to grant leave to Jewish soldiers and students, for the High Holy Days.

Kosher slaughter remained prohibited in Switzerland, as it had been since 1893. But efforts still continued to obtain such an authorization from the Swiss authorities. No difficulties were encountered in 1956–57 in importing kosher meat.

The SIG also took an active part in the fostering of better interdenominational relations. Valuable work in this field was done by the Christlich-Jüdische Arbeitsgemeinschaft in der Schweiz. This group decided, at its annual assembly on February 19, 1956, to urge the Swiss Federal Council (the supreme executive body of the Confederation) to include among the delegates of the Swiss National UNESCO Commission a personality specifically familiar with Jewish problems. The periodical *Christlich-Jüdisches Forum* dealt with the everyday aspects of interdenominational relations.

The SIG's press office Juna broadcasted special programs in German and French. During 1956–57 six programs in German and seven programs in French were produced on such problems as the fate of Jews in Soviet Russia, the Suez Canal conflict, and the Poujade movement in France and its meaning to the French Jews.

Swiss Jews also subsidized the preparation of a central catalogue of all Judaica and Hebraica in Switzerland, the Verein zur Unterstützung Jüdischer Kunst—Omanut, the Hebrew Seminar, and the Jüdisches Lehrhaus in Zürich. Publication of a *Jewish Yearbook* for Switzerland was planned for the fall of 1958.

The SIG also sponsored the preparation and printing of a popular edition of the Bible, as well as the preparation of pedagogical material on Jewish matters. The educational department of the JDC organized a seminar and workshop on educational and pedagogical problems in Geneva (February 7-12, 1957) for the directors of leading Jewish schools of Belgium, Denmark, Austria, Italy, France, the Netherlands, and Switzerland.

The Jewish School of Zürich, founded in April 1954, had ninety-five students during 1956–57. It was the first successful experiment in creating and maintaining in Switzerland a Jewish school, offering, in addition to a specifically Jewish program, a complete curriculum identical with that of the Swiss public schools.

Jewish traditional studies were carried on in the Yeshiva Ez Chaim in Montreux, which suffered the loss of its founder and first dean, Rabbi Botschko, and the Yeshiva in Lucerne.

At the thirtieth World Music Festival in Zürich, the International Society for Modern Music planned to stage the world premiere of Arnold Schönberg's posthumous opera *Moses and Aron*. The year 1956 saw the successful premiere of the opera *L'École des Femmes* by Rolf Liebermann, another Jewish composer of Swiss origin.

A writer of Jewish origin, Kurt Guggenheim, published a monumental novel, *Alles in Allem,* describing the life of the city of Zürich during the last century; it was widely acclaimed by the Swiss press.

Personalia

On October 6, 1956, Aron Syngalowski, one of the founders of the World ORT Union, died. Ilia Grunberg, who had founded what can be considered the first Zionist society in Geneva in 1898, also died during the year 1956–57.

HENRI ELFENBEIN

ITALY

DURING THE PERIOD from July 1, 1956, to June 30, 1957, the surface tranquility of Italian politics covered a jockeying for position in the elections due in the spring of 1958. The Socialist Party of Pietro Nenni, at its convention held from February 6 to 11, 1957, authorized unity negotiations with the Social Democratic Party of Giuseppe Saragat. Although Nenni showed a growing independence from his former Communist allies, the Saragat group did not consider him independent enough. At the time of writing (September 1957), unity seemed remote.

In June the Social Democrats withdrew from the government coalition, causing the fall of Antonio Segni's government. The Christian Democrats were faced with the problem of getting a majority without relying on the support of the neo-Fascists and Monarchists. At the end of the review year a new prime minister had not yet been found.

Community Organization

The approximately 34,000 Italian Jews were organized in twenty-three officially recognized communities. The legal status of these communities was fixed by a law adopted in 1930, which still had the support of Jewish leadership. All professing Jews were required to belong to the Jewish community and contribute to its support. Communities had authority to tax their members. Tax rates, set by the communities, ranged from 1 to 10 per cent of the income stated in the income tax report submitted by each person to the Italian government. A community had the right to see this report in case of a dispute with a member. If an individual failed to pay, the community could ask the government to collect the tax for it. In fact, some communities, notably Rome, preferred to have members pay their community taxes to the government, which then turned them over to the communities.

