On the morning of September 7, 1941, exactly a year after the modern "Fire of London," the narrow thoroughfares of the City were the scene of a unique and moving spectacle. The historic alleys, once the site of London Jewry, were thronged with some thousands of men and women, many in uniform and not all of them Jews, who had come from the four quarters of the metropolis to attend an open-air memorial service conducted by the Chief Rabbi in the ruins of the bomb-wrecked Great Synagogue. Instinct with pathos and imagination, compact both of memories and of hopes, the service typified the life of English Jews during the past year. Surrounded by the havoc of war, its normal structure disturbed and its services disrupted, the community bravely endeavored to regroup its forces and to keep its flag flying amid the dust and heat of the battle.

The main task was to transform the existing machinery, or as much of it as remained intact, to meet the needs of a now scattered and decentralized community. With its numbers dispersed over countless small towns and villages, its children billeted in districts remote from Jewish contacts, its communal personnel largely absorbed in the war services, its finances depleted and many of its buildings damaged or destroyed, English Jewry faced a problem of maximal reorganization with minimal resources. Educational, religious, dietary and philanthropic facilities, previously concentrated in London and the larger cities, had now to be extended to outlying areas. Refugees from bombed districts had to be accommodated and tended, and the several mushroom
"colonies" which had sprung up all over the country had somehow to be welded into a single unified community. Moreover, in addition to these domestic anxieties, the community accepted the responsibility of constant vigilance for the welfare of Jewish refugees from Axis countries, especially for those who, by a whimsy of official logic, had been classified as "friendly" and yet interned.

Education

A major problem was that of providing religious instruction for the young, most of whom had been dispersed over the "evacueareas." Following the revelation that sixty per cent of the Jewish children in Britain were at present without religious training, the Board of Deputies of British Jews launched an appeal, in October 1941, for a further £50,000 (200,000 dollars) to enable it to develop its network of centers and hostels. The response, however, was disappointing, and at a London conference on December 14 a representative committee was appointed to explore the possibility of raising the necessary funds by various forms of communal taxation. The feasibility of this proposal, however, remained in doubt, and there were many, like the Chief Rabbi, who regarded a system of voluntary self-assessment as the better method. Meanwhile, other bodies were also active on the educational front, their efforts consisting mainly in the establishment of rural centers. Significant in this respect was the work of the Habonim movement, the Hechalutz B'Angliah, an organization of young refugees from Europe who are preparing themselves for eventual emigration to Palestine, and the orthodox B'rioth Chalutzim Dathiim, which opened a new kibbutz (collective settlement) at Bromsgrove, Worcestershire.

The great Jewish schools of the metropolis continued their activities in the country. The Jews' Free School — believed to be the largest day-school in Britain — removed to Isleham and Soham, in Cambridgeshire, the pupils aiding the war effort by sugar beet singling and poultry farming. Similarly, the Jewish Secondary School continued at Shefford, Bedfordshire.

Nor was higher education neglected. Early in July 1941,
courses for the training of qualified Hebrew teachers were established at Leeds University through the efforts of the local lodge of the B’nai B’rith, while a little later a lectureship in Modern Hebrew Language and Literature was founded, under Jewish sponsorship, at the same seat of learning, the position being occupied by Dr. Simon Rawidowicz, former president of the British Tarbuth Association. In November, following the death of Nathan Laski, doyen of Manchester Jewry, memorial bursaries for local Jewish students were established at the university of that city, while in London an Institute for Jewish Learning, modeled on the Jewish People’s Colleges of Europe, was created under influential patronage. An Institute of Higher Education was also founded, in November, at Manchester.

The educational efforts of the community were, however, not unattended by internal disputes. The chief cause of friction was a jurisdictional conflict between the Chief Rabbi and the Board of Deputies, as to the supervision and control of Jewish Education. The former, insisting that religious education fell properly under his own spiritual jurisdiction, had set up his own committee, the Religious Emergency Council, shortly after the outbreak of the war, and had persisted in following an independent program and policy. The Board, on the other hand, maintained that Jewish education was part of a larger communal reconstruction for which it was the appropriate agency. Eventually, however, a compromise was reached, and the Chief Rabbi agreed to cooperate with the Board upon certain conditions, one of which was that only those bodies whose teaching was Orthodox should have the right to appoint delegates. This stipulation, which must sound strange to American ears, must be viewed in the light of the fact that Reform and Liberal congregations in England are exceedingly few in number, representing no such proportion of the community as in this country. Nevertheless, it occasioned some degree of opposition on the part of those who felt that the reconstruction of the total Jewish community should not be tied to the religious views of one section, and on May 12, 1942 the Chief Rabbi reported to the first annual meeting of his own body (which remained in existence) that he was facing constant obstruction, inspired largely by Liberal and Reform elements.
Religious Coordination

No less urgent than the problem of education was that of coordinating the several mushroom communities which had been springing up in the evacuation areas. Awareness of this need led to the convening of a conference at Manchester, in October 1941, to discuss proposals for a united synagogal organization for the whole of the country. The conference, attended by delegates from London, Leeds, Manchester, Glasgow and Liverpool (in which cities live 81% of English Jews) appointed a committee to report at a subsequent convention. To the same end, the various congregations of Glasgow (15,000 Jews) agreed, in May 1942, to encourage the formation of a local United Synagogue. At the same time, provincial congregations began to turn more and more to the United Synagogue. Some of these were situated in the bombed areas, and therefore suffered from depletion of active members. Others, on the contrary, were in safety zones, but were therefore faced with the necessity of providing increased services beyond their limited resources. A nucleus was thus formed for the eventual extension of the United Synagogue, hitherto a London institution, to the provinces.

Another important step towards the development of religious life in the evacuation areas was indicated in the report, on December 23, that the government had approved a plan submitted by the National Council for Jewish Religious Education for the construction of portable synagogues to be used in rural districts. Significant also were the more modest efforts of provincial Jewish communities, such as Northampton, Glasgow, Bedford, Cardiff and South Wales, all of which increased their religious facilities in order to care for the growing number of evacuees.

Reconstruction and Relief

The task of coordinating the new centers did not entail a neglect of the old. In London, the Bernhard Baron Settlement, leading institution of its kind, offered the use of its under-ground shelter to Jews and non-Jews alike. Similar non-sectarian hospitality was extended also by the authorities of Harold House in Liverpool. Additional assistance was
also provided in the form of new homes at Brasted, Kent and Highbury, London, under the auspices of a special Jewish committee for the relief of aged and infirm coreligionists rendered homeless by the raids on the capital.

Several London institutions, the bombing of which was reported last year, resumed activities in new premises, though usually refusing to move out of the neighborhoods which they had formerly served. Among these were the Jewish Free Reading Room, which re-opened in the heart of London's East End, the West Central Jewish Club and the West Central Jewish Lads' Club. The last-named undauntedly selected premises immediately next door to its old shattered home! Similarly, synagogues, both in London and the provinces, re-opened in a surprisingly short space of time. Such welcome developments, however, could scarcely outbalance the major disaster which English Jewry has suffered in the destruction of its principal edifices. Eloquent of this loss were the figures released by the United Synagogue on July 15, 1941. No less than 36 of its buildings had been hit in the London area alone, the damage being estimated at over a million dollars. Nevertheless, English Jewry did not lose sight of the necessity for long-range planning for reconstruction, and the Chief Rabbi's Religious Emergency Council sponsored a special Commission for this purpose. On the larger front, too, there was vigilance for the presentation of Jewish claims in a post-war settlement, though keen disappointment was felt, in January, when a memorandum on Jewish sufferings, submitted by the Joint Foreign Committee of the Board of Deputies and the Anglo-Jewish Association to the Allied conference on Nazi atrocities, was ignored by that body.

Food

The provision of kosher food is one of the many problems which wartime evacuation has raised. Especial difficulty was found in connection with the supply of poultry, dealers complaining that the cost of shipment to remote districts naturally increased their overhead costs and compelled a rise in prices. Attempts were made to curtail the demand for poultry, and the Board of Deputies issued a request to
all provincial congregations to stabilize the fee for slaughtering at fourpence per head.

Another cause of difficulty in the food situation was the refusal of the ecclesiastical authorities to permit the consumption of hindquarter meat. This naturally reduced available supplies, and in November the Board of Shehitah was obliged, through lack of trade, to discharge a large number of its shohetim, many of whom possessed long records of service and were mainly dependent on this income for their livelihood.

On the other hand, the government showed itself markedly sympathetic to the dietary difficulties of the Jewish community. In collaboration with the Jewish Chronicle, the Ministry of Food arranged special lectures on Jewish Wartime Cookery to be delivered in the evacuated areas, and, in October, Jews were permitted to surrender bacon coupons in exchange for extra rations of kosher margarine. Maximum wholesale and retail prices were fixed for certain brands of kosher canned meats, and during the Passover season special supplies of kosher butter and sugar were released; the Ministry of Food also arranged to render appropriate foods available in reception areas.

Refugees

There was a marked improvement in the situation of refugees, the government being forced by public pressure to abandon the policy of wholesale internment. Of the 27,000 aliens originally rounded up after the fall of France, only 9,019 remained in the camps by November 1941, and about half of this number were known or avowed Axis sympathizers. The government also showed a growing appreciation of the part which refugees could play in the war effort. A special order, in July 1941, permitted alien physicians to serve in hospitals and approved government units. Within three months, more than half of their number had been so absorbed. A further concession, in September, admitted foreign doctors to private practice for the duration of the war, while under new defense regulations issued on October 7, physicians who had passed the necessary examinations abroad but who had been debarred by racial legislation were
declared eligible for temporary registration in Britain. This, it was officially declared, was designed mainly "to cover the case of Jewish doctors who were penalized by the Nazi authorities."

The services of refugees were also recruited for other departments of the war effort. In August 1941, all men between 16 and 65 and all women between 16 and 50 were ordered to register for an International Labor Force, the census subsequently revealing that 86% of those listed were currently in full employment, mainly on war work. Efforts were also made to find agricultural or other employment for the 9,000 men interned on the Isle of Man, but despite Home Office assurances of progress in this respect, reports of inadequate pay caused some degree of disquietude.

Many of the irksome regulations previously imposed upon aliens were relaxed during the course of the year. Thus, London refugees who regularly slept in the subway shelters were released from the restrictions of the midnight curfew, while in October refugee women were permitted to enroll in a non-British section of the Auxiliary Territorial Service. It was also announced on March 16, 1942 that friendly aliens throughout the country would no longer be bound by the curfew, nor would they be required, as previously, to obtain a police license for the possession of automobiles and bicycles. Moreover, they would be free to enter "protected" areas without police permission, and would be allowed, like British subjects, to own inch-scale maps and guide books.

The government continued its grants for the care of refugees, expending no less than £857,526 (approximately $3,430,000) for this purpose between January 1940 and October 1941. Of this amount, the Central Council for Jewish Refugees received the major allotment of £653,178. On the other hand, certain restrictions were still retained. Thus, it was announced by the Home Secretary in August that service with the Pioneer Corps would not automatically entitle refugees to naturalization, and it also became a part of official policy to restrict the number of refugee officers in the Pioneer Corps to one in every battalion.

Refugees themselves made efforts at coordination and consolidation of their activities, an Association of Jewish
Refugees being formed, under eminent leadership, in August. The general community also continued to provide such financial help as its restricted means would allow. On August 8 it was reported that a £25,000 trust fund for the maintenance of Jewish refugee children from Eastern Europe had been voted by the Federation of Jewish Relief Organizations, as a memorial to its President, Dr. David Jochelman, who died on July 9.

Anti-Semitism

With the liquidation of the various Fascist groups anti-Semitism suffered a decline. Such manifestations as did take place were sporadic. Prominent among these was an incident in the course of a libel action brought, in July 1941, by Captain A. H. M. Ramsay, a detained Member of Parliament, against the New York Times. In the course of the action, counsel admitted that in the plaintiff’s opinion the Prime Minister and the Foreign Office “viewed things from a Jewish standpoint,” and “every second man in Russia was a Jew.” It transpired further that Ramsay had prepared for distribution copies of a rabidly anti-Jewish “hymn.” Contemptuous damages of one farthing were awarded, the judge observing that the complainant was “disloyal in heart and soul,” and that his view of an alleged Jewish menace would not be held by “any man outside a lunatic asylum.” In another libel suit, heard in August, damages of five hundred guineas were awarded to Mr. Neville Laski, former president of the Board of Deputies, against an anti-Jewish contributor to the journal Truth, who had implied that Mr. Laski (who was in fact wounded in the Dardanelles Campaign) had evaded his duty in the first world war.

Apprehensive lest the release of interned anti-Semites after the war might result in an increase of Jew-baiting, Mr. D. L. Lipson, Jewish M. P. for Cheltenham, gave notice in February 1942 of his intention to ask the government to introduce legislation providing legal protection to religious bodies and other similar communities against libels and slanders. On February 18, however, the Attorney General announced in Commons that the government was not prepared to consider any amendments to the law of defamation.
at the present time, this being really a matter for the consider-ation of a committee which had in fact been appointed before the war but which had temporarily suspended opera-tions.

Interfaith Amity

There were a number of evidences of interfaith amity. The most prominent of these was the acceptance, in June 1942, by the General Assembly of the Church of Scotland, of a request of the Edinburgh Fellowship of Jews and Chris-tians to convene a joint conference of the Scottish Church and Scottish Jewry to explore common problems and avenues of cooperation. Scarcely less significant, however, as a token of friendly feeling was the fact that in many of the more heavily bombed districts of London, Yom Kippur services were held in Protestant and Catholic churches. It was also reported that the Bishop of London had unofficially expressed his desire to place some of the City churches at the disposal of Jewish congregations which had been bombed out of their synagogues. Jews showed similar generosity. Characteristic of such acts was the gesture of a Jewish cinema proprietor in Leighton Buzzard, Bedfordshire, who placed his premises at the disposal of a local Catholic church, when its edifice had become inadequate through the influx of refugees.

Necrology

Many of the “old familiar faces” disappeared from the communal scene during the course of the year, as death deprived British Jewry of several devoted and distinguished workers. Among those who passed away were: David Jochelman, beloved “stormy petrel” of Jewish politics, collaborator with Israel Zangwill in the Territorial Movement and founder of several relief organizations (July 9); Nathan Laski, “grand old man” of Manchester Jewry and father of Neville and Harold Laski (October 21); Gustave Tuck, benefactor of the Jewish Historical Society and founder of the now demolished Gustave Tuck Museum at University College, London (January 9, 1942); and Lionel Nathan Rothschild, president of the United Synagogue and the Jewish Memorial Council (January 28).
2. South Africa and Australia

By Theodor H. Gaster

South African Jews were preoccupied mainly with the internal problem of Zionist factionalism and the external problem of anti-Semitism. Dispatches of January 25, 1942, brought the welcome news that the long-standing breach between the New (Revisionist) and Old Zionists, which had so greatly impeded communal efforts, had at last been healed. Under the terms of the “peace treaty” the New Zionist Organization ceased to exist as an independent body, its members being absorbed as a party “with fair and adequate representation,” in the World Zionist Organization. A condition of the agreement was that advocacy of a distinctive Jewish army should form part of the Zionists’ war time program. The benefits of the rapprochement became evident within a few weeks when it was announced, on March 4, that the biennial campaign for the Jewish National Fund had netted the record amount of $66,000, showing an increase of 224% over the figure of last year.

On the other hand, South African Jewry was perturbed by a marked increase in political anti-Semitism, sponsored, as part of their racist programs, by such Fascist groups as the Herenigde (Reunited Nationalists) Party, the Ossewa Brandwag (Oxwagon Sentries) and the Neworderites of Oswald Pirow. These sinister trends were clearly in evidence at the first Union congress of the Nasionale Jeugbond, youth wing of the Nationalist Party, held at Pretoria in August 1941. Not only did Dr. Daniel Malan, leader of the party, openly express his pleasure that the organization was concentrating on “Asiatic, coloured and Jewish problems,” but another spokesman, J. H. Goetzee, went so far as to suggest a united front of the Jeugbond, and other anti-Semitic bodies to bring about a “National Christian” form of government. Eloquent also of current tendencies was the resolution adopted by the same gathering against the policy of equality between blacks and whites “recently revealed by British-Jewish elements at the University of Witwatersrand.”

Though the situation is serious there were no indications
that anti-Semitism represented the dominant attitude of the population. The majority of South Africans stand stanchly behind the Smuts administration, which continues to evince its belief in the equality of all citizens and to express its sympathy for Jewish Nationalist aspirations. In an “anniversary message” to the Palestinian Yishuv, on November 2, Premier Smuts characterized the Balfour Declaration as “an alliance between the mightiest Empire and the hope of the most ancient of peoples,” adding that “at the end of the war this great document will emerge strengthened.” Further evidence of this sympathy was afforded in July 1941 by the public statement of Finance Minister J. H. Hofmeyr that all forms of boycott, such as are advocated, for instance, by the Ossewa Brandwag, are “entirely foreign to the character and tradition of South Africa.”

Jews for their part gave significant expression to their patriotic devotion and loyalty. Over seven thousand members of the community are currently serving with the armed forces, and the year’s record is distinguished by the award of decorations to many Jewish soldiers for valor in the field. Among these mention may be made of Flying Officer William Treger who was awarded the Distinguished Flying Cross for completing no less than 53 operational missions since July 1940, and of Lieutenant Frank Solomon who received the Military Cross for gallantry in the Near East campaign. (Additional names are given in the list of Appointments and Honors, which is appended to this Review). On the home front, the participation of Jews in national life was signalized by the appointment of Max Danziger, M. P. for Selukwe, as Minister of Finance in the reorganized Cabinet of Southern Rhodesia.

Nor was South African Jewry any the less sensible of its duty towards its brethren abroad. Following the October appeal of the English Board of Deputies for further funds to meet war time emergencies, the sister body in Johannesburg immediately responded with a good will gift of two thousand pounds ($10,000), while on March 30, 1942 the same body decided to issue a South African Jewish War Appeal for the relief and rehabilitation of war victims overseas and in East Africa.
A significant communal event of the review period was the celebration, in mid-October, of the centenary of the beginning of organized Jewish life in South Africa. To mark the occasion, the Cape Town Hebrew Congregation published a special volume, **A Centenary History**, written by the well-known local historian, Dr. Louis Hermann, and arranged for a country-wide broadcast on October 16 by Rabbi Israel Abrahams of Cape Town’s leading house of worship, The Great Synagogue. The centenary was further commemorated at a special service held at The Great Synagogue on November 2, which was attended by many leading citizens, both Jewish and non-Jewish. Messages of congratulation were received by the Jewish community from the Governor-General, the Prime Minister, members of the Cabinet, and many prominent civic and religious leaders.

There were interesting developments in the Jewish life of other more remote portions of the African Continent. The community of Kenya, which normally numbers only 305 persons in a total population of three and a quarter millions, was augmented by the arrival of some one hundred refugees from the war zones, and on August 8 came a report that a synagogue had been opened in the small town of Nakuru. Similarly, in Northern Rhodesia where there are normally 400 Jews in a population of 1,376,000, the foundation stone of a synagogue was laid at Lusaka. In both cases the ceremony was attended by civil officials and the local Christian clergy. It was reported also, on February 10, that 94 Jewish refugees from Cyprus had arrived in Nyassaland, while a further 500 were expected shortly in Tanganyika.

**Australian Jews** were occupied principally with the problem of trying to obtain release for the 8,000 interned refugees deported from England and the Straits Settlements in 1940. Ninety percent of these were stated to be Jews, classified as “friendly” by the Aliens Tribunals. Their deportation had been due almost entirely to official hysteria and muddle, most of them being picked at random from internment camps in Britain or induced to volunteer for transfer by false promises that their families would follow and that they would ultimately be admitted to Australia.
as immigrants. At the same time, the Commonwealth Government, informed by London that only "dangerous" aliens were to be shipped abroad, persisted in so regarding the internees. This attitude, coupled with Whitehall's reluctance to admit its mistake, naturally impeded the work of release. True, a small shipment arrived back in England, and the Home Office dispatched an official to investigate the conditions of detention. Appeals, however, made in Commons for a revision of the whole matter, were met, as on December 18, with the almost invariable reply that this was now a question for the Australian immigration authorities and that London would not wish to trespass, especially in the present moment of peril, on the internal policies of the Commonwealth. Finally, however, better counsels prevailed. Following belated assurances from the British Government that the overwhelming majority of the internees was loyal to the Allied cause, it was announced by Army Minister Frances M. Forde, on January 29, that friendly internees transferred from the United Kingdom and the Straits Settlements would now be released for war work on a voluntary basis. Aged and infirm would be permitted to leave the camps after adequate arrangements had been made for their maintenance, and minors under 18 years of age would be taught occupations. Pursuant to this assurance, dispatches of March 20 revealed that 350 persons were already engaged in fruit-picking in Victoria, and would later be enrolled in labor battalions of the Australian armed forces. A further 500, it was added, would be free for war work as soon as the necessary machinery was set up. It was also announced, on April 27, that a small contingent of haluzim, previously deported from Hachsharah centers in Great Britain, had arrived in Palestine.

For the rest, there is little to report from Australia. The highlight of communal events was the celebration in September of the centenary of the Melbourne Hebrew congregation, established by pioneers during the High Holy Days of 1840. Mention should also be made of Prime Minister John Curtin's assurance to a Jewish delegation, reported on November 24, that "he had the utmost sympathy for the upbuilding of the Jewish Homeland in Palestine."
3. Canada

By David Rome*

During this third year of war the relatively small Jewish community of Canada was completely absorbed in the major responsibilities of the effort for victory and for the relief and maintenance of stricken or menaced Jews overseas.

The broad projects relating to war effort, refugee settlement, overseas relief, public relations, education and community organization have remained centralized in the Canadian Jewish Congress and its “arms”: the War Efforts Committee, the United Jewish Refugee and War Relief Agencies, and the Joint Public Relations Committee of the Congress and the B’nai B’rith. All Zionist activities are coordinated in the newly established General Council of Canadian Zionist Organizations.

In the absence of conscription for overseas military service, the Jewish community has devoted much energy and sacrifice to ensure maximum participation in the dominion’s combat forces. This effort was notably successful, and J.T. Thorson, the Minister of National Services, stated in Parliament that Jewish contributions to the armed forces are satisfactory. Indeed, the number of Jews in uniform has grown so rapidly that two additional full-time chaplains have been named to assist the senior Jewish Chaplain, Captain Gershon Levi, in ministering to their needs.

A partial roster of Jewish casualties during the past twelve months lists 54 names of killed and missing. One Canadian Jew, Major M. M. Medine, has been awarded the O. B. E. (Order of the British Empire). The military contribution of Canadian Jewry was highlighted when David Croll, the first Canadian Jew to hold a ministerial portfolio, which he later resigned to go overseas as an infantry private, addressed the Ontario Parliament on his return to Canada after being commissioned a captain and posted to train the Oxford Rifles for overseas duties.

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The Jewish community gave vigorous support to the government's campaign to be released from its pledge not to enact conscription. It also participated enthusiastically in the two phenomenally successful Victory Loan drives for $1,500,000,000. The continued activity of the Jewish Division of the Canadian Red Cross in Quebec under the leadership of Mrs. Samuel Bronfman won commendation. The Jewish community redeemed its pledge to furnish all the messes and recreational centres of the Canadian Army, Air Force and land stations of the Canadian Navy. Jewish groups contributed a score of ambulances, utilicons, mobile dental clinics and canteens to the Red Cross and to the military. A hostel for men in uniform was opened in Toronto and is being maintained by Jewish groups, and the B'nai B'rith District Grand Lodge No. 1 has built an educational centre at Camp Borden. The Canadian Hadassah established a wing in a Canadian military hospital in Buckinghamshire, England, in memory of the late Mrs. Lillian Freiman, O. B. E.

It was evident to every Jew in the dominion that victory in the war was basic to the salvation of overseas Jewry, but the cries of Jews in need received a generous response in Canada. Through the United Jewish Refugee and War Relief Agencies nearly $300,000 was raised last year. Allocations were made through the Joint Distribution Committee in conjunction with its world-wide program of relief toward which Canada has contributed $350,000 in the past two years.

A major refugee relief problem faced the community in the nearly 3,000 refugees who had been brought to Canada from Britain where they had been interned on suspicion as citizens of enemy countries. In conjunction with the Central Committee for Internees which it helped to form, the U. J. R. and W. R. A. conducted an intensive welfare program in the camps, supplied the internees with services and comforts, intervened successfully to obtain for them a more desirable status, and sought to solve their immigration problems. The last was made difficult as the Canadian Government did not regard these refugees as legally admitted resident aliens; they were in Canada only for safe-keeping and to oblige the imperial government. Furthermore, their intern-
ment on suspicion prejudiced their immigration into other countries. The community's persistent efforts have been largely successful, and only several hundred of the nearly 3,000 who were brought to Canada still remain in the camps. Many of the others were returned to England to be released and to join the armed forces; some were released in Canada as technicians and skilled workers in war factories and on the farms; others were admitted into Canadian universities after Canadian residents undertook to maintain them; some were released for study in a Toronto Yeshivah. The ORT opened a school in one of the camps to teach internees technical skills useful in war production.

Last year was an all-time low for Jewish immigration into the country, only 132 having been admitted. Before Pearl Harbor arrangements had been made to admit 200 rabbinical students who were stranded in the Far East but only 80 came before Pacific communications were cut.

Anti-Jewish agitation in Canada was quiescent during the past year, undoubtedly because of the growing realization that such agitation was an inevitable concomitant of Fascism. There were, however, a few untoward incidents. The Jewish cemetery at Kitchener, Ont. was desecrated. The vigorous anti-conscription campaign in Quebec took a violently anti-Jewish form and was marked by several clashes in the streets of Montreal. The French-Canadian member of parliament, J. F. Pouliot, took exception to Jewish officers in command of French-speaking troops, but he was quickly answered by the Minister of Defense, Col. J. L. Ralston and by A. W. Roebuck, M. P. (May 6). The Chez-Nous, a Montreal French periodical advocating an economic boycott of Jews, was banned as dangerous to the security of the state, and anti-Semitism was publicly condemned on several occasions, notably by the Canadian Legion and by the Canadian Commonwealth Federation conventions.

Anti-Jewish prejudice is most manifest in employment discrimination, especially in the heavy industries and in war production. This discrimination is not an avowed policy and is therefore the more difficult to combat, but the ban on Jews is nevertheless effective. However, the general economic and employment situations are so favorable that this is not
arousing the keen interest which it might receive at other times.

Activities on behalf of Palestine continued to hold a primary place in the community's interest, but because of the financial exigency of the Yishuv in war-time these activities were largely of a fund-raising character. Over $475,000 was raised in Canada for Zionist funds by the United Palestine Appeal, the Hadassah, the Labor Zionists and the Mizrachi. In addition, Canadian Zionists gave their unreserved support to the Jewish Agency in its negotiations with the Mandatory Power and other United Nations and in its protests against the Struma disaster. The Labor Zionists met in their first war-time convention in Toronto on September 12-15 and the Mizrachi met there on November 1-3. H. R. H. Princess Alice was the guest of the Montreal Hadassah at the closing function of their season.

Canadian Jewry was represented at the Inter-American Conference convened by the World Jewish Congress in Baltimore by a delegation of 18 headed by Samuel Bronfman, the president of the Canadian Jewish Congress. Among the Canadians who addressed the conference, in addition to Mr. Bronfman, were Mrs. S. Bronfman, A. B. Bennett and S. M. Shapiro.

The plenary session of the Canadian Congress which met in Montreal January 10-13 for the first time since the outbreak of the war, ratified the affiliation of Canadian Jewry with the Inter-American Council, and Mr. Bronfman and Rabbi Maurice N. Eisendrath were named officers of that body.

In the field of education the most notable event was the opening, in the fall, of the new building of the Labor Zionist Jewish People's School in Montreal. The first Canadian convention of Talmud Torah teachers was convened in that city on Dec. 26-28 by the Canadian Jewish Congress and a permanent council set up.

Yeshivoth after the Eastern European model received a new lease on life with the arrival of 150 students through Japan and from the refugee internment camps. The Toronto yeshivoth doubled their enrollment and in Montreal two new institutions were set up.

Notable appointments in the community were those of
Saul Hayes as national director of the Canadian Jewish Congress and of Martin Cohn of Toronto as executive secretary of the Central Division of that body. Mr. Hayes is also the director of the U. J. R. and W. R. A.

Alderman M. A. Grey of Winnipeg, leading Zionist and communal worker, was elected to the provincial legislature on the Cooperative Commonwealth Federation ticket.

Horace Cohen of Montreal was named administrator of the men’s clothing industry; Jack M. Klein of Montreal was appointed to the women’s clothing trade, and Samuel Godfrey of Toronto was placed in charge of waste products trade by the Canadian Wartime Prices and Trade Board.

