The history of North African Jewry in the last few decades offers the historian, philosopher, and sociologist the most extraordinary example on record of the westernization of a particular group. The starting-point of the communities of the Maghreb was incomparably lower than that at which the emancipation movement of the eighteenth century found the Jews of Europe. The general movement of the Jews of North Africa from the Moslem East of their origin to the modern West led to their integration into the French community of North Africa or, in the case of a small number, to emigration to France or Israel.

In Algeria, one could regard emancipation as achieved. Most Jews were completely integrated into European life, where they occupied an enviable position. (Thus they supplied 22.08 per cent of the dentists, 21.5 per cent of the doctors, 18 per cent of the administration, 16.30 per cent of the lawyers, 15.2 per cent of the midwives.) More than a fourth of the Jewish women worked and paid taxes. This last fact is undoubtedly most impressive when one considers the cloistered state of the Jewish woman before 1830.

Sociological and statistical studies in Tunisia show a situation comparable to that in Algeria but with a less striking degree of emancipation. Politically the great majority of Jews living in Tunisia remained subjects of the Bey. The hara (ghetto) of Tunis, with its 65,000 inhabitants, sometimes offered scenes repugnant to modern sensibilities. In the southern part of the country it was possible to discover Jewish communities scarcely touched by the new influences introduced by France.

In Morocco, where it was impossible for a Jew to acquire French citizenship, as he could in Tunisia, the areas of wretchedness were even greater. The mellah (ghetto) of Casablanca with its 75,000 inhabitants offered scenes as painful as can be imagined. In the communities of the interior one still found conditions unchanged in respect to housing, hygiene, and education. But for all that, there was a tremendous ferment in the younger generation, which was learning the new ways of emancipation in an inconceivably short time. In achieving this it was greatly aided by the Alliance Israélite Universelle, the ORT technical training, and OSE health organizations. These in turn were subsidized by the French government and by the American Joint Distribution Committee. It should be mentioned at this point that the school problem, so serious in Morocco, was on the way to a definitive solution.

The inclusion of the Tunisian question on the agenda of the United Nations General Assembly in the spring of 1952 gave an urgent character to the dilemma confronting North African Jewry. The Jewish position was not
a simple one, nor an easy one to take, in the conflict between the Tunisian and Moroccan nationalists and the French Government. The Jews had lived for centuries among the Moslem masses. The problems of emancipation for these masses were, on a different scale, the same as theirs. They were concrete problems which required not talk but hard daily work. And the Jews were profoundly concerned in the processes of the emancipation of the Moslem masses. Very fundamental ties united the Jews and Moslems of North Africa, so that nothing which affected the interests of the Moslems could leave the Jews unmoved. But on the other hand, the Jews of North Africa unanimously recognized that they owed the degree of culture and of security which they had achieved to the work of France, whose presence had made possible the emancipation of North African Jewry. This had redounded to the benefit not only of the Jews, but also of the great mass of the Moslems, who had also been progressively affected by the great changes that had revolutionized the social structure of North African Jewry.

The example of Libya did not encourage the Jews of North Africa to look with a favorable eye on the more extreme nationalist aspirations. The independence of Libya, proclaimed on January 1, 1952, resulted in the completion of a historical process which began with the massacres of Tripolitania and Cyrenaica on November 4, 1945, and June 12 and 13, 1948. There remained in Libya only 4,000 Jews. The rest had emigrated to Israel.

The future of the Jews of North Africa depended on the future of the countries in which they had been living for more than two thousand years. The situation required a pacific solution not only for the sake of the future of the great mass of North African Jews and Moslems, but for the security and stability of Europe itself.

ANDRÉ CHOURAQUI

ALGERIA

Since 1947 Algeria appeared to have achieved that unstable political equilibrium which Tunisia and Morocco were still seeking. Algeria was the first of the North African countries to be the beneficiary of French influence, and it was the one where the influence of the West had made itself most widely and profoundly felt. The ideas and techniques of the West, represented by France, had penetrated deeply into the farthest parts of the country. Even Algerian nationalism had been fundamentally influenced by French thought. Ferhat Abbas, the leader of the Democratic Union of the Algerian Manifesto, remained an admirer of France even while he sought autonomy as a solution of Algeria's political problems.

For Algeria, in contrast to Tunisia and Morocco, the year under review (July 1951 through June 1952) was one of profound calm. It was marked by no significant political or social developments. The internal evolution of the country had not gone beyond the Statute of 1947, under which all the Moslems were admitted to French citizenship. The events in Tunisia aroused little interest, and the extreme nationalist parties, such as that of which Messali Hadj remained the leader, had not succeeded in winning the sup-
port of the masses, who were disinterested in politics. It is noteworthy that in the last municipal elections 85 per cent of the Moslems failed to vote.

**Demographic Structure and Emigration**

The Jewish population of Algeria was the second largest in North Africa. It numbered 140,000, as against 225,000 in Morocco and 105,000 in Tunisia. One must hasten to add that these figures have only a token value. The last official count in Algeria dates from 1941. Since that date the census figures have not indicated religion. One is reduced to estimates on a basis of various ascertainable factors. This indirect method remains defective, and it is hoped that private initiative may make possible a more thoroughgoing study of the present composition of the Jewish population of Algeria.

This figure of 140,000 represents 1.75 per cent of the entire population of Algeria and 12.7 per cent of its European population. The process of westernization of Algerian Jewry, most advanced in the départements of Oran and Algiers, where European influence was greater than in the départements of Constantine, strongly affected the birth rate and population increase. (Thus in the département of Constantine there were 18,863 children for 6,285 families, an average of 3 per family; in the département of Oran, there were 13,338 families with 37,442 children, an average of 2.796; and in the département of Algiers the ratio fell to 2.487, with 10,755 families and 26,750 children.)

The 140,000 Algerian Jews were distributed in eighty-eight centers in Oran, eighty-eight centers in Algiers, sixty-one centers in Constantine, and sixteen South Algerian oases. The heaviest concentration of Jewish population was in the département of Oran, adjacent to the great Moroccan reservoir. The distribution of Jews in Algeria, and a study of their migrations within the country, show their tendency to live where the European population is greatest, and a concomitant concentration in the cities, where 82 per cent of the Europeans in Algeria resided. In the eleven most important cities of Algeria, there were 85,756 Jews. These cities offer the greatest opportunities not merely for employment but for culture. But if the Jews are attracted to highly developed centers, they nevertheless do not hesitate to colonize and develop the country. Thus, the Jews of the ancient commune of Miliana forsook the conveniences of a center which they found completely comfortable, in order to go out into the plain and contribute to the agricultural and commercial development of Affreville, Duperré, Orleansville, the Attafs, Rouina, and Oued-Fodda. In a similar manner Tlemcen and Constantine served as centers from which the Jewish population spread out to the areas in the process of colonization.