Tax rates varied from community to community. In Milan, for example, community activities were very extensive, while revenue from property and other nontax sources was very low. Hence, the average per capita payment in Milan was the highest in Italy. Turin, a much older community with considerable income from properties, was able to balance the community budget with lower tax rates.

The law of 1930 also established the Unione delle Comunità Israelitiche Italiane (Union of Italian Jewish Communities) as the official representative of all Italian Jewry. The Unione was governed by a council of fifteen elected by a quinquennial congress of delegates from all communities. The present council was elected in May 1956.

The Unione was affiliated with the World Jewish Congress, and was represented by Raffaele Cantoni at the meeting of the World Jewish Congress in London in January 1957. The Unione also sent a delegation to the Conference on Jewish Education held in Paris in October 1956 under the sponsorship of the American Jewish Joint Distribution Committee (JDC).

Jewish Education

The eight largest Jewish communities in Italy found it necessary to maintain full-time elementary schools, because of the amount of Catholic religious teaching in public schools. In every community except Rome the majority of Jewish children attended the Jewish school. Wherever Jewish school facilities were reasonably adequate and bus service was provided, the proportion of Jewish children attending the Jewish school was very high. In Trieste, for example, about 95 per cent of all Jewish children between the ages of five and eleven attended the Jewish school. In Turin, where the Jewish community provided education for children between five and fourteen, the percentage of attendance was 80. The figure in Milan was considerably lower, 65 per cent, primarily because Milan provided fourteen years of education beginning with kindergarten and going all the way through high school. The percentage was pulled down by the relatively lower attendance in the high school grades. The proportion of attendance in Rome was only 40 per cent, due mainly to the extremely antiquated building and the fact that many middle and upper class families were reluctant to send their children to a school which was attended predominantly by poor children from the ghetto.

TABLE 1

ATTENDANCE AT FULLTIME JEWISH SCHOOLS IN ITALY, SCHOOL YEAR 1956–57

City	*Pre-School*	*Elementary Grades 1-5*	*Middle Grades 6-8*	*High School Grades 9-13*	*Total*
Rome	147	490	96	6	739
Milan	138	357	142	83	720
Turin	30	96	27	—	153
Florence	19	45	—	—	64
Leghorn	24	94	—	—	118
Genoa	5	33	—	—	38
Venice	19	30	—	—	49
Trieste	15	51	—	—	66
TOTAL	397	1,196	265	89	1,947

While the Roman Jewish community's elementary school had provided education through the fifth grade for about fifty years, lack of funds had always prevented the establishment of middle-school classes. In 1952 a small middle-school had been opened, but its relatively high tuition fee in effect restricted it to children of families with above-average income. In 1950 the Organization for Rehabilitation Through Training (ORT) had established a prevocational school to which a majority of the children completing the Jewish elementary school went. This provided a satisfactory alternative to attending public schools or not attending at all, but prevented ORT from concentrating on its basic function of vocational training. Hence ORT repeatedly urged the community to open a free middle-school program. The

community could not see its way clear to undertaking this financial burden. But after discussions among ORT, the community, and JDC, in October 1956 the community accepted responsibility for middle-school education and received assurance that JDC would cover the entire cost of the new program for the first three years. During this period the community was to begin to raise funds. It planned to take increasing responsibility until it could manage without outside assistance.

During 1956–57 considerable progress was made on the new school building in Rome, begun in April 1956. It was expected that the new school would be available for the academic year 1958–59, although the community was facing a very difficult financial problem. The Conference on Jewish Material Claims Against Germany (CJMCAG) had given 50,000,000 lira (about $80,000) toward the anticipated cost of 120,000,000 lira (about $175,000). Since the new building was being constructed on the site of the former school building, temporary accommodations had to be found for two academic years. The authorities of the City of Rome had indicated that they would be able to provide temporary facilities close to the center of Jewish population. But these did not materialize, and the community had to rent space elsewhere. Suitable accommodations could be found only in a section of the city quite far from the ghetto, necessitating the hiring of additional buses to transport the children, at a cost of approximately 25,000,000 lira ($40,000).