II. WESTERN EUROPE

By Martha Jelenko*

1. Germany

As has been the case since the outbreak of the war, most of the recent anti-Jewish decrees have had a threefold purpose: (1) to rid Germany of those Jews no longer able to work; (2) to exploit the others for the German war machine; (3) to seize the possessions of all of them.

Anti-Jewish Measures

Contrary to general belief, the status of those Jews contributing to the German war effort has not improved. They are merely tolerated as a necessary evil and are given only the bare minimum to keep them alive. While non-Jews engaged in the war industries received extra rations, Jewish laborers had to be satisfied with the newly reduced food allotment. In August 1941, the Gestapo took to raiding kitchens in Jewish homes and looking into pots to detect violations of food regulations. Heavy penalties were imposed, for example, upon mothers whose children were given a few pieces of candy by non-Jewish neighbors. That these

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were by no means exceptional cases is indicated by the fact that by October, no fewer than 6,000 Berlin Jews had been arrested on similar charges. The raids on Jewish homes, however, usually carried out by night, had other objectives. They were check-ups to ascertain whether Jews observed the war-time curfew and, what was much more important, whether they performed compulsory labor service. Indeed, manpower was at a premium. In the fall of 1941, for example, the authorities demanded that the Reichsvereinigung der Juden in Deutschland surrender a large number of its staff for forced labor. Even the Berlin Jewish Kulturbund was dissolved and the artists sent to munition factories. Siemens A. G., alone, a machine plant in Berlin, is said to employ about 5,000 Jews. In November, expulsions to Poland had left such a gap in the German labor market that industrialists successfully demanded that Jewish laborers be released from concentration camps in order to work on their former jobs.

Working conditions for Jews have become intolerable. On October 31, 1941, the Ministry of Labor issued a decree forcing Jews to take jobs assigned to them by the employment office and permitting non-Jewish employers to dismiss them on no more than twenty-four hours’ notice. Other regulations which relegate Jews to the status of slaves were issued in March 1942, in the form of instructions to Nazi employers depriving Jews of overtime payment and compensation for enforced idleness, for illness or for industrial accident. In keeping with Nazi policy, Jewish war workers were, of course, sent to sections of the country most frequently bombed by the British Royal Air Force.

With every new unfavorable turn in the war, the Jews were made the victims of new deprivations. Thus, as the difficulties of the campaign in Russia became more serious, the Jews who had for some time been receiving no clothing coupons at all, were, in January 1942, compelled to surrender their winter coats, furs, muff, boots, woolen articles and blankets for shipment to the Eastern front. Moreover, these greatly undernourished and severely overworked persons were the first to suffer from the shortage of physicians who were badly needed to attend wounded German soldiers. The shortage of medical aid is in part revealed by the fact
that the Nazis not only recruited available Jewish doctors and nurses but also ordered the release of additional physicians from concentration camps.

Jews were also forced to compensate non-Jews for war damages. Thus, in the fall of 1941, as on previous occasions, hundreds of Jewish families were evicted from their homes in Hanover, Cologne, Bonn and Berlin due to the “economic requirements of the war,” as the government glibly explained. Their apartments were then turned over to non-Jews who had been bombed out of their homes, and their possessions, barring only the barest necessities, were offered for sale at auctions, in return for vague promises that the proceeds would be credited to the former owners “at a later date.” To insure the uninterrupted flow of such easy revenue, an order was issued and published in the Berlin Jüdisches Nachrichtenblatt in December last, forbidding German Jews to dispose of their property except with official permission and declaring any other sales null and void. Equally confiscatory in nature was a government announcement in the same month that money realized from the sale of property belonging to expelled Jews would be used “to pay the costs of evacuating” them. The Nazi state also derived ill-gotten sums by ordering, in November, the confiscation of property left behind by German Jews living abroad who, at the same time, were deprived of their citizenship.

Another typical example of Nazi administration of justice was a decree (Reichsgesetzblatt, July 25, 1941) excluding Jews of all nationalities residing in the Reich and in all German-occupied territories from indemnity for losses arising from acts of war, and forcing them to pay for any damage suffered by non-Jews while in Jewish homes.

One measure which aroused special resentment on the part of non-Jews was the order of September 6, 1941 requiring all Jews over six years of age to wear yellow Magen David arm bands after September 19, shortly before the Jewish New Year. This order was accepted by most Jews with resignation, but some were more sensitive and committed suicide, 200 Berlin Jews ending their lives in this manner by the end of October. When the first Jews appeared in the streets with their new marks of identification, non-Jews ostentatiously shook hands with them and gave other indi-
cations of sympathy, perhaps for the first time since the memorable pogroms in November 1938. Fearful lest such manifestations become widespread, the authorities hastened to justify this outrageous ruling by the preposterous canard that it was a retaliatory measure for the American practice of forcing Germans to wear the swastika on their chest. Furthermore, as a follow-up to the order of September 6, the Berlin Gestapo decided that, beginning April 15, 1942, Jews must display a black and white Star of David on the doors of their residences.

Other harassing measures, issued at various times during the year, barred Jews from overland travel and forbade them to use public telephones, even for emergency calls, and all means of public transportation.

**Emigration and Expulsion**

While making life for Jews remaining in Germany unbearable, the Nazis seemed to take a fiendish delight in preventing their escape. In August 1941, an order was issued banning emigration for Jewish men and women between the ages of 18 and 45. Three months later, owing apparently to the increased need for forced labor, the age limit was extended to 60. Finally, all Jewish emigration was halted by a Gestapo order. This move was not unexpected, since a month earlier the Nazi government had closed its emigration office, through which all papers had to be cleared. The emigration ban seriously alarmed the Jews because they considered it a prelude to further deportations to Poland, which had begun in October.

Their fears were more than justified, for the first mass deportations, involving tens of thousands of Jews to the Polish ghettos, were resumed in January and April 1942. In May, deportations were carried out as part of an unconscionable act of vengeance against German Jewry. On the ridiculous charge that they were responsible for an attempt to blow up the “Soviet Paradise,” an anti-Bolshevist exhibition, 258 Berlin Jews were killed by a firing squad and their families shipped to Eastern Europe. A month later, the Nazis seized Jewish children and youths over 14 years of age for farm work in the Ukraine.
While perpetrating these acts of barbarism, the Nazis did not cease from threatening the Jews with even greater horrors. Hardly a day passed without the German press either promising to make the Reich “judenrein,” or threatening that German Jews would be concentrated in a huge prison state in Eastern Europe, to be ruled by Alfred Rosenberg. No wonder that many of them, in their growing distress and utter hopelessness, resorted to suicide as a means of escape.

Anti-Jewish Propaganda

As usual, little originality was shown by the propaganda machine, which worked overtime trying to convince even loyal Nazis, who are beginning to doubt the oft-repeated charge that “world Jewry” is to blame for all their ills, and to question the purpose of all such propaganda. Even the resourceful minds of the German poison-mongers could not invent any new fraudulent charges and thus resorted to the old and well-worn slogans: “International Jewry” is responsible for the war and therefore, no mercy must be shown to the Jews of Germany; Bolshevism is a Jewish invention and the struggle against Russia is in fact a war against the Jews; Great Britain, as all Germans must know, is governed by a Jewish clique and, therefore, Hitler’s drive to crush the Empire is merely another phase of his struggle against mankind’s arch-enemy; and, of course, America, too, entered the war in the service of “world Jewry.”

Perhaps the most vitriolic attack against the Jews in the Reich was written by Herr Joseph Goebbels in Das Reich of November 16, 1941, and echoed by all important German newspapers. It was a series of “commandments” for Nazi-Jewish relations, a formal reaffirmation of the Reich’s anti-Jewish policy, which in the early days of the Nazi Party had served a useful purpose in the Party’s rise to power. “In this historic showdown,” Dr. Goebbels wrote, “every Jew is our enemy, regardless of whether he is vegetating in a Polish ghetto or delays his parasitic existence in Berlin or Hamburg, or blows the war trumpets in New York and Washington.” Hence, “every German soldier who falls in this war enters a debt in the account of the Jews. They
have him on their conscience and therefore must pay for it."

This propaganda apparently met with little success for the Nazis later showed signs of discarding all ideological humbug and of simply appealing to the beneficiaries of their thievery. Thus an article in the Angriff, in February, reminded the Germans that each individual has a stake in the war, because in case of an Allied victory, all property confiscated from Jews would have to be returned. This, said the Angriff shamelessly, would mean a loss for most Germans, "since practically every German has benefited from the ousting of Jews from economic life."

Germany's unprovoked attack on Russia revived old Nazi arguments which during the period of "friendship" had often proved embarrassing. In September 1941, the Nazis threatened vengeance for the "martyrdom" of German soldiers at the front, which they threatened would take the form of a "massacre of the Jews without exception." To convince the people at home that this was no idle warning, the press carried stories of the mass shooting of Jewish civilians in towns conquered by the Nazis. Nazi bestialities were also amply illustrated in a propaganda film on the "effects of modern weapons on human beings and animals," showing the mutilated bodies of hundreds of Russian Jews. The Ministry of Propaganda boastfully issued a special invitation to foreign correspondents to view these pictures. America's entry into the war in December, was explained as part of the alleged "Jewish plot" to rule the world.

That this propaganda was received with skepticism in some quarters is indicated by the outcries of the Schwarze Korps, the organ of Hitler's Elite Guard, and the Hakenkreuzbanner. The former said, in one of its November 1941 issues: "It was the carriers of that German hereditary malady — objectivity — who indulged in such scare catchwords as 'the Jews, too, are human beings'. They would raise their hands in indignation when National Socialism began to sweep away the Hebrew refuse. This hereditary malady is sure never to die out." And, in the same vein, the latter in February urged that Germans giving financial support to Jewish friends be persecuted as "traitors to the Nazi cause."
Communal Affairs

The activities of the Jewish communities have been greatly curtailed within the past year. This is especially true of the Reichsvereinigung der Juden in Deutschland, which is still permitted to levy taxes and to carry on the urgent relief work with the aid of the American Joint Distribution Committee. However, reduction in expenditures, ordered by a government Board of Controls, forced the Reichsvereinigung to curtail its staff and thus greatly to reduce its services. The Emigration Department cut its personnel to 20% of its former strength and the Board of Jewish Congregations had to dismiss two-thirds of its employees. And to render the work of this central body more difficult, the German Government, in September 1941, blocked 60,000,000 marks which had been amassed through emigration taxes—a great blow to the emigration assistance rendered by the community.

Local communities scattered throughout Germany also felt the brunt of these restrictions. Prior to July 1941, they were essentially independent in raising and administering funds, although they had to give strict accounting of their transactions to the local Gestapo. In July, however, the situation was ordered changed, and all Jewish funds had to be sent to the Reichsvereinigung which, under Government pressure, was forced to cut its allocations.

As was mentioned before, the Jewish Kulturbund in Berlin, one of the most successful communal ventures, was dissolved in October 1941, thus impoverishing what little remained of Jewish cultural life. In spite of strong censorship by a special department of the Propaganda Ministry, the Bund's theatrical and musical performances had maintained the highest European standards, and at the peak of its activities in 1937, it had 20,000 members in Berlin and 40,000 in the provinces.

The death of several prominent, widely known Jews was a great loss to the community. News came in July 1941, of the death, after four months in Sachsenhausen concentration camp, of Dr. Otto Hirsch, former President of the Reichsvereinigung. Another victim of Nazi persecution was Dr. Hermann Strauss, who, at the age of 74, committed
suicide on the night before his scheduled deportation to Poland in March 1942. He had been the head of the Jewish Hospital in Berlin and one of the few Jewish physicians who ever served on the faculty of Berlin University.

Anti-Jewish Measures in Austria

Coincident with the first wave of expulsions of Jews from Germany in October, 5,000 Viennese Jews were shipped to the Polish ghetto under the most cruel conditions. S. S. guards, under the direction of Brunner, a notorious sadist, rounded them up and herded them into a building where they were stamped with indelible ink to prevent escapes. Only those who could furnish proof that they would emigrate within the next few days, or women whose husbands were doing forced labor in Germany, were spared this horrible experience. To prevent evasion by Jews claiming illness, Brunner forbade the Rothschild Hospital, the only remaining Jewish hospital, to admit those earmarked for deportation. The result was that many really dangerously sick people died in the streets.

Mass expulsions and, to a much lesser degree, emigration, have reduced the Austrian Jewish population to about 40,000. Those who were permitted to remain in Vienna were sentenced to a life of grinding poverty and persecution. They may buy, at designated times, one pound of potatoes a week and correspondingly small amounts of butter and meat. In November 1941, the Nazi food authorities deliberately starved Vienna’s Jews when old ration cards were suddenly recalled and new cards were not issued until a fortnight later. During this period, not even the Jewish soup-kitchens, which daily fed several thousands, received any food. Moreover, Jews found it virtually impossible to find living quarters since they could rent rooms only in a few districts.

As in the old Reich, Jewish labor in Austria was subject to many restrictions and thoroughly exploited. Some of the Jews were employed in segregated units in war industries and were paid considerably less than non-Jews performing the same task. Many of the younger men were employed at hard labor at a paper mill near Linz and at two labor camps near Vienna where they built roads, repaired rail-
ways and broke stones. In January 1942, there were unconfirmed reports that several hundred Austrian Jews stationed at one of the camps had been killed by the Nazi authorities in poison gas experiments.

The majority of the Viennese Jews were wholly dependent on relief, administered by the rigidly controlled Vienna Jewish Community with the aid of the American Joint Distribution Committee and other groups. Its offices were housed in the only synagogue still open, and the soup kitchen which saved many from starvation, was operating in one of the two Jewish schools not yet evacuated to make room for wounded soldiers.

2. France

During the first year following the collapse of France, Marshal Pétain, the weary old soldier of Vichy, displayed great eagerness to appease the new masters — and for that matter also the native fascists — by virtually eliminating the Jews from most fields of economic and public life. Therefore, during the past year, little was left to be done. Of course, the legal status of French Jews was incomparably superior to that of Jews under Nazi administration, for there was enough resistance to anti-Jewish legislation to prevent extremists from reverting to medieval ghettoization. The stranglehold of the Nazis upon their puppet, Pétain, however, compelled him to follow a course advantageous to the German war effort and, as German demands became more insistent, to impose further restrictive measures on the Jews.

A long step toward all-out collaboration with Germany was taken with the Nazi-dictated appointment, in April 1942, of Pierre Laval as Premier, a move which foreshadowed a dark future indeed for French Jews. The man who, throughout his entire political career, was a stanch advocate of appeasement and who after the armistice offered his services to the Nazis, today has complete control over the fate of Jews of France. His appointment was a signal for the intensification of anti-Jewish propaganda. The Paris radio, for example, called for the deportation of all French Jews from both zones of the country to the French colonies,
which suffer from labor shortage. Like the Nazis, Laval holds the Jews responsible for the tension between Washington and Vichy, as he indicated in a conversation with Admiral William Leahy, the American Ambassador to Vichy.

Almost immediately after assuming power, Laval reorganized the Commissariat for Jewish Affairs. At the beginning of May, Xavier Vallat, until then Commissioner for Jewish Affairs, was dismissed, and was succeeded by Louis Darquier de Pellepoix, for many years a Nazi agent who well deserved the nickname, "French Streicher."

In a public statement on May 11, Pellepoix made it clear that "despite the measures taken up to the present, I consider that the final objective is far from being attained," namely, to "free France from the Jewish spirit." Three days later, Laval transferred the Commissariat for Jewish Affairs from the Ministry of the Interior to his own office and established two new agencies: one, a special section of the French police assigned to the uniform application of anti-Jewish measures, previously varyingy interpreted by local authorities, and the other, an Institute for Jewish Questions in Paris, designated to cooperate with its counterpart in Germany in furnishing a "scientific" basis for future acts of persecution. This reorganization of Vichy's most profitable enterprise was most aptly described in a Free French broadcast in May: "There are degrees of infamy. Laval, the most corrupt public man in France, has felt the need to eclipse his own baseness by having by his side someone still baser than himself. He has chosen Darquier de Pellepoix... The register of political infamy includes hirelings, liars, swindlers, cowards and traitors. Darquier de Pellepoix can claim all these titles at once."

Economic Measures

With a very few exceptions, decrees and other measures affecting the economic position of French Jews which were promulgated after June 1941, were either necessary for the implementing of the all-inclusive statute of June 2, 1941 (erroneously reported as June 14 in the American Jewish Year Book, Vol. 43) barring Jews from most professions, or
the expansion of its interpretation. Thus, supplementing this law were the decrees made public on July 8, September 6 and September 25, limiting the number of Jews permitted to work as lawyers, physicians and architects, respectively, to two per cent of the total number of non-Jews in these professions, but providing for exemptions for war veterans and relatives of war victims, and those of so-called special professional merit. A decision of the Paris Court of Appeals revealed that, although the statute would have limited the number of Jewish lawyers to 44, actually 355 had been admitted to the Paris bar; the Court ordered that this number be reduced to 100.

A number of other measures were passed in rapid succession which virtually excluded Jews from any commercial calling. An order issued by the Commissariat of Jewish Affairs early in July 1941 provided for the immediate dismissal of Jewish owners and of all Jewish employees of firms patronized by non-Jews. Where such action could not easily be taken, the business had to be closed, pending sale to non-Jews or liquidation. Some Jews, hoping to salvage a part of their possession, applied for exemption. However, so great was their number that the Commissariat on July 14 issued a statement indicating that exemptions would be granted only in the most exceptional cases and warning that even exemption would not “liberate him or his family from all consequences resulting from his juridical status as a Jew.”

A further decree of July 22 authorized the Commissar for Jewish Affairs to appoint temporary administrators for the liquidation of Jewish property. Proceeds of sales were to be deposited in Caisse des Dépôts under the name of the former owner, after a ten per cent deduction was made to cover expenses and to provide a relief fund for destitute Jews. Moreover, official regulations governing the application of the law of June 2, were announced on August 1. They provided that Jews who were forced to retire from all proscribed occupations by September 15, were also barred from owning enterprises indirectly connected with them. To facilitate the “Aryanization” of French economy, regional directors were appointed by the government.

To the many vocations thus far barred to Jews were added, on October 13, horse and cattle breeding and trading
in grain. Jewish farmers, moreover, were required to apply for special permission to continue farming. The determination of the Vichy government to oust all Jews from business became apparent from two additional decrees published on November 6, forbidding Jews to acquire new business enterprises and prohibiting them from making any profit in enterprises still in their possession. The effectiveness of these numerous measures is indicated by reliable reports which state that Jewish youth in France today are being deprived of all means of livelihood, and in their distress are forced to join Vichy training centers, which supply labor to factories working on Nazi war orders.

Social Ostracism

To effect the complete segregation of Jews additional measures were taken. Two orders, for example, issued in July 1941, required Jews whose professional activities did not necessitate their stay in Vichy to leave the city and its environs and prohibited them from going to French coastal areas, without special permission. Another, issued at about the same time, demanded that hotel managements refuse accommodation to Jews. An official decree on July 22, moreover, dissolved 320 associations, federations and sports clubs suspected of “Jewish or Communist connections” and ordered the confiscation of all records, funds and membership lists. A law slated for publication on March 27, 1942, furthermore, prohibited Jews to change their family names or use pseudonyms, authorizing, however, that the State Secretary for Education grant exemptions for men of art, literature or science.

Several other decrees affecting individuals included the “denaturalization” of a number of Jews, early in July 1941, and the withdrawal on November 27 of the parliamentary mandates of 12 Jews, including Leon Blum, Georges Mandel and Abraham Schramek, formerly members of the French Senate and Chamber of Deputies.

Two measures greatly limited the reporting of events of Jewish interest. On February 24, 1942 the news bulletins of the Jewish Telegraphic Agency were banned by order of the authorities because “their contents do not correspond
to the interests of the French people,” and in June all Jewish foreign correspondents in Vichy were ordered to leave, as a result of the intervention by Otto Rahn, a Nazi official.

Mass Arrests

Early in July 1941 about 3,000 persons of Russian origin, half of them Jews, suspected of pro-Russian activities, were arrested in the Marseille area and confined aboard ships for examination. Among the Jews were many members of the French ORT and the HIAS-ICA staffs, some of whom were soon released at the urgent request of the relief agencies. The other cases were examined by judicial commissions, and while these bodies were deliberating, Vice-Premier Darlan ordered the confiscation of the property of those under investigation. Under the pretext of stopping continued attacks on members of the occupation forces, the Vichy government, by decree in December, provided for the placement of Jews who entered France since January 1936 either in forced labor units or in concentration camps.

Perhaps one of the greatest political defeats for the Nazis was the Riom trial of Leon Blum, Daladier and General Gamelin. Of course, the Nazis had expected that proceedings at Riom would show that these French statesmen had committed an act of treason by permitting a war against Germany. But the Vichy government had no such intentions; it expected to prove that they sabotaged the French war effort, prior and during the war, by hampering adequate defense preparations as a result of a too liberal labor policy and the denial of war appropriations. The courageous stand of the defendants, however, rapidly transformed the “trial” into an indictment of the Quisling accusers. No wonder the Nazi-controlled Paris radio described Daladier’s and Blum’s speeches as of “stupefying insolence” and the trial as a “public scandal of the first order.” Finally, after several months’ proceedings, the Nazis demanded the suspension of the trial and showed their great displeasure at the course it was taking not only by violent attacks upon Vichy and the defendants but also by replacing Otto Abetz, the Nazi envoy to Vichy.
Popular Opposition

The French people, true to their heritage, have not been won over by the attitude of the Vichy rulers. There have been so many demonstrations of solidarity with Jews that only highlights can be mentioned here. In August 1941, for instance, condemnation of the Vichy anti-Jewish laws was so effectively voiced in Lyons, Nice and Vichy that Admiral Darlan was impelled to organize anti-Jewish counter-demonstrations in these towns. During the same month the Vichy publication *Esprit*, discussing the protest with which young Frenchmen greeted the Nazi propaganda film "Jud Suess," openly stated: "To excite the lowest, meanest passions against this unhappy race may be excellent propaganda, but it is neither fine nor worthy."

In a letter sent to the Chief Rabbi of France and made public by Free French circles in New York in August last, Marc Boegner, President of the National Council of Protestant Churches of France, expressed the "grief which we all feel to find racist laws introduced in our country and to witness the innumerable hardships and injustices which they force upon the Jews of France." He furthermore assured French Jewry that "our Church has also taken steps, and will continue to do so, in negotiating for an essential revocation of the law." The same source disclosed the contents of another letter of protest sent by Bishop Delay of Marseille to Grand Rabbi Salzer of that city expressing indignation at the explosion of a bomb in the Synagogue.

Tantamount to a boycott of anti-Jewish laws, was the refusal of French professors to accept posts from which their Jewish colleagues had been ousted, and the practice of thousands of non-Jewish students to cut classes where Jewish professors and lecturers had been replaced by pro-Nazis. Eye-witnesses returning from France are unanimous in their statements that the French, realizing full well that the anti-Jewish measures were imposed by the Germans, are outraged at the treatment of the Jews. As Mendes-France, former State Under-Secretary of Finance in Blum's Cabinet, stated upon his arrival in London in February 1941, "Everybody considers the anti-Jewish laws to be impermanent. When freedom returns, I am certain that everybody will agree to restore to the Jews normal and equal rights."
Communal Affairs

Typical of the immediate reaction of the French Jewish Community to the anti-Jewish statute of June 2, was the advice of Chief Rabbi Isaye Schwartz to his co-religionists, contained in a circular letter of July 22, to comply with the law and declare proudly their race "for the honor of Judaism."

Organized Jewish life was dealt a severe blow when a law announced over the Lyons radio on December 2, 1941 gave the Commissar for Jewish Affairs complete control over all Jewish communal activities in both occupied and "unoccupied" territories. It provided for the establishment of a Central Union of Israelites to which all Jews are compelled to belong and to pay taxes in proportion to their means. The Administrative Council of the Union, composed of 18 members, nine for each section of the country, is appointed by the Commissar to whom the Council is responsible and who may veto any of its decisions. Early in March 1942, the names of the new officers and of the president, Albert Levy, were published. The decree, furthermore, provided for the dissolution of all existing non-religious bodies, including relief agencies whose property was to be handed over to the Union. All funds contributed by French Jews for relief or for other communal purposes are allocated by the Commissar for Jewish Affairs and two controllers designated by the Ministry of Economics and Finance. The purpose of this central body, the authorities held, is "to assure representation of Jews in France before the public authorities, particularly regarding questions of relief, social work and retraining."

At the same time, assurances were made that Jewish religious bodies would be permitted to function, for, Commissioner Vallat explained, "Marshal Pétain's government regards the Jewish problem as one of foreigners and of politics, but not as a religious question." In line with this policy the Agudah in Marseille was able to make arrangements to ship kosher food, liturgic books and other ritual objects to Jews throughout the country. Likewise, the municipal authorities in Lyons granted permission to its director, Dr. Ehrman, a member of the Agudath Israel World Exec-
utive, to reopen the Yeshiva there. The government’s arrest, in August last, of 13 terrorists who threw a bomb into a Vichy synagogue clearly showed that it seems determined to stamp out individual anti-Semitic acts.

Refugees

Of the 70,000 Jewish refugees in “unoccupied” France, 12,000 are still held in concentration camps* while 3,000 have been placed in forced labor battalions, according to a recent announcement by the American Joint Distribution Committee. Unfortunately, conditions in the camps have not improved since last year. Food purchases made last fall with funds supplied by the Joint Distribution Committee somewhat improved the situation in most centers. However, during the following winter months the internees faced starvation in view of the general food shortage in France.

One of the worst internment centers, it was revealed in February 1942, is the Nazi prison camp, under direct Gestapo surveillance, in the department of Ariege near the Spanish border. The London *Jewish Chronicle* of February 20 reported that the Vichy government was permitting German commissions to visit concentration camps in the Pyrenees and to transport large numbers of Jewish internees for forced labor in occupied France, chiefly to clear the debris caused by British raids in Brest and other cities. A tragic story about the fate of many Jewish refugees was told by a Portuguese non-Jew who returned from French Morocco in November 1941. He related that thousands of Jewish internees had been shipped from France to work on the French trans-Sahara railway linking Dakar with French North Africa. These unfortunates, he said, faced death from starvation, thirst, epidemics and tremendous heat, for medications and medical attention are virtually non-existent and no help can be given since these deportees are forbidden to communicate with any relief agencies.

Early in July 1941, the French, thinking that emigration to the United States had been virtually stopped, began a drive to rid the cities of foreign Jews who had hitherto been

*Most of these were subsequently deported to Eastern Europe in the mass expulsions which took place in the summer of 1942.
permitted to remain at liberty pending emigration. Consequently, many of them were ordered by the police to distant villages for forced residence. It was also learned in December 1941 that internees in Gurs, notorious as the "hell camp" in the Pyrenees, were refused permission to appear before the American Consulate where they had been invited for examination. Today, there is little doubt that none of these internees will escape France before the end of the war.

Colonies and Territories

In order to prepare for the eventual introduction of the Vichy anti-Jewish legislation in the North African colonies, Xavier Vallat, then Commissar for Jewish Affairs, was sent to Algeria, Morocco and Tunis in the summer of 1941 to persuade official circles to comply with the wishes of the home government. The tour proved to be successful, for Vallat reported upon his return that a complete agreement had been reached with General Weygand and the French Governors of Tunis and Algeria with regard to the "elimination of Jewish influence in the economic and political life in North Africa." The services of Nazi agents who had been sent to these colonies during the year before to create unrest and make propaganda against the Jews were no longer needed.

Algeria

On July 30, 1941, as the first step toward the confiscation of Jewish possessions, the Pétain government extended to this colony the census of Jews and Jewish-owned property, which had been concluded in France on the previous April 30. The next step was to oust Jews from their positions. Thus, by December 15, only 469 of the more than 3,000 Jews formerly employed by the Algerian administration were still holding their jobs. Two weeks later came the news that the authorities had revoked the trading licenses of all foreign Jews who were asked to submit their residential permits at the police headquarters not later than January 15, 1942.

It was also announced in March that all Jewish and partly Jewish-owned firms were placed under temporary adminis-
trators appointed by the Office for Economic Aryanization. The same body, by a decree published on April 5, was placed in charge of all other Jewish-owned property with the exception of houses used for personal residence. The final blow came in an order, effective May 29, providing that all Jews leave all positions they hold “in the colony’s economy” which, broadly interpreted, bars them from all economic pursuits.

Coinciding with renewed strong Nazi propaganda among the Arabs was the mass arrest of Jews, in February 1942, for an alleged “conspiracy.” No further explanation was given. Thirty-four of them, a Nazi source revealed, were shipped to France for trial before the Lyons State Tribunal, while the others are still confined in Algiers.