There is a tendency for the Jewish population to shift from the southern part of Algeria to the northern part, towards France or Israel. In spite of this, there are increasingly important Jewish colonies in some of the mining centers of the South, notably Colom-Bechar and Kenadza. In the former of these the Jewish population grew in the course of the past few years from 186 to 1,936. In Algeria, unlike Morocco, there were almost no Jews in the Berber-speaking districts.
It is very hard to get precise figures on Jewish emigration from Algeria to France and Israel. The official statistics offer no exact guide in respect to migration to France, since Algerian Jews are Frenchmen and Algeria is administratively an integral part of France. But it is safe to assert that the movement of Algerian Jews to metropolitan France continued on a significant scale. Particularly in Paris, Lyon, and Marseille, the Jewish population of Algerian origin had been growing more numerous by the year. The emigration of Algerian Jews to Israel, though it still continued to some extent, especially from South Algeria, remained statistically negligible—not more than a few dozen for all of Algeria.\(^1\)

Political and Social Status

The Crémieux Decree of October 2, 1870, gave French citizenship to the Jews of the Algerian départements. They are thus in a different position from the Jews of Tunisía, only part of whom have become French citizens by individual naturalization, and the Jews of Morocco, who are juridically incapable of becoming French citizens as long as they remain in Morocco. Their integration into the citizen body means that the Jews of Algeria have no special political problems; in law and in fact, they are Frenchmen on an equal basis with all other Frenchmen.

The one political problem which still remains is that of the status of the Jews of the M'zab (Ghardaia and adjacent areas). The individuals and organizations working on this problem had hopes that it would be solved in the course of the past year. Since these hopes have been disappointed, it is desirable to discuss this question in detail.

France conquered the territories of the M'zab in 1880. It organized them into the territories of the South, administratively separate from the départements of the North and of Algiers. In 1882 the French administration, faced with the problem of the Jews of the M'zab, decided not to give them the benefit of the Crémieux Decree. There were two reasons for this attitude. One was political, namely, the furious struggle which the anti-Semites of France and of Algiers had waged since 1870 against the Crémieux Decree, whose abrogation they wanted. The other was juridical, since the wording of the Crémieux Decree referred specifically to “the Israelites of the départements of Algeria,” so that a strict construction excluded the Jews of the M'zab, who were included in the South Algerian territories which were not organized into départements. A paradoxical situation thus arose, and a special status was created for a population of less than 3,000 Jews. This situation has continued down to the present. The Jews of the M'zab still possess no regular civil status, and are unable even to acquire one, since the law of 1882 dealing with civil status applies exclusively to Moslem natives. Electorally they are included with the Moslem electors of the Second College, as a result of which they have unanimously abstained

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\(^1\) The official statistics of the State of Israel do not distinguish among the immigrants originating in Algeria, Tunisia, and Morocco. During the period from April 15, 1948, to March 1951 there were 35,932 Jewish immigrants to Israel from North Africa, most of whom came from Morocco and Tunisia. During 1951 there were only 2,190 immigrants; the total was probably still less in 1952.
from making use of the right to vote given to all natives of Algeria by the law of September 20, 1947. This is because the few Jews of the M'zab do not wish to enter into a political competition or compromise themselves in a political struggle which is essentially Moslem. Finally, the Jews of the M'zab continue to be subject to the Mosaic law in all questions of personal status, such as family relationship, marriage, divorce, and inheritance. All these matters are regulated by rabbinical law, and to this day they are subject to the jurisdiction of the rabbinical tribunal, at present presided over by Rabbi Moshe Sellem. Polygamy (exceptional, it is true) and the unilateral divorce of the wife by the husband remain as survivals of a past which all agree in rejecting. The French administration, understanding these problems, has many times reaffirmed its desire to solve them.

The means it has chosen has been, not to promulgate a new law, but to wait for the southern territories to be made into new Algerian départements, whereby the Jews of the M'zab would ipso facto find themselves beneficiaries of the Crémieux Decree. The law departmentalizing the South Algerian territories is before the French Parliament, but it may not be passed for some time. The result of this state of affairs is a prolonged crisis for the Jews of the M'zab, who seek a solution for the acute problem of their political status in emigration to North Algeria, to France, or most often to Israel.

Aside from this question, which concerns only a few thousand Jews and which is the result of historical events, there is no political problem for the Jews of Algeria. They are completely French, and each year they are more completely integrated into the life of the country. The increase of their number in the liberal professions, intellectual pursuits, and administrative posts is an indication of the rapidity with which social emancipation has followed politically for them.

Inter-religious Relations

Algeria was traditionally the country of Africa where anti-Semitism was the most virulent. One can recall the great wave of hate which threatened the security of the Jews at the beginning of the century, as well as the polemics of the anti-Jewish parties of Algeria from 1933 until their culmination in the abrogation of the Crémieux Decree on October 7, 1940. The re-establishment of the laws of the French Republic ended this discrimination on October 23, 1943. Since that date relations with the Christians have taken a turn for the better. The Algerian Jews won general sympathy because of the major role they played in preparing the way for the American landing of November 8, 1942, and because of their part in the war of national liberation. The Christian elements of the population have also come closer to the Jews in the face of the two perils which threaten the future of Algeria—Arab nationalism and Communism. The example of Libya has shown that the fates of European and Jewish populations faced with Arab nationalism are closely linked. And the Christian population has learned that anti-Semitism can feed Communism; the city of Sidi Bel
Abbes, which was for decades the stronghold of Algerian anti-Semitism, today has a Communist municipal government, the only one of its kind in Oran.

On the other hand, relations between Jews and Moslems have not altered significantly. Intense anti-Semitism has never existed in organized form among the Moslems of Algeria. The Jewish and Moslem populations are closely linked in their daily life and united by a long common past. For their part, the Jews of North Africa never forget that they are largely the descendants of Judaized Berbers, and hence are among the original inhabitants of the country, a rare enough situation in Jewish history. Palestinian events and the demands of Arab nationalism have produced a certain coolness and stiffness in these relations. The Moslems would have liked to find Jewish support for their national claims. The Jews, though in favor of all the reforms proposed to raise the standard of life of the great mass of the Moslems, nevertheless remain unanimously faithful to the principle of French presence in North Africa. In this they are in agreement with an important and enlightened part of the Moslem population.

Nevertheless, these differences between the point of view of the Arab nationalist parties and the general opinion of the Algerian Jews have not disturbed the peaceful relations between Jews and Moslems in Algeria. The organizations of the Jews are of a religious nature, and do not concern themselves with political questions. At the same time, individual Jews endeavor to reconcile the points of view of the Europeans on the one hand and the Moslems on the other. Thus, in the Algerian Assembly three elected Jewish members, Dr. Amouyal, André Bakouche, and Marcel Belaiche, are distinguished by their role as conciliators and mediators.

An article in the newspaper Information of April 15, 1952, by the well-known philosopher Raymond Benichou, points out that a rapprochement between Algerian Jews and Moslems could have profound repercussions throughout the world. Such a development would be facilitated by the rapid westernization of the Algerian Moslems. One can observe them progressively taking the places of Jewish merchants who move to the new quarters of the cities, thus facilitating a development toward social integration. Such a rapprochement among Moslems, Christians, and Jews remains the most fundamental desire of the Jewish population, which remains deaf to all rash counsels. This desire for unity has shown itself on numerous occasions in recent months. Among these were the ceremonial visits to the Association Consistoriales Israélite by the Moslem religious leaders, by Archbishop Leynaud of Algiers, and most recently by Raymond Laquière on his election to the presidency of the Algerian Assembly. In turn, the representatives of the Jewish population have missed no opportunity to show their desire for unity. Thus the Fédération des Communautés Israélites d’Algérie sent a telegram of condolence to the Moslem community following the death of the Grand Mufti Hanefite El-Assimi.