The school of the Milan Jewish community was also faced with major problems. Each year since its re-establishment in 1945 with 320 students, the student body had grown, so that by the year 1955–56, there were 528 children enrolled. The school was already overcrowded with this number, but in 1956–57 the enrollment jumped to 720, making the situation intolerable. The increase was due principally to the influx of refugees from Egypt, and to increased transfers from public schools. The transfers were due to the school's growing reputation, and to increased emphasis by public school authorities on revision of textbooks to include more religious material.

The Milan community had for many years faced constantly rising school costs. In 1946 the community's total expenditure was 29,000,000 lira, of which 5,800,000 lira (20 per cent) went for the school. By 1954 the community's total expenditure was 67,000,000 lira, of which 25,500,000 (38 per cent) went for the school. In 1956 the community spent 70,000,000 lira, of which 29,000,000 (41 per cent) was for the school. The new influx meant considerably greater costs without a corresponding increase in income. Nevertheless, the community leadership took the view that no Jewish child should be denied the opportunity of attending the community school, and additional teachers were engaged, extra buses were hired, and every possible nook and cranny of the school building was used for classes.

To provide additional space, the community decided to close the student boarding house established in 1950 to provide accommodations for children from other communities wishing to attend the Milan school. It was planned to use the boarding house building for the pre-school classes and the first three elementary grades. Necessary adaptation of the building required approximately 4,000,000 lira ($6,400), of which 3,000,000 lira ($4,800) was given

by the JDC and the CJMCAG. Work was begun in June, so as to have the building available for the academic year 1957–58. The JDC also gave the school 1,500,000 lira ($2,400) under its program of aid to refugees from Egypt.

Vocational Education

The changes in the Roman educational program enabled the ORT to use more of its resources for vocational training courses. Courses for the training of electricians were opened, and on December 31, 1956, they had an enrollment of thirty-five.

At the annual meeting of its council in Rome in March 1957, ORT requested all Jewish schools to take over full responsibility for manual training courses for children attending those schools. ORT had been paying for teachers, equipment, and material for these courses, in which there were 582 children enrolled on December 31, 1956. ORT also began to examine the possibility of making greater use of vocational training facilities available in Italian public schools. These schools had made rapid progress, were well-equipped, and offered a great variety of courses.

Cultural Activity

The Union of Jewish Communities continued to publish its monthly review *Rassegna Mensile d'Israele,* under the editorship of Professor Dante Lattes. Despite his eighty years, Professor Lattes remained very active. At Rosh Hashonah, 1955, he began a weekly pamphlet of commentary on the Pentateuch. Having completed this, he followed it up during 1956–57 with bi-weekly commentaries on the Books of the Prophets. These were issued under the title of *I profeti d'Israele,* and sent free to over 3,000 Jewish families in Italy.

To deal with the serious lack of children's literature on Jewish subjects in Italian, the Union established a commission, which arranged to have *Children of the Old City,* by Chaim Eliahu, translated from the Hebrew. This was published in five small volumes and sold through Jewish schools for 150 lira (24¢) per volume. The commission also republished *Leggende Orientali,* a collection of stories based on the Bible, written in Hebrew and translated by Dante Lattes. To meet the need for source material on Jewish history for teachers in Jewish schools, the commission also decided to republish Emanuele Artom's *Principi di Storia e Cultura Ebraica,* which had first appeared in 1946.

The national Jewish weekly *Israel* continued publication. The Milan and Rome communities published monthly news bulletins for their members, and the Genoa community issued a similar bulletin from time to time.

Social Services

The Milan community had been concerned for some time with the problem of institutional care for aged persons who were bedridden, or who for reasons such as blindness or paralysis required a great deal of service. The

long-established home for the aged in Milan was not equipped to render such care, and such persons frequently had to go to Catholic institutions. Under the leadership of Astorre Mayer and Carlo Shapira, a special fund was raised to purchase a building adjoining the present aged home for use by the chronically ill. By July 1957, this special section of the home had taken three patients out of a Catholic institution. It was planned to provide facilities for fifteen such handicapped persons, thus making facilities available to other Jewish communities.