The misery caused by this legislation among Algerian Jews was so great that the local Jewish community was no longer able to cope with the relief problem. In consequence, the American Joint Distribution Committee had to contribute to the relief of the native Jews in addition to several hundred foreign Jews hitherto maintained by the community. These refugees had fled to Algeria when France collapsed, and are now interned in camps near Algiers.

Morocco

The Sultan of Morocco, who at first was strongly opposed to the extension of the Vichy anti-Jewish laws to his country, finally gave in to Nazi pressure, and in four decrees issued on August 10, 1941, placed French and foreign Jews under the same general restrictions prevailing in France. Moroccan Jews, however, were permitted the free conduct of commerce and trade. All Jews in Morocco, the law stated, must register and declare their property with the proper authorities. A special decree also provided for the exemption of Jews who had rendered “exceptional services” to the Mandate. Supplementary legislation, published on October 5, following Vallat’s visit, barred Jews from all those professions forbidden to them under the terms of the Vichy statute. The transfer of property belonging to Jews in these fields was to be effected by November 30, the date when Jews also had to leave the professions. Simultaneously, a warning was issued
that "Aryan" administrators would be assigned to Jewish enterprises not transferred to non-Jews by that time.

In order to prevent Jews from selling their belongings and fleeing with the proceeds from these sales, they were forbidden to emigrate. It was reported in October that, before these measures went into effect, the German Commission in Morocco and high German army officers toured the country and seized furniture, linen, silverware and other valuables from Jews whom they evicted on 24-hour notice.

As a "welcome" for Vallat who visited Morocco last summer, the Sultan, acting on the suggestion of Vichy, ordered, on August 20, the removal of all Jews into a ghetto "with the least possible delay." The anti-Jewish measures, however, did not change the status of the recognized communal institutions or the Mandate's "inspection system."

Under Moroccan law, all these bodies, such as the Consistoire, the rabbinate and the community schools are subject to inspection by a Jewish government official who is also the intermediary between the authorities and the Jewish community.

Syria and the Lebanon

During the first year of the Vichy regime the Jews of Syria and Lebanon were not exempt from economic restrictions, but their rights were restored when the French-British armistice was signed on July 12, 1941 by General Dentz, the French commander, and the victorious Allied troops. Following the entrance of the Allied troops into Lebanon, several scores of Palestinian Jews who had been interned by the Vichy administration were released. Alfred Naccache, the President of Lebanon, upon his visit to the synagogue of Beirut on December 23, pledged that Jews would be given full share in the responsibilities of government. Indeed, the situation of the Jewish communities in Beirut, Damascus and Aleppo, the last being the oldest as well as the largest, is reported normal, except for the Nazi attempts to incite the Arabs against them. For example, on February 18, Axis radio stations, supported by the Italian press, spread the lie that Roosevelt and Churchill intend to incorporate Syria into a post-war Jewish State as compensation to the Jews for their support of the Allies.
Occupied France

The legal status of the Jews in the occupied zone of France is identical with that of their brethren under Vichy rule since the Commissariat for Jewish Affairs reigns supreme in the entire country. And yet, Jews leave their homes and their possessions in an attempt to flee to Pétain's "paradise" while others resort to suicide as an escape. The reasons for this are not difficult to understand. Not only was the anti-Jewish legislation much more rigorously enforced under the watchful eyes of Nazi Commander Stülpnagel and the Gestapo, but mass arrests, executions and deportations to stem the rising tide of national revolt were the order of the day. Largest of these mass arrests was that of August 21, 1941, following the assassination of a Nazi colonel, when 6,000 Paris Jews between the ages of 17 and 50 were seized after a house-to-house raid of five hours, and were dispatched to a concentration camp in Drancy, reputed to be one of the worst internment centers in Europe. Four days later the number of those arrested rose to 10,000. Proof of their maltreatment was the fact that 1,700 of them, seriously ill, were released during November so that their deaths would not appear on the camp records.

These arrests, characteristic of the "new order" in France, continued. More than 100 leading Paris Jews were seized as hostages in September in reprisal for attacks on two German soldiers. Among them were Pierre Masse, Under-Secretary of State in the Poincaré cabinet in 1922 and Lucien Blum, Leon Blum's brother. Five of these hostages, including Blum, were later shot. The miserable lot of these poor innocent Jews aroused such strong pity and indignation everywhere that even Marshal Pétain in September ventured a timid protest against these executions. But although the Germans allegedly had agreed to call off these assassinations, a decree, issued the fall of 1941, belied their promise, for it stipulated that the occupational authorities would henceforth consider all interned Jews and other political prisoners as hostages who may be shot for attacks on German soldiers. During the month of October 450 more "Jews and Communists" were arrested in northern France, largely in the Calais district, on charges of anti-Nazi activities, and sent to the Douai concentration camps, while many others were
again seized in Paris. This was followed in December by
the execution of 100 hostages, many of them Jews, on the
order of General von Stülpnagel, who, describing the murder
of his soldiers as "an organized Jewish, anarchist, Anglo-
Saxon plot" to ruin France, threatened the future mass
deportation of "Judeo-Bolshevik" elements to hard labor in
"eastern territories." This threat was soon carried out.
Notices posted in Paris in February 1942 announced the
deporation of a hundred victims to Eastern Europe. Patri-
otic Frenchmen, however, disregarded their personal safety
in their struggle to harass the invader. Acts of sabotage and
killing continued, inevitable arrests followed and more
hostages were shot.

Anti-Jewish Legislation

Almost all Jews fortunate enough to remain at large were
gradually deprived of any means of livelihood under the
decrees of June 2, 1941 promulgated by the Vichy govern-
ment (see p. 192, above), but applicable to the entire country.
"Aryanization" proceeded at a rapid pace and Jews suffered
not only from legal prohibitions but also from the practices
of corrupt administrators put in charge of their concerns
who either closed down businesses entirely under the pretext
that they are not profitable or extorted large sums of money
from their victims.

The exact number of business enterprises which were
either sold or transferred to non-Jews cannot be ascertained,
but Xavier Vallat, then Commissar for Jewish Affairs,
announced in September that eighty per cent of the Jewish
business men had been eliminated. Among the large Paris
central concerns which were especially coveted by the "Aryan"
saviors were fourteen banks, Brunswick furs, Cecil shoes,
La Cour Batave department store, Grand Maison furniture
store, and Hundred Thousand Shirts, one of the largest
haberdashers. A new camouflage for Nazi thievery is the
Société Industrielle et Financière de L'Industrie du Cuir,
established in the fall of 1941, to conduct the liquidation of
Jewish-owned leather manufacturing concerns. In addition,
an ordinance of the occupation authorities issued on July 13
provided for the "Aryanization" of apartment buildings
belonging to Jews, for which special administrators were appointed. To make the theft complete, tenants were ordered to pay rent not to the Jewish landlords but to the administrators. The buildings were offered for sale on December 1 and, according to the practice in Vichy France, the purchase price, from which 10% was deducted for “cost” and relief, was paid into an account opened in the name of the former owner. Of course, since all Jewish capital was already blocked, the money was theirs in name only. Moreover, instructions to Paris bankers issued by the government on July 23, stipulated that Jews may withdraw from their safe-deposit boxes only personal documents and private papers but must under no conditions take gold, foreign currency, jewels, silver or any documents having commercial value.

Jews active in the various professions proscribed by the law of June 2, 1941 were also ordered by the Paris police to surrender their identity cards before January 16, 1942. All these restrictions left Paris Jews in desperate need, and yet, the diabolical Nazi brain has found another means of extorting the last penny from those who still possessed anything. Following one of the round-ups in December, a billion franc fine (about $20,000,000) was imposed on the Jews collectively, and dispatches received in January 1942 reported that half of this fine has already been paid.

The latest act of spitefulness to which Jews in occupied France were subjected was the command of June 7, 1942, ordering all of them, including six year-olds, to wear a Magen David armband when appearing in public. The storm of protest provoked by this measure was so great that Nazi circles found it expedient to offer an explanation. The Paris radio on June 22 said: “It is important that the public should really understand why the Jews were made to wear the yellow star. This is a gesture meaning: Hands off our country and on with our national revolution!” The Paris crowds, however, cared little for “our national revolution” and donned yellow badges to show their sympathy with their Jewish compatriots. Since they refused to be intimidated by Nazi threats, many of them were sent to concentration camps, together with Jews who showed their defiance by disobeying the order.
Prior to this, Jews had been subjected to a number of civil disabilities. On July 17, 1941 the six-week-old law barring Jews from jury service was applied in Nazi-France and Jews were ordered to surrender their short-wave radio sets by September 2 under penalty of death. All Jewish war veterans who served in either of the two last wars had to register before September 13. Those over fifteen years of age residing in Paris were required, under threat of severe punishment, to submit to periodical control by the police authorities; in December, they were ordered to report any change in address within twenty-four hours; and on February 11, 1942 a special curfew for them was announced.

As part of the anti-Semitic drive, outrages were also committed against a number of synagogues. The bombing of six of the largest Paris synagogues during the early morning hours of October 3, destroying everything but the walls of the structures, was believed to have been the work of pro-Nazi hooligans, acting in close partnership with the Gestapo.

Propaganda

To create "spontaneous" outbursts of this kind, the Nazis engaged in an intensive propaganda campaign. On August 11, Constantini, a notorious anti-Semite and head of the League Française, broadcast a call to all Frenchmen to join the fight "against the Jews in London and Moscow." The Paris press also accused them of "invading" the rural areas and spreading de Gaullist propaganda among the peasantry. Again, when anti-Nazi rioting broke out in Paris in August, "Jews and foreigners" were said to be the instigators. The alleged "harmful" influence of Jews upon French life was "adequately shown" in an anti-Semitic exhibition, "Jews and France" which opened in Paris on September 25; it was attended on that day both by Xavier Vallat and the Paris Chief of Police. People had to be induced to attend by the official announcement that proceeds would go to French war prisoners. In December, the first French anti-Semitic propaganda film, "Les Corrupteurs," depicting alleged Jewish control over the press, stock exchange and other French institutions, was completed. Previously, in October,
Raymond Schultz was sent to Paris in the capacity of a "special Führer" and his complaint in October to representatives of the press that "Jewish elimination in France has not yet been carried out with all the necessary energy and interest," was echoed in most of the Nazi-controlled newspapers. A new propaganda organ *Yellow Magazine*, issued by the Paris Institute for Jewish Affairs, a counterpart of the Nazi agency at Munich, made its first appearance in November. Alternately, Nazi-controlled newspapers like *Paris Soir*, *Le Matin* and *Cri du Peuple* demanded the seizure of all Jewish property, the expulsion of all Jews from France and similar measures inspired by Berlin. And yet, the only converts to anti-Semitism gained through this propaganda were the native fascists and other collaborationist traitors who had supported Hitlerism long before their country was invaded.

It will be recalled that in December 1940 the Nazi occupation authorities had demanded that Dr. Julien Weill, Grand Rabin of Paris, found a compulsory Jewish organization to represent and bear the responsibility for the Jewish population in occupied France. At the time he refused on the grounds that French Jewry was not a national minority but a purely religious community which could not deal with other than religious matters. Nevertheless, three months later, such a body was established by the authorities. Sometime during the summer of 1941, Dr. Weill was arrested by the Nazis for reasons unknown. In November this government-established organization was superseded by the General Union of Israelites with jurisdiction over all of France.

"Fighting France"

In line with the consistent policy of the Free French movement to oppose Nazism in all its aspects, Charles De Gaulle, its leader, declared, on September 25, that the Vichy anti-Jewish decrees were null and void. Also, on the occasion of the 150th anniversary of the emancipation of the French Jews, he pledged freedom for all citizens on French territory.

Indications of the sincerity of these affirmations were the
appointment, in September 1941, of a Jew, René Cassin, former professor of law, as head of the Department of Education and Justice in the Free French Cabinet, and the designation of a Jewish chaplain to the Free French Forces, in the person of Rabbi Moses Arruas, former administrative director of the Paris Sephardic community. On November 7, Commandant J. P. Simon, De Gaulle’s civil representative, praised the loyalty of French Jewish soldiers in the Syrian campaign and promised Free French support for unlimited Jewish immigration into Palestine, and, on January 16, 1942, Professor Cassin stated that the Free French National Committee would support the schools which had been established in Palestine by the Alliance Israélite Universelle.

3. Belgium

The “new order,” so loudly proclaimed by the Nazis, has wrought havoc with Belgian life. Today, poverty, hunger and the humiliation of foreign domination have cast a shadow of dismal gloom over the whole Belgian people. And Belgian Jews, who have always been an integral part of the nation, have been the first to suffer all the indignities a Nazi mind can devise.

Measures adopted last year under German pressure had ousted Jews from many of the more desirable positions coveted by native Nazi hirelings. Other laws soon followed which made it difficult for Jews to earn a bare living. At the beginning of July 1941, a decree was promulgated compelling Jews to declare all their real estate holdings, and several days later new orders were issued forbidding banks to accept deposits from Jews, who had to declare their foreign exchange holdings and transfer them to the National Bank. All Jewish-owned firms also had to carry on their stationery the imprint “Jewish firm” in French, Flemish and German. Following a previous order for the registration of all Jewish-owned enterprises, the Nazis, in July, also demanded the closing of the 7,600 Jewish firms still in existence. Yet, later on, the difficulties involved in the sudden complete elimination of Jews from economic life must have become apparent, for not until May 1942 was the final “liquidation”
of business enterprises, including real estate, ordered. This long postponement was not enough to prevent the widespread unemployment among non-Jews which followed. In expectation of their removal from commerce, Jews were also prohibited from acquiring or disposing of property without official sanction. Moreover, by February 1942, all Jews had been ousted from the Antwerp Stock Exchange.

The Jewish laborer was just as hard hit as the businessman. Jewish workers presented no problem to the Nazis, for the practice of sending them to special labor camps, such as the one opened in the fall of 1941 at Tervueren near Brussels, has been in force for some time. An additional order, issued in the spring of 1942, enslaved even those still at liberty, for it stipulated that Jews, now segregated from non-Jewish workers, must accept any job offered to them by the employment exchange.

The extent of the impoverishment of Belgian Jewry was indicated in a January issue of the Dutch Nazi paper, Volk en Staat, which revealed that the Antwerp welfare institutions were crowded with Jewish children whose parents were no longer able to provide for them.

As in all other countries under the Nazi yoke, the economic destruction of Jews was accompanied by numerous acts of social ostracism: in September 1941 a curfew for Jews was decreed by the military governor of Brussels. At the same time they were forbidden to travel outside the areas of Brussels, Antwerp, Liege and Charleroi, the four Belgian cities where all Jews had been concentrated, because, according to the Nazis, for whom no lie is too base, they "abused the liberty they have enjoyed, in undertaking large-scale smuggling, thus harming the population and profiteering from the misery of others." Jews also were forbidden to walk in parks, use public baths or stroll in the streets of Antwerp and its neighboring communities. The latest decree, setting June 6, 1942 as the date when all Jews in Belgium were forced to don yellow Magen David armbands, is indicative of the gain in Nazi power in Belgium, since a similar order, issued in August 1940, had to be revoked in the face of strong public opposition.

Ever since Nazi troops overran Belgium, Jews have been
arrested and interned on the slightest pretext and have been held as hostages for any act of violence against the occupation power. Thus, early in February, when several Belgian cities were flooded with anti-Nazi leaflets and posters, hundreds of Jews were arrested and confined in concentration camps, one of which, located at Breendonik near Antwerp, is modeled along the lines of the notorious Dachau concentration camp in Germany. Eyewitnesses have declared that the cruelty with which inmates in this "reprisal camp" are treated is reminiscent of the Spanish Inquisition.

Sabotage on German transports finally became so frequent that the Nazis, in an effort to stem this type of resistance, decreed, in May 1942, that five Jewish and ten non-Jewish hostages must henceforth ride under escort in every second car. During the past year, it was reliably established, six Jews were sentenced to death by a German military court in Brussels for alleged "activities to aid the enemy."

In July, the authorities refused to grant exit permits to Jewish emigrants holding visas to overseas lands. The Nazis obviously wanted to hold these Jews for deportation to Polish ghettos, in itself a flagrant breach of international law, which forbids the deportation of citizens of occupied countries. The first knowledge of an order by the Nazi commissioner, providing for the transfer to Poland of all Jews of Polish origin, including even Belgian citizens, came on December 5 with the report that 82 families, composed of all age groups, had already been shipped from Antwerp to Eastern Europe. The Belgian Information Center in New York revealed on January 8, 1942 that the military commander, to expedite liquidation proceedings, had ordered all naturalized Jews, before leaving for their countries of birth, to turn over their possessions to the newly-created Nazi-controlled Communauté Juive which was responsible for the administration of the property and for assistance to deportees. Also, to prevent these Jews from escaping to "unoccupied" France, an order was issued in February, prohibiting prospective victims to leave Belgian territory. On March 25, the Belgian Government-in-Exile reported that a transport of 10,000 Jews from Belgium had arrived in Lodz, where they were housed in special barracks and forced to manufacture uniforms for the German army.
This maltreatment of ethnic minorities, so foreign to the past history of Belgium, naturally gave rise to feelings of horror and disgust among the people. No amount of anti-Jewish propaganda, especially vicious in the Nazi-controlled newspapers *Pays Reel* and *Volk en Staat*, could convert a nation devoted to liberty and individual freedom. The contents of these rabble-rousing sheets were supplied by the Brussels National anti-Jewish Center, which had been established in July 1941 to study the “influence” exercised by Jews over Belgian life and to recommend measures for its “elimination.”

In August, an underground anti-Nazi group was suspected of helping persecuted Jews with food and clothing and rescuing both Jews and non-Jews from the hand of the Gestapo; such acts, in the opinion of the Nazis, were synonymous with sabotaging the war effort. In September, five Belgians were sentenced to imprisonment by court-martial for assisting Jews to flee across the border. Also, when a reduction in food rations for Jews in December made it virtually impossible for Jewish mothers to feed their children, hundreds of non-Jewish women adopted the children in order to save them from starvation.

Again, in April 1942, faculty members at the Brussels University showed their condemnation of Nazi methods by their refusal to dismiss Jewish members and to appoint three professors of Nazi choosing. As a result, the entire staff was arrested and an ensuing sympathy strike on the part of the student body resulted in the closing of this institution. Perhaps the strongest anti-Nazi demonstration occurred following the order that Jews wear the “yellow badge.” The police in Brussels and Antwerp found it so difficult to cope with the demonstrators that harsh warnings coupled with threats of punishment had to be issued.

In April, a statement by M. Pierlot, Prime Minister of the Belgian Government-in-Exile, splendidly expressed the sentiment of all Belgians, who have remained true to their heritage. “The Constitution of Belgium,” he said, “guarantees freedom of opinion and belief. Furthermore, the laws and customs of our country have never allowed any distinction between its citizens, according to the race to which they belong or in which others claim to place them. All
Belgians are equal before the law. Those are the principles in the shelter of which the Jews in Belgium lived peaceably until the German invasion. These principles are of a permanent character. They are at the very foundation of Belgian legislation, and re-establishment of them and respect for them are among our war aims."

A decree, announced in December 1941, ordered that all Jews in Belgium be grouped into a single organization, the Communauté Juive. This new organization is a legally recognized body, with offices in Brussels, and is under the control of the Ministry of the Interior. Following the practice in France the authorities, in March, appointed a board of directors, headed by S. Ullmann, the new president. The principal reason for establishment of this organization, to quote the Brüsseler Zeitung of December 30, is to "give the Jews a committee and the possibility of dealing with their own question, especially that of organizing regular emigration as soon as possible." The Communauté has also been entrusted with the establishment of Jewish elementary schools, kindergartens, secondary and technical schools and with the task of providing "the education necessary for emigration." These schools were especially needed in view of the fact that Jewish children were to leave the general schools by December 31, 1941.

4. The Netherlands

The reorganization of Europe along Teutonic lines and the perpetuation of the ruthless regime of subjugation and suppression necessitated the pursuit of a policy of terrorism. But in The Netherlands this policy, instead of creating fear and subservience evoked resentment and hate on the part of the courageous population. Moreover, the Netherlanders correctly sensed that the persecution of the Jews was an instrument to hasten their subjection to Nazism, and therefore, vehemently opposed the anti-Jewish policy of the occupation forces.

In spite of this resistance the Jews, nevertheless, have been divested of every semblance of normal life. And the
Nazis, insensitive to the hatred of the conquered and ready to stamp out resistance by "blood and iron," have continued to impose even harsher restrictions upon the Jews.

Social Ostracism

The first and most shocking experience of its kind in the history of the country was the ghettoization of Dutch Jewry. The basis for this step was laid when, as a punitive measure for a clash on February 10, 1941, between native fascists and armed Netherlanders in Waterloo Square in Amsterdam, the entire district containing 60,000 Jews was quarantined and non-Jews were ordered to move to other sections of the city. The second step toward the complete segregation of the Jews was not taken until September 1941, for the Nazis found that in order to avoid unnecessary friction, they had to proceed gradually. At that time an order was issued, forbidding Jews to change their place of residence without official permission. However, local Nazi officials had in the meantime posted notices in some villages, forbidding Jews from settling there. Finally, in April 1942, the intentions of the Nazis became clear, for authorities began moving Jews from provincial towns into the Amsterdam ghetto under the flimsy pretext that the city would become "a port of exodus for Jews from Europe," while others, living in coastal areas were also concentrated in this city as a "defense" measure. Moreover, whenever a Jew applied to the German authorities to change his residence, he was permitted to move to Amsterdam only. Finally the influx of Jews into that city became so great that the Jewish families were no longer able to offer shelter, and by the end of May it became necessary for Nazi authorities to order the Jewish Council to house these evacuees in the ghettos, regardless of the number of people in one room.

Early in June 1942, wooden gates bearing the sign "Jewish quarter" in the German and Dutch languages were erected at the entrances to the three ghettos in Amsterdam as "symbolic" walls, marking the boundary of the districts. Although Jews are still permitted to communicate with those living outside their quarters, it is expected that they
will be forbidden in the near future to leave their confines at all. In the meantime, to make the Jews who mingled with the rest of the population easily discernible, they were ordered on April 29 to wear yellow armbands with the Star of David. A tragi-comic note was injected when the Amsterdam anti-Semitic weekly, De Misthoorn, demanded that the statue of Jozef Israels, a famous Dutch painter, located in Groningen either be demolished or decorated with the Magen David.

By the middle of 1942 the Jews became virtual prisoners. The Amsterdam Jewish Council, which hitherto had been authorized to issue travel permits, was informed that the occupation authorities would take over this task and that permits would be given only in cases of emergency, such as family illness, deaths and funerals. At the same time it was announced that Jews were barred from all sports, including rowing, swimming and fishing.

**Economic Measures**

During all this time Jews were also being ousted from the nation's economic life. They were eliminated from banking; Jewish doctors, lawyers, dentists, chemists and pharmacists were restricted to Jewish clients and patients; Jewish peddlers and market vendors were banned. In September 1941, came a new order barring Jews from trade fairs, and in January 1942, as alleged retaliation for pro-Jewish demonstrations, some 700 shops in Amsterdam were ordered closed. The final confiscation of most of the Jewish-owned property was indicated in a thus far unverified report of May 13 by Aneta, the Dutch news agency, that Jewish possessions, land, and other property valued at 200,000,000 guilders (almost $100,000,000) have been transferred to non-Jews; that of the 21,000 Jewish-owned business enterprises (valued at about 150,000,000 guilders) approximately 10,000 were slated for liquidation and the remainder for "Aryanization"; and that 150,000,000 guilders in Jewish-owned securities remained "still to be dealt with." In addition, Jews were ordered on May 28 to surrender their art collections, jewels and gold and silver objects.
Arrests and Executions

The viciousness of the Nazi overlords and their low regard for human lives was well portrayed in their maltreatment of Dutch Jews. Reports of wholesale arrests and mass murder have filled the headlines of the world press. In reprisal for the bombing of an Amsterdam home, utilized by the Nazis as a jamming station for foreign broadcasts, 400 Jews were arrested in July 1941 and sent to Buchenwald concentration camp where they were subjected to the most horrible tortures. Rumors that relatives of these men received notices, asking for a remittance of $40 in return for urns containing the ashes of their sons, were corroborated in September when the London Dutch news agency reported that 300 of the victims had died. In January 1942, again, over 200 Dutch internees were released from Buchenwald and replaced by 250 Dutch Jews previously rounded up. It was learned, also, that in the previous summer, thousands of Jewish youths between the ages of 18 and 25 had been used by the Nazi authorities as guinea pigs for testing anticholera serum, 20 per cent of the victims losing their lives during the experiments. Following a German order on September 5, 1941, prohibiting the emigration of Dutch Jews between the ages of 18 and 45, a number of them were arrested in Amsterdam and shipped to Germany for forced labor in factories. In April 1942, the Dutch Government-in-Exile announced the death of an additional 740 of 1,200 Dutch Jews who, following anti-Nazi riots in Amsterdam in February 1941, had been sent to salt and sulphur mines at Mauthausen in Austria where they were deliberately exposed to poisonous vapors. In an attempt to destroy their own criminal record, the Nazis had earlier instructed the press to stop publishing obituary notices of Netherlands Jews who had died in Germany.

Popular Resistance

The greatest annoyance and at the same time the greatest obstacle for the authorities was the courageous stand of the Netherlands churches who missed no opportunity to expose the baseness of the Nazis and of the few native anti-Semites. The government vainly tried to suppress a most outspoken
pastoral letter issued by the Synod of the Dutch Reformed Church in December, which stressed that the commandment "love thy neighbor as thyself" is "valid for the Jews in Holland as much as for the Aryans," and that obedience to authorities should cease when they "demand that which is against the commandment of God."

The Catholic bishops in The Netherlands followed suit by publishing a pastoral letter, read in all churches throughout the country on April 19, 1942, condemning the "unmerciful and unjust treatment meted out to Jews by those in power in our country." A month later, the Protestant and Catholic churches joined forces to score as "lawless and merciless" not only the persecution of the Christian faith but also of Jews. The Protestant churches also issued a booklet, The Mystery of the Jews, which denounced the Nazi racial doctrine and anti-Jewish policy in no uncertain terms. Moreover, in April, the Ecumenical Association, a religious organization advocating interchurch fellowship, announced its dissolution as an expression of protest against a decree of October 2, 1941 which had barred Jews from participating in associations serving the general welfare. The same procedure was followed by the student organizations at Amsterdam University.

Other important manifestations of solidarity included the circulation of thousands of anti-Nazi pamphlets, admonishing the people that they "cannot build a world on Jewish sufferings and racial persecution." The order for Jews to don the Magen David was met with the strongest display of protest by non-Jews who also donned yellow armbands and made every effort to display their friendliness toward their Jewish fellow-citizens. Nazi authorities retaliated by arresting some of the participants and subjecting them to the same treatment as the Jews. Opposition took also a positive form of concrete relief. Secret collections were organized to aid Jews rendered destitute by economic restrictions, and non-Jewish physicians and lawyers frequently turned over to their Jewish colleagues fees collected from the latter's former Jewish patients or clients.

Proclamations of friendship for the Jews by the Dutch Government-in-Exile were also frequent. Premier P. S. Gerbrandy, for example, declared on January 4: "We are
proud of the many Dutch Jews who have enriched our national life. Their virtue and learning have added to the good name of our people. For these reasons they can always count on our sympathy and understanding.” Radio Orange on May 1 called upon the population of Holland to launch immediate demonstrations against the order requiring Jews to wear the Magen David in public. Moreover, a number of Dutch Jews were appointed to high positions in the Government-in-Exile: Dr. A. H. Drilsma was named Public Prosecutor to one of the Dutch District Courts set up in Britain on November 3; the office of Secretary-General of the Ministry of Colonies was filled by Dr. G. H. C. Hart; and Queen Wilhelmina appointed two Jews, one of whom was M. Sluyser, the former editor of the Amsterdam newspaper, Het Volk, to the Netherlands' Extraordinary Advisory Council.

Communal Affairs

The Central Jewish Council in Amsterdam is responsible for the compliance of all Jews with Nazi legislation. Authorities underlined this fact in June 1942 by summoning Professor David E. Cohen and A. Ascher, two of its outstanding leaders, and warning them that “infringement of the anti-Jewish regulations” would result in “serious consequences.” In carrying out this function the communal organization was doubtlessly “ably assisted” by the German police which was assigned to deal with Jewish matters since the Netherlands force was found to be “over-sympathetic.”