**Community Organization**

The activity of the Jewish communities of Algeria remains essentially religious. The Consistories, regulated by the law of 1905, are identical with
those of France. They have no political function and carry on very few social activities. The situation is very different from that in Morocco and Tunisia, where the as yet unemancipated Jews remain less assimilated than in Algeria.

An examination of the consistorial assemblies shows the profound crisis which Algerian Judaism is undergoing. This intellectual and religious crisis shows itself most strikingly in terms of finances. The inadequate budgets, which promise only the most meagre recompense to religious functionaries, are always unbalanced. This very general situation shows the alienation of a very significant part of the population from all things Jewish. On the eve of World War II a number of individuals decided to found a Fédération des Communautés Juives d'Algérie, which actually came into existence after the liberation, in April 1947. This federation of all the religious associations, despite the concentration of energies which it represents, has had a very difficult life. The minutes of its Assemblée Générale, which took place in Algiers in April 1952, give a clear enough picture of Jewish life in Algeria in the past year. Every delegate from every community in Algeria voiced an appeal for help, cultural and religious as well as financial.

The principal result of the Federation's activities has been the establishment and development of a rabbinical school. This school continues to lead a very precarious existence, and the state of its finances is such that at the end of each month its directors wonder whether it will survive for another. Nine students of this school took the last examinations for the baccalaureate. During 1953 it plans to establish three supplementary classes and to increase the number of its students from sixteen to thirty. It also plans to complete the training of five rabbis by the end of the year. Modest as the scale of this institution is, Algeria has been unable to find the means to guarantee its financial requirements.

On April 21, 1952, representatives from all three départements in the Assemblée Générale expressed the same despair as to the future of the religious institutions. The principal preoccupation of the Assemblée was with finding sufficient additional resources to establish a system of supervision for kosher products, the building of a bakery for matzot, and the creation of a system of local taxation to supply increased income to meet the Federation’s budget. A proposal to create a joint federation of the communities of Algeria, Morocco, and Tunisia, was designed to remedy the defects of the situation by creating a larger organization. The 1952 assembly decided that such an organization would be premature and postponed its establishment indefinitely.

The Assemblée also studied a revision of the statutes of the Federation in consequence of its affiliation to the Consistoire Central de France, to bring them into accord with the law of 1905. But by a special motion it decided that it would not merely be a religious organization, but would continue to support all the social welfare activities for youth and all the vocational training work in Algeria. This fact indicates the desire of the Jewish communities of Algeria to establish closer relations with French Jewry, a tendency which has shown itself in all the activities of Algerian Jewry, notably in the social field.
Education

The principal work in the field of intellectual and professional training for Jewish youth in Algeria is being done by ORT. At its meeting of February 10, 1952, it decided to increase its activity in Algeria. In Algiers, ORT envisaged the construction of large quarters for the boys' school, the opening of a modern school for young girls, and the creation of a placement service for apprentices. It also decided to open a girls' school and an apprentice placement service in Constantine. In the department of Oran, its activities will be extended to Tlemcen by the construction of a boys' school and a girls' school. The total registration for June 30, 1952, in the boys' school of Constantine and Algiers was 175. Sixteen pupils were graduated from the Algiers school in July 1952. Both schools had three-year courses.

The carrying out of these decisions remains dependent on the results of a fund-raising campaign throughout Algeria. In this connection, it is worth noting how little local financial cooperation there is in meeting the needs of the Jewish population. These needs remain very great, especially in the big cities, where there is a large proletariat which still remains very close to its indigenous origins.

Zionist Activity

Algeria remains the North African country where the Zionist movement is least developed. Despite great efforts, the Zionist parties were unsuccessful in inducing large numbers of Algerian Jews to emigrate to Israel, and confined their activity to cultivating a fervent admiration for the achievements of the State of Israel. This failure was partly due to the assimilation of the Algerian Jews, partly also to a consciousness of the obstacles which overt Zionist activity could place in the way of the good relations which they desired to have with their Moslem neighbors. Thus all the leading Jews of Algeria constantly counselled prudence and discretion in respect to anything connected with Zionist activity. In an article in Vie Juive of July 1952, President Azair Cherqui of the Zionist Federation of Algeria discussed these preoccupations.

Indeed, Algerian Jews were much more concerned with local problems than with large international ones, or with specifically Jewish questions. When rumors circulated concerning the transplantation of German heavy industry to North Africa, numerous protests resulted, on the ground that such a transplantation would involve the risk of bringing unreconstructed Nazis to Algeria.

The World Jewish Congress has continued to expand its activities in North Africa. It held its annual North African conference from June 7 to June 11, 1952, in Algiers. Delegates were present from Tunisia, Algeria, and Morocco.

In January, 1952, the distinguished poet, Sadi A. Levy, died in Oran.

ANDRÉ CHOULERQUI
TUNISIA

SINCE July 1951 this small country has been torn by political conflict between the Tunisian nationalists and the French Protectorate authorities. The bloody events of January and February 1952 when over seventy-five persons were killed, many hundreds wounded, and several thousands arrested, are a bitter memory which may block peaceful agreement between the two parties for years to come.

The nationalists had asked for: first, complete internal autonomy except for foreign affairs and police and military power; second, an increase in the number of Tunisians in the civil service; and third, an elected Tunisian legislature. After months of turmoil the French offered a five-year plan of reforms, including: first, a gradual increase in the number of Tunisian Ministers, except for the portfolios of Foreign Affairs, Police and Military, and Finance, to be reserved to the French; second, a gradual replacement of the French by Tunisians in the civil service; third, democratic municipal elections as a prelude to the establishment of an elected national legislature; fourth, immediate creation of two appointed "legislative" bodies, in the form of advisory councils to the Bey, one composed entirely of Tunisians and the other, concerning itself with financial matters, to be made up of equal numbers of Tunisians and French; and fifth, some diminution in the power of the French Resident General, who nevertheless retained the veto and complete reserved powers. At the time of writing (July 1952), the French have made their offer to the Bey, but in the meantime the reforms have been denounced by the leading nationalist party, the Neo-Destour, so that the outcome is highly uncertain.

This conflict was brought to the United Nations (UN) for solution by the Arab-Asian group of countries, but under French pressure the Security Council refused to consider it. Should the French-Tunisian negotiations now under way fail to come to a satisfactory agreement, the problem will be brought to the UN Assembly at its meeting in October 1952. These actions in the UN have made Tunisian nationalism the center of the differences between the Western Powers and the former colonies in Asia and Africa. The problem has entered the arena of international conflict and is perhaps even less likely to be solved in the UN than locally.

Months of violence throughout the country have accompanied the Tunisian political conflict. Months of strikes have disrupted the already marginal economy of the country. Unemployment has increased and small businesses throughout the country have been seriously hurt.

Until June 1952 there was no reason to feel that the Jews were the object of consciously directed attacks by the Arabs. There had been minor acts of pillage of some Jewish stores in Kairouan in January, in the course of a violent demonstration, and some attacks against Jewish stores incidental to the clashes between police and nationalists. However, on June 14, 15, and 16, in the middle of the month-long Moslem holiday of Ramadan, groups of young Arabs made a series of attacks on the Jewish quarter in the city of Tunis.
The Jews defended themselves and were supported by large numbers of police and soldiers rushed to the area by the French authorities. One Jew was killed and feelings ran high for many weeks after the events. The Neo-Destour Party repudiated the attacks and officially declared them to be the work of French provocateurs. The Arab press was full of expressions of sympathy for the Jews and calls upon the Arab population to avoid such attacks in the future.