In November 1956, the Cooperativa Ebraica di Piccolo Credito was established in Rome, with Renzo Levi as its first president, to aid Jewish artisans, petty merchants, and others needing small loans at low interest rates. In Milan, such loans were already granted by the Banca Cooperativa Ebraica, created in 1949 by a group of community leaders in cooperation with the JDC. The new bank received a loan from the JDC, and by June 30, 1957, had made loans to seventy-five persons for a total of almost 25,000,000 lira ($40,000). Of the borrowers, forty-three were merchants, fourteen were artisans, seven were professional men, one was a small industrialist, and ten were in various other categories.

Refugees

As a result of the events during 1956–57 in Egypt, Hungary, and Poland, Italy again became host to thousands of Jewish refugees.

Between November 27, 1956, when the first refugee ship from Egypt arrived, and June 30, 1957, a total of 5,037 Jews from Egypt arrived in Italian ports. At least 500 more arrived by air. The Italian Foreign Office assured the Union of Jewish Communities that it would instruct Italian consulates in Egypt to issue transit visas to any Jews forced to flee. Stateless refugees were permitted to remain in Italy while the United HIAS Service tried to secure visas to countries of permanent residence. Stateless refugees arrived in Italy with *laissez-passers* valid for three months issued by the Egyptian government. The United Nations Convention on Refugees dealt with the problem of travel documents. But the Italian government had signed this convention with the reservation that it was to be applicable only to refugees from European countries. Despite the government's sympathy with the problems of Jewish refugees from Egypt, it did not wish to establish a precedent by recognizing them as refugees under the convention. This presented a problem when the Egyptian *laissez-passer* expired. For persons whose emigration plan had matured and for whom a consulate stated that a visa would be available, the Italian authorities issued a special document which differed from the United Nations travel document in that no return to Italy was permitted.

Persons whose *laissez-passer* had expired but who had not yet received assurance of visas were in a difficult position. The Italian authorities urged some of these persons to take advantage of the Israel embassy's offer to accept all Jewish refugees from Egypt who wished to go to Israel. In no case, however, did the Italian authorities confine any refugee from Egypt, and after a short period of time, permission to remain in Italy pending emigration was granted.

The Egyptian refugees were permitted to take with them adequate amounts of clothing, but the amount of money was restricted to E£ 5 (worth less than $2) per person, and travelers' checks in the amount of E£ 100 sterling ($40) per adult and E£ 50 ($20) per child. However, only 20 per cent of these checks could be cashed outside the sterling area, because of British exchange regulations.

This placed a heavy burden on the welfare facilities of Jewish organizations. Even though 3,300 of the refugees were able to leave for other countries (2,000 for Israel and 1,300 for various overseas countries), they had to be maintained for periods varying from several days to months. Those going to Israel were cared for by the Jewish Agency, while the others were maintained by the United HIAS Service and JDC. About 2,000 refugees remained, including about 1,000 Italian citizens who hoped to find some way of earning a livelihood in Italy. The Union of Jewish Communities undertook to raise 30,000,000 lira ($48,000,000) from Italian Jews, and the balance of the requirement was given by JDC. Between December 1, 1956, and June 30, 1957, the JDC's expenditures for Egyptian refugees amounted to about 60,000,000 lira ($96,000). Most of the refugees who planned to remain in Italy went to Milan, since opportunities for employment were better in that city. A committee for assistance to Jewish refugees from Egypt, organized under the leadership of Vittorio Levi, gave refugees maintenance funds and helped them to find employment.

To assist the Austrian government with the burden of caring for Hungarian refugees, the Italian government agreed to give temporary asylum to 4,000. The responsibility for their care was given to the Italian Red Cross. The 4,000 who came to Italy included about 200 Jews. The representative of the Union of Jewish Communities who visited the Jews in the various camps was told that the non-Jewish Hungarians were extremely hostile to them, and although no physical attacks were reported, life was being made very unpleasant. When the Union took this matter up with the Red Cross, they were informed that because of similar reports from various camp directors, it had been decided to place the Jews in a separate center in the seaside resort of Cattolica. This center was established in February 1957 in an excellent hotel, and the Jewish refugees remained there until June, when it became necessary to return the hotel to the owners for use during the summer season.