Naturally, the burden of the Jewish community has mounted rapidly during the past year as a result of deprivation and expropriation. The impoverishment of the Jews was reflected in the relief and emigration budget of the Central Jewish Council which for the year ending July 31, 1941, had risen to 2,400,000 guilders. In addition to these enormous expenditures the community was forced to maintain ghetto schools which had to be established in accordance with the decree of October 1940. Originally, the Amsterdam municipal council appropriated an initial sum for these schools. Its decision to do so, however, was revoked by the Nazis, and Jews were therefore compelled to raise the entire amount by voluntary taxation.
Another blow to the Jewish community was dealt in July 1941 by the forced dissolution of the Keren Hayesod (Palestine Foundation Fund) and the Keren Kayemeth (Jewish National Fund). The only publication containing news of Jewish interest permitted by the authorities was the *Joodsche Weekblad*, edited by Joachim Tahl. The ghettos also have several Jewish theatres, an orchestra, a few coffee houses and even two hotels.

Two outstanding Dutch Jews who have been very active in Jewish affairs died during the past year. Dr. Lodwijk Ernst Visser, erroneously reported to have been executed by the Gestapo in 1940, died in the spring of 1942. He had been the president of the Netherlands Supreme Court, and in communal life had held the positions of president of the Hague Jewish Community and of the Palestine Foundation Fund in The Netherlands. In August last Dutch Jews also mourned the death in a concentration camp of another of its leaders, Dr. B. A. Kahn, a director of the Palestine Foundation Fund and member of the Executive of the Zionist Organization.

**Dutch East Indies**

News from the Dutch East Indies reaching here in April 1942 revealed that all Jewish refugees from Germany and Nazi-occupied countries had been arrested by the Japanese authorities, acting in close cooperation with the Gestapo. In Java, also, a curfew was imposed upon the Jews.

**5. Luxemburg**

*Overzealousness* prompted Gustav Simon, the Nazi master of the Duchy, to tell a meeting of district leaders held in Berlin in June 1941 that the country entrusted to his “expert” care was completely “judenrein.” The truth is, according to authoritative information furnished by Dr. Robert Serebrenik, former Chief Rabbi of the Luxemburg community, that 870 Jews were still residing there on July 1, 1941. (The original total was 3,100). He also stated that, owing to the efforts of the Jewish Consistoire, aided by the
American Joint Distribution Committee, close to 2,000 Luxem-
burg Jews had been able to emigrate during the first year of
Nazi occupation. Of the remaining 870 Jews, the occupation
authorities declared in July, only 300, classified as aged and
infirm, would be permitted to stay in the country, while
the others would have to emigrate or face deportation to
Poland.

Working against tremendous odds — the United States
Consulate in Luxemburg was closed on July 1 — Dr. Sere-
brenik, in closest cooperation with the Luxemburg Govern-
ment-in-Exile, whose headquarters are in Montreal, suc-
cceeded in bringing 121 of them to Barcelona on October 15.
There, supplied with passage by the J. D. C., the greater
number embarked for the Western Hemisphere. Those Jews
who were left behind harbored no illusions as to their im-
pending fate. And actually, two days after the first trans-
port left for Spain, 338 of them were deported to Lodz
where, like all other outcasts from Nazi Europe, they were
put to forced labor under the greatest hardships. Anticipat-
ing the expulsion, about 100 Jews had previously managed
to cross the border illegally.

As previously stated, about 300 Jews were permitted to
stay in the country, but all of them, with the exception of
a very few, were concentrated in the Funßbrunnen convent
near the Belgian border. They are completely cut off from
the outside world. Their property was confiscated and a
special fund established for their maintenance was entrusted
to Joseph Ackermann, a Nazi official. While at first allow-
ances granted were somewhat higher, each person is today
expected to live on 67 pfennig a day (about $.27 according
to the last quotation before the outbreak of the war). There
is little doubt that only a few of these Jews would have
survived, had it not been for clandestine help in the form
of food and clothing, given them by peasants living in the
vicinity. The entire community, of course, is subjected to
all anti-Jewish measures in force in Germany.

The synagogue, which had been closed in June 1941 “in
the interest of public security,” has since been torn down.
The Jewish Consistoire, at present staffed by four men, was
also moved to the Funßbrunnen convent where it administers
the affairs of the small community and acts as intermediary between the Jews and the Gestapo.

Reports circulated in December 1941 to the effect that 250 of the internees had been executed by gas fortunately proved to be incorrect.

6. Norway

**Vidkun Quisling**, whose name will be recorded in history as a symbol for base treachery, was duly rewarded by the Germans on February 1, 1942 with the position of Chief of State. But, as the Norwegian Government in London stated on that day, "Quisling has never had any support from the Norwegian people and he has acted merely as a tool in the hands of the occupying power." The Nazis, therefore, tried another method to obtain the cooperation of the Norwegians, namely, by holding out the inducement of immediate economic advantage to be derived from the expropriation of the Jews. But they were totally mistaken in their appraisal of the integrity of this liberal and progressive people. The effect of the German rule was the birth of a new Norwegian patriotism which expressed itself in a revolt that has been growing with the passage of time. One of the manifestations of this rebellion against suppression during the past year was the Norwegian population’s rejection of anti-Semitism.

As foreshadowed by an appeal, in June 1941, of Orvar Saether, Chief of Staff of the Rikshird, Quisling’s storm troops, that Christians avoid all business contacts with Jews, measures were adopted for the elimination of the latter from economic life. Early in July all commercial establishments were ordered to submit detailed lists of their employees, stating their religion. On November 12, evidently preparing for the confiscation of Jewish property, the Minister of Justice instructed all provincial governors to submit an inventory of Jewish-owned real estate in their districts, and soon thereafter, all Jews and "half-Jews" were asked to give detailed reports of their property and incomes. Following the completion in June 1942 of the registration of
Jews their businesses were placed under commissioners from the ranks of the Rikshird. But long before this official step was taken, many of the local Quislings had seized Jewish-owned shops even without authorization by their chiefs. The reaction of the population was the boycotting of these enterprises and the patronizing of those businesses still in Jewish hands. Consequently, the Nazi authorities ordered the closing of the last few Jewish stores in Trondheim at the beginning of March.

In the liberal profession the only measure of which there have been reports was an order issued in October by the Ministry of Justice prohibiting lawyers of "Jewish extraction" to plead before Norwegian courts.

A number of other decrees calculated to humiliate the Jews were promulgated by the Quisling government in cooperation with the Nazi authorities. In January, the Norwegian police decreed that beginning March 1, identity cards and passports issued to Jews must be marked with the word "Jew." Under this new order, the term "Jew" was interpreted to mean not only those who had a Jew among their ancestors during the last three generations but also those who are married to or intend to marry Jews. On March 15, it was announced over the Oslo radio that a special order had been issued by the government, barring the immigration of Jews and "non-Aryans"; this was described as the reintroduction of a law originally part of the Constitution and abrogated in 1851. The pretext used was that the Jewish population had increased from 3,000 in 1930 to 10,000 at present — a figure falsified for propaganda purposes, since the census for 1930 enumerated only 1,500, while latest estimates by relief authorities place the number now in the country at about 2,000. During March 1942, fifty general organizations were dissolved by the Quisling administration on the charge that they were "infected with the Jewish spirit." Finally, an order forbidding Jews to bear Norwegian surnames was reported in June. To implement this legislation and to intensify the propaganda against Norwegian Jews, Fugelsand, the chief of the Norwegian State Secretariat and intermediary between the German authorities and the Nasjonal Samling, was at the beginning of 1942, put in charge of a "racial department."
Quisling also had the dubious honor of having instituted acts of terrorism against the Jews. A report last August indicated that a number of Jews, many of them native-born had been interned in a camp in northern Norway where they had been put at forced labor. In April 1942 the existence of another concentration camp in the eastern part of the country was reported, where 200 Jews were incarcerated for “pro-Allied activities.” Reminiscent of Nazi tactics in Czechoslovakia was the arrest by the Gestapo in August of all Jewish inhabitants of Tromscoe, northern Norway, who, without trial, were sentenced to hard labor. For the first time in this country five Trondheim Jews were shot in March for allegedly listening to British broadcasts and spreading the news among their acquaintances.

A prominent victim of Nazi brutality was Dr. E. W. Koritzinsky, former head of the Trondheim hospital and one of the leading surgeons of Norway who, it was reported in News of Norway on May 22, had recently died at the Levanger hospital after having been kept under arrest by the Nazis since November 1941.

Of course, these events were accompanied by various efforts of the propaganda department to convince the population of the justification of the government’s action. For example an Anti-Bolshevik Exhibition in Oslo was opened in March with a special anti-Jewish section.

The Norwegian clergy, under the courageous leadership of Bishop Berggrav, headed the opposition against the Nazis. A pastoral letter was read in many churches of Norway, denouncing the government’s racial legislation and urging the people to demonstrate their sympathy with the Jews.

Perhaps the best expression of the true sentiment of the Norwegians with regard to the sufferings inflicted upon the Jews came from the Norwegian Government-in-Exile, early in the spring of 1942. A White Paper published at that time discussed the Nazi atrocities and the persecution of the Jews in Norway and pledged the punishment after the war of all those responsible for the oppression and persecution of any section of the population, regardless of the religion of the victims.
7. Denmark

Ever since, under Nazi pressure, Denmark became a signatory to the Anti-Comintern Pact, on November 25, 1941, native Nazis have intensified their anti-Jewish campaign. Thus, Faedrelandet, the organ of the Danish Nazis, hailed the Anti-Comintern Pact as an instrument for the destruction of Danish Jewry for, quoting the official German statement, "all States joining the Pact must decide the Jewish problem one way or another." This involuntary alliance with Germany was preceded by the destruction of monuments and statues erected in honor of prominent Danish Jews, including that of Meir Aaron Goldschmidt, the Danish poet laureate in 1875. About a month later, a bottle of inflammable liquid was thrown into the Copenhagen synagogue but fortunately caused little damage.

To facilitate the spread of anti-Jewish propaganda Aage Anderson, the leader of the National Socialistik Arbejderparti, established the Dansk Anti-joedisk Liga, (Danish Anti-Jewish League) and the Ny Tid (New Era) information bureau and publishing house, for the distribution of literature on Jewish "problems," including a Danish translation of Mein Kampf.

The ability of the Danish government to withstand for two years the continuous Nazi clamor for anti-Jewish legislation, bears witness to its fortitude and true liberalism. The government disregarded official Nazi demands that all signatories to the Anti-Comintern Pact "rapidly" introduce anti-Jewish measures, including the yellow Magen David armband. It also ignored a bill proposing the banning of shehitah, introduced on December 22 in the lower house of parliament by the Clausenist deputy Aage Hendriksen. Another attempt to introduce anti-Jewish legislation was the draft of a more radical anti-Jewish law presented to the Cabinet by three of its pro-Nazi members, Erik Scavenius, Foreign Minister, Gunnar Larsen, Minister of Transport, and T. H. Jacobsen, Minister of Justice. After it was rejected on January 1, 1942, Scavenius demanded that the King veto the decision of the Cabinet. King Christian was reported to have threatened to abdicate if the Germans attempted to force its adoption. This defeat prompted
Scavenius to usurp the prerogatives of government. As reported in the Goeteborgs Posten in January, he ordered through the press and the radio that Danish Jews submit to the Foreign Ministry a report on their capital and income, to be forwarded to Berlin. The answer of the authorities was a closer watch on the Clausenists to curb their anti-Semitic activities.

The adamant stand of the Danish authorities has had its effect upon the general population of the country which, in very many ways, showed its growing contempt for the Nazis and disregarded their wishes. For example, in August, the Mayor of Randers prohibited the distribution of anti-Jewish leaflets and the posting of anti-Semitic placards, refusing to change his decision in the face of a storm of protest by the Nazi authorities. In January, the stand taken by Prof. Hal Koch, Danish youth leader, against Nazi attempts to introduce anti-Jewish legislation was equally courageous. His opinion was expressed in the Lederbladet as follows: “We definitely refute the Danish Nazis’ assertion that Denmark, after the signature of the Anti-Comintern Pact, is bound to accept an anti-Semitic policy. This we refute, not only as human beings and as Christians, but also because it shakes the very foundations of our work.”

The religious press, too, joined the chorus of condemnation. In the same month, the Skydebjerg Aarup Church Gazette expressed its belief that anti-Jewish legislation was “tantamount to lawlessness,” declaring that, “if we forsake justice, we submit to a degradation worse than war — suppression.”

The Fredrickshaven Avis also warned the Nazi press in Denmark to cease its “useless incitement” aimed at the introduction of anti-Jewish measures. Furthermore, in March, the famous Danish historian Dr. Vilhelm La Cour, who in August had served a prison term for condemning the theories of Fichte and the Nazis, was arrested a second time by the Nazi authorities for condemning their anti-Jewish policy. During March and April, many Danes were condemned to long prison terms for aiding, in defiance of Gestapo agents the escape of Jewish refugees about to be shipped to German concentration camps on the charge of collaboration with anti-Nazi elements in Denmark. In spite of strong remonstration on the part of the Danish government, a number of
them were deported. In May, Danish law courts, too, tried to stamp out anti-Semitism by sentencing an editor and a reporter of an anti-Semitic Copenhagen newspaper to several months' imprisonment.

Of course, the Clausenists, confronted with such stanch resistance, can do little at present except to rage at the Danish authorities and the people, and to repeat again and again that "We must have Jewish legislation in Denmark, and we will get it."

8. Sweden

During the year under review Sweden, having learned from the misfortunes of other nations, continued to combat Nazi propaganda designed to undermine her independence. An effective and far-reaching act in this direction was the adoption by the Riksdag on June 22, 1942, of a recommendation by its legal commission that any propaganda aimed at provoking hatred against groups or citizens because of religion or race be made a punishable offense. The rapporteur, interpreting the proposal, specifically stressed the importance of Parliament's condemnation of anti-Semitism.

Popular approval of such a measure was assured in advance, for a number of incidents showing the Swedes' abhorrence of anti-Semitism had preceded this official move. In October 1941, for example, a crowd gathered in front of a Stockholm bookshop and voiced its indignation at a large poster reading: "Entrance forbidden to Jews and non-Aryans." Several months later a man distributing anti-Jewish leaflets barely escaped lynching by angry Stockholm citizens who loudly expressed their resentment that nothing was being done to stop this "dirty propaganda." In fact, such prominent government officials as Fredrik Stroem, the Mayor of Stockholm, and several senators, had addressed a petition to Parliament on January 30, demanding that racial propaganda be banned.

It is obvious that Jewish communal activities could be carried on unimpeded in such a liberal atmosphere. Most of the community work formerly centering in Copenhagen was taken over by the Stockholm organization under
the leadership of Chief Rabbi Marcus Ehrenpreis. Also, the Jews of Sweden are conducting relief work, such as caring for Jewish children sent from Finland under the Finnish-Swedish relief program, and for about 150 Youth Aliyah children who were trained at the Hachsharah. The latter may have to remain in the country for the duration of the war because they had not been included in the last transports to Palestine. The Jewish community, with the assistance of the American Joint Distribution Committee, aided also 1,000 out of a total of 2,000 refugees at present residing in Sweden. Since the government does not grant working permits to stateless persons, they will remain a permanent burden until circumstances will permit either their emigration or a change of their status.

9. Switzerland

Surrounded by warring and vanquished nations, this country has been permitted to keep aloof from the world conflict and to preserve its independence. Moreover, its government has succeeded in guarding domestic peace in spite of the fact that its population of 4,000,000 is composed of people of German, French and Italian descent. It is quite obvious that certain political and economic concessions had to be made to Germany, for this small nation could not afford to “provoke” the Nazi Reich, its mighty and ruthless neighbor.

Yet, the government, by its continued action against fifth columnists and Nazi agents, has thus far been able to foil its native fascists, whose program is, as Franz Burri, one of its exiled leaders, stated last October “to seize the initiative so that Switzerland can participate in the great struggle against Bolshevism, world Jewry and Freemasonry.” Thus, six “Frontists and Nazi agents” were sentenced on February 21, 1942 by a military court to long terms of imprisonment on charges of having revealed military secrets. Again in March, the police arrested 19 persons for attempting to re-establish the propaganda outlet of the Swiss National Socialist Workers Party (banned in November 1940) under the disguised name, Eidgenössische Korrespondenz (Federal
Correspondence). A little over a month later, a Territorial Tribunal (military court) in Zurich sentenced the former Major Ernst Leonhardt and Franz Burri (in absentia) to five years in the penitentiary and to ten years’ loss of civic rights on charges of having founded the National Socialist movement. Leonhardt, the Swiss Quisling was, moreover, expelled from the Army. Eight other accomplices who were simultaneously indicted received somewhat lighter sentences.

The Swiss populace and, particularly, the clergy feel strongly about Hitler’s increasingly severe anti-Jewish policy. For example, on November 23, Professor Emil Brunner, a noted theologian at the University of Zurich, assailing Goebbels’ “Ten Commandments for Jews,” proposed that, as an expression of protest, prominent Christians don the Magen David. Three days later at a meeting of the Swiss Society for Aid to the Protestant Church in Germany, three hundred Protestant ministers denounced recent deportations of German Jews as “especially horrible in number and manner”; they asked that the Church issue a call to all its members to pray for suffering Jews and to do everything possible to ameliorate their misery.

Of great concern to the humane Swiss was the treatment accorded to the 800 German Jewish refugees still interned in labor camps. Criticism of the government’s policy in this respect culminated last October in a campaign by leading personalities, backed by the press, to improve the legal status of these “soldiers of a labor army without a country.” Fault was found chiefly with the authorities’ lack of sympathy with the individual needs of these internees, and some of the newspapers even advocated the abolition of the labor camps so that refugees could find employment suitable to their qualifications. Finally, some improvement came during the Christmas holidays when Jews, like all others, received gifts from the Swiss Federal authorities and were informed that their wages would be increased by fifty per cent as recognition of the useful agricultural work they were doing. Quite a number of them were also granted leaves of absence to continue their studies at various Swiss universities.

The Swiss also showed great concern for their Jewish nationals residing in France. An official statement issued
on October 3 indicated that consular agents in that country had been asked to do their utmost to protect them against anti-Jewish legislation applying to foreigners.

Within the Jewish community, an event took place in connection with *shehitat* which had repercussions abroad. (*Shehitat* had been banned in Switzerland since 1893). In January 1942 the Zurich municipal council authorized the slaughter of cattle in accordance with Jewish ritual but made the provision that animals must first be stunned by electricity. Through some misunderstanding it was erroneously reported that the Zurich rabbinate, when consulted by the municipal government, had approved this method, and, in consequence, strong protests were voiced by orthodox bodies abroad. Thus, the Association of Refugee Rabbis in London asked the Swiss community to revoke its decision, and the Rabbinical Council of the Agudath Israel emphasized the prohibition of stunning by the late Rabbi Chaim Oser Grodzienski of Wilno which had been endorsed by the World Rabbinal Council of the Agudath Israel in 1937. In February, Rabbi Löwenstein of Zurich finally ended the controversy by announcing that no Zurich rabbi had approved this method of slaughter. He explained that confusion may have been caused by Rabbi Weil of Basle who, following the example of the Dutch Chief Rabbinate, had declared electric stunning admissible. To underline the final decision, the Rabbinical Council of the Swiss Agudath Israel publicly prohibited the consumption of such meat.

Another noteworthy communal event was a meeting commemorating the twentieth anniversary of the Swiss branch of the Keren Hayesod, at which two hundred delegates from all parts of the country heard of the successful 1941 campaign; during this campaign nearly 70,000 Swiss francs (about $17,500) were raised.

10. Italy

Since the summer of 1938, when the first Italian anti-Jewish decrees were promulgated, the Jews of Italy have been exposed to a process of economic strangulation and social ostracism. However, unlike the situation prevailing
in the countries under the domination of Italy's Nazi partner, no synagogues have been burned and looted and no Jews have been slaughtered or tortured in Italy. Furthermore, with the exception of a few extremists like Roberto Fariñacci and Virginio Gayda, the people have often expressed their disgust at the official anti-Jewish policy. In March 1942, the fascist organ *Il Popolo d'Italia* openly admitted that several prominent members had been expelled from the Fascist Party in a number of cities for various reasons, one of which was the sabotage of the racial legislation. Some of them were even accused of assisting Jewish friends to circumvent anti-Jewish measures. In June, moreover, Farinacci's *Regima Fascista* took to task Italians who were remonstrating against the conscription of Jews for forced labor; the sheet called them "saboteurs of the Fascist regime."

The Italian Propaganda Ministry, fearing the might of Germany and the rapidly increasing number of Nazi occupation troops in the country, did its best to counteract such "treasonous" behavior by blaming the Jews for all existing ills. Shortly before Japan's attack on the United States, the Italian press was extremely vociferous in its condemnation of America. On September 9, commenting on President Roosevelt's policy regarding convoying of merchant vessels, the *Lavoro Fascista* accused the President and the "Jewish plutocracies" of trying to drag America into the war. Strangely enough, however, this type of slander stopped with America's entry into the war. There were, of course, statements of solidarity with Japan, prognoses of America's ultimate defeat and exhortations that Italians hate their enemy; but the Jewish issue was not introduced in the newspapers. In March, however, an official brochure, entitled "The Jews Wanted the War," was distributed by the Ministry of Popular Culture in Rome. This pamphlet, blaming the Italian Jews for the war, was undoubtedly prepared by the department for the study of the Jewish problem, established in February as part of the Ministry for Popular Culture. Its task, as pointed out by *Popolo d'Italia* on February 14, was to "give the people the means to acquire a thorough knowledge of one of the most important questions of our time."
The government, however, did not fully satisfy the extremist elements and introduced only a few new discriminatory measures. The Fascist Confederation of Industries announced on November 1 that Jewish business firms, or those taken over by "Aryan" administrators, would receive no import license. About three months later, the Italian government ordered the requisitioning of all precious metal and other metal articles in the possession of synagogues and Jewish institutions. Most irksome, however, was a decree passed on May 6, stipulating that all Jews in Italy between the ages of 18 and 55 are liable to "civilian mobilization" and that those guilty of "insubordination or refusal to accept a task assigned by the authorities" would be tried by a military tribunal. It was subsequently announced that even Jewish war veterans would not be exempt from this order. That this move had been dictated by the Nazi regime was indicated in an announcement over the German radio on May 24 that 5,000 Italian Jews had already been drafted for forced labor. Popular opposition to this decree was so strong that the authorities felt it necessary to explain this measure as merely a method of mobilizing Jews, like all other Italians, not active in the armed forces. Other decrees of lesser significance include one, reported in January, forbidding the public performance of plays and music composed by Jewish or "enemy foreign" authors, and another, passed at a meeting of the Italian Cabinet in February, banning Jews from theatres, cinemas and other places of entertainment.

There has been little change in the number and position of Jewish refugees in Italy since emigration became virtually impossible early last July. As in the past, they were tolerably treated in camps and towns of forced residence. As a matter of fact, when living costs went up in the fall of 1941 the authorities granted the request of the internees for an increase in food allowances and the improvement of housing conditions. An estimated 2,800 Jewish refugees who sought refuge in Italy from the intolerable conditions in the Nazi state of Croatia, have crossed the frontier into Dalmatia and northern Italy during the past year. They were maintained by the Italian Jewish community whose work so far has been left undisturbed.
Colonies

News concerning Jews in the Italian colonies was confined to Tripoli. As was reported on January 1, the capture of Benghazi by the British forces was followed by an order of the Commandant in Tripoli forbidding Jews to leave their homes between 4 p.m. and 6 a.m. because, it was alleged, all Jews must be regarded as suspect of pro-British activities. Moreover, public flogging of Jews accused of "anti-State activities" was reintroduced in this colony in the spring of 1942. It was also announced that in the future, Jews found guilty of this "crime" would not only be flogged and imprisoned but would also face confiscation of their property. In line with this order a 60-year-old merchant was sentenced to receive 25 strokes and three years' imprisonment and was fined 5,000 lire.

11. Spain

During the past year, the Spanish government of Francisco Franco has continued to follow a pro-Nazi and, of course, anti-Jewish policy, the chief exponents of which are the Falangists. Their attitude toward Jews was expressed at a public meeting in Caeras in January by Jose Luna, vice-secretary of the party: "We shall proceed to the expulsion of the Jews," he said, "with the firmness that may be necessary, consistent with the doctrine of unity." Indeed, several measures taken during the past year spell the ultimate destruction of Jewish religious and cultural life in this country. A decree, promulgated by the government in May, provided for the closing of all synagogues and communal offices, and for the confiscation of communal property. In addition to this action, it was demanded that the leaders of the Jewish community sign a pledge that in the future no religious or organizational activities whatsoever will be conducted. Earlier, in April, the Barcelona police raided many homes of Jews who were charged by the Falangists with having fought with the Loyalist forces and having secretly supported the Allied cause. Many of them were arrested and face capital punishment.

The Catholic Church was opposed to Nazi philosophy and
particularly to the race theory, and evidenced its opposition in pastoral letters issued in February and April, respectively, by the Bishops of Burgos and of Logrono. These severe denunciations of Nazism were read in churches throughout the country.

The situation of the refugees stranded in Spain is extremely precarious. It is almost impossible to obtain the release of those who are interned in concentration camps under horrible conditions. And there is little hope that an appreciable number of those at liberty will be able to leave, since the extension of the war to the Western Hemisphere has virtually cut off all transportation facilities. In fact, the Spanish government had deprived them of some means of transportation even before the entrance of the United States into the world conflict. Thus, as early as last October, the government administrator of the Spanish shipping line Compania Transatlantica, operating the Magellanes and the Marques de Comillas, without further explanation notified steamship agencies that the line would no longer accept Jewish passengers. Jewish relief agencies in Lisbon made every effort to obtain a revocation of the order which placed additional obstacles in the way of refugees travelling to Cuba; the postponement of their departure would have resulted in the expiration of a number of visas so difficult to procure. Virtually all of those left in the country had to be maintained by the American Joint Distribution Committee, which estimated the number at 300 in its report issued in July 1942.

12. Portugal

Ever since the German occupation of the Atlantic seaboard of continental Europe, Lisbon has been the chief port of embarkation for refugees. And the Portuguese government, faithful to its assurance in August 1941 to Dr. G. G. Kullman, the League of Nations Deputy High Commissioner for Refugees, has maintained a liberal policy toward these victims from the vanquished countries. Dr. Kullman was warned, however, that Portugal must be con-
sidered as a transit country only. During the summer of 1941, at the request of relief agencies in Lisbon, the government designated the resort town of Caldas Darainha, about 55 miles from Lisbon, as the place of enforced residence for refugees who overstayed the time set in their transit visas, and who would otherwise have been imprisoned; in August more than 100 such refugees were transferred to this town. Transportation and maintenance costs were paid by the local relief committee with funds allotted by the Joint Distribution Committee. Three months later the number of these refugees rose to 160, including all but five of those previously imprisoned. At the same time it was estimated by relief officials that the total number of Jewish refugees in Portugal had decreased from 10,000 last year to less than a thousand in October 1941 and to 400 in May 1942. Also, during the same period, only 501 as compared with 1,700 last year were dependent on relief agencies for maintenance.

In December, however, following America's entry into the war, the government suspended the issuing of transit visas to prospective emigrants since there seemed little likelihood that transportation overseas could be secured for them.

Refugees, especially those from Germany, are facing a constant threat of being kidnapped and shipped back to Germany by Gestapo men, posing as local police officers. Indeed, one case reported by Die Zeitung, a German-language newspaper issued in London, was the abduction of Berthold Jacob, well-known German Jewish journalist, from Portugal where he was awaiting a visa for South America.

III. EASTERN EUROPE

By Simon Segal*

1. Union of Soviet Socialist Republics

The first year of the Nazi-Soviet war brought about radical changes in the life of the Jews in the Soviet Union. The impact of the war against Hitlerism, the great enemy not only of Russia but also of the Jewish people, seems to

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have produced among the Jews of the Soviet Union the realization of their solidarity of fate with that of the democratic world, and especially with other Jews.

From the beginning the Nazis have tried to use anti-Semitism in order to win over to their cause the Ukrainian and White Russian populations. A special edition of Mein Kampf and other anti-Semitic writings were distributed by the thousands by the Nazi propaganda machine. Der Stuermer, the notorious anti-Jewish weekly, published a special Ukrainian edition which the Luftwaffe dropped over Ukrainian towns. The Nazis also used loud-speakes on the Russian front urging the soldiers of the Red Army to seize their Jewish officers and hand them over to the German military police. Appeals were constantly made to the Ukrainian population urging them to attack Jews and glorifying the pogrom leaders of 1918–1919. The formation was announced of special so-called “Bohdan Khmelnitsky” regiments under the leadership of Skoropadzky, the head of the German puppet government in the Ukraine in 1918. The legion was supposed to comprise 50,000 “patriotic Ukrainians” who would fight against “the Bolshevik Jewish domination” of their fatherland. Large numbers of Nazi agitators were sent to the newly acquired Russian territories, where, dressed as Russian peasants, they posed as members of the Orthodox Church who allegedly had escaped from the persecution of the communists. About 120 newspapers were established by the Nazi propaganda department in the occupied part of Russia to spread anti-Jewish propaganda. Only five of the 120 newspapers were in the German language, the remainder, in Russian or in Ukrainian.