The leaders of the Jewish communities have maintained friendly relations with both sides in the conflict. They successfully sought help from the French for police protection against possible attacks from the majority population and also secured the help of the nationalist leaders in influencing their followers to avoid attacks upon Jews. In spite of assurances on all sides, the Jewish population in Tunisia is very concerned about the future, in regard to both its security and its economic life. The Jews, who are primarily small merchants scattered throughout the country, have been seriously hurt economically by the spread of violence and almost daily demonstrations that have taken place. Nevertheless, they have not taken the opportunity to emigrate, remaining in the country with the hope that peace will be established and life will return to normal.

Civic and Political Status

Tunisia achieved its independence in effect in the year 1705 with the accession to the Tunisian throne of Hussein Bey, founder of the dynasty which still reigns in the country. The Ottoman Empire continued to assert its authority but was not recognized in the country or by foreign powers. Tunisian nationality antedates the French Protectorate, which came into existence at the time of the Treaty of Bardo in 1881. Tunisian nationality was defined in the basic treaty of September 10, 1857, and the Tunisian Constitution of April 26, 1861. These two acts stated specifically that there was no distinction between Tunisian Moslems and Tunisian Jews. Article 86 of the Constitution of 1861 states:

All subjects of the Tunisian Regency, no matter of what religion, have the right to complete security of person, property, and of honor.

The same document provides for permanent allegiance to the Regency. It states that all Tunisians who leave the country for whatever reason and whether or not they have been naturalized in another country, will become Tunisian subjects whenever they return to the Regency. All Jews born in Tunisia and unable to establish a foreign nationality are considered Tunisian under the law. The one exception to the principle of permanent allegiance is the provision that a Tunisian can become a citizen of the Republic of France upon individual application.

Of the 100,000 Jews in Tunisia it is estimated that about 72,500 are Tunisians. The remaining 27,500 are for the most part French.

Various laws have been passed giving a kind of Bill of Rights to the Jews, in addition to equality before the law as Tunisian citizens. These rights in-
clude freedom of assembly, freedom of the press, and freedom to form trade
unions and to establish Jewish organizations for any legal purposes. This bill
of rights has in effect been suspended by the "state of siege" promulgated at
the outset of World War II in September 1939 and still in effect. Neverthe-
less the rights indicated above have been respected, and the state of siege has
been enforced only at times of violence and other public disorders.

For Tunisian Jewish citizens the law governing personal status, such as
marriage, inheritance, etc., has been expressly reserved to the Rabbinical
Court. The Rabbinical Court is composed of rabbis appointed by the state.
It applies the Mosaic laws, and has the right to decide on fact and law. Its
decisions are enforced by the Tunisian governmental authorities. Cases out-
side the jurisdiction of the Rabbinical Court are tried in Tunisian courts if
they involve Tunisian Jews. For other nationalities, the French Consular
Court has jurisdiction.

In spite of the favorable juridical position of the Jews in Tunisia, there
are many complaints that discrimination, allegedly practiced by both the
Arabs and the French, exists in employment, housing, education, and other
public activities. No organization is available to systematically establish the
facts of such anti-Semitism and to combat it. Recently there has been consider-
ably more interest shown in this matter as a result of the violence in the
country, and particularly the anti-Jewish riots of June 14, 15, and 16. Concern
has also been expressed at a plan to move European heavy industry to North
Africa which would include large numbers of German technicians and, it
was feared, might result in an increase in anti-Semitism.

**Jewish Population**

It has been estimated that the population of Tunisia in 1952 was more
than 3,500,000 persons, of whom more than 3,000,000 were Moslems and
approximately 100,000 Jews, according to the figures secured from Jewish
communities by the Federation of Jewish Communities of Tunisia. The
population breakdown estimated from the last census (1946) is represented
in Table 1.

**OCCUPATIONAL DISTRIBUTION**

The gainfully employed Jewish population according to government
figures published in 1948 is represented in Table 2. The main trades among
Jewish artisans are shoemaking, tailoring, and carpentry.

While no exact figures are available, it is thought in Tunisia that the ex-
cess of births over deaths in the Jewish population is continuing to increase,
since this is known to be the case for the population in general. During the
last five years the work of OSE—Tunisia in the field of child care has had
notable results, and there is clear indication that the infant mortality rate
among Jews has dropped considerably during this period. The Jews of
Tunisia are well known for their large families, well above the size of fami-
lies in Europe and in the United States. If emigration from the country does
not increase, a steady rise in the number of Jews in Tunisia can be foreseen.
TABLE 1
JEWISH POPULATION OF TUNISIA, 1946

<table>
<thead>
<tr>
<th>Town</th>
<th>Jews</th>
<th>Moslems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tunis (Greater)</td>
<td>60,000</td>
<td>300,000</td>
</tr>
<tr>
<td>Sfax</td>
<td>5,700</td>
<td>200,000</td>
</tr>
<tr>
<td>Sousses</td>
<td>5,500</td>
<td>24,000</td>
</tr>
<tr>
<td>Djerba (Hara Kebira)</td>
<td>2,500</td>
<td>14,000</td>
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<tr>
<td>Djerba (Hara Srira)</td>
<td>1,100</td>
<td>6,000</td>
</tr>
<tr>
<td>Nabeul</td>
<td>2,200</td>
<td>9,600</td>
</tr>
<tr>
<td>Gabes</td>
<td>3,400</td>
<td>26,000</td>
</tr>
<tr>
<td>Bizerte</td>
<td>1,802</td>
<td>30,000</td>
</tr>
<tr>
<td>Beja</td>
<td>1,100</td>
<td>12,000</td>
</tr>
<tr>
<td>Zarzis</td>
<td>1,100</td>
<td>33,000</td>
</tr>
<tr>
<td>Ferryville</td>
<td>900</td>
<td>24,000</td>
</tr>
<tr>
<td>Ben Gardane</td>
<td>700</td>
<td>34,000</td>
</tr>
<tr>
<td>Tataouine</td>
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<td>70,000</td>
</tr>
<tr>
<td>Moknine</td>
<td>600</td>
<td>30,000</td>
</tr>
<tr>
<td>Medenine</td>
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<td>20,000</td>
</tr>
<tr>
<td>Le Kef</td>
<td>520</td>
<td>7,000</td>
</tr>
<tr>
<td>Souk Arba</td>
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<td>18,000</td>
</tr>
<tr>
<td>Mateur</td>
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<tr>
<td>Kairouan</td>
<td>287</td>
<td>35,000</td>
</tr>
<tr>
<td>Mahdia</td>
<td>250</td>
<td>11,000</td>
</tr>
<tr>
<td>Monastir</td>
<td>186</td>
<td>13,000</td>
</tr>
<tr>
<td>Sbeitla</td>
<td>165</td>
<td>1,500</td>
</tr>
<tr>
<td>Ebba Ksour</td>
<td>130</td>
<td>3,000</td>
</tr>
<tr>
<td>Testour</td>
<td>127</td>
<td>8,000</td>
</tr>
<tr>
<td>Medjez El Bab</td>
<td>30</td>
<td>6,000</td>
</tr>
</tbody>
</table>