The Italian authorities had assumed that all the Hungarian refugees would emigrate within six months, but at the end of that period it began to seem that over 2,000 of the original 4,000 would be added to the regular refugee problem. Consequently, the government decided to turn over responsibility for the care of these refugees to the Amministrazione Aiuti Internazionali (AAI), which had been established to care for the residual IRO refugees. The remaining 135 Jewish refugees were moved from Cattolica to one of the long-established refugee camps at Capua, near Naples. However, conditions in this camp were extremely poor, and the JDC had to give the refugees funds with which to live outside the camp.

From November 1956 to June 1957, over 20,000 Jews from Poland passed through Italy en route to Israel. During the month of April alone, 8,000

persons boarded ships from Italian ports. For Passover services there were approximately 2,000 Polish Jews in the two port cities of Genoa and Naples.

Beginning with February, these numbers were increased by a monthly average of 1,000 Hungarian Jews who were permitted to leave Hungary for Israel via Yugoslavia and Italy. There were also some Jews among the 20,000 or so refugees who fled to Yugoslavia from Hungary; about 150 of these also went to Israel.

Emigration

The influx of refugees also increased the duties of the United HIAS Service tremendously. During the five months from July 1, to November 30, 1956, UHS assisted 148 persons to leave Italy for overseas countries. During the seven months from December 1 to June 30, 1957, 1,976 persons were helped to emigrate. This was an average of 282 per month. Emigrants to Brazil jumped from 16 persons in the first five months to 1,108 in the following seven months. Emigrants to Australia jumped from 32 to 360, while the relevant figures for Canada were 13 and 139. Only in the case of emigration to the United States were there more departures in the first five months than in the next seven months, the number being 78 from July 1 to November 30, and only 54 from December 1 to June 30.

HAROLD TROBE

THE SCANDINAVIAN COUNTRIES AND FINLAND

DURING THE PERIOD under review (July 1, 1956, through June 30, 1957) the three Scandinavian countries and Finland continued to be governed by Social Democratic regimes or coalitions with Social Democratic participation. Fascism played no role in any of them, and the Communists, though represented in the parliaments of the four countries, were important only in Finland. The foreign policies of the four countries, however, varied. Denmark and Norway remained members of the Atlantic Pact. Sweden, in spite of its western orientation, conducted a policy approved by all four democratic parties that was intended to maintain good relations with all powers. Finland, although fully sovereign in internal matters, was compelled to avoid any engagements in foreign politics to which the Soviet Union might object.

Jewish Population

Of the 7,290,112 inhabitants of Sweden (December 31, 1956), somewhat over 13,000 were estimated to be Jews. Roughly one-half had entered Sweden from Germany and Austria during Hitler's time, or had arrived from Eastern Europe during and after World War II. Of these, many had been saved from concentration camps and brought to Sweden in 1945, and preferred staying there to moving on. Some of the Jews in Sweden—perhaps 15 per

cent—were not yet naturalized Swedish subjects. The largest communities were Stockholm (5,444 members on July 1, 1957, of whom 1,080 were below twenty-one years of age), Malmö (1,625), and Gothenburg (1,264 on June 30, 1957). Jewish communities were found in many smaller towns. Some Jews were not members of any Jewish community, but it was difficult to estimate their number.

Of Denmark's 4,500,000 inhabitants, roughly 6,500 were Jews. Only about 3 per cent lacked Danish citizenship. The 3,000,000 inhabitants of Norway included only about 1,000 Jews, as a result of the persecution of the Jews during the Nazi occupation. Of the 4,200,000 inhabitants of Finland, about 1,900 were Jews. Only 3 to 5 per cent of them were not Finnish citizens. The largest community was that of Helsinki, with 1,328 members (December 31, 1956).