No important fifth column could be found, and even the Germans had to recognize that their anti-Semitic and pogromist propaganda was met with utter contempt by the Ukrainian and White Russian population. This attitude is eloquent testimony to the loyalty of this section of the population to the Soviet regime and their support of that regime’s stern opposition to anti-Semitism. In this respect, the difference between the Ukrainians of the Soviet Union, and those of eastern Galicia, in Russian-occupied Poland, where a large section is cooperating with the Germans, should be mentioned.
In the Soviet army there was complete equality for the Jews, who have been playing a magnificent part in the resistance of the Red army to the Nazi military machine. On the occasion of the 24th anniversary of the Red army on February 22, 1942, Stalin, in his Order of the Day, stated: “The Red army is free from the feeling of racial hatred. It is free of such a degrading feeling because it has been brought up in the spirit of racial equality and respect for the rights of other people. Also, one should not forget that in our country any manifestation of racial hatred is punished by law.”

In fact no anti-Jewish bias was reported and the Jews have enthusiastically participated in the common effort of all Soviet citizens in resisting the Hitlerite military might. According to reports published in Moscow, 600,000 Jews were in the Soviet army. The Jews were also very active in the guerrilla units which had been formed to attack the Germans from the rear. The autonomous Jewish region of Biro Bidjan decreed, immediately after the outbreak of the war, that all local Jews between the ages of 20 and 40 join the Red army. Throughout the year reports were published of conspicuous bravery of Jewish officers and soldiers, and among the fighting men decorated for bravery on the battlefield were hundreds of Jews. Only a few outstanding examples may be mentioned. The famous Soviet General Lev Dovator, commander of the Cossack troops, defeated the Germans at Rostov and checked the Nazi offensive. Later, Commander Dovator died in action and the Soviet newspapers stressed the fact that under the Tsarist regime the Cossacks had been used to carry out pogroms against Jews, but under the Soviets they were led by a Jewish general; Dovator was made a “Hero of the Soviet Union” three weeks before his death. The same decoration was awarded posthumously to Lido Chaikin, a leader of a guerrilla group which operated its own radio station. The famous Jewish poet, Yutkin, left his job as a journalist and went to the front. There, leading his company in an attack on the enemy, he lost his right hand. Another hero was a Jewish intellectual, Rabinovich by name, a student of Provençal literature and a translator of medieval poetry, who had joined the Red army as a volunteer. Wounded in the shoulder, Rabinovich mustered
enough strength to crawl across a German tank and blow it up, losing his life in the act.

These and similar acts of Jewish heroism in the Red army filled columns of the world press throughout the year. A typical Horatio Alger story is that of the Jewish commander of the Red air force, Lieutenant General Schmushkevich. A baker’s apprentice in his early teens, errand boy, water boy, janitor, porter, and longshoreman, son of a Lithuanian tailor, he started his military career during the 1917 revolution. He later took up aviation and through hard work and constant studies rose to his present distinguished position. At 44 he is one of the most important military leaders of the Soviet Union in its life and death struggle against the Nazi invasion. Another Jew, K. P. Podlas, was made Lieutenant General by the Council of the People’s Commissars of the Soviet Union for conspicuous leadership in the field. The presidium of the Supreme Council of the U. S. S. R. has also awarded the title of Hero of Socialist Labor and the Order of Lenin to two Jews, Isaac Mosievich Saltzman and Joseph Yakovlevich Kotin for special services and accomplishments in tank designing. These are only a few of the honors reported in the press; the total number so reported is undoubtedly only a part of all similar instances.

While hundreds of thousands of Jews have been fighting in the army, the personnel of the government leaders includes relatively few Jewish names. Among the nearly 200 top officials of the Soviet government, the people’s commissars and their deputies only 10 were Jews or of Jewish origin. Two of the Jews most frequently mentioned were the brothers Kaganovitch, Lazar, and Yulii. Lazar is the only Jew in the Polit-Bureau and Yulii the only one in the presidium of the Supreme Soviet of the U. S. S. R. The former was People’s Commissar for railroad transport until April 1942 when he was replaced in that position and named vice-chairman of the Transport Committee for Coordination of Railroad, Sea and River Transport. The latter is Deputy Commissar for Foreign Trade. The two Jews who play an important part in the foreign policy of the Soviet Union are Solomon Lozovsky and Maxim Litvinoff. Lozovsky is a son of a Jewish melamed (Hebrew teacher) and his first job was as a blacksmith. Since the outbreak of the Russian-German
war Lozovsky became very popular as the official spokesman of the Foreign Office. Litvinoff, who had lost the post of Foreign Commissar in 1939 when the Stalin regime decided to conclude a non-aggression pact with Hitlerite Germany, saw his policy of collective security and alliance with the western democracies vindicated. He was appointed ambassador to the United States, at present probably the most important position in the Soviet foreign service.

Jews remaining in the conquered parts of the Soviet Union suffered untold misery at the hands of the Nazi invaders. Almost daily reports reached the outside world of Nazi anti-Jewish atrocities, killings and expulsions. In most of the large cities occupied by the Germans, ghettos have been established and Jews have been forced to wear yellow badges and been subjected to all kinds of humiliations. In their propaganda, Nazis also placed upon Jews all blame for guerrilla warfare and sabotage activities. According to reliable and confirmed information, in Odessa alone, 25,000 were executed by the Rumanian allies of the Nazis, after 220 Rumanian soldiers were killed by a Soviet time bomb. The remaining Jews of Odessa were put into a ghetto. According to the official statement of Viacheslav Molotov, Soviet Foreign Secretary, horrible slaughters and pogroms were organized by the Nazis throughout occupied Soviet Russia. *Krakiowski Wisti*, the pro-Nazi Ukrainian newspaper of Cracow, reported that in Zhitomir, of the former Jewish population of 50,000, only 6,000 remained. The same newspaper stated that there were no longer any Jews in Kiev, which prior to the Nazi occupation had a Jewish population of 150,000, the last Jew having been expelled on September 29, 1941. The 15,000 Jews of Borisov, 75 miles from Smolensk, were reported massacred by the Nazis for alleged aid to the guerrillas who had been harassing the Germans in that region throughout the winter. According to a report to the *Red Star*, official publication of the Red army, the entire Jewish population of Marimpol on the Sea of Azov were massacred by German soldiers during the occupation of the city; the report stated that more than 9,000 Jews were slaughtered.

Dr. Alfred Rosenberg, the philosopher of the Nazi Party
and a violent anti-Semite and hater of Christianity, was made the Minister of the Occupied Eastern Territories. Under him Wilhelm Kube, notorious anti-Semite, was appointed Commissar General for White Russia, and Herr Koch, the head of the Nazi Party in eastern Prussia, was made Gauleiter of Kiev. In one of his first proclamations, Kube ordered the introduction of forced labor for Jews. Also, the racial Nuremberg Laws were introduced into the Ukraine and other Nazi-occupied Soviet territory.

The Russian government having become the ally of the democratic countries, the relationship between the Jews of the Soviet Union and the Jewish communities throughout the world seemed to have undergone radical changes. For the first time since the Soviet Revolution, appeals were made by Soviet Jewish leaders to their "Jewish brothers throughout the world," especially in Great Britain, and the United States. A great rally was held on August 24, 1941 in Moscow from which prominent Jewish writers, artists, scientists and journalists broadcast an appeal to the Jews of the world to give the utmost help against the Nazis. The appeal, which stressed the equality of rights enjoyed by the Jews in Soviet Russia, was seen as the beginning of a change in the policy of the Soviet Union towards Jewish affairs and as an expression of solidarity between the Jews of the Soviet Union and other Jewish communities.

The call of the Soviet Jewish intellectuals to the Jews of the world to unite in the war against Germany, was answered by many representative Jewish organizations and individuals, including a tri-lingual broadcast from Palestine, sponsored by the Jewish Agency; a joint message on the occasion of the Jewish New Year issued by Rabbi Joseph H. Hertz, Chief Rabbi of the British Empire, Isaac Herzog, Chief Rabbi of Jerusalem, and Rabbi Joseph Isaac Schneerson of New York, and greetings from the Board of Deputies of British Jews and other Jewish organizations in Great Britain. Also for the first time in the history of Soviet Russia where the Zionist movement is officially banned, an appeal for maximum assistance was sent to the Federation of Zionist Youth of Great Britain by Eugene Federov, chairman of the anti-fascist rally in Moscow.
At the same time the Soviet government sought to assure the outside world that freedom of religion exists in Russia and that accusations that religion is being persecuted under the Soviet regime are without foundation. According to official Soviet figures, there were on September 1, 1941, 1,011 synagogues, three of them in Moscow, and 2,559 rabbis in the Soviet Union. A statement issued early in October by Solomon Lozovsky of the Foreign Office, declared in part as follows: "The Soviet government provides buildings for religious purposes and exempts them from taxation. The Soviet government insures that no one disturbs the rites of believers, offends their feelings, or jeers at their beliefs. The Soviet laws severely punish those who try in any way to infringe the rights of believers. The Soviet government has secured for each nationality the possibility to perform religious ceremonies in its mother tongue. "Religion is a private affair for the Soviet citizen, in which the state does not interfere and considers it unnecessary to interfere. The Soviet Constitution provides not only the right to adhere to this or that religion, but also the right of Soviet citizens not to belong to any church and to conduct anti-religious propaganda."

In this connection the Polish government announced that the Polish army which had been organized in Russia has been permitted to have the religious needs of the troops ministered by priests and ministers including rabbis, and that the Poles were given freedom of religion in Russia.

Whatever its attitude toward religion had been in the past, the Soviet government has recently seemed to be making efforts to live up to the constitutional provisions concerning freedom of religion. The well-known anti-religious paper, Bezbozhnik (The Godless), which had been issued for many years by the League of Militant Atheists, has been suspended by the authorities, ostensibly to conserve paper stocks. No anti-religious campaign was this year launched in connection with the Jewish High Holy Days. Throughout Russia the High Holy Days as well as Easter were widely celebrated, and thousands of Jews participated in the traditional Passover Feast (Seder).
Since the outbreak of the Russian-German war, great shifts of Jewish populations have occurred in Soviet Russia. Hundreds of thousands of Jews from the Baltic and Ukrainian provinces were evacuated by the Russian army before the onslaught of the Nazis. However, the territory that the Nazis had succeeded in occupying during the first year of the war, is one of the most densely populated by Jews. In 1941, more than 2,000,000 Jews lived in that area, and in spite of the mass evacuation and the flight before the German army, most of them came under the Nazi regime.

The agricultural colonies that had been created by the Jews in the Ukraine and the Crimea have been destroyed by the Nazis. Several thousand members of the Jewish collective settlements in Crimea were able to reach Siberia after many months of wandering with their livestock and agricultural equipment, and have settled on land allotted to them in the Krasnoyarsk district. The Jewish colonists in the Ukraine, however, did not have sufficient time to take with them any considerable part of their implements or live stock. Before leaving their colonies they set their crops on fire to prevent them from falling into the hands of the Nazis. Some Jewish collective settlements were also established in the Saratov district on the Volga River.

Following the agreement between Poland and the Soviet Union of July 30, 1941, Polish Jews in Russia have been released from prisons and labor camps. Of the approximately one and a half million Polish refugees in Russia about half a million are Jewish. Most of these refugees were in Siberia or other far-eastern provinces of the Soviet Union, working often in isolated and remote places. After they had been given permission to travel, hundreds of thousands of them changed residences, going mostly to the south. A new Jewish center is rapidly coming into existence in the Soviet Republic of Uzbekistan, where, it has been estimated, no less than a million Jews have been concentrated, including those from the Ukraine, White Russia and Crimea, who had been transported thither prior to the Nazi invasions of their home towns and colonies; and Polish-Jewish refugees released from the Siberian internment camps. Even the Moscow Jewish community offices, which had been moved from the capital
together with all major government offices and foreign embassies, have removed to Tashkent where they have resumed their activities.

Most of the Polish Jewish leaders who had been either in prison or interned in the Soviet Union were released, including the two outstanding leaders of the Bund, the Jewish Socialist Party, Henryk Ehrlich and Victor Alter. However, after a few weeks they were again imprisoned and all efforts of Jewish as well as non-Jewish labor groups abroad to secure their freedom remained fruitless. It was also revealed that Dr. Moses Schorr, Chief Rabbi of Warsaw, who had been imprisoned soon after the Soviet occupation of the eastern part of Poland in 1939, died in jail on July 8, 1941.

Great relief activities were carried on in the United States and other countries in behalf of all Polish refugees in Russia, including the Jews. Clothing, medicine, vitamins and other supplies were sent to the Polish Embassy in Kuibyshev and distributed on a non-sectarian basis by officials and committees under the supervision of the Embassy. Polish Jews in Russia also joined en masse the Polish army formed there, and were undoubtedly among the large sections of that army sent to the Near East. According to the official statement of General Wladislas Anders, the chief of that army, Jews constituted more than 15% of the Polish troops organized in Soviet Russia.

2. Baltic States

Within a few weeks following the outbreak of the Soviet-German war, the three small Baltic states, Lithuania, Latvia, and Estonia, were occupied by the Nazis. In spite of earlier reports that a substantial part or even a majority of the Jews had succeeded in fleeing before the German army, the most reliable information would indicate that a relatively small percentage had escaped to the interior of Soviet Russia. The great majority of the Baltic Jews could not or would not leave and thus came under the rule of Nazi tyranny.

The evacuation of Baltic Jews was not started until a week before the actual invasion. Of those evacuated, a few thousand Lithuanian Jews were settled on farms in Soviet Mon-
The Soviets also released some of the Baltic Jewish leaders previously arrested. Thus, it was reported that Mordecai Dubin, former president of the Jewish community in Riga, ex-deputy in the Latvian Parliament, and one of the most important leaders of the Agudath Israel, had been released from prison by the Soviet authorities as a result of a direct intervention of the Agudah with the Soviet Ambassador in London.

Immediately upon their occupation of the Baltic countries the Nazis started their familiar anti-Semitic propaganda, destruction of the economic life of the Jewish population, segregation in ghettos, and murder. The situation in the Baltics was further greatly complicated by the epidemics that ravaged the population throughout the winter of 1941-1942. The Ostland Zeitung, Nazi newspaper in Riga, Latvia, even asked for the abolition of the ghettos on the ground that they were the main sources of the epidemics.

Jews of the Baltic countries had to wear yellow badges and were subjected to all the discriminations and humiliations established by the Nazis in Poland and other neighboring countries. All Jewish-owned enterprises and property have been confiscated and able-bodied men ordered to join labor battalions. According to some reports, the anti-Semitic propaganda of the Nazis met with little response on the part of the Baltic peoples. However, in Lithuania, as well as in Latvia and Estonia, large sections of the population were pro-German and have been collaborating with the Nazis since the beginning of the German occupation. In fact, some elements of the population had participated in pogroms that accompanied the German occupation.

At first some Quisling governments were permitted to function. However, a new administrative unit called Ostland was soon set up and ruled directly by Reich officials.

Abandoning their reported original plan to concentrate all Baltic Jews in a huge ghetto in Slobodka, a suburb of Kaunas, Lithuania, the Nazis instead established local ghettos in Vilna, Kaunas, Riga, and other large cities. It was reported that very few members of the small Jewish community of Estonia still remained in that country.

A large section of the pre-war Jewish population of Latvia has been put into the ghetto of Riga where they are allowed
less than half of the food rations of the general population. After a number of non-Jews had tried to bring food to the residents of this ghetto, the sentries surrounding it were ordered to shoot without warning anyone attempting to communicate with the inmates.

All working permits for Latvian Jews have been cancelled by the German authorities, and only specialists useful to the German war machine have been given permits to work. The result was complete impoverishment of the Jewish population, which was desperately seeking to sell its last remaining valuables to non-Jews despite the heavy penalties imposed upon the residents of the ghettos for trade with the outside.

The situation of the Jews in Lithuania was similar to that in Latvia. At the beginning of the Nazi occupation, hundreds of Jews were slain fighting the German advance units in the streets and hundreds were arrested on charges of espionage. The persecutions increased following the arrival at Kaunas of Fritz Eichman, notorious Gestapo “Jewish expert.” Eichman, Palestinian-born and Hebrew-speaking Nazi, was responsible for the arrests of thousands of Jews in Germany and for the sending of Jews from Vienna and the Protectorate to Lublin.

Another notorious anti-Semite, Henryk Lohse, Nazi Commissioner of Lithuania, ordered, as one of his first public acts, the public burning of the Mapu Library in Kaunas, the largest and oldest Jewish library in Lithuania, named after the Jewish novelist Abraham Mapu. The “ceremony” took place in the presence of high German officials, with a military band playing.

The Jews of Vilna were completely segregated from the rest of the population. At first two ghettos were established. However, one of the ghettos was later liquidated by order of the Nazi authorities and its inhabitants were transported to the already overcrowded ghetto in Baksht, a suburb of the city.

Polish government circles in London report that the number of Jews in Vilna has declined from 70,000 in July 1941 to about 40,000 in February 1942. It was believed that some 15,000 Vilna Jews were doing forced labor somewhere on the eastern front, that many others were in concentration camps and that still others were executed. Later reports stated
that in the Vilna province alone no less than 60,000 Jews had been murdered. While the above estimates of the number of Jews killed by the Nazis are uncertain, there is sufficiently reliable information to indicate that a new wave of terror was sweeping the Baltic countries in the spring and summer of 1942. The Nazis themselves have reported time and again on the many executions of “Jews and communists” charged with alleged anti-Nazi activities and sabotage. The latest reports that have reached this country during the months of May and June 1942 indicate that mass slaughters on a much larger scale than ever before have been perpetrated in the Baltic countries. Eyewitnesses who have succeeded in escaping from Vilna and other Baltic cities report that scores of thousands of Jews have been put to death by the Gestapo in order to make good the promise of Hitler that whatever the outcome of the war the Jews would be eliminated from Europe.

3. Poland

During the nearly three years of Nazi occupation, Poland became the outstanding example of the so-called “New Order.” The country was being used by the Nazis as a testing ground for the future colonial empire they expect to establish in Europe in the event of an Axis victory. The events in Poland are therefore of more than local interest because the experiments there are repeated in other occupied countries. This is particularly true insofar as the Jews are concerned. The expropriation of Jews and their elimination from the economic and social life of the country, their segregation from the general population through yellow badges and ghettos, their subjection to forced labor, and similar measures, were first tried out in Poland and eventually introduced in one form or another in the other Nazi-occupied countries and even in Germany itself.

The cumulative effect of all such measures aimed at the ultimate destruction of the Jewish population can hardly be described here. We must of necessity limit ourselves to a cursory review of the major events and omit an evaluation of the social and psychological impact on the Jewish community in Poland of a regime of tyranny and oppression.
unknown even in the long history of Jewish martyrdom. However, one fact already seems obvious, namely, whereas the Nazis may ultimately succeed in physically destroying the Jewish population in Poland, they will never succeed in breaking their spirit of resistance against their despised oppressors. The persecuted have already given a magnificent example of courage, and inspiring evidence of their moral and intellectual fortitude.

Expulsions

Throughout the year under review, as in previous years, scores of thousands of Jews were forcibly deported from their homes in cities and towns. Usually such expulsions were most ruthless, the expelled Jews being given only a few hours' notice and permission to take with them only a few of their personal belongings. Some of the expulsions and movements of the Jewish population could be attributed to strategic or military reasons. Most of them, however, were just the expression of a whim of a local Nazi official who thus was eager to demonstrate to his superiors his efficiency and his loyalty to the Nazi doctrines. Very often, expulsions were ordered from the very cities to which the Jews had been sent only a few weeks before. Some Jews from the large cities were sent to the small towns, while Jews from small communities were transferred to larger cities. Among the more important of these transfers of population was the expulsion of all but 11,000 of the Jews of Cracow, who were deemed "economically useful" and put into a ghetto; those expelled, over 50,000 in number, were sent to Warsaw, Lublin and other cities. The stay of those sent to Lublin was short, for most of them were sent farther east, those remaining being penned in a ghetto in one of the suburbs of the city. Also sent east were most of the Jews who still remained in the western Polish provinces incorporated into the Reich. Expulsions were reported, too, from large cities in the sections of Poland occupied by the Nazis after their attack on Soviet Russia. Thus, thousands of Jews were driven out of Vilna, Luck, Bialystok and Lemberg.

On the other hand, throughout the year, various reports indicated that Jews were being eliminated from small towns and villages and sent either to the Warsaw ghetto or to some
other large city. There was also an influx of German, Czech, Dutch and French Jews, forcibly sent into Poland, either to the ghettos or the labor camps. These unceasing movements of population have naturally greatly impoverished the Jews, caused untold sufferings and further aggravated the living conditions in the already over-crowded ghettos in the large Polish cities, in which the great majority of the Jewish population is now concentrated.

**Ghettos**

Within a few weeks after the Nazi attack on the Soviet Union, the German armies had completed the conquest of all Polish territory formerly under Russian occupation. In Galicia, the Nazis were using the Ukrainians as a tool in their anti-Jewish drive. Some Ukrainian Nationalists, only too eager to please the Gestapo and get a share of the loot, cooperated with the occupation authorities in staging pogroms in several cities and towns. The Nazis immediately proceeded to introduce all the anti-Jewish laws which applied in the other Polish territories held by them.

Bialystok's 80,000 Jews were interned in a ghetto. On November 14, 1941, 60,000 Jews of Lwow were ordered to move within a month to a ghetto located in one of the poorest sections of the city, in which there were already 40,000 Jews. Realizing that the ghetto was entirely too small to hold this huge number, the Nazis were forced to extend it, and at the end of the year under review there were reports that only a few thousand Jews were still living outside the ghetto. According to a report in the *Deutsche Allgemeine Zeitung* of Berlin, the entire Jewish population of Kutno, one of the oldest Jewish communities in the country, was expelled.

Ghettos were also introduced in Rovno, Sambor, Tarnopol and other cities of Eastern Galicia and Volynia with large Jewish populations. By the end of the review period it was estimated that more than 1,100,000 Jews had been put into ghettos, constituting more than one-third of the Polish-Jewish population now under the Nazi regime.

The largest of these ghettos was in Warsaw, which served as a prototype for all the others. The situation in the Warsaw ghetto became increasingly worse and official figures in-
dicated that 42,000 Jews died there in 1941. This situation became worse in 1942 because of the diminished food rations and the widespread epidemics that were ravaging the population. It was reported that about 2,000 Jews were dying monthly because of epidemics alone, and additional thousands from starvation and food poisoning. The total death rate was 15 times higher than in the pre-war period. The Jews were supposed to receive 50 per cent of the food rations received by the Poles, but actually often even these meager rations could not be had. Jews were able to get only one pound of bread a week, very inferior in quality; one egg a month; two ounces of sugar once in a few months and two ounces of meat a week per person; they were given no fats or vegetables. Only a trifling proportion of the Jews could afford to buy food on the black market where the prices were exorbitant. The vast majority of the Warsaw ghetto was starving, and one-third of the population, or about 135,000, was forced to eat in the free soup kitchens established by the community and the American Joint Distribution Committee. However, even the soup kitchens very often had to close because of lack of food or money to support the increasing number of needy persons.

According to a report of the J. D. C. 650 feeding stations were maintained by the TOZ, CENTOS and other institutions supported by it. Of very great importance were also the tens of thousands of food packages sent by American Jews to their relatives in Poland. However, the American currency regulations made it increasingly difficult to continue these relief activities on a large scale, and with the entry of the United States into the war, this form of relief has virtually stopped.

Within the ghettos unemployment was very high. However, with the increasing needs of the German military machine, the Nazis, through the Jewish Community Council, have employed thousands of Jewish skilled and unskilled workers. A special bureau was established in Warsaw to aid and advise German manufacturers in connection with the placing of orders in the ghetto cooperatives. Several collective tailoring shops, as well as collectives of shoemakers, brushmakers, bookbinders, carpenters, cabinet-makers, opticians, hat makers, house painters, and others, were estab-
lished in the Warsaw and other ghettos. The Jewish Community Councils were made responsible for the continuous production of these artisan collectives.

These councils were also held responsible for providing an increasing number of recruits for labor camps. Even boys from 14 to 16 years of age had to register for forced labor. No actual figures are available of the number of Jews in these camps, which has been augmented by the importation of Jews from Austria, Bohemia-Moravia, and Holland.

Terrorism

In March 1942, Heinrich Himmler, the head of the German Gestapo, made a visit to Poland, which was followed by a considerable intensification of Nazi terrorism throughout the country. Tens of thousands of Poles and Jews were slaughtered and entire districts were wiped out. According to a statement of the Polish Government-in-Exile, which has since been confirmed by several reliable sources, 200,000 Jews have been killed by the Nazis since their occupation of Poland, most of them since March 1942. According to these reports, 30,000 Jews were killed in Lwow, 15,000 in Stanislawow, 5,000 in Tarnopol and 2,500 in Lublin. It was also confirmed from underground sources that thousands of Jews were being gassed by the Gestapo. It is believed that among the factors responsible for this increase in mass murder, of which Jews were the chief victims, were the entry of the United States into the war, the German winter reverses in Russia, the increased sabotage in the occupied countries, the refusal of the Poles to join in the "European crusade" against Russia and the inability of the Nazis to find Polish Quislings. All of these factors have made the Nazis more ruthless in their attempt to break the spirit of resistance of the conquered populations.

Poland-In-Exile

During the period under review the Polish Government-in-Exile has made several declarations pledging its support of the complete equality of all citizens, including Jews, in a free Poland after the war. In official declarations or in
meetings with representatives of Jewish organizations, Premier Wladislaw Sikorski and other members of the Polish government have repeatedly expressed their conviction that Poland, which is now one of the United Nations, will be a truly democratic country. In a speech at the opening of the newly appointed National Council, on February 24, 1942, General Sikorski stressed the loyalty which the Jews have shown towards Poland in her hour of need and promised that the Polish nation would never forget this. At the same meeting, the Premier read a declaration of principles upon which the future regime of Poland would be based. This declaration guarantees rights and liberties to "all citizens loyal to the Republic regardless of national, racial, or religious differences. Coupled with equality of obligations, equality of rights will be assured to the national minorities fulfilling their civic duties towards the State. They will be given the possibility of free political, cultural, and social development."

The regime in exile has given some evidence of the sincerity of its intentions by repealing the law which had deprived of their citizenship Poles living abroad for more than five years. This law, while nominally applying to all citizens, was issued by the pre-war anti-Semitic regime in 1938 and was really directed against Jews only, thus rendering thousands of them stateless. The abolition of this measure on August 25, 1941, by the Polish Government-in-Exile, was therefore of great importance to the Jews.

On July 30, 1941, the Polish government concluded an agreement with the Soviet Union which brought about a reconstruction of the Government-in-Exile. Dr. Herman Lieberman, Jewish leader of the Polish socialist party, became Minister of Justice, and upon his death, on October 21, 1941, was succeeded by a non-Jew, a moderate nationalist.

The extreme nationalists and the followers of Pilsudski had opposed the treaty with the Soviet Union and had refused to accept the pledges of Jewish equality given by the government. The rift widened considerably during the year and the nationalists engaged in anti-government and anti-Jewish activities. But even within the government and the National Council circles, while the official declarations promised com-
plete equality, opinion favoring emigration of the Jews after
the war was still very popular, several members of the
National Council having frequently declared that the number
of Jews in Poland was too large and a mass evacuation would
be necessary. Thus, on June 2, 1942, the National Council
accepted a motion of Mrs. Zofja Zaleska, member of the
anti-Semitic Endek party, which read: “The Polish National
Council expresses its opinion that at the Peace Conference
the Jewish question should be solved as a question of a
people without a territory which should be granted condi-
tions enabling its normal development within the framework
of a state of its own and with its national government. The
Jewish nation which has proved its extraordinary vitality
during a period of two thousand years since the collapse of
its own historic state should not be deprived of its own state
territory.”

In spite of its pseudo-sympathetic wording, the intentions
of Mrs. Zaleska’s resolution are obvious. It was certainly
not her solicitude for the Jews, but her desire to put the
National Council on record as favoring Jewish emigration,
that motivated her motion. Significantly, when the Zionist
member of the National Council, Dr. Ignacy Schwarzbart,
asked that the word “Palestine” be added to her motion,
she refused to accept this amendment. Monseignor Kaczy
ski, Vice-Minister of Information and a Catholic leader,
even suggested that the Jews of Poland should be sent to
Bessarabia. Many other incidents throughout the year have
shown that in spite of the declarations of equality, the Polish
regime in exile, and especially the bureaucracy, is in fact
still dominated by the pre-war anti-Semitic spirit.