TABLE 2
OCCUPATIONAL DISTRIBUTION OF JEWISH POPULATION OF TUNISIA, 1948

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Number</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fishing</td>
<td>115</td>
<td>0.6</td>
</tr>
<tr>
<td>Industry</td>
<td>9,265</td>
<td>46.5</td>
</tr>
<tr>
<td>Handling of goods and transportation</td>
<td>1,166</td>
<td>5.9</td>
</tr>
<tr>
<td>Commerce (majority retail shops)</td>
<td>6,594</td>
<td>33.1</td>
</tr>
<tr>
<td>Professions</td>
<td>1,781</td>
<td>8.9</td>
</tr>
<tr>
<td>Domestic workers</td>
<td>687</td>
<td>3.4</td>
</tr>
<tr>
<td>Public office and administration</td>
<td>320</td>
<td>1.6</td>
</tr>
<tr>
<td></td>
<td>19,928</td>
<td>100.0</td>
</tr>
</tbody>
</table>

EMIGRATION

According to the figures of the Jewish Agency some 4,000 Jews emigrated from the country between 1945 and September 1949. The emigration figures for the subsequent years are as follows:

TABLE 3
JEWISH EMIGRATION FROM TUNISIA, 1949, 1950, 1951

<table>
<thead>
<tr>
<th>Year</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1949</td>
<td>2,000</td>
</tr>
<tr>
<td>1950</td>
<td>2,956</td>
</tr>
<tr>
<td>1951</td>
<td>2,600</td>
</tr>
</tbody>
</table>

Approximately the same rate is being maintained for 1952.
The major emigration from this country took place during the period of the establishment of the State of Israel, and the years immediately following this event. There is no question that the rise of an independent Israel and its war with the Arab states has brought about a considerable deterioration in the relations between Jews and Arabs in the Moslem countries. The feelings of insecurity arising from this situation have resulted in the emigration of large numbers of families to Israel. A secondary factor has been the rise in economic competition as many members of the Arab middle class have entered economic fields traditionally monopolized by the Jews. These new Arab enterprises have drawn a large part of the Arab trade, forming a kind of “natural” boycott of Jewish businesses. These two factors will necessitate steady emigration from a Moslem country like Tunisia for many years to come.

The majority of the emigrants are assisted financially by the Jewish Agency Emigration Department. A small number are able to meet the costs of their emigration, and some are financed by relatives in Israel. At the time of writing (July 1952) there is considerable difference of opinion as to whether or not emigration from Tunisia should be made easier, enabling a mass emigration to take place, particularly from the isolated towns in the interior. Medical and financial restrictions have limited the number able to leave and there is a widespread feeling that these restrictions should be lifted in view of the tense political situation.

Community Organizations and Communal Affairs

The period after the war has been marked by the entrance into the country of representatives of a number of Jewish international organizations with whom contact previously had been haphazard or nonexistent. Among these organizations have been the Jewish Agency for Israel, the American Joint Distribution Committee (JDC), ORT, OSE, the World Jewish Congress, the American Jewish Committee, and the newly created World Sephardic Organization. One of the results of contact with the rest of world Jewry has been an increased activity among Jews in the fields of defense against anti-Semitism, the social services, and educational institutions. To meet the needs of the communities in the interior and to provide a single voice for the Jewish people vis-a-vis the government and elsewhere, a new Federation of Jewish Communities of Tunisia was formed in June 1952 under the presidency of Charles Saada, president of the Jewish community of Sfax, representing a collaboration between the older Federation of Jewish Communities in Tunisia established in July 1950 and the Jewish Community of Tunis. The Federation is still in the organizational stage and therefore it is too early to evaluate its influence. Nevertheless, various problems of a general nature have been referred to it for action, such as the economic needs of the Jewish populations of the communities of the interior, emigration, and educational and political questions. Its major problem is and for some time to come will continue to be the lack of funds to carry out the activities expected of it.

As official representative of the communities, the Federation is financed by
receiving 10 per cent of the income of the individual communities; the communities themselves are financed by tax money collected by the government on kosher meats and kosher wine. Other funds come from contributions made in the synagogues, payments for religious rites in connection with burials, etc. In virtually all communities a one-time appeal is made to the population at Passover for assistance to the indigents. The allocation of tax money is made by the government, based on population figures.

The social agencies and private schools are independent organizations and are financed by membership fees and occasional social affairs. All these organizations, including the local sections of ORT, OSE, and the Alliance, have been strengthened considerably during the last three years by the financial and technical assistance given by the JDC. This is particularly notable in the fields of child care and medical service for children, and in Jewish education.

Education

According to the governmental school figures for the school year 1951-52, 15,149 Jewish children or 87 per cent of the Jewish population of school age attend the French schools. Of this number, 3,300 attend the five schools of the Alliance Israélite Universelle. Among the 7,000 Jews in the villages in the extreme south virtually none attend French schools. Only the boys are sent to the traditional cheder; the girls and women in that area are illiterate. Most notable this year has been the rapid advance in schooling for the Jewish boys and girls in the southern town of Gabes. The government appointed an enthusiastic Jewish director for the boys' school and has in general been careful to respect Jewish religious feelings, with the result that the number of children attending school has increased, and the quality of their school work much improved.

The Jewish community of Sfax has a project to construct a Jewish educational center for the coming school year (1952-53). This center will house the Alliance School, a modern Talmud Torah, and other adult educational classes and activities. The cost will be approximately twenty-five million francs ($71,400) and will be met by government payment of damages for destruction of community buildings during the late war.

In recent years there has been a substantial increase in the number of nursery school classes for Jewish children of pre-school age, who now number 1,000 in the city of Tunis. It has been reported that the increased number of nursery school children has stabilized school attendance in the Alliance schools. More children are entering school at the age of six years, and more of them are completing their course of study. It can be expected, therefore, that a higher percentage of the Jewish students will become eligible for secondary education and vocational training.

Jewish Education

Throughout the country there has been increased interest and effort in improving and extending Jewish education. The school year 1951-52 has seen
important reforms in the full-time school for three hundred boys run by the Jewish community of Tunis. In collaboration with the Alliance and the government, the Jewish community now provides classes in both modern Hebrew and French for its students, who will receive the government diploma upon completion of their studies. There has been slow but substantial improvement in the modernization of the *chedarim* in the southern part of the country. For the first time in history, classes in modern Hebrew were formed for three hundred girls on the island of Djerba and in Medenine. In the main center of Tunis, the Jewish community has established evening courses in modern Hebrew in all sections, with a regular attendance of approximately five hundred youth and adults. Courses in Modern Hebrew and Jewish History have been established by various youth movements, Zionist groups, scouts, etc., for over one thousand youths in all the main Jewish centers of the country. Hebrew classes at the Alliance schools have been reorganized and arranged according to the level of the students in the language. This reorganization has enabled the Alliance to provide more systematic training in spite of the fact that the number of adequately trained Hebrew teachers is insufficient.