Thus there were about 23,000 Jews in Scandinavia and Finland. They were concentrated in the larger towns: in Denmark, Copenhagen; in Norway, Oslo and Trondheim; in Finland, Helsinki, Turku, and Tampere. Sweden was somewhat of an exception, since Jewish settlement took place after 1945 in a number of smaller industrial towns. Thus in Borås there was a Jewish community of about 150, consisting of Eastern European Jews rescued from Nazi concentration camps and of refugees who came from Hungary after the October 1956 revolution.

Migration

There was no significant Jewish emigration from Scandinavia or Finland, or between the Scandinavian countries, in 1956–57. For Sweden the official figure was eighty-nine; for the other countries the numbers were certainly lower. Emigration to Israel was negligible.

Immigration was restricted to two categories: Polish Jews who had obtained permission to join recently immigrated relatives (about fifty in the case of Sweden), and Hungarian Jews. Of the 7,000 Hungarian refugees who arrived in Sweden in 1956, about 435 were Jews; 285 were among the group brought to Sweden by the government. The others were granted permits to stay on the basis of individual guarantees. The number of Hungarian Jews in Denmark was estimated at sixty.

Occupational Status

The occupational distribution of the Jews in Scandinavia and Finland followed the general pattern of Western Europe. The number of young professionals—medical men, engineers, lawyers—was remarkably high. The numerous Jewish industrial workers, particularly in the textile and metal industries, were mostly drawn from the refugees who came to Sweden in 1945 and later.

Discrimination and Anti-Semitism

Anti-Semitism was without practical importance in any of the four countries. There were, however, some individuals infected with anti-Jewish prejudices. The notorious Einar Aberg continued to distribute anti-Semitic prop-

aganda abroad. But in Sweden he was not taken seriously. The same applied to a movement started by Göran Assar Oredson, of Malmö, and his publication *Nordisk Kamp* ("Nordic Struggle"). Of no greater importance was the Gothenburg weekly *Fria Ord* ("Free Speech"), a successor to the *Dagsposten*, which appeared in Stockholm during Hitler's time. Similarly, the neo-Nazi *Folk og Land* ("People and Country") published in Norway was of interest chiefly as a curiosity.

A more serious phenomenon was the anti-Semitism which appeared in the camps for Hungarian refugees, and which repeatedly forced the authorities to place the Jewish refugees elsewhere in order to protect them from their non-Jewish countrymen. A number of anti-Semitic papers, printed in Germany in Hungarian, were distributed in the camps. The German legation in Stockholm endeavored to suppress this traffic.

Community Organization and Communal Affairs

In none of the Nordic countries were the Jewish communities combined in a national organization. But some form of intercommunal collaboration existed in all four countries. Thus in Sweden the Jewish community of Stockholm carried on relief work in the greater part of the country, keeping in close touch with the communities in Göteborg and Malmö. For major social work projects, the Malmö and Göteborg communities in these towns received grants from the Stockholm community. In Stockholm there were founded in 1955 the Swedish section of the World Jewish Congress, the Zionist Federation in Sweden, and the Association of Jewish Nazi Victims in Sweden. The last of these was established mainly to safeguard the interests of its members in connection with the distribution of funds from the Conference on Jewish Material Claims Against Germany (CJMCAG) for the social and cultural activity of the communities. After consultation with the American Jewish Joint Distribution Committee (JDC) in Paris, it was decided that this association should be represented in the social department of the community. Another organization, the Emigrants Self-Help Society, was also represented there. This nonpolitical union of German Jewish immigrants for mutual charitable and social aid was founded in 1938.

The Jewish community of Stockholm served in reality as the central institution for social and cultural work among the newcomers to the country, and maintained contact with the Jewish world outside Sweden, as well as with the other Swedish Jewish communities.

In all four Nordic countries, Jews who did not wish to join another religious confession no longer were under any obligation to belong to a Jewish community. The fears expressed in Jewish quarters, when at the beginning of 1952 this obligation was abolished in Sweden, proved unfounded, despite the comparatively high community taxes—e.g., in Stockholm, taxes were 2.7 per cent of the taxable yearly income of the members of the community. During 1956 only eighteen members seceded from the community, two of them being minors. The number of those leaving the community since 1952 hardly exceeded 100, and none of them were major taxpayers, so that the finances of the community did not suffer from their defection. Faced with

the choice of leaving the community or remaining members, even religiously and nationally rather indifferent Jews chose to remain. Conversions to other religions were extremely rare. Conditions were similar in the other communities in Scandinavia and in Finland. A great number of the Jewish refugees who came to Sweden during and after 1945 had, however, not yet joined any community.