Of the 31 members of the National Council two are Jews.
Dr. Ignacy Schwarzbart, who was the only Jew in the origina
Council, which was dissolved after the conclusion of the
Polish-Russian agreement, represents the Zionists. Mr.
Shmul Zygelbaum was made a member of the new National
Council to represent the Bund, the Jewish Socialist Party.
A few Jews were also appointed by the Polish Embassy in
Soviet Russia to administer relief sent from the United
States and other United Nations.
The situation of the Jewish community in Bohemia-Moravia has grown much worse during the year under review. Until the end of September 1941, the Czech regime headed by General Alois Elias, had tried to maintain some resistance to the Nazis and to mitigate the severity of anti-Jewish restrictions. However, a regime of terror began with the appointment of deputy chief of the Gestapo, Reinhard Heydrich, as acting protector of Bohemia-Moravia. General Elias was arrested and later executed. Also, hundreds of Czech officials and leaders in various fields were either shot or put in concentration camps.

Jews as usual were the chief victims. New anti-Jewish laws and decrees were issued to eliminate them from the economic and social life of the country. The Czechs were told that the Jews were responsible for all their misfortunes and were severely punished for any pro-Jewish manifestation.

A whole series of new prohibitions was showered on the heads of the Jews. The puppet government of President Emil Hacha adopted the Nuremberg Laws prohibiting intermarriage between Jews and non-Jews, forbidding the Jews in the Protectorate to employ "Aryan" maids under the age of 45, and to have "illicit sexual relations" with non-Jews. Many petty restrictions also were imposed. In some towns, Brno, for instance, Jews were forbidden to visit exhibitions, museums and reading rooms and to use street cars on Saturday afternoons and Sundays. On September 17, 1941, all Jews were ordered to wear the Star of David, and non-Jews were strictly prohibited from having contact with Jews. The public performance or reproduction of music written by Jews was prohibited, as was also the sale of newspapers to Jews. All Jews were ordered to carry identification cards, and in some towns they were barred from public parks. Other prohibitions introduced in various towns and cities of the Protectorate included bans on the purchase of commodities directly from the producer, on visiting fairs, on the use of taxicabs and bicycles, and on the purchase of alcoholic beverages.

In order to prevent anti-Jewish provocations, the Jewish community of Prague issued a "Jewish Time Table" urging
the Jews strictly to observe designated hours for shopping and visiting official institutions. The community also urged Jews to refrain from using such means of transportation as taxicabs and street cars, and even to keep off the streets as much as possible.

All these petty restrictions failed to achieve their object, namely the ostracism and humiliation of Jews. According to all reliable reports, the great majority of the Czech people have repeatedly demonstrated their friendship for Jews and sympathy for their plight, instead of contempt as the Nazis expected. Despite the racial legislation, the number of mixed marriages increased considerably. Defying all Gestapo orders, a wave of pro-Jewish demonstrations swept the country after every important anti-Jewish measure taken by the Nazis. Thus, for instance, when all Jews were ordered to wear the yellow badge, many Czechs openly expressed their indignation and, in defiance of orders, maintained contact with Jews. This was attested to by frequent articles in the Nazi-controlled press and appeals over the radio calling upon non-Jews to sever all relationships with Jews under threat of severe punishment. Thus, in October, the Prague radio announced that the Czech police authorities had “received orders to cause all those Czechs who of late have publicly expressed their friendship for Jews and may in this way have wished to show their hostile attitude to the Reich, as well as all persons who in the streets or in public places in the future conduct themselves in a cordial manner towards Jews or associate with Jews, to wear external distinguishing marks and to be taken into protective custody.”

As all these threats and warnings were of no avail, measures taken against those helping or associating with Jews became increasingly severe. Newspapers published “pillories” of names of persons known for their friendly attitude towards Jews. They also warned the Czechs against accepting for safekeeping the belongings of Jews expelled from their residences. The National Solidarity Organization, totalitarian Czech party, issued a warning that “by taking over Jewish property for safekeeping the Czechs would be showing that they did not believe in the victory of the Greater German Reich and they would then have to be treated as saboteurs and traitors.”
The increased resistance of the Czechs and the various orders and warnings that were reported throughout the year showed that the Nazis were not succeeding in deceiving the Czech population into believing that Jews were responsible for their plight and in turning them against their Jewish fellow citizens. This was the only redeeming feature in the increasingly unbearable situation of the Jews.

The Nazis under Reinhard Heydrich took other drastic steps in Bohemia-Moravia which have made the situation of the Jews very similar to that of their brethren in Poland. Among these were the closing of all synagogues, the seizure for forced labor of all Jewish males between the ages of 18 and 46, and the prohibition of the emigration of all Jews in this age group. Throughout the year expulsions were ordered from towns and villages and thousands of Jews from the Protectorate were sent to Poland or to the Nazi-occupied parts of Russia. For example, all Jews from Pilsen, one of the largest and most important Czech industrial cities, were expelled and shipped to a nearby township where they were housed under the most horrible conditions. In the spring of 1942 some 6,000 Jews were sent from Prague to the Pripet marshes. Ghettos were set up in some towns, one of which, Terezin, was planned as an enormous ghetto where the majority of the Jewish population of the Protectorate would eventually be concentrated; in fact, thousands of Jews had already been sent thither from Prague. Conditions in Terezin were such that many Jews, threatened with expulsion from Prague and other cities, preferred to commit suicide. Hundreds of Jews were executed in the course of the reign of terror which followed the assassination of Heydrich in May, 1942.

Czechoslovakia-In-Exile

The prestige of the Czechoslovakian Government-in-Exile increased considerably after its recognition by the United States on July 30, 1941, and its acceptance into the family of the United Nations. Dr. Eduard Beneš, the head of the government, as well as other officials, have repeatedly assured the Jews that in post-war Czechoslovakia they would be given complete equality with other citizens.
A definite promise that there will be no anti-Semitism in the future Czechoslovakia was made by President Beneš on October 5 and again on November 25 at the opening of the Czechoslovak State Council. On the latter occasion he stated: “Neither among politicians nor among bureaucrats, nor in the army, must there be any place for any kind of fascism, anti-Semitism, führerism, or any of the stupid appendices of Nazi ideology. In this no compromise is or will be possible for us.”

The Czechoslovakian Government-in-Exile also declared void all “Aryanization” of Jewish property in Czechoslovakia as well as enforced transfers of goods or other property, even when such transfers appeared to have been made voluntarily. The government declared that criminal proceedings would be instituted against anyone acting contrary to the spirit of that policy, and that this procedure would be applied to all transactions made since September 27, 1938, the date of the Munich agreement, which the government does not recognize as binding.

Because of the failure of Jewish organizations to agree among themselves on the selection of their representatives, the government for a time did not appoint any Jews to the National Council. On November 18, however, engineer Ernest Frischer, former president of the Jewish Party (Zionist) in Czechoslovakia, was appointed member of the National Council and M. R. Springer was made Orthodox Jewish adviser to the Czechoslovak Government and State Council.

IV. SOUTHERN EUROPE

By Eugene Hevesi*

1. Slovakia

No other government has “voluntarily” stooped to such depth of sycophantic inhumanity as that of President Mgr. Tiso and Premier Tuka of Slovakia. Their anti-Semitic policy has proved to be even more consistent, cruel and all-

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embracing than that of the Antonescu regime in traditionally savage Rumania.

Early in 1942, it became apparent that the entire Jewish population of 90,000 was to be transformed into a huge encampment of slaves, to be confined to the devastated lands of German-controlled Eastern Galicia. On May 18, Sano Mach, Minister of the Interior, one of the most bestial henchmen of the whole Hitler system, announced that 45,000 Jews were to be deported to Galicia by the end of that month, and that by September 1, 1942, the last remaining Jew shall have left the country. The real background and origin of this policy had been made clear on November 15, 1941, by a manifesto published in the Guardista, official organ of the Hlinka Guard: "At the present time, the independent (sic) Slovak State is presenting itself in its best light to the powers of the New Europe, and has become dear to Hitler's heart. Slovakia's economic solution of the Jewish question, and especially the heroic fight in the East, entitle Slovakia to share in the European victory." (Jewish Telegraphic Agency, Zurich, November 17, 1941). This confession shows that the main objective of the economic annihilation and also of the subsequent mass deportation of the Jews has been to make Slovakia "dear to Hitler's heart." It is evident that the whole campaign of annihilation of all Jews of Eastern Europe is systematically inspired, conducted and enforced by Berlin.

The announced mass deportation to ten "ghetto towns" near the Polish frontier in Nazi-held Galicia had in reality started in March 1941, when Jews in Slovakia were forbidden to move from their quarters until the transfer of all of them to the "ghetto towns" would be completed. On the eve of Passover, 1942, the deportations had already assumed a mass character, for on April 13 it was reported by the Jewish Telegraphic Agency, on the basis of a dispatch of the official Donauzeitung, Slovakian German-language newspaper, that large numbers of Slovak Jews had attempted, some of them successfully, to escape to Hungary to avoid deportation. Also, on April 22, the government issued a communiqué in Bratislava stating that military units had to be called out in two Eastern Slovakian towns "to put down the resistance of Jews there trying to escape deportation.... After fighting,
the military captured and disarmed thirty-two men who had fought with modern weapons of unknown origin.” Since the Jews there could not have taken up arms, it was most probable that the general population had tried to prevent the deportation of Jews.

There is no definite information regarding the extent to which the program of deportation to Galicia has actually been carried out. A summary of sporadic reports and private information, however, gives ground for the assumption that at least one half of Slovakia’s original Jewish population is already in the ten “ghetto towns” of Galicia, while the overwhelming majority of the remaining Jewish population is known to be confined in concentration camps or in labor camps in Slovakia itself, awaiting deportation.

The significance of all the moral, social and economic anti-Jewish measures taken prior to the era of deportations fades in comparison with the deadly effect of these deportations themselves. Outstanding among these earlier measures was the all-out confiscation of Jewish property. As early as January 18, 1942, Augustin Moravek, Chairman of the Central Economic Office, was in a position to disclose that the Jewish economic problem had in the main part been “solved” through the confiscation of Jewish property and the liquidation or “Aryanization” of Jewish business. He declared that early in 1941, Jewish property amounted to 3,150,000,000 crowns, including 250,000,000 crowns in blocked bank accounts and 6,000 houses. There had been 12,300 Jewish-owned business undertakings with over 13,000 Jewish employees. Through various measures of seizure, confiscation and “Aryanization,” the “problem,” according to Mr. Moravek, was “solved within the space of a single year and without economic upheaval.” Indeed, in December 1941, 9,896 Jewish-owned enterprises were reported to be liquidated or “Aryanized.” A 25% tax on all Jewish property was reported on September 1, 1941, to be levied to “finance Jewish emigration.” On September 18 another levy of 20% on Jewish general property, and a 40% levy on bank accounts followed. On October 9, 1941, the income of Jews was fixed by a special order as not to exceed 1,500 crowns ($50.00) a month, while Jews possessing bank accounts were forbidden to withdraw more than 400 crowns weekly from the re-
mainder of their deposits. By the middle of May 1942, all Jewish-owned real property was seized and nationalized "for the benefit of the State."

In the social field, a new "Jewish Code" was promulgated on September 17, 1941, completely barring Jews from any participation in the political, social, economic or cultural life of the country. The Code, consisting of 270 articles, prohibits Jews from organizing or joining any political groups, bars them from engaging in political, cultural and economic pursuits unless assigned to some functions by the government, and strictly forbids all contact and intercourse between Jews and "Aryans." It also makes legally binding the wearing of yellow Mogen David armbands, a measure that had been *de facto* in practice over a considerable time in most parts of the country. The Jews were also ordered to mark even their letters with the Star of David.

The gradual elimination of more and more sections of the Jewish population from economic life has led, in its turn, to the policy of interning in concentration and labor camps increasing numbers of Jews on the pretext that they are unable to support themselves. By September 1941 this trend had developed into an organized drive to eliminate Jews from the towns and cities of Slovakia. On September 1, it was announced that Jews would be evacuated from all localities with more than 5,000 population. On October 24, the Ministry of the Interior ordered Jews living in buildings constructed since 1920 to vacate their dwellings immediately. Last November the first "Jewish train" with 1,500 evacuees left Bratislava, the capital, for remote provincial townships. Altogether 12,000 Jews were evacuated from the capital alone, and many more from other towns throughout the country. All this, of course, aimed at spoliation and robbery, and was only preparatory to the ultimate goal: mass deportation to Galicia, a fate which even patients in hospitals were unable to escape.

The Jewish Central Committee in Bratislava, the only Jewish organization whose functioning as a social agency had been tolerated by the authorities, was dissolved in April 1942, after all of its officers had been arrested and sentenced to forced labor for having warned a number of Jews that they were going to be deported. Since then, the Jews of
Slovakia have been without any representation. Previously, in the fall of 1940, all synagogues had been closed, leaving Jews the right of private worship only.

The attitude of the Slovak population was, in general, sympathetic towards the Jews, but the people were of course powerless to oppose the terror of the authorities. The most notable of the manifestations of good will were several attempts at mass baptism of Jews by both Protestant and Catholic clergy, in the futile endeavor to save the Jews from deportation by making available to them antedated baptismal certificates. The Hungarian Calvinist pastor, Rev. Puskas of Zvolen, for instance, was sent to a concentration camp for having baptized 400 Jews within three days. Another Calvinist pastor, Branyik, has baptized many Jews in Eastern Slovakia. Several cases, also, of "mercy baptisms" by Catholic priests and even by German Lutheran pastors have become known.

Summing up, Slovakia was the first of all autonomous or semi-autonomous countries within the orbit of Nazi power where Hitler's program of wiping out Jewish life has been carried to its ultimate, deadly consequence, tending to outstrip in aferocious manner the original Nazi model itself.

2. Hungary

Strangely enough, this first of all Eastern European countries to join Hitler's camp of aggression, seems today to be the slowest of all in complying with the tyrant's whims and views. It is hardly justifiable to jump at conclusions and to attribute any final significance to this phenomenon, but the half-hearted enthusiasm and even some measure of unwillingness on the part of the government of a country which had gained most from its association with the Axis, are probably indicative of Hungary's lack of faith in an ultimate Axis victory. This alone can explain why Hungary's policy of slavish subservience is, at times, varied by manifestations of unwillingness and reluctance, as if to create the impression among the free countries that the government of Hungary deserves the benefit of the doubt on the part of the fighting democracies.
First in this series of acts illustrating the government’s attitude is the slow fulfilment of Hitler’s orders to send substantial military forces to the Russian front. Another example of this policy was the breaking off, on December 11, 1941, of diplomatic relations with the United States, accompanied, however, by the official explanation that the severance “was not with the intention of declaring war,” although the effective declaration actually followed the very next day. Internally, the rather determined and harsh treatment of the local Nazi parties is another manifestation of this duplex policy.

Similar crafty scheming seems also to have brought about the election of Regent Horthy’s son to the Vice Regency, a move intended to block, in case of the death of the old and sick Regent, the access to supreme power of Hitler’s secret candidate to the Regency, former Premier Bela Imredy, who is today the chief exponent and actual leader of real Nazism in Hungary.

A similar duplicity characterizes the attitude of the Hungarian government to the “Jewish question.” As part of Hitler’s political and military machine, this government must also comply with the principle and practice of systematic Jew-baiting. The Horthy regime after the first world war was the first to create an anti-Semitic era in the then leading liberal country of Central and Eastern Europe. What is more, the Hungarian government was, in fact, the first in the whole area to introduce, in 1938 and 1939, drastic anti-Jewish legislative measures, partly modeled on Germany’s codes, under the pretext of sacrificing the Jews in order to save the country. On these grounds, it would have been natural to assume that, under Nazi domination, the situation of the Jews would become more difficult in Hungary than anywhere else. In reality, however, their situation is, for the time being, considerably more bearable than in any other Nazi-dominated country in Eastern Europe.

This does not mean that the Jewish situation in Hungary is not tragic. As a matter of fact, the second anti-Jewish law of May 4, 1939 has brought to an end the economic existence of hundreds of thousands of innocent, defenseless people, and the misery and despair of these unfortunates
are mounting day by day. Several hundred thousand Jews, previously in the category of private employees, and their dependents, are today breadless in Hungary, many of them dependent on charity and all of them doomed to economic death. Moreover, Jewish youth is completely without a place in the social structure. On the other hand, however, during the year under review, the position of the Jews has failed to deteriorate with the same murderous speed as in all other Eastern European countries under the Nazi heel. The reason is that the government, although very ingenious and busy in inventing new and spectacular anti-Jewish measures in less vital fields, has abstained from changing the basic framework dealing with economic sections of the second anti-Jewish law, now in force.

Thus, the original significant exemptions provided in the code have almost invariably remained valid to the present time. Accordingly, 6% of the Jews in private white collar occupations and all Jewish manual workers are still permitted to work and are active in their former occupations. Jews comprise 34% of Hungarian physicians and at least 45% of Hungarian lawyers and may still serve any client, Jew or Gentile; the great majority of Jewish businessmen are still legally free to carry on their original business; and, finally, no Jewish property rights, with the exception of agricultural, and no Jewish capital, income or bank accounts, have been affected in any way. As a result, the greater half of the Jewish population of Hungary has been in a position to eke out a meager livelihood and to provide some relief for those who have been made indigent.

Furthermore, Hungary, with a Jewish population of at least 800,000, is the only country today where there are still no ghettos, no yellow badges, no restrictions of free movement for the average Jew and no atrocities tolerated by the authorities. It is understandable, therefore, that many Slovakian, Croatian and Rumanian Jews attempted to escape to Hungary during 1940 and the first half of 1941, only to be deported later to their doom in devastated Galicia.

Nevertheless, there were, during the year under review, additional anti-Jewish measures, the majority of them in the economic field. These were in the main simply repetitions, in a stricter form, of some older measure already in force
since the middle of 1939, or "legal acknowledgments" of already existing situations. Thus, in January 1942, the municipality of Budapest cancelled the licenses of 300 Jewish newspaper sellers; these licenses had been ordered in 1940 not renewable upon expiration at the end of 1941. By the first half of 1941, the system of "assigned" radio, shoe and textile dealers had gone into effect to an extent exceeding the limits set by the anti-Jewish law of 1939, causing considerable additional hardships to "non-assigned" Jewish dealers. It should be noted, however, that these three lines of business were most affected by the lack of raw materials and therefore at a virtual standstill. Furthermore, the decree in question permitted even "non-assigned" Jewish merchants to deal in merchandise made out of Ersatz materials; thus, for instance, "non-assigned" Jewish shoe merchants can sell other than leather footwear.

More serious was the effect of the deprivation of all Budapest Jewish taxi drivers of their licenses, in February 1942, a measure attributable to the presence of hosts of German officers, officials and spies who must have been annoyed by having to sit behind a Jewish driver. Similar considerations must have motivated the order forbidding the employment of Jews as desk clerks and waiters in hotels and restaurants; as "white collar workers," they had previously been restricted to the quota of 6% by the terms of the law of 1939.

By virtue of the second anti-Jewish law, new trade licenses cannot be issued to Jews, and old licenses invalidated by death or retirement cannot be transferred to Jewish successors. In a revision of trade licenses made in the autumn of 1941, it was found that in Budapest alone, out of a total of 78,399 valid licenses, 44,711 were owned by Jews, exclusive of some 7,000 licenses held by Jews, mostly war veterans, who were exempted from the provisions of the law. In this revision 2,190 persons were deprived of their licenses.

Jewish ownership of stocks in private companies has not been affected by the law. In practice, however, many Jewish executives of such companies had to give up their positions, mainly in order to enable a larger number of poor Jewish employees of the lower categories to keep their jobs within the 6% quota, which refers to the total payroll rather than the total number of employees. Such retiring executives had
hitherto freely designated their Gentile successors. In April 1942, however, a decree authorized the government to veto such appointments if “against the public interest,” a weapon which might prove dangerous to Jewish interests. As chairmen and members of boards, however, Jews continue to influence, and often to direct unhindered, the affairs of private companies.

The latest economic measure against Jews was the expropriation of all Jewish-owned landed estates at officially estimated values to be paid in blocked, non-negotiable government bonds paying no principal but only a yearly interest of 2%. This measure was advocated by the new Premier, Dr. Nicholas Kallay, in his maiden speech on March 13, 1942. Although, in this speech the former liberal politician indulged in a resounding condemnation of the Jews as an “anti-social element to be completely eliminated from national life,” the only measure actually proposed by him was the quick expropriation of Jewish-owned land, a measure already provided for by Article 16 of the second anti-Jewish law, but carried out in only a few exceptional cases during the two years which have elapsed since its enactment.

These relatively more bearable economic conditions, however, obtained, by and large, only in the original Hungarian territory and in Transylvania. According to private information, all Jewish-owned shops were closed in the Bacska region retaken from Yugoslavia in the spring of 1941, because most of the Jewish inhabitants were driven out of the area. In Carpatho-Ruthenia, out of 6,665 Jewish traders and craftsmen, 3,850 had been deprived of their licenses by the middle of March 1942, while at the same time, 3,530 licenses were issued to non-Jews.

In the liberal professions, Jewish doctors were barred by decree from public hospital practice, on April 23, 1942; this measure again merely gave official sanction to a situation which had existed in practice long before. In October 1941, the “Association of Nationalist Lawyers” demanded the ousting of Jewish and Masonic officials from the Lawyers Vocational Chambers. The same body proposed in April last that Gentile lawyers should wear a discriminating badge “to show the Gentile judge that he has to deal with a
racial and ideological comrade;" this proposal was rejected by the Lawyers' Chamber, the courts and the Minister of Justice. On September 13, 1941, a decree ordered the admission to the Lawyers' Chamber (bar) of pensioned Jewish judges and state attorneys. In the universities, where Jewish students are still admitted to 6% of the total enrollment, anti-Jewish riots occurred in Budapest and Kolozsvár, with one Jewish student killed in the latter city. All Jewish sports organizations were ordered to disband in February 1942. In October 1941, and the following March, two groups of Jewish writers were sentenced to terms in prison or in detention camps for having written stories and film scenarios under the names of non-Jewish writers and for production by non-Jews. Finally, in April last, a ministerial decree forbade Jews to give their children "archaic Hungarian names."

Outside the economic field, two new legal measures were taken against Jews, one of them — the Marriage Law — significant in its formal adoption of the Nazi racial dogma. It was enacted in December 1941 by the Upper House of Parliament after long and stubborn opposition. This law forbids marriages between Jews and non-Jews, and extramarital relations between Jewish men and "decent" non-Jewish women. The first reaction to the introduction of the bill was the hurried conclusion of several thousand mixed marriages, and a sharp protest by the Catholic Primate of Hungary against the "wrecking of the inviolability of Christian marriage and of family life in the name of ideas which are against the laws of God and man." The second of the new legal measures was a law promulgated in December 1941, revoking the Law of Reception of 1895 which recognized the Jewish faith as an "accepted and recognized religious confession," thus reducing Judaism to a merely "recognized" confession. The change does not affect the freedom of worship, and the religious practices and communal life of the Jews, but it places Judaism into a category of religious communities reserved for much smaller denominations in the country, such as, for instance, the Mohammedan or the Hungarian Baptist Church, as against its previous place alongside the leading Churches — Catholic and Protestant. The chief practical consequence of the change
is that the state no longer collects the taxes on behalf of the Jewish community, which in turn must resort to civil action in order to collect from members who refuse to pay their communal taxes voluntarily. Another result is that the rather substantial subsidies formerly granted by the state to Jewish communal institutions, notably to schools, have automatically ceased.

Under the guise of maintaining public order and preventing anti-Jewish disorders, the government exerts a very stern control over Jewish "political" activities. During the year under review, hundreds of Jews were sentenced to long terms, some of them to death, for alleged sabotage and "Communist activities." Many Jews were sent to concentration camps for allegedly spreading rumors unfavorable to the Nazi war effort, and, especially in connection with President Roosevelt's radio broadcasts, pro-American and pro-British propaganda.

While a considerable part of the male Jewish population of Hungarian citizenship was, and still is, serving terms in labor battalions, thousands of Jewish refugees from all neighboring Nazi-dominated countries were tolerated by the Hungarian authorities until the early summer of 1941. It was then that the most shocking period of the maltreatment of Jews in Hungary began.

Immediately after the Nazi attack on Russia, Germany brought pressure on Budapest to obtain the highest possible Hungarian military support in its campaign against Russia. Budapest balked, however, and for some time succeeded through various subterfuges in keeping down the number of troops sent against the Soviet Union to some 60,000. By the middle of July 1941, all Hungarian Nazi pressure groups were stampeded into a campaign of intimidation against the government, demanding total Hungarian participation in the Nazi war against Russia. The chief slogan used in this drive was that the government consisted of "hirelings of the Jews," and did not shrink even from the sacrilege of harboring thousands of alien Jews on the holy soil of Hungary.

The two main Nazi groups, under the leadership of former Premier Bela Imredy and of Major Ferenc Szalassy respec-
tively, in their sharp competition for Hitler's favor, outdid each other in agitating against the unfortunate Jewish refugees. The government gave in, not yet with regard to increased military help, but with regard to Jews. All over the country, raids on Jews who did not have Hungarian citizenship papers started immediately, and concentration camps were filled not only with aliens, but also with thousands of Hungarian-born Jews unable to give documentary proof of their citizenship. At least 50,000 Jews were thus rounded up, many of them taken from their sick-beds.

Late in July 1941, some 18,000 of these innocent victims were deported by Hungarian military authorities to a number of villages in German-occupied and devastated Galicia, and there left to their fate, wholly unprovided for and unsheltered. The local Ukrainian peasant population, themselves in a state of starvation, soon opened war on these masses of involuntary and defenseless intruders and, in the course of more or less organized raids, killed several hundred of them. At the same time, the German military commander of the district protested against the sending of large numbers of people to the starving area and demanded that the neighboring Hungarian military authorities take back the deportees. Upon the refusal of the Hungarian authorities to do this, agents of the German gestapo lined up 12,500 of the unfortunate Jews, among them thousands of women and children, alongside of graves which they had been forced to dig, ordered them to undress, and then mowed them down in less than half an hour with machine guns mounted on armored cars. In the course of the following days, the surviving 7,000 Jews were hurriedly shipped back to Hungarian territory and again placed in concentration camps. The martyr death, however, of the 12,500 victims turned out to be the salvation of many more, for since then no Jews have been deported from Hungary.

The generosity of American Jewry represented by the great work of the American Jewish Joint Distribution Committee contributed greatly to the alleviation of the plight of needy Jews in Hungary. With J. D. C. funds amounting to $141,000 for the year 1941, and representing a substantial part of the total budget, the Central Hungarian Jewish
Assistance Committee carried on a many-sided program of help in Budapest and in the provinces. For aid to the poverty-stricken areas of Carpatho-Ruthenia, Upper Hungary and Transylvania, $87,000 was expended in 1941 to buy food and also to maintain feeding stations for children. Some 1,650 young Jewish apprentices in the same areas were fed, clothed, lodged and trained at a cost of $41,000. An additional $22,000 was spent for agricultural and industrial retraining in other parts of Hungary. The number of Jews aided exceeded 40,000.

3. Yugoslavia

The occupation of Yugoslavia by the Axis brought the 70,000 Jews of that country to the brink of extermination. In Serbia proper, after heavy casualties inflicted upon them by the Axis attack, especially by the cruel aerial bombardment of Belgrade, their plight was inhuman from the first day of occupation. As related by a special envoy to London of General Mihailovitch, the leader of the guerrilla resistance to the invaders (Jewish Telegraphic Agency, London, January 14, 1942), a few days after the Nazi occupation, hundreds of Belgrade Jews were lined up and every fifth one was shot. In one morning, 119 Jews and 6 Serbs were murdered in this manner. From then on, mass executions of Serbs and Jews — in the official language: “Communists and Jews” — remained the order of the day in many a city and town of Serbia. On July 6, 1941, 30 “Communists and Jews” were executed in Belgrade for “anti-Axis activities”; on July 22, a “large number” of Jews in Valjevo for sabotage; on July 31, 121 “Communists and Jews” again in Belgrade for the same offense, and twelve for carrying forbidden weapons. After this first wave of terror, killing of Jews must have continued unabated. For example, according to the Jewish Chronicle of London, November 28, 1941, the Nazi authorities themselves admitted that during the period from August to November, 218 Jews and 18 Jewish women had been executed by them in Yugoslavia.
On December 19, furthermore, Yugoslav sources disclosed that in the concentration camp in Uzice, 280 Jewish and 100 Serbian internees, among them women and children, were executed on charges of aiding the Chetniks (guerrillas). All male Jews in Kragujevac, between 15 and 50, were among the 3,500 or more, executed as a reprisal for the killing of ten Germans. The exact number of Jewish victims is unknown. It is also reported that a considerable number of Jews fell victim to atrocities committed by Hungarian and Bulgarian troops of occupation. The above-cited cases are only isolated examples of the German-sponsored policy of extermination, an adequate account of which cannot be given as long as the present scarcity of information prevails. According to an Overseas News Agency dispatch from London, (March 18, 1942), the German military command ordered the execution of 100 Serbs for every German soldier killed.