This year saw the completion of the first section of a large ORT building in the city of Tunis. This allowed 144 Jewish boys to attend first-year vocational training. Together with classes for 60 girls this has enabled over 200 children from the neediest families in the city of Tunis to learn a trade. The construction of the second section of the boys' school is now under way and will provide an additional 144 places in ORT schools for the year 1952–53.

**Religious Life**

In this traditional community one sees a very active religious life. There is no obstacle to the practice of religion, which the government in fact assists financially and materially. The rabbinate is headed by the Grand Rabbi, who is appointed by the Bey of Tunisia. While the religious feeling of the population is manifestly strong, religious education designed to develop a more meaningful religious life is sorely lacking in most of the communal centers. The reform and reorganization of the rabbinical school in Tunis to provide better trained Rabbis in the communities where they are now lacking can be an important stimulus towards this end. The Jewish community of Tunis is interested in the project and is seeking ways and means to put it into effect as soon as possible.

**Zionism and Relations with Israel**

The establishment of the new State of Israel was greeted with considerable enthusiasm by the Jewish population of Tunisia. Its unexpected military victory over the Arabs had a special meaning for a Jewish population living in a Moslem country. This general enthusiasm for Israel, however, has not been translated into large membership in the Zionist parties, although virtually
all of them are present and very active. Probably the most effective groups among the Zionists have been the youth movements, particularly in the field of education and culture. Because of the tense political situation the work of the Zionist movement is carried on discreetly and this is a factor limiting its possible growth.

It is now four years since the general campaign for aid for Israel started in Tunisia, with the following results:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount (in millions of francs)</th>
<th>Dollar Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1949</td>
<td>4</td>
<td>$11,613</td>
</tr>
<tr>
<td>1950</td>
<td>10</td>
<td>29,333</td>
</tr>
<tr>
<td>1951</td>
<td>14</td>
<td>40,000</td>
</tr>
<tr>
<td>1952</td>
<td>20</td>
<td>58,667</td>
</tr>
</tbody>
</table>

The fund-raising campaign has become better organized and response has continued and increased with the years.

Emigration to Israel has not been related to the activities of the Zionist parties; most of the people who desire to leave for Israel are from the southern villages where the Zionist parties are weakest.

Social Services

Jewish life in Tunisia has been plagued by the chronic pauperism of 50 per cent or more of the population in the villages in the South, and at least 25 per cent in the more developed cities of Tunis, Sousse, and Sfax. The Jewish communities have tried to meet this enormous problem with an extremely limited program of financial assistance to families and emergency medical help. With the introduction of a large-scale program of assistance to children by the JDC, some progress has been made in this area. Local committees of assistance to children have sprung up in fifteen Jewish centers; these administer twenty canteens in which 6,000 children are provided with breakfast, lunch, and an afternoon snack daily. Parallel to this activity has been the establishment of a network of dispensaries by OSE, which now has records of 15,000 children assisted, including 1,200 babies who receive bottles of “safe milk” every day. Particularly important have been the campaigns run by OSE against serious contagious diseases such as trachoma, tinea, and tuberculosis. Equally notable are the widespread preventive service and health education it has promoted throughout the country.

In addition to its vocational training classes, ORT has undertaken a program of placing as apprentices in private shops boys and girls whose level of education would not permit them to attend school for the regular courses. During the year 1951 the ORT enrollment was 288, consisting of 203 boys and 85 girls. At the time of writing (July 1952) ORT has assisted 400 boys and girls in this kind of vocational training. It has also established evening
accelerated courses of study for the apprentices in the same trades in which they are employed during the day.

The Jewish community of Tunis with JDC-aid has taken on the extremely difficult task of reorganizing its financial assistance to families by a more modern type of social service. This reform is in its early stages, but already is providing more effective assistance for orphans, for families whose wage earners have been stricken by tuberculosis, and for the aged and other helpless persons. To further reduce the extraordinary needs of the Jewish population, a committee has recently been formed to establish a bank to provide loans at low interest to artisans and small businessmen. It is expected to make its first loan in the fall of 1952.

In spite of the political disturbances which disrupted the country in 1951–52, the social agencies have raised increased funds to support their activities. Even more important has been the added assistance given to them by the Tunisian Government. Efforts have been made to coordinate the fund raising and daily activities of the social agencies, but they have proved to be ineffective. However, in the spring of 1952 a technical council on which all the social agencies in the city of Tunis were represented was set up to establish coordination on the operational level. This has been made possible to a large extent by the addition to the agencies of trained social workers returning from the Baerwald School of Social Work at Versailles, France. In addition, the Baerwald School has given in-service courses of three months for all social workers in the city of Tunis. OSE—Tunisia has carried on an in-service training for its nursing staff and its chief of medical service has taken a three-month course of study in the care of tuberculosis in the United States during the spring of 1952.

Cultural Activities

Because of the political disturbances, the two Jewish weekly newspapers, Gazette d'Israel and l'Echo Juif, disappeared from the newsstands. To fill the need for a Jewish voice a group of leaders have gathered funds to create a new weekly. This group is now awaiting the opportune moment for the paper to appear, probably in the fall of 1952.

During the last year the weekly Jewish half hour on the radio has been the main outlet for Jewish expression. It is now running a series on Tunisian Jewish history. With the help of the Jewish community of Tunis, records have been cut of Tunisian Jewish traditional songs and rabbinical chants which do not exist in any other form. It is hoped to preserve this ancient Jewish music, which would otherwise have been lost.

The community of Tunis has voted to build a central Jewish library and museum. Books have been purchased, but difficulties have arisen concerning the premises.

Louis D. Horwitz
LIBYA

The year 1952 began with the establishment of the “democratic, independent, sovereign” Federal Constitutional Kingdom of Libya “under the Crown of King Mohammed Idriess al Mahdi el Senussi,” otherwise Idriess I.

The constitution of the new state adopted by the National Constituent Assembly on October 7, 1951, provided for a Federal Parliament composed of fifteen members from Cyrenaica, thirty-five from Tripolitania, and five from Fezzan. It also provided for a cabinet with ministers responsible to parliament and acting in the name of the king. The various powers of the state were divided between the Federal government and the three provinces.

Even before the new government began its independent life, violent opposition to the king broke out in Tripolitania, the most populous province. However, later elections confirmed the power of the political parties supporting the king. Nevertheless, instability seems likely to mark the course of the new government in the years to come as it seeks to solve the extraordinary economic problems of one of the poorest countries in the world. This nation, brought to life through the action and under the tutelage of the United Nations, will be dependent economically for many years to come.

Minority groups within the country had requested the inclusion of a statute of minority rights in the new constitution (see American Jewish Year Book, 1952 [Vol. 53], p. 385). This request was not granted, but section 2 of the new constitution, headed Rights of the People, is a virtual bill of rights providing for freedom of speech, freedom from search, freedom of property, and freedom of personal and religious rights. In addition, this section states that the secrecy of letters, telegrams, and telephonic communications in whatever form and by whatever means shall be guaranteed. Freedom of thought is likewise guaranteed, as well as freedom of the press. The right of free emigration from the country is provided for not in the constitution itself but in the Libyan promise to respect the principles included in the International Declaration of the Rights of Man. In general, this section seeks to secure freedom from all discrimination for all Libyans and in addition to protect certain rights for the foreigner, such as freedom of conscience.