In Stockholm, Gothenburg, and Copenhagen the leading part in the life of the community was still played by the assimilated Swedish Jewish and Danish Jewish families, whereas in Malmö and the Norwegian and Finnish communities the leadership was recruited preponderately from Jews born in Eastern Europe or from their children. Hence the latter communities had in many ways an Eastern European Jewish character; the opposition between the old families and the more recent arrivals having been considerably attenuated with the passing years, a fruitful collaboration was possible. Thus in Stockholm, a community whose advanced Liberalism was exemplified by the use of organ and choir-singing in the synagogue, the Board of Deputies on July 1, 1957, consisted of thirteen Liberal, six Zionist, and six Orthodox members.

Jewish Education

The Jewish community of Copenhagen, the oldest in the North, continued to operate its long-established primary school, the Caroline School, with 220 pupils. There were also a religious school for children attending public schools, two Jewish kindergartens, and a traditional *cheder* maintained by Agudath Israel. There were religious schools in Oslo and Trondheim. Helsinki had a nine-year Jewish day school with 115 pupils. Jewish kindergartens existed both in Helsinki and Turku. The latter city also had a *cheder*.

Jewish cultural and social life was livelier in Sweden than in the other countries, because of the large postwar immigration of Eastern European Jews. In Stockholm, there were both the Liberal Jewish Forum and the Zionist and religiously oriented society Chinuch. The two tendencies frequently clashed over Jewish education, and particularly the establishment in Stockholm of a Jewish day school. This six-year school, founded in 1955, had about seventy pupils at the time of writing. About half were children of refugees who had come to Sweden in 1945. Its funds were supplied mainly by Chinuch, but the community contributed a grant for religious instruction and the teaching of Jewish history. The Jewish kindergarten, founded in 1952, also received some assistance from the community. Jewish religious schools and kindergartens also existed in Gothenburg and Malmö. In the numerous small communities in the provinces the religious teaching was supplied mainly by teachers sent out from Stockholm on regular visits. In Borås, with a particularly large number of children, there was a Jewish kindergarten, and the community planned to establish its own religious school.

Religious Life

Synagogues existed in Sweden in Stockholm, Gothenburg, Malmö, and Norrköping; in Denmark in Copenhagen; in Norway in Oslo and Trondheim;

and in Finland in Helsinki and Turku. In both Copenhagen and Stockholm Agudath Israel also had places of worship, and in Sweden there were numerous prayer quorums of the Eastern European type, where services were conducted, especially on the High Holy Days, by emissaries from Stockholm.

Zionism and Relations with Israel

Originally Israel had only one diplomatic mission for the four Nordic countries. This was situated in Stockholm. Later, in the summer of 1957, a special legation for Denmark was established in Copenhagen, the chief being Minister Zvi Avnon; in the spring of 1956 Finland received a *chargé d'affaires* of its own, Avigdor Shoham. Norway and Iceland remained under the legation at Stockholm, headed by Minister Chaim Yahil.

The Scandinavian Zionist Union (Skandinaviska Zionistförbundet), with headquarters in Stockholm, coordinated the Zionist organizations in the different countries. Its working committee was made up of representatives of the Zionists in all four Nordic countries. The Zionist Federation of Sweden also had its seat in Stockholm.

In the four Nordic countries there was much good will toward Israel in non-Jewish as well as in Jewish circles. This found expression in parliamentary debates and governmental declarations. The Sinai war gave rise to uneasiness in some quarters, since the attack was interpreted as an act of aggression rather than as one of self-defense. But cordial relations were reestablished after Israel's evacuation of Egyptian territory in obedience to the United Nations. The Sweden-Israel Association (Samfundet Sverige-Israel) and the Finland-Israel Association (Samfundet Finland-Israel) both had for some years included outstanding non-Jewish personalities. On August 27, 1957, a similar association, the Danish-Israel Society (Dansk-Israelisk Selskap) held a well-attended initial meeting at the University of Copenhagen. Theology professor Flemming Hvidberg was made chairman.