At present, there are almost no Jews left in Belgrade or in large towns of Serbia. The able-bodied men are either dead or in the army of General Mihailovitch, or are conscripted for forced labor by the Neditch government, while most of the women, children and old people are in concentration camps. The remaining small Jewish groups in the towns depend entirely on charity. To make their plight inescapable, all Jewish-owned property has been registered and frozen and business enterprises confiscated or "Aryanized." Jews, and Christian spouses of Jews, are barred from practicing medicine, law and journalism. All Jews have been registered and are obliged to wear yellow badges. A decree issued in November 1941, prohibited mixed marriage. The Jewish Telegraphic Agency reported January 2, 1942, that the death penalty is being meted out to any person hiding or assisting Jews. Nevertheless, the bulk of the Serbian population is sympathetic to the Jews. "The Serbs display contempt for the anti-Jewish propaganda which the Germans try to feed them," declared a neutral eye-witness, Emilio Feretti, Uruguayan consul in Yugoslavia. "They miss no opportunity to display compassion with the suffering Jews and to give them whatever aid possible." (Jewish Telegraphic Agency, Montevideo, April 23, 1942).
A veritable reign of terror lasting for months marked the start of Ante Pavelitch’s puppet Ustasha regime in Croatia, during which hundreds of Jews were executed, mostly on the pretext that they were Communists. On July 11, 1941, it was reported from Lisbon that a large contingent of the 18,000 Jews of Zagreb had been transported to the island of Pago in the Adriatic for forced labor. Large numbers of Jews were also deported to the salt mines of the Dalmatian coast. On August 14, it was announced through an Italian message reaching Zurich that the entire Jewish population of the country was to be placed in concentration camps. After the occupation of Dalmatia by the Italians, the Jewish groups deported to the shore and to Pago were from there transferred to these camps in the interior where conditions were reported to be appalling.

In the economic field, the confiscation of all Jewish-owned property, enterprises and bank-accounts was reported on October 29, 1941, by the German radio. By December, with the exception of a small number of indispensable experts, the Jews of this puppet state were left without any means of livelihood and were dependent on their relief organizations for sustenance. After a short while, these organizations had to close down, and recently, especially since the entry of the United States into the war, there has been nobody to relieve the unbearable distress of the Jews in Croatia.

On February 25, 1942, the Donauzeitung reported that, after having completed the “Aryanization” of practically all Jewish-owned enterprises and the deportation of all able-bodied Jews to forced labor, the Pavelitch government, considering the “Jewish problem” as “solved,” had decided to dissolve the State Directorate dealing with Jewish affairs and to transfer its functions to the ministries of interior, finance and commerce. An article in the Popolo di Roma (September 4, 1941) strikes a grim and tragic note on the situation of the Jews of Croatia. The Jews, the article states, have disappeared from Croatian life. “Where are Croatia’s 40,000 Jews now?” it asks. “It is not known. There is talk of a small island in the Adriatic.”

The only bright fact in present day Croatian life is the
clandestine opposition of some peasant leaders and Catholic churchmen to Nazi excesses. Although some 80 Croatian peasant leaders were forced by terror into the pro-Nazi Ustasha organization, the overwhelming majority of the Peasant Party leadership bitterly opposes Nazism. According to a report to the Religious News Service from London on February 10, 1942, the Roman Catholic hierarchy is also vigorously opposing the present Nazi regime.

Among the fighters in the Serbian guerrilla army, headed by General Mihailovitch, are many Jews and also a special Jewish Patriot Brigade. Many members of the latter are former prisoners of concentration camps liberated by Chetnik commandos.

4. Rumania

Ever since the submission of Premier Antonescu to Hitler, Rumanian policies kept revolving around two cardinal points — the fear of Soviet Russia, and the denunciation of the Vienna award by which Hitler ceded part of Transylvania to Hungary. The former is the stronger of the two; in fact, it is this fear, ruthlessly and cleverly exploited, which permanently chains the Rumanian people to the Nazi juggernaut. The Vienna award, while a source of irritation to Hitler because of Rumania's dissatisfaction, provides an ever-present means of blackmail which he can employ in dealing with his other "ally," Hungary. The latter, under the pressure of Rumanian demands for territorial revision, can at any time be bludgeoned into subjection by the threat of returning Northern Transylvania to Rumania.

For the vicious nationalism of Antonescu the terrible blood sacrifices on the Eastern front have another significance. Should the recovery of Transylvania prove unattainable, the face-saving of his "regime of national ressurection" might be partly achieved, if Hitler wins the Eastern war, by the retention of "Transnistria," the recently occupied province east of the Dniester with Odessa as its strategic cornerstone.

That the people at large are not in full agreement with this nationalist falsehood is amply substantiated by the courageous plea of Juliu Maniu, leader of the National
Peasant Party and outstanding representative of democratic aspirations in Rumania, to end the "massacre" of Rumanians in the Russian campaign, as well as by the arrest of hundreds of Rumanian patriots because they believed that, after the recapture of Bukovina and Bessarabia, the Rumanians were no longer fighting for their fatherland but only for the Germans. Other indications of this popular attitude could be found in frequent revolts of Rumanian troops at the front, in anti-Nazi uprisings, and in acts of sabotage and terror. It is precisely circumstances such as these which, during November 1941, must have had a part in Antonescu's decision to seek withdrawal of the Rumanian armies from the Eastern front. It was at the same time that he ordered his so-called "plebiscite" to be held to "ascertain" whether the population had been satisfied with his policies. The results — 1,784,700 "yes" and only 34 "no" votes — would have presented an impressive popular approval of his regime, had the voter not been forced to ask aloud for a "yes" or "no" ballot before casting his "vote." As a matter of course, the Jews were excluded from this typically totalitarian manifestation.

It is evident that only one way was open to Antonescu to secure the nation's submission to Hitler's designs—the way of official terror, and the Jews were the one element of the population which could be used as the victim of such terror. As long as Antonescu's policy consists in subjecting his people to Hitler, mortification of the Jews remains an integral part of his program.

The purpose behind the Iron Guard pogroms of January 1941, during which scores of living human torches were set afire in the streets of a European capital, and hundreds of men, women and children were butchered in the slaughterhouse and marked "kosher meat," was to overthrow Antonescu and to facilitate the rise to power of an even more Nazi-minded Iron Guardist regime. Antonescu apparently recognized at that time that he would be unable to put the Rumanian people under the yoke of Hitler without adopting this ruthless anti-Semitism of the Iron Guard. This is indicated by his failure to arrest hundreds of the pogromists, many of them confessed killers, and by his grant of amnesty
on October 8, 1941, to the 1,735 Iron Guardists who had been jailed for taking part in the January massacres. Today these confessed and convicted criminals are scattered over the country and have been given a part in the nation’s so-called moral and social reconstruction.

Reports on the “exemplary treatment” of the Jews of Rumania at the hand of the Antonescu regime have not been consistent and precise enough to permit a reliable evaluation of the losses in human lives. The news items at hand indicate that these must have been very high. In Jassy, as reported by the official radio from Bucharest, 500 Jews were executed in a single day in June 1941. More recent reports from Bucharest stated that 800 Jews were put to death in Chisinau, 300 in Tighina, 400 in Ackerman, and 300 in Bender. Rumanian sources estimated that at least 8,300 Rumanian Jews were executed by the middle of September 1941 on the alleged ground that they were pro-Russian. It should be kept in mind that not Iron Guardist “illegals” but the Nazi-sponsored military regime of Marshal Antonescu himself had been the perpetrator of these blood baths.

As we have seen, Bessarabia had been the main scene of these savage pogroms which followed the Rumanian reconquest of the province. This bloodshed, however, took place after a presumably very large part of the Jewish population of Bukovina, Bessarabia and also of the Ukraine had already been wiped out by the invading Rumanian troops while the fight was still on. According to a report obtained on October 31 by Overseas News Agency, the carnage among the Jews in the Ukrainian towns and villages must have assumed terrifying proportions. Only after the victory of democracy will it be possible to ascertain the true number of victims of these wholesale slaughters. For the present, we should suspend judgment on the trustworthiness of eyewitness reports, one of which, for example, emanating from Ankara, stated that in the Ukraine, 100,000 Jews were murdered by the Rumanians between July and November 1941, 25,000 in Odessa alone.

On September 26, 1941, Vice Premier Antonescu declared to a correspondent of the Voelkischer Beobachter that in Bessarabia and Bukovina, “unlike in Old Rumania, we will apply a system of colonization and resettlement to overcome
Jewry.” On January 11, 1942, Radu Lecca, secretary of Jewish affairs, declared that all Jews of Bessarabia had already been deported to war-torn Ukraine, and that 50% of the Jewish population of Bukovina had also been removed. It is easy to conceive what the deportation of about 150,000 people to the devastated, starving prison province of Transnistria meant. The consequence of escaping from this penal colony is death.

In Old Rumania and southeastern Transylvania, the ghetto, the prison, the concentration camp and the forced labor camp have become the home of a large part of the Jewish population. It is estimated that some 150,000 Jews are serving in labor detachments without provision for their families, who are mostly destitute. All Jews under Rumanian rule, estimated at some 450,000, are compelled to carry special identification cards and the yellow badge, issued by the Central Office for Jews. The purpose of these requirements is “to expedite the removal of all Jews from Rumania.”

In Old Rumania, also, the economic liquidation of the Jewish population is now almost complete. A decree issued in November 1940, discharged all Jewish employees. Jewish-owned urban real property was seized at the same time, only to be followed by the confiscation of Jewish landed and forest property. By September 1941, 104 sea and river vessels owned by Jews had been expropriated. There is no clarity as regards the extent to which the “Rumanization” of Jewish industrial and commercial enterprises has been carried out, but the admission contained in General Antonescu’s last Easter message that “anti-Jewish measures have temporarily disturbed the economic balance of the country,” indicates that the elimination of Jews from their economic positions had reached enormous proportions. Antonescu declared at the same time that the “Rumanization” of all major Jewish enterprises will be continued in the national interest. On January 15, 1942, the Jewish Telegraphic Agency reported that more than 2,400 larger Jewish enterprises with a capital exceeding twenty billion lei had already been “Rumanized.” On April 1, a new decree ordered imprisonment for five to fifteen years for any attempt to impede or evade the speedy execution of “Aryanization”
measures. Nominal transfers of property from Jews to "Aryans" were qualified as sabotage and made punishable by confiscation of the property. According to private information, the government planned to liquidate the last Jewish-owned enterprise by the middle of 1942.

On January 21, 1941, a new system of special military taxes for Jews was established to replace military service. The tax was subsequently doubled and, on October 30, it was increased tenfold for Jews who spent more than six months of the year outside the country. Since November 1941, Jews were forced to "contribute" extensively to the Rumanian war loan. In many cases, this "subscription to the national cause" amounted to the loss of the total cash property of individual Jews.

The economic annihilation of the Jews is by no means of monetary benefit to the Rumanian people. It is true that a number of individual Rumanians, including many young Iron Guardists, profit from the change as "Aryanization" commissars or successors of Jewish firm owners. The real beneficiaries, however, are the Germans who, partly owing to the anti-Jewish economic program, are already in control of the banking system and of the key industries of Rumania.

In the Jewish communal field, Chief of State Antonescu decreed on December 17, 1941, the dissolution of the Union of Jewish Communities of Rumania, substituting for it the Central Jewish Office, solely authorized to represent Jewish group interests. All Jews in Rumania regardless of their nationality were ordered to register with the office, on pain of ten years' imprisonment. On March 5, 1942, 120 prominent Jews were reported seized as hostages for "Jewish acts of sabotage." They included Dr. William Filderman, former president of the dissolved Union, and Dr. Safran, Chief Rabbi of Bucharest.

It is difficult to say exactly how Rumania's Jewish population is living today. It is certain beyond doubt that the large masses of deportees and internees are suffering starvation and physical hardships, prey to all kinds of diseases and other hazards prevailing in the backward, disorganized and desolate, war-torn Eastern territories. On the other hand, there are indications that conditions in the Old King-
dom and in Eastern Transylvania are less alarming and that the old virtues of official inefficiency and venality still permit the Jews to drag out a weary existence.

This review cannot be concluded without mention of the assistance rendered by the American Jewish Joint Distribution Committee to the Jews of Rumania. With an appropriation of $60,000 for the year 1941, the “Joint” extended support to Jewish hospitals, schools, apprentice homes, and yeshivoth in Rumania. In addition, one large industrial school and a school for vocational guidance were also regularly subsidized from J. D. C. allotments. Loans made available to Jewish merchants by 80 cooperative societies founded by the American Joint Reconstruction Foundation, a J. D. C. subsidiary, were also of incalculable benefit to the economic survival of many Jews in Rumania.

5. Bulgaria

Bulgaria’s anti-Jewish law was enacted on December 20, 1940, (see American Jewish Year Book, Vol. 42, pp. 271–272). However, particularly severe measures, often going far beyond the limits set by the law, were not taken until the latter part of 1941, no doubt at the inspiration of Nazi Germany. These restrictions greatly increased the severity of the original law. Jews were ordered to surrender their radios and telephones in July 1941 (Jewish Telegraphic Agency, July 13, 1941); a 20% levy was imposed on Jewish property (July 16); Shehita was banned (July 16); foreign Jews were conscripted for forced labor (the original law ordered forced labor only for Bulgarian Jews), (July 30); Jewish-owned pharmacies were confiscated in Sofia (Dec. 10); special identification cards for Jews were introduced (Dec. 14); and Jews were barred from the mining industry, and their mining properties were transferred to Bulgarian-owned companies (Jan. 1, 1942). Similar administrative measures were the decree ordering Jewish-owned houses, unless used as personal residences, sold to “Aryans” (February 19), and the confiscation of all insurance policies, stocks and bonds owned by Jews, in order to meet the 575 million leva tax of 20% imposed upon Jewish property. On April 3,
the Jewish Telegraphic Agency reported a decree forbidding Jews to travel, and on April 19 an order confiscating the total property of Bulgarian Jews residing abroad.

The elimination of Jews from Bulgarian economic life continued rapidly during the year under review, along the lines of the original anti-Jewish law of December 1940. On February 24, 1942 the Jewish Telegraphic Agency reported that only 761 Jewish-owned industrial and commercial undertakings would be allowed to continue in operation, while over 3,500 were earmarked for transfer to "Aryans" or for liquidation. On December 15, it became known that only 36 Jewish lawyers, 59 physicians, 7 obstetricians, 17 dentists, 5 chemists, 10 engineers and 2 architects would be permitted to continue their practice. Since April 1942, however, a large number of exemptions was announced.

In the same month, information began to leak through about a plan of wholesale confiscation of Jewish-owned property by the state, and it was reported by the Jewish Telegraphic Agency on April 22, that more than 8,000 inventories of such property have already been submitted to the government in connection with this plan. Until the present time, however, no corroboration and no further details could be obtained.

It goes without saying that the Jews are the chief victims of the terroristic suppression of Bulgarian popular opposition to the government's subservience to Hitler. Mass arrests, internments and a considerable number of executions of Jews were reported, especially around the turn of the year. At least 15,000 Jews of a total Jewish population of about 50,000 have been subjected to forced labor in railway and road construction gangs.

According to a telephone report from Berne to the New York Times on June 27, 1942, the Bulgarian government, in a resolution adopted on that day by the Parliament, received full power to "settle the Jewish question" finally. Interior Minister Peter Gabrovski admitted that the "settlement" will follow "the German model." He declared that the matter was "one of urgency," that existing laws "for the defense of the nation" had flaws "which Jews use to their own ends," and that new measures were absolutely
necessary because Jews "were working against the government's policy as well as against the Axis powers." In the light of this statement it is very probable that final restrictive measures against Bulgarian Jews were imposed upon the government by direct pressure from Berlin.

6. Greece

Ever since the occupation of Greece by the combined forces of the European Axis in April 1941, the situation of the Greek people has been the most tragic of all Nazi-dominated populations. This situation is the most telling achievement of Hitler's "New Order": six and a half million people doomed to a long agony of starvation ending in death. The democratic Allies, great as are their willingness to help and their feeling of indebtedness, have thus far found it impossible to come to the assistance of the poor and despoiled of that gallant country.

Nevertheless, the Greeks remain loyal to their Allies and continue to resist Axis domination. A series of wholesale executions bears witness to an unorganized but indomitable popular opposition to the invaders. Especially cruel seems to be the fate of the Greek population of Bulgarian-occupied Thrace where whole communities have been reported wiped out. According to an official statement of the Greek Government-in-Exile, by November 1941, about 3,500 Greeks had been slaughtered by the German occupational forces alone. In fact, the Italians seem to be the most humane of the invaders.

The conquerors have divided the country into three zones. The rich provinces in the North have been handed over to the Bulgarians; Germany has retained Central Macedonia, including strategic Salonika with the adjacent islands; and Italy has been permitted to take over the rest. It has been the practice of the military rulers to commandeer the bulk of foodstuffs for the armies of occupation, and consequently, throughout all the provinces, the utmost destitution prevails.

It is not difficult to imagine the fate of the Jewish popula-
tion of 70,000 within this endless martyrdom of a whole country. According to a World News Service report from Istanbul, of May 19, 1942, some 7,300 Jews, about half of them children under fourteen, have died of starvation since the Nazi occupation of Greece. According to the same report, the position of the Jews is far worse than that of the general population because it is the settled policy of the Nazi overlords to wipe out the Jewish population by starvation. Unable to work, their property confiscated by the Nazis, the suffering of the Jews of Greece, and especially of Salonika, beggars description. One instance is reported of the flagrant defiance of Nazi orders, by the municipal council of Salonika, which permitted the Jews to take their daily plate of soup and their bread allowance of one ounce a day at its emergency kitchens along with the rest of the population. The Nazis insisted, however, that the Jews be served only after the rest of the population had been fed. As a result, empty soup kitchens greet the Jews during the evening hours.

Not only have the Nazis been preventing the Red Cross from aiding Jews but instances have been reported of Greeks being prevented from feeding dying Jews (Overseas News Agency, Ankara, May 16, 1942).

The Greek Quisling government under General Tsolakoglou is also doing its share. On November 7, 1941, the Jewish Chronicle of London reported that all pensions to wounded and mutilated Jewish ex-servicemen were cancelled and all funds of Jewish religious communities and other organizations confiscated. There were also unconfirmed reports to the effect that all Jewish-owned private property was confiscated.

Fidelity to Greek independence is rewarded by the Nazis with severe penalties. As reported by the Jewish Telegraphic Agency from Ankara on February 4, 1942, Chief Rabbi Zewi Koretz of Athens, together with other Jewish leaders from Athens and Salonika, is now a prisoner in a German concentration camp near Vienna. According to a report of the same source on July 13, 1941, the policy of holding Jews as hostages has also been introduced by the Germans in Salonika and perhaps in other cities.
V. PALESTINE

By Abraham Revusky

Although menaced by the prospect of invasion by the Nazi forces in the Middle East, the Palestine Jewish community was able to make substantial progress during the past twelve months, the third year of the present war, especially in agriculture, industry and other branches of economic life. Unemployment, which had been a serious problem in the first year of the war and continued on a diminished scale in the following year, completely disappeared by the end of 1941; in fact, shortage of labor became a serious problem. The standard of living, however, was depressed by the increase in prices generally, a phenomenon common to all nations at war.

On the military front the Axis threat seems greater as this is being written, in view of the Fascist penetration into Egypt. Whether the new peril created by Field Marshal Erwin Rommel’s advance is likely to be permanently removed by the gallant Allied armies is a question only time can answer.

Relations with Russia

Rosh Hashana of 5702 (September 22, 1941) was celebrated with high hopes for the restoration of Palestine’s previous connections with the Jews of Russia. The isolation of the latter from other Jewish communities after the Bolshevik Revolution was felt nowhere as painfully as in Jewish Palestine, whose very creation was due to the constructive impulses of the great and mentally alert Jewish community of Russia. When, therefore, the Jewish leadership in the U. S. S. R. for the first time in 24 years received permission to communicate with their brethren abroad, the Jews of Palestine refused to see in this event just a propaganda gesture. The appeal of the Soviet Jewish leaders received the united and enthusiastic answer of the Jews of Palestine, who saw in this manifestation bright auguries for the future, when the Jewish people throughout the world would work harmoniously for their physical and spiritual regeneration.
Immigration

The British policy in Palestine continued to be guided by the provisions of the White Paper of May 1939, issued after the Munich Pact as a gesture of appeasement toward the nationalistic leadership of the Arabs. Refugees knocking at the gates of Palestine found them in most cases strongly barred. The catastrophe of the S. S. Struma, when 767 refugees from Rumania, refused asylum in Palestine, found an untimely death in the cold waves of the Black Sea, was followed by several similar tragic "incidents" caused by the same policy.

The strong indignation created by the Struma tragedy in the United States, in the British Dominions and in Britain itself forced the British government to assume a more cautious attitude in its anti-immigration policy. The basic principles of this policy were not changed, but its enforcement became easier because of the diminished opportunities for the exodus of Jews from Nazi-occupied countries. It is doubtful whether a ship the size of the Patria or Struma can now leave the dominated shores of Europe and reach those sections of the Mediterranean still under Allied control. New pressure for immigration has, however, been created by the considerable number of Jewish refugees from Poland who were allowed by the Soviet authorities to enter Iran (Persia) on their way to Palestine. The accumulation of large numbers of these Jewish refugees in Iran, with their food and health problems, and the pressure for immigration among many Polish Jews still within Soviet borders is becoming the most serious immigration problem confronting Palestine at the present moment.

The latest official summary of immigration covering the period from April 1939, just prior to the issuance of the White Paper, to October 1, 1941, reports that 35,021 Jewish immigrants entered Palestine during that period, with the knowledge of the British administration. Of these, 16,552 immigrants possessed valid immigration visas, while the other 18,459 were non-visa refugees. This summary does not include the 1,659 "illegal" immigrants deported to the Island of St. Mauritius in the Indian Ocean, a number of whom, incidentally, later returned to Palestine as volunteers in the free Czech army. Nor does it include about 5,000
"illegals' who were not apprehended by the British authorities.

We have no definite data on the immigration in 1941–42. Owing, however, to the lack of communications and increasingly severe government restrictions, it will probably not exceed 8,000. The latest immigration schedules granted by the Palestine government cover the six-month periods beginning October 1, 1941 and April 1, 1942. The first consisted of 1,250 certificates on which about 3,000 people (including family members) were expected to enter the country; the second provides for the entry of 1,500.

Jewish War Effort

The decline in immigration hampered to a considerable extent the war effort of the Yishuv. Up to the beginning of Field Marshal Erwin Rommel's march into Egypt, in June 1942, the number of volunteers for military service during the year 5702 was considerably smaller than the number in the previous year. Nevertheless, since the beginning of the conflict and up to June 15, 1942, Palestine has contributed 16,000 Jewish volunteers, out of a total Jewish population of about half a million, compared with about 4,500 Arabs, who number over one million. In fact, although at the beginning of the war the British administration insisted on parity between the number of Jewish and the number of Arab recruits in Palestine, the military authorities no longer show any eagerness to increase the number of Arab volunteers.

There is no compulsory military service in Palestine but the Jewish Agency is conducting a vigorous recruiting campaign of its own. The Jewish institutions are also taking all possible steps to prevent the burden of volunteering from falling on weaker shoulders and allowing young men without family responsibilities to shirk their duties. For instance, the Jewish Agency, the National Council, the Tel Aviv Municipality, the Histadruth, and all the institutions affiliated with them, discharged employees who did not present themselves to the Jewish recruiting bodies. Applicants for admission to the Hebrew University and to the Technological Institute of Haifa must present certificates of exemption from military service.
Additional thousands of Jewish young men are eager to enter the struggle against Nazism, in spite of the bitterness caused by the rejection of the original offer of a Jewish army, and their reluctance to leave economically important positions in industry and agriculture where they could not easily be replaced. They are being discouraged, however, by the attitude of the Palestine administration which insists on denying their families a civilized standard of support. Although the costs of living are twice as high as before the war, and some food items cost actually more than in the United States, a soldier receives only an extra $2.40 per week for a dependent wife, $3.50 for a wife and child, $4.40 for a wife and two children and $.70 for each additional child. Many who would not hesitate to join the armed forces are finding it difficult to do so knowing that their families would be left behind suffering want and starvation.

At the beginning of the war, the Jews of Palestine were mainly recruited for the infantry forces and auxiliary services. During the past year there was an increasing interest in Jewish help on the part of the Navy and the R. A. F., and by the end of 1941, 1,585 Jews were serving with the R. A. F. In the beginning of 1942, the Navy with the help of the Jewish Agency successfully conducted a special campaign for 1,000 volunteers.

In the summer of 1941, the Women’s Auxiliary Territorial Service (WATS) extended its activities to Palestine, which thus became the only British possession where women were called to participate in the war effort. The strength of the WATS, or Pats, as it was popularly dubbed in Palestine, was not disclosed by the military authorities, but they seem to represent a considerable body rendering all those useful services which are being rendered by their counterpart in Great Britain. The effects of the war were also brought home to the population by the introduction, in 1941, of war ration cards for gasoline, sugar, rice, bread and flour.

During the year under review, the value of the goods delivered by the Jewish industry of Palestine to the British forces of the East exceeded £P 6,000,000 (at the rate of $4.00 to a £P), about three times as much as in the previous
year. The present rate of deliveries is proceeding on a still larger scale. Palestine continued to serve as an important training ground for the Allied Armies in the East, and as a country of refuge for many persons of various nationalities who were able to escape from their Nazi conquerors. The rigorous restrictions applied to Jewish refugees appear to have been relaxed in the case of refugees of friendly nationalities. As a result, Palestine now includes a considerable population of Poles, Greeks, Serbs, etc., to whom the Jews show genuine hospitality and friendliness.

Colonization and Agriculture

In spite of the war situation and the increasingly acute shortage of labor, the colonization efforts of the Jewish Agency were continued. A total of 32,800 dunams of Arab land were transferred to Jews in the year 5701. The greater part of this area, 27,200 dunams, was acquired by the Jewish National Fund, whose total holdings now are estimated to be 595,000 dunams, about 35% of the total land possessions of Jews in the country.

Among the new settlements founded during the year, a few present new experiments which may prove of value. Nira, for instance, a colony founded by Czech Jews in the Valley of Sharon, combines agriculture with industry; its main income is expected to be derived from a knitwear factory jointly belonging to all its members. The agricultural part consists of ten dunams per family, of which seven will be part of a common farm to be worked collectively; the remaining three dunams will be a vegetable garden and orchard attached to each home. Another interesting innovation is the establishment of a Kibbutz of Hapoel Hamizrachi, a religious workers' organization, in connection with a large Yeshivah founded at Kerem Yavneh, the historic site of the academy which became the center for Jewish learning, after the destruction of the second Temple. The Kibbutz will cultivate the adjoining land, thereby providing an economic foundation for the new settlement.

The other new settlements founded during the year were Kvutzat Zeid in lower Galilee; Gaaton on the Galilian
coast (near the older colony of Nahariah); Kfar Hashofet, in honor of Judge Julian W. Mack of New York; and Iraq Manshieh in the South between Gaza and Be’ersheba.

Because it was impossible to export the fruit, the depression in the citrus belt continued unabated. The small loans distributed during the past year by the government helped to preserve most of the groves, but they did not solve the problem of mounting debts, which at some time in the future will require a radical readjustment. Efforts were made to utilize the citrus crop for juices and by-products (alcohol, pectin, and vitamin tablets); eleven small factories are engaged in this processing work for several months a year but are able to use only a small part of the total crop. Generally speaking, however, with the exception of those exclusively engaged in citiculture, the farmers of Palestine had a prosperous year.

Agricultural production in general continued to increase, especially vegetables and potatoes, but the production of eggs was somewhat curtailed. A new development in Palestine agriculture is the cultivation of sugar, stimulated by high war prices for the imported product. Owing to the great variety of climate, both sources of this product — sugar beets and sugar cane — can be cultivated in neighboring localities. A sugar factory built in the eastern part of the valley of Esdraelon will therefore be provided with work for most of the year and will process sugar beets from the cooler Valley of Esdraelon, and sugar cane from the semi-tropical Valley of Beth Shean.