It is too soon to evaluate the application of these constitutional provisions by the government. In June 1952 there was a flurry of excitement in the Jewish community of Tripoli when it was reported that Jews would no longer be allowed to emigrate to Israel. The government actually did pass a law forbidding Libyans to travel to Israel and return to their own country. This measure affects only a small fraction of the Jewish population. It was assumed that the passage of this law reflected Libya’s desire to relate its policies to those of the Arab League, with which it appears to be more and more closely associated.
Jewish Population

As a result of the two world wars, the Italian Fascist persecutions, and the pogroms of 1945 and 1948, most of the Jews of Libya left the country, mainly to emigrate to Israel. This mass emigration can be divided into two parts.

The first was the clandestine movement between July 1948 and January 1949 of about 2,500 young men and women, who left by small ships for the coast of Italy on their way to Israel.

The second was a legal emigration. When the British military administration announced that direct emigration to Israel from Tripolitania would be allowed starting April 5, 1949, the second phase in the emigration to Israel was under way. Through the coordinated efforts of the Jewish Agency, the American Jewish Joint Distribution Committee (JDC), and OSE-Tripoli, full Israel ships made regular monthly trips between Tripoli and Haifa. In the summer of 1949, 4,000 Jews were evacuated by truck from the desert province of Cyrenaica more than 1,000 kilometers to the port city of Tripoli. During the following months over 7,000 Jews from all the towns in the interior of Tripolitania were also installed in the hara (ghetto) of Tripoli awaiting transportation. These large-scale population movements were accompanied by JDC-led intensive welfare assistance, medical and educational preparation of the entire Jewish population over a period of three years for life in Israel. In all, over 31,000 Libyan Jews emigrated to Israel from April 1949 to January 24, 1952.

### TABLE 1

**Emigration of Libyan Jews to Israel, April 1949 to Jan. 21, 1952**

<table>
<thead>
<tr>
<th>Source or Type</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>City of Tripoli and Area</td>
<td>16,788</td>
</tr>
<tr>
<td>Cyrenaica (Benghazi, Morg, Derna, etc.)</td>
<td>3,918</td>
</tr>
<tr>
<td>Interior of Tripolitania</td>
<td>7,144</td>
</tr>
<tr>
<td>Nonvisaed Immigrants</td>
<td>2,500</td>
</tr>
<tr>
<td>Others</td>
<td>850</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>31,200</strong></td>
</tr>
</tbody>
</table>

At the time of writing (July 1952), 3,800 Jews, composing 900 families, remain in the city of Tripoli, and 200 in Benghazi, the capital city of Cyrenaica. The families in Tripoli are divided by occupation as follows:

### TABLE 2

**Occupational Breakdown of the Jews of Tripoli, July 1952**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>No.</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Industrialists</td>
<td>50</td>
<td>5.5</td>
</tr>
<tr>
<td>Wholesale dealers</td>
<td>50</td>
<td>5.5</td>
</tr>
<tr>
<td>Small shopkeepers</td>
<td>450</td>
<td>50.</td>
</tr>
<tr>
<td>Commission agents</td>
<td>100</td>
<td>11.</td>
</tr>
<tr>
<td>Small artisans, peddlers, and unskilled workers</td>
<td>250</td>
<td>28.</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>900</td>
<td>100.0</td>
</tr>
</tbody>
</table>
It is estimated that there are about 1,400 persons in the last group, all of whom wish to leave for Israel and are unable to do so for reason of sickness among members of the families.

**The Jewish Community and the Local Government**

The small remaining Jewish community in the city of Tripoli has continued to function under the regulations established by the former Italian regime, and throughout the early months of the year 1952 no particular difficulties developed between the community and the local government. The future, however, appears to be uncertain, since during the same six months' period the Jews have been repeatedly attacked by the local Arab press. These attacks have accused the Jews of every type of crime, and seemed to presage slow but continuous deterioration in the economic, social, and moral position of the remaining Jewish community. It can in any case be expected that by the end of 1952 the Jewish population of Tripoli will be further reduced by emigration to Israel, leaving mostly families with large means. Should the attacks become even more violent, we can foresee the complete end of this ancient Jewish community.

**Social Service**

Jewish community life in Tripoli reflects the reduction in the numbers of its members. Of the three main organizations responsible for the work of preparation for and actual emigration, OSE-Tripoli has already completed its task. Only the skeleton forces of the Jewish Agency and the JDC remain, and these will probably be gone by the end of 1952. The large-scale social services created by these organizations as a part of the movement of the population have repeatedly been reduced and are now about to disappear. The Jewish community has continued its family relief work and the home for the aged will remain until its occupants can be transferred to Israel. The social services for the children are centered around the schools, which continue on a very much reduced scale.

**Education**

The Alliance Israélite Universelle continues its school with about 100 children in the primary grades where instruction is carried on in both Hebrew and French. The Pietro Verri School, which formerly was completely Jewish, has been divided in two by the Italian Government, which is responsible for the school. One section is for children from Malta; the second contains almost 500 Jewish children in both primary and nursery school classes. Social services for the children under the direction of the JDC are conducted in this school.

What little cultural activity existed in this community has now virtually...
disappeared. The Hebrew teachers have, for the most part, left for Israel; religious life is almost at a standstill, and it appears that the passing of time will see the end of Jewish life in Libya.

LOUIS D. HORWITZ

FRENCH MOROCCO

There are three sharply distinguished groups of inhabitants in Morocco: non-Moroccans, regardless of religion; Moroccans of the Moslem religion, who are “subjects” of the Sultan; and Moroccans of the Jewish religion, who are “dependents” of the Sultan. This article is concerned with the third category, since Jews of other than Moroccan nationality are not counted as “Jews” in the census, but are listed under their national groups.

This division of the inhabitants of Morocco into three groups affects every aspect of life—economic, administrative, juridical, and social.

The juridical status of Moroccan Jews is not precisely defined. A religious minority living in a theocratic Moslem state, the Jewish community has always been considered as an ethnic group, separate and autonomous in relation to the Moslem community.

Jewish Population

In 1951–52 Morocco’s 264,000 Jews formed 3 per cent of the country’s total population of 8,500,000. Annual births (approximately 40,000 a year) exceeded annual deaths (about 24,000). The average family had seven members—husband, wife, and five children.

Civil and Political Status

There was no change in the legal and administrative position of Moroccan Jews during the course of the year 1951–52. Moroccan Jews, like Moslems, were subject to the jurisdiction of the Moslem courts in all civil, commercial, or criminal questions. In these courts, only Moslems could hold office. In regard to questions of personal status (birth, death, marriage, divorce, inheritance), Moroccan Jews were subject to the rabbinical tribunals presided over by the grand rabbi of each city. The judgments of these tribunals were executed by the Moslem courts.

In view of the outdated character of the laws applied by these rabbinical tribunals, and their incompatibility with the occidental mentality, the Moroccan Council of Rabbis meeting at Rabat in May 1952 recommended that the law of inheritance—which was extremely unfavorable to women—be modified, as well as the procedure of halitzah (the Biblical requirement that a widow without children become the wife of her husband’s brother, even if he is married).
Housing

The year under review saw the inauguration of the first housing projects for Moroccan Jews. Three hundred million francs ($857,000) were appropriated by the French Protectorate authorities to house 160 families in Casablanca. At Marrakech new construction was to replace part of the mellah (ghetto).