Jews in all four countries showed a distinct pro-Israel tendency. The last Magbit collection raised about $150,000 in Sweden, $35,000 in Denmark, $28,000 in Norway, and $45,600 in Finland. This was supplemented by other collections for Israel. In Sweden the Women's International Zionist Organization (WIZO) collected about $46,000, the Jewish National Fund-Keren Kayemeth $34,000, and Youth Aliyah $10,000. There were also two chiefly non-Jewish collections: one for the benefit of the Youth Aliyah that yielded $45,000, and one for the transfer of Moroccan Jews to Israel that yielded $34,000. (The latter appeal was signed by the speakers of both houses of Parliament, the leaders of the four democratic parties, the chairmen of the employers' organization and of the Trade Union Federation, the Archbishop of Sweden, among others.) Thus, a total of $320,000 was transferred from Sweden to Israel in the course of the year.

Besides the Magbit collection, Finland sent Israel during the year $2,700 through Keren Kayemeth—Jewish National Fund, and $16,500 through WIZO, so that the total was about $74,000.

Social Service

Many of the refugees brought to Sweden would never again be completely fit for work. Hence the Swedish Jewish social budget was greatly inflated, despite the large contributions received from Swedish governmental and communal institutions. Heavy expenditures were required not only for medical care, but also for vocational retraining and similar activities intended to restore people to active life. The considerable contributions allotted by the JDC since 1938 for this type of activity were of inestimable value. In recent years these were in great part (85 per cent) replaced by grants from the CJMCAG.

In Copenhagen social work was financed mainly by the resources of the community, without contributions from abroad; in the community of Oslo, which took care of social work for the entire country, the costs were met almost entirely by contributions from the CJMCAG.

Individual claims for damages against Germany were handled by the United Restitution Organization in Stockholm for all the four Nordic countries.

Cultural Activities

Cultural activity was concentrated mainly in Copenhagen and Stockholm, where a rich organizational life flourished, with numerous lectures, often by speakers from abroad, study groups, discussion evenings, sports, and social gatherings. Most of these societies were active only locally. Cultural contact with the small Jewish communities in the Swedish provinces, consisting mainly of refugees who came to Sweden in 1945, was maintained by lecturers and artists sent from the capital. There was only one inter-Nordic organization, the Union of Scandinavian Youth Associations (Skandinavisk-Judiska Ungdomsförbundet). This organization carried on Jewish education among the youth and sought to strengthen the ties between Israel and the diaspora by arranging lectures and distributing literature. Except during the war years, the association had met every summer since 1919 in youth camps, and had held congresses in one or another of the four Nordic countries. The thirty-first congress took place in Finland in the summer of 1956.

In Copenhagen two monthlies were published: *Jødisk Samfund,* supplied free of charge to all members of the community, and *Israel,* published by the Danish Zionist Association. In Stockholm there were three Jewish periodicals. *Judisk Krönika* was subsidized by the Zionist Federation in Sweden and appeared twenty times a year. *Judisk Tidskrift* appeared monthly; and the *Församlingsblad* of the Jewish community of Stockholm came out six times a year.

1956–57 saw the publication of the third and last volume of Julius Margolinsky's work on the Jewish cemeteries in Denmark. At about the same time Martin Ivarsson and Abraham Brody published *Swedish Jewish Pioneers and Ancestors,* which included the inscriptions on the tombs in the Jewish cemetery of Norrköping, together with their translations from the Hebrew by Brody.

On January 30, 1957, an institution for Jewish cultural information opened in Stockholm, under the direction of Daniel Brick, editor of *Judisk Krönika*. The inaugural speech was delivered by the Swedish writer and member of the Swedish Academy Harry Martinsson. Its aim was to supply information to Jews and Christians about Jewish culture and about the State of Israel.

On November 23-24, 1956, the Jewish community of Helsinki celebrated the fiftieth anniversary of its synagogue. Chief Rabbi Kurt Wilhelm delivered the address.

HUGO VALENTIN