**Industrial Development**

As was said before, the industrial development of Palestine was stimulated by the requirements of the armies at the various fronts in the East. At the same time, however, a number of factories were opened which have only a slight relation to present war needs and are primarily designed for peacetime industry. According to a census made by the Jewish Agency on February 12, 1942, there were at that time 1,800 Jewish industries which employed 45,000 men and
women and whose combined annual production amounted to £P 14,000,000.

During the year 1941, more than 293 new factories were opened; of these 78 were engaged in the manufacture of textiles, 56 in metals, 48 in chemicals, and 38 in foods. Among the others, 20 shops are engaged in polishing diamonds, seven in producing building materials, nine in leather goods, 10 in cardboard, and seven in electrical appliances.

Somewhere in Palestine — the exact location is a military secret — Jewish workers are building trawlers of concrete, which are 40% cheaper than steel boats of equal size and can be built without the use of priority materials. Jewish workers are likewise assembling and servicing modern war machines in large mechanical shops established in various localities in Palestine. Some of these shops will probably be used after the war for more permanent civilian purposes.

An expansion also took place in the work of Palestine Potash Syndicate, which produced potash, bromine, magnesium, and other important minerals from the waters of the Dead Sea. The exact figures of its production cannot be published for military reasons. A start in the utilization of the superphosphate deposits of Transjordan for the needs of Palestine agriculture was also made in recent months.

The Palestine industrial exhibition which took place during the summer of 1941 in Cairo proved to be a great success. It was visited by all the commanders and supply officers of the armies stationed in Egypt, as well as by King Farouk and the highest dignitaries and industrial leaders of Egypt. The exhibition resulted in important orders for military as well as civilian purposes.

One of the most interesting features of Palestine's industrial development is the gradual extension of industrial activities among collective settlements which were originally founded for agricultural purposes only. During the year 5701 (1940–41) the Kibbutzim and Kvutzot of Palestine derived £P 400,000 — 21% of their total income — from recently established industrial undertakings. The introduction of these enterprises into the frame of collective settlements helps to solve the problem of seasonal employ-
ment, and greatly stabilizes the agricultural economy. Some of Palestine's economists lay great hopes on such mixed agricultural industrial settlements, in the belief that they may solve the problem of establishing Jewish settlers in the barren mountains where a purely agricultural colonization would require many years before providing a meager livelihood.

Another interesting development was the purchase of several private factories by the economic institutions of the Histadruth; the most important of such acquisitions were the Vulcan foundries near Haifa, the largest metal factory in Palestine.

Strangely enough, the increasing volume of Palestine's industrial output, a considerable part of which is being shipped abroad, is in no way reflected in the figures for foreign trade. The official figures show a considerable decrease of imports and a still greater drop in exports. The only logical explanation is that articles delivered to military authorities in Palestine are later exported as military goods, which are exempt from inspection and other formalities and are not included in any trade statistics.

Palestine's important strategic position was also reflected in the expansion of its highways during the past year. The railroad from Egypt formerly terminating in Haifa, has been extended to Beiruth, where it forms a shorter rail connection between Palestine and Turkey. Of the new roads serving the internal Jewish needs, the recently completed highway between Tel Aviv and Herzliah is of special importance.

**Education and Culture**

A long standing conflict between the Palestine government and the Jewish National Council concerning the conduct of Hebrew schools was settled by a compromise. The government subsidy for elementary Jewish education for the year 1941–42, under the supervision of the Jewish National Council, was £P 56,000, compared with an outlay of £P 225,000 for Arab schools. In addition to this grant the Council receives a subsidy from the Jewish Agency of
£P 40,000, and the balance of the total budget of £P 210,000, is covered by tuition, from which the poor elements of the population are exempted, and contributions of local municipalities and village councils. The pupils in the Jewish schools numbered 82,601 in the year 1939-40, and are today estimated at 88,000.

The total educational expenditures of the Yishuv are, however, much larger. In addition to the elementary schools of the National Council, the Jewish educational system includes also the general and special high schools, religious schools and institutions of higher learning. According to a reliable estimate, the total educational budget is not less than £P 500,000. In the realm of higher learning, the enrollment of the Hebrew University and Technical Institute in Haifa decreased somewhat because of the comparatively large number of enlistments by their students.

The Agudath Israel, the extreme orthodox wing, is now negotiating with the Palestine government concerning an independent grant for its schools. In accordance with its old standing policy of recognizing the Agudath Israel as a separate community, the government is willing to grant it the same position in the field of education as that occupied by the National Council (Vaad Ha-Leumi). The government demands, however, that the Agudah schools be conducted in one of the official languages of the country (English, Hebrew, Arabic); this would mean the substitution of the Hebrew language for Yiddish, a proposal which is meeting with considerable opposition among the Agudah leaders.

Arab-Jewish Relations

In light of the common danger, not only have no outbreaks or other Arab-Jewish disturbances taken place since the beginning of the war, but, on the contrary, relations between Jews and Arabs have steadily improved. No efforts, however, to reach a full political agreement with the Arabs are being made at the present time. There is rather a tacit understanding among all concerned to leave the solution of this problem to the end of the war.
Several Arab leaders who had fled with the Mufti to Iraq and Iran and had been assisting him there in his violent anti-Jewish (and anti-British) propaganda, were permitted by the British Administration to return to Palestine. This action was strongly criticized in Jewish circles as a dangerous application of the discredited appeasement policy in the midst of a war. Jews consider the return of these men as a sign of weakness and an encouragement to anti-Jewish and pro-Axis propaganda. The British authorities assert, however, that their policy is part of political wisdom, that the returned Arab leaders have repented for their sins, and that clemency to them would strengthen the British position in the East.

Palestine functioned as the corridor through which personal connections between America, Russia and the East have been maintained. It had thus a number of distinguished visitors, a few of whom spent some time in the Holy Land and became better informed on its development and problems. The British statesman Sir Stafford Cripps and the American diplomats Laurence Steinhardt and William C. Bullitt, were among them, while King George of Greece and his government-in-exile maintained their quarters in Jerusalem.

During the year under review an unusually large number of important Palestine Jews died. The list is headed by Menachem M. Ussishkin, the veteran Zionist leader and for the last 22 years head of the Jewish National Fund in Jerusalem; Pinchas Rutenberg, a gifted engineer, and a man of great daring and vision who put his indelible stamp on the face of the new Palestine by introducing light and power into the previously backward country; and David Yellin, a scholar and public leader who was for many years the living link between the various Jewish communities of Palestine. The long death list of this year includes also two former Americans, Joshua Gordon, who was employed for an entire generation as the chief political officer of the Palestine Zionist executive, and Reuben Kesselman who participated in the First Zionist Executive.
VI. LATIN AMERICA

By Moses Moskowitz*

For several years these pages were pre-occupied with the impact of Nazi-Fascist propaganda on the countries of Latin America and its effects on the position of the Jewish communities there. At times this insidious propaganda appeared to be taking root and to threaten the peaceful existence of the Jewish settlements in Central and South America, many of which are of comparatively recent origin. The reviews of the past several years, for example, are replete with incidents of anti-Jewish manifestations which from time to time assumed serious proportions.

Happily, the spread of Nazi-Fascist activities was accompanied by a growing reaction against the encroachments of the Axis powers, culminating, except in Argentina and Chile, in the breaking off of diplomatic relations, and, in some cases, in declaration of war. All of the countries without exception, have combatted Nazi-Fascist activities and Axis influence from within and without. Most of them have taken rigorous measures for the control of aliens of enemy nationality and their property, and have sealed all major sources of Nazi propaganda and cut off the important sources of its revenue.

Great impetus to such measures was given by the adoption of a Resolution on Subversive Activities by The Third Meeting of Ministers of Foreign Affairs of the American Republics at Rio de Janeiro, January 15–28, 1942. Affirming that subversive propaganda was “an act of aggression of a non-military character” and that “the gravity of the present emergency requires that the American States, individually and in concert, take more stringent measures to protect themselves against groups and individuals that seek to weaken their defenses from within,” the meeting agreed to the adoption of legislative measures to “prevent or punish as crimes, acts against the democratic institutions of the States of the Continent in the same manner as attempts against the integrity, independence or sovereignty of any one of them...” In line with the resolution, also, a seven-man Emergency Advisory Committee for Political Defense

*Member of the staff of the American Jewish Committee.
representing Argentina, Brazil, Chile, Mexico, the United States and Venezuela was organized in April 1942, for the purpose of investigating and controlling Axis propaganda, sabotage and other subversive activities throughout the Americas. The Emergency Advisory Committee purports to do on an international scale what is already being done in individual countries.

Argentina undertook to enforce more rigorously than ever before the decree of May 15, 1939 regulating foreign associations and providing for their registration with the local police. In Brazil, by action of the National Press Council on February 4, 1942, a specified number of newspapers controlled by Axis interests were closed and permits of certain Axis news agencies in São Paulo cancelled. On February 5, a number of Italian athletic and benevolent societies as well as the German-Brazilian Chamber of Commerce were ordered dissolved. This action was followed on March 25, by the dissolution of the German Society and the appointment of intervenors for the German school and the German Benefit Society, in Rio de Janeiro. In Chile, a decree issued by the Ministry of National Defense on January 24, 1942, prohibits the circulation, by any means, of information calculated to disturb the peace, and provides severe penalties for infractions. In Colombia, a Presidential decree of December 19, 1941, ordered strict control over radio stations, in accordance with the provisions of the law of June 25, 1940 dealing with the expulsion of resident foreigners spreading propaganda endangering national security. Another decree, issued on January 21, 1942, provided for special inspection of secondary schools, in order to prevent the infiltration of foreign ideology. On the strength of this decree the Ministry of Education, on the same day, closed the German schools known as "Colegio Aleman" in Barranquilla and Bogota. In Ecuador, defense measures taken by the government, resulted in the closing of the German news agency, Transocean, and the Japanese publicity agencies, El Mundo and Intereses Commerciales, on December 12, 1941. In Uruguay a presidential decree of January 27, prescribes means for preventing the entrance into the country of foreign publications that are contrary to the democratic-republican form of government. In addition, a decree of January 28 strength-
ened the provisions of the law of June 18, 1940 against the dissemination of anti-democratic propaganda.

Unfortunately, failure on the part of a number of states to differentiate between the victims and the abettors of the Axis powers affected adversely the situation of the Jewish refugees. On the one hand, the application of the measures against Axis nationals caused considerable hardship and embarrassment to Jews who technically fall within that category. Thus, in Brazil, no distinction was made between German aliens and Jewish refugees in an order confiscating 30% of all "German-owned property" as indemnity for the sinking of a Brazilian vessel by a German submarine. On the other hand, the government measures resulted in the virtual stoppage of all refugee immigration. In Cuba, for example, a Presidential decree of December 16, 1941 prohibited the issuance of passport visas to nationals of the belligerents. This was followed by a decree on April 18, 1942 providing that no person born in any of the Axis or Axis-occupied territories be admitted to Cuba and invalidating automatically immigration visas that had already been granted. Similarly, on April 21, 1942, Mexico instructed all immigration stations to deny entry to any foreigner not a native of the American continent, except by special permission of the President of the Republic. Previously an Executive Order to the Ministry of Foreign Affairs, of January 2, 1942, had prohibited the granting of naturalization papers to nationals of Bulgaria, Hungary and Rumania, (as well as of Germany, Italy and Japan) and to persons who, having previously been nationals of those countries, lost that nationality or acquired another prior to December 31, 1938. In the same vein Panama, on December 22, 1941 issued a decree prohibiting the immigration of natives of countries with which Panama is at war and their allies, and restricting immigration of individuals coming from Axis-occupied countries.

These measures were taken with the avowed purpose of preventing espionage and stopping the infiltration of "fifth columnists." Insofar as refugees are concerned, however, the war only accelerated the anti-immigration trend which has been current throughout Latin America. For, according to a dispatch of November 17, 1941, Argentina,
Paraguay, Bolivia and Chile decided upon the adoption of uniform immigration regulations by reviving a dormant convention barring immigrants not possessing passports signed and certified by the country of origin. Since, in the case of Jewish refugees from Germany and Axis-occupied territories, such documents are virtually impossible to obtain, the provision automatically bars the entrance of such Jews. Similarly, the Cuban Department of Immigration announced on August 24, 1941 the suspension of the issuance to European nationals of tourist visas as well as transit visas. Exception was made in the case of transit visas only if the applicant produced a certificate from the authorities of the country of destination proving the validity of the immigration permit.

In these circumstances, the tragedy of boatloads of refugees seeking a port of disembarkation has become a frequent occurrence. The period under review witnessed many such tragedies. The plight of these refugees was dramatized by the suicide on October 10, 1941 in the port of Buenos Aires of a Czech refugee who was one of a party of 20 who sought refuge after 10 months on the high seas and were denied admission. Towards the end of the month they were joined by 60 other refugees who also were not permitted to land. Despite pleas by local Jewish and Christian civic leaders to permit them to remain until a permanent home for them could be found, Acting President Ramon S. Castillo ordered them to leave by November 12. Paraguay and Uruguay appeared willing to admit them temporarily, but transit difficulties proved too hard to overcome. They were finally rescued by the intervention of the American Joint Distribution Committee which, on October 19, announced the conclusion of an agreement with the Netherlands Government-in-Exile granting these refugees temporary asylum on the Island of Curaçao.

While the doors of Latin America were being shut more and more tightly to refugees, other measures taken by several Central and South American countries with respect to those already within their boundaries, were more favorable. Thus, on August 18, 1941 the Minister of Justice in Brazil issued
a decree permitting those aliens to remain who had originally legally entered the country as tourists but who are now not in a position to return to their native lands because of the international situation. In the case of Brazil, too, it was reported on September 2, 1941 that the Brazilian consul in Casablanca, French Morocco, had been instructed to renew the expired special visas held by a number of Jewish refugees interned in that city.

Another illustration of the consequences of the failure to differentiate between the victims and abettors of the Axis powers was provided by the suppression, along with other foreign language publications, of Yiddish newspapers in Brazil and the attempt to do likewise on the part of Uruguay. Such acts also served as a reminder of the rising trend towards cultural monopoly in several Latin American Republics. A Brazilian decree, which went into effect on August 31, 1941, prohibited the publication of foreign-language newspapers, which were given the alternative of suspending publication or appearing in the Portuguese language. Conforming to this decree, two of three Yiddish publications,— the Yiddishe Volkszeitung published daily in Rio de Janeiro, and the Yiddishe Zeitung appearing thrice weekly in the Sao Paulo — announced that beginning August 31 they would appear in Portuguese. Nevertheless, contrary to the provisions of the decree, the National Department for Press and Propaganda, refused to register these two periodicals, according to an announcement on December 8, 1941, which explained the suppression on the strength of a regulation forbidding foreigners "to have any part in the intellectual leadership of the country." This, despite the fact that the officially responsible editors of both periodicals were natives of Brazil.

A similar situation arose in Uruguay, where a bill introduced in Parliament on July 1, 1941 sought to prohibit the publication of newspapers in "foreign and exotic languages which are difficult to control" by providing that no newspaper be published in a foreign language not taught in local secondary schools without an accompanying Spanish trans-
lation. There is no record available of the passage of this bill, but on the basis of existing regulations, the two Yiddish newspapers in Uruguay were closed down on February 1, 1942. Simultaneously, authorities announced that no Yiddish newspapers from abroad would be admitted into the country. Three weeks later, acting on a plea by local Jewish leaders, the government reversed its decision, motivated by the fact that "it would have been unjust to silence the democratic elements in our country in our attempt to stop anti-democratic propaganda." On March 3, the two newspapers were closed down once again, but finally resumed publication on April 12, following modification of the previous decree to permit the reappearance of all foreign-language democratic publications. The ban on Yiddish radio broadcasts was simultaneously raised.

While Jews of Latin America were caused considerable embarrassment by these and other incidents arising from the peculiar political situation in those countries they had cause to rejoice at the growing pro-democratic feeling and at the concomitant diminution in anti-Jewish propaganda. The press reported a number of cases of suppression of such propaganda in the several Republics. Indeed, the first action against anti-Jewish propaganda ever taken by a Cuban Court was announced in Havana on September 3, 1941, when a local Nazi leader, charged with conducting agitation among the Cuban population, was sentenced to six months imprisonment and subsequent deportation. The court, it is interesting to note, applied the statute against Negro discrimination, arguing that anti-Jewish propaganda was as harmful to the country as propaganda against Negroes. Another instance of democracy in action was the imposition by the Venezuelan authorities in Caracas early in April, 1942, of a $50 fine on the weekly Voz de Commercio, for printing a series of anti-Jewish articles. Lauding the contributions made by Argentine Jews to the development of the country, Eduardo Aranja, Radical Deputy in the Argentine Parliament, declared in New York on December 8, 1941, that whatever anti-Semitism does exist in Argentina is being fostered by small, extremely nationalistic parties, but not by the government which has shown no anti-Jewish leanings.
Like their brethren to the North, the Jews in Latin America engaged in various war relief activities and in efforts to assist the cause of the United Nations. In Argentina, the Jewish Committee to Aid Great Britain presented a total of $120,000 between July and December 1941 for the creation of a Jewish Air Squadron. In September of the same year, the Jewish Committee for Aid to the U.S.S.R. contributed 20,000 pesos to the funds of the National Commission for Aid to the Soviet Union. Seven mobile canteens as well as a check for the maintenance of six of them for one year were presented to the British government on behalf of the Jewish Community of Mexico at a ceremony in London on August 14, 1941. Its Russian War relief collection of $10,000 was closed on February 1. Funds for similar purposes were raised also by the Cuban Jewish Community which on December 26, presented the British Ambassador in Havana with an initial check for the purchase of one army ambulance. With the entrance of several Republics into the war and the state of alertness in others, Jews are increasingly devoting their efforts to the national defense programs in their own countries. Thus, on the occasion of the opening of the national defense campaign in Brazil, the Jewish community contributed five airplanes to the air force.

Deeply concerned with the plight of their brethren in Europe, Jews in Central and South America also continued the various relief activities in their behalf. According to an announcement on October 3, 1941, the Federation of Polish Jews in Argentina concluded arrangements for the shipment of clothing and other commodities for the many Polish Jewish refugees now in Russia. On January 12, 1942, the Federation announced that it had reached an agreement with the Argentine Red Cross for the transport of 4,000 tubes of anti-typhoid serum to the ghettos of Warsaw and Cracow. In Mexico, a joint campaign for Jewish war victims was initiated in February by the Jewish Central Committee and the World ORT, while the Poale Zion issued its first appeal on January 20. Similar actions, though on a smaller scale, were also taken by the other Jewish communities. The Jews of South America meanwhile continued to contribute to Palestine causes. Thus, in April 1942, approximately $1,600 for the Hebrew University were collected by Bolivian
Jews on the occasion of the visit to La Paz of Professor F. Lachman of the University. In Argentina, the Keren Hayesod Victory campaign opened on April 27. In Mexico City the Ussishkin campaign for the Jewish National Fund was initiated on December 1, 1941, and in Buenos Aires on November 8, the Argentine Women's Zionist Organization launched an appeal for aid to Palestine.

Such activities were spurred by the visit to Latin America of Zionist leaders from abroad. Mention may be made of the six weeks tours of Dr. Solomon Goldman during April-May, 1941; of Gedaliah Bublick, noted American Mizrachi leader in the autumn of that year, who engaged in a survey of the religious situations in Latin American Jewish communities; of Dr. Nahum Goldmann of the World Jewish Congress and of Nathan Bistrichy of Jerusalem. These activities promised growth with the announcement of November 1941 as "Organization Month" by the Zionist Organization of Argentina. As a direct result of Gedaliah Bublick's tour, a Mizrachi Youth Organization, known as B'nai Akibah, was organized in Mexico City on November 22; the campaign of Nathan Bistrichy on behalf of the Jewish National Fund, resulted in the creation of the Oficina Central del Keren Kayemeth in Buenos Aires on January 13, 1942 to serve as the Central Office of the Fund for all Latin American countries. The popularity of Zionism among the Latin American Jewish communities was attested to by the widespread celebration of the twenty-fourth anniversary of the Balfour Declaration on November 2, 1941 and the formation of Hebrew cultural associations.

The eagerness of the Jewish communities in Latin America to maintain close contact with their fellow-Jews abroad was manifested in the welcomes and receptions extended to the returning delegates to the First Inter-American Jewish Conference held in Baltimore, in November 1941. The speakers at these receptions expressed satisfaction not only with the interest shown by Jews of North America in the problems of Latin American communities but also with the opportunity offered to these communities to cooperate in a common cause.
VII. Refugee Migration*

The events of the past year, particularly the entry of the United States into the war, drastically curtailed the emigration of refugees from European countries. Yet, the experience during this period has proved that so long as boats cross the Atlantic there will be emigration. Thus, in spite of tremendous difficulties, 38,000 succeeded in escaping from Axis-dominated territories during 1941, and 9,000 during the first five months of 1942, according to the report of the Joint Distribution Committee for the same period. Of these about 37,500 migrated to the Western Hemisphere, about 8,000 to Palestine and the rest to South Africa, partly via Portugal, Spain and Casablanca (Morocco), and partly via Russia, Siberia, Japan, Burma and India.

In addition to the difficulties created by the ever-widening world conflict, one result of which was the closing of American consulates in almost every country in Europe, there were four other obstacles which severely diminished further emigration: (1) The difficulty of securing visas, caused largely by regulations of the United States which came into effect on July 1, 1941, stipulating that no one could be granted an American visa if the applicant had close relatives in Greater Germany or German-controlled territory; (2) the acute shortage of transportation facilities, particularly since the American lines stopped their services; (3) the refusal of the German authorities to issue exit permits even to those residents of occupied countries who possessed valid immigration visas; and, (4) the immigration restrictions imposed by the governments of countries of intended destination. The same regulations also provided that in the future, visas would be granted exclusively by the State Department and issued by the consuls only on instructions from Washington. The strict enforcement of these restrictions had tragic consequences for a large number of Jews. Visas already promised to them, were either postponed or altogether denied, resulting in much hardship and suffering. On the other hand, the

*Prepared in the office of the Library of Jewish Information on the basis of material supplied by Dr. Max Gottschalk, president of the HIAS-ICA Emigration Association.
new regulations enabled the sponsors of a prospective immigrant to appeal a negative decision of the State Department to an Interdepartmental Visa Review Committee, composed of officials of the Departments of State, Justice, Navy, Army and Interior. This policy was continued after Pearl Harbor, and indeed, even now, it is still possible to obtain a visa if the requirements are fully met.

Another visa difficulty arose when the Portuguese government in 1941 temporarily refused the issuance of transit visas required to reach Lisbon, the chief port of embarkation. The refugees with overseas visas who were congregated in the south of France were therefore compelled to find another route. The HICF.M (HIAS-ICA Emigration Association) succeeded in making arrangements with the government in Vichy and the "Residence Generale" in French Morocco to enable the emigrants to pass through Casablanca, which thus became an important transit station. Since July 1941, all the Portuguese ships have touched at Casablanca.

Together with the visa difficulties the emigrés were faced with the problem of transportation. The ships of the American Export Line (Excalibur, Excambion, Exeter and Siboney) which regularly had carried a large number of refugees, discontinued their service after the entry of the United States into the war, in December 1941. At the same time, the Spanish company Transatlantica likewise stopped its traffic to the United States. Fortunately, Portuguese vessels still sailed from Lisbon and Casablanca to Cuba, Mexico, San Domingo, the United States and occasionally to Brazil and Argentina. The Spanish Ybara Line also maintains a service to Venezuela, Brazil and Argentina.

During the greater part of 1941 the Nazis refused to grant exit permits to residents of the occupied countries but at the same time they made every effort to expel the Jews residing in Germany. To this end they exercised a great deal of pressure upon the local emigration agencies to obtain foreign visas for these prospective emigrés. They also placed sealed railroad cars at the disposal of supervising authorities for the overland trip from Berlin to Lisbon via Paris and San Sebastian (Spain). The trip lasted about eight days and the passengers were permitted to take with
them the maximum of 100 pounds of luggage and currency amounting to about four dollars. Some Jews were also permitted to leave via the Deutsche Lufthansa which opened a Berlin-Lisbon air route by way of Marseille and Madrid. At the beginning of November, however, all overseas emigration from Germany was completely prohibited, and from then on, emigration from Nazi Europe was almost entirely limited to egress from "unoccupied" France.

It had previously been reported that of the 70,000 foreign Jews in France about 30,000 were interned in camps in the "unoccupied" territory. Recent figures, however, show that the number interned has decreased to about 12,000.* This reduction was caused by the emigration of 4,000 in the first five months of 1942, — a not inconsiderable figure in view of the difficulties — and the removal of most of the others to labor camps in France and North Africa. Many more applications for emigration are still pending.

The number of those able to escape from Nazi Europe was further reduced by restrictions on immigration put into effect by the countries of destination. Following is a brief summary of the more important of these restrictions:

The number of immigrants to Latin America was greatly reduced by new exclusionary measures. In Cuba, until recently an important transit country, the refugee population rose from 400 to nearly 6,000 during the 12 months ending in May 1942. Further increase was cut off on April 18, 1942, when the government decided to deny admission to any more emigrants born in Axis-controlled territories. This act resulted in the cancellation of many visas previously issued. Fortunately, several hundred emigrants en route at the time when the decree was published were permitted to land, but most of them are still detained in Tiscornia, the Cuban Ellis Island. The Mexican government on April 21, 1942 issued a decree permitting immigration only of natives of the Western Hemisphere. Even the small infiltration that was possible into these two countries was completely stopped by decrees issued in the spring of 1942. Brazil continued,

*Most of these were subsequently deported to Eastern Europe, in the mass expulsions which took place in the summer of 1942.
up to the fall of 1941, to issue diplomatic or temporary visas to applicants in "unoccupied" France, while Argentina restricted immigration to close relatives of persons already residing there for not less than two years. Ecuador is the only South American country which has comparatively liberal regulations. (For additional information the reader is referred to the section on Latin America, above).

Distressing reports continued to arrive concerning the plight of the 1,600 would-be immigrants to Palestine who had been deported by the British authorities to the Island of St. Mauritius in the Indian Ocean. Dispatches of September 18, 1941 revealed that typhoid and malaria were ravaging the internees. On January 21, 1942 it was officially stated in the British House of Commons that 54 persons had died up to September 30, half of the deaths resulting from contagious diseases. Nevertheless, the hapless refugees showed no lack of initiative in making the best of their situation. It was learned in October that workshops had been established for the manufacture of clothing, furniture and kitchen utensils, and that elementary and secondary schools, as well as evening classes had been set up, while a Yeshivah had also been opened by members of the Agudist group.

Until Pearl Harbor, Shanghai, Japan and the Philippines had assumed ever increasing importance as havens, temporary or otherwise, for refugees. Prior to the outbreak of the war with the United States, Japan had insisted on the immediate departure of those refugees who had no final destination. Most of them went to Shanghai, increasing its refugee population to 22,000. Very few new refugees reached Shanghai from Europe, while not more than a few hundred were able to leave this city for Bombay and proceed from there to South America, Australia or Palestine. Not all of these reached their destination because of detention en route.

The difficulties encountered by intending immigrants to Palestine, now more than ever the goal of those Jews seeking to escape from Nazi tyranny, have been constantly increasing. The long route from Poland and the Baltic countries through Russia and Turkey was closed with the Nazi invasion of Russia. During 1942, however, some Polish refugees in Russia reached Palestine by way of Iran. Some refugees,
are still reaching Palestine from Lisbon around the Cape of Good Hope to Laurenzo Morquez (Mozambique) whence they travel either by boat through Zanzibar and Aden via the Red Sea to Port Said, or by plane from Durban (South Africa) through Cairo and Alexandria.

The only other route from Europe to Palestine, utilized mainly by Rumanian Jews, is by way of the Black Sea. This was the route used by the ill-fated S. S. Struma, most of whose 800 passengers, comprising men, women and children, met a tragic death in the waters close to Istanbul. After a long journey from Rumania, this ship entered Istanbul Harbor, and efforts were made to persuade the Turkish government to permit temporary refuge for the passengers pending the outcome of negotiations for the issuance to them of Palestine certificates. In spite of the captain's warning that the ship was unseaworthy and unable to withstand further strain, the Turkish authorities ordered the ship to continue on its journey. The Struma blew up soon after in the waters close to Istanbul. Of the original 800 on the boat, 31 had been landed at Istanbul; all but one of the remaining 769 perished.

It is amazing that despite all these obstacles, restrictions and dangers, so many European Jews persevered in their endeavors to seek refuge in overseas lands. The fact that as many as 47,000 victims of Nazi persecution succeeded in escaping since January 1941 is evidence not only of the intrepidity of the refugees themselves but also of the violence of the expulsive force to which they have been subjected. Finally, their rescue is a tribute to the persistence and sacrifice of the relatives and friends of the refugees, and of the generosity, zeal and expert skill of agencies set up and supported by the Jewish community to aid them.