This was an especially significant development since a basic requirement for raising the economic and social level of the Moroccan Jews was the elimination of the mellah and the housing of the underprivileged Jewish population in accommodations with at least a minimum of sanitation and comfort.

Discrimination and Anti-Semitism

Neither Moroccan Jews nor Moroccan Moslems were liable to military service. But whereas the Moroccan Moslems could enlist in the army, the Jews could not. Being neither foreigners, nor Frenchmen, nor Moslems, they could serve neither in the Foreign Legion, nor in the French Army, nor in the Moroccan sharpshooters.

There had been no anti-Semitic demonstration in Morocco since the pogroms of Oujda and Dzerada in June 1948.

Communal Organization

The Jewish community organization of Morocco was entirely Sephardic, since only Moroccan Jews or Jews of Moroccan origin were eligible to hold office or vote in them. The Ashkenazim, who had numbered about 10,000 during the period between 1940 and 1947, were now reduced to about 500.

Each Moroccan community was entitled, in accordance with the dahirs (decrees) of May 22, 1918, and May 7, 1945, to elect a committee to concern itself with assistance to the needy and the administration of religious institutions. The president of the rabbinical tribunal was ex officio a member of the committee.

These committees were subject to the administrative control of the Directorate of the Sherif’s Affairs at Rabat. They were under the supervision of an Inspector of Jewish Institutions. This inspector, acting under the direction of the Councilor for the Sherif’s Affairs, not only supervised the budgets of the communities but also advised on all Jewish questions in Morocco, whether social, cultural, juridical, or even political.

FINANCES

To meet their budgets, the committees collected taxes on kosher meat, wine, brandy, and received gifts from members of the communities on Passover and New Year’s Day. In 1952 the fifty-five Jewish communities antici-
FRENCH MOROCCO

pated an income of some 221,000,000 francs ($631,000) and expenditures of approximately 220,000,000 francs ($628,000).

In addition to the committees of the communities, who together composed the official communal organization, there were numerous philanthropic associations and societies operating under the law governing nonprofit organizations. The Conseil des Communautés du Maroc, which held an annual congress of community presidents at which proposals for the improvement of the condition of the Jews of Morocco were submitted to the government, was not a part of the organization of the communities set up under the dahirs of 1918 and 1945, but was rather a separate association. At its congress held in Rabat in March 1952 this association submitted to the government resolutions requesting: 1. that Jewish students be admitted to the European primary schools on a basis of equality with other students (rather than be limited to those places available after the admission of European students); 2. that it be obligatory for Moroccan Jews to send their children to their neighborhood schools (where they customarily could not gain admittance because of lack of room); 3. that the teaching of Hebrew be reorganized, coordinated and supervised; 4. that Jewish law in Morocco be gradually modified so as to permit the codification of the law of personal status and inheritance, and the emancipation of Jewish women.

Education

The schools of Morocco were under the supervision of the Directorate of Education at Rabat.

The Alliance Israélite Universelle added to its activities 4 nursery schools with 400 pupils (opened in collaboration with OSE on January 3, 1952), 1 class at Casablanca for 12 deaf mutes (January 7, 1952), and 1 Yeshiva at Meknes with 60 students (January 18, 1952). The 1952 budget of the Alliance for Morocco was 430,000,000 francs ($1,228,500). The major part of this sum came from French government subsidies. The balance was covered by the American Joint Distribution Committee (JDC), the Alliance headquarters in Paris, and local contributions. Unfortunately the number of the Alliance schools was insufficient for the education of all the children of school age.

In June 1952 twelve students completed the courses of the Ecole Normale Hebraique, receiving French teaching diplomas and diplomas as teachers of Hebrew.

The ORT gave courses in French, woodworking, electricity, metalworking, drawing, needle trades, and education at its Ain Sebaa school near Casablanca and its school for girls; there were 400 pupils at the former, 652 at the latter. The budget of the two schools was met in large part by the JDC. The seven-and-a-half acre site of Ain Sebaa was donated by president Jules Senouf of ORT, who also donated the land for the girls' school. The latter institution was built with contributions raised locally.

The Ozar Hatorah school gave instruction in Hebrew and French to 582 pupils. The Alliance attended to the French part of the school's work, while
the JDC subsidized the teaching of Hebrew and the canteens. Total expenses, aside from the courses in French, came to 11,838,180 francs ($33,850) for the second semester of 1951 and 10,930,133 francs ($31,250) for the first semester of 1952.

The Talmud Torah of the Jewish Community of Casablanca was about to complete a modern school capable of serving 1,200 pupils between the ages of six and twelve and 300 between the ages of three and six. This school would permit the liquidation of some of the backward and unsanitary one-room chedarim. It was subsidized by the Protectorate and the community of Casablanca. The Talmud Torah began to function on July 15, 1952.

Many private organizations such as Maghen David, Em Habanim, and La Maternelle had established classes to take care of some of the children who languished in the streets of the mellah for lack of room in the schools of the Alliance and those of the government.

The Institute Hebraique of Rabat had twenty students. Its budget of six million francs ($17,150) was met by the Protectorate and the Council of Communities. Its students were intended to fill the posts of notaries, certified translators, and rabbis. After four years of instruction in French, Arabic, and Hebrew they received the Arabic literary diploma, the diploma of the Institut des Hautes Etudes of the Grand Rabbinate of France, and a certificate of competence in French law. The Institute hoped to raise the number of its students to thirty in 1952–53, and to obtain a budget of 9,000,000 francs ($26,000).

The Ecole Braille was a nonsectarian school for the blind which conducted two classes in Braille and one in music, as well as workshops to teach adults the weaving of cane seats for chairs, wicker work, and in the case of women, Tricot embroidery. A majority of its sixteen students were Jewish. The school's budget of eight million francs ($22,850) was covered by contributions and government subsidies. The school was hoping to increase its activities in October 1952 if its budget permitted.

RECREATION

Organizations like the Charles-Netter, the Alumni Association of the Alliance, the French Boy Scouts, and chalutz (pioneer) groups engaged in athletic activities in which about 6,000 children were enrolled. Some 8,000 children below the age of thirteen and 1,500 between the ages of fourteen and sixteen attended seashore or mountain centers during the period between July 15 and September 15, 1951. The budget of these camps totaled 24,000,000 francs ($68,570) and was largely met by the Youth and Sports department of the Moroccan community; subsidies from the JDC, local collections, and fees helped to meet the rest of the costs.

Social Services

The squalor and misery of Moroccan Jewish life required the services of a large number of social workers, whom it was first of all necessary to train. To this purpose the JDC sent teachers from the Paul Baerwald School at
Versailles to spend four months, from November 1951 through February 1952, in training forty social workers.

There were in Morocco a large number of philanthropic organizations whose standards had risen greatly since the establishment of the JDC in Morocco in 1948. Medico-social activities, dispensaries, preventoria, tuberculosis sanatoria, and kindergartens for sick children had been set up at local initiative, and were aided by government subsidies, the communities, and the JDC.

OSE had since July 1951 been carrying on an energetic campaign against trachoma, ringworm of the scalp, tuberculosis, and children's diseases. The OSE had thus succeeded in reducing infant mortality resulting from undernourishment, ignorance, and neglect. The budget of OSE Morocco from July 1, 1951, to June 30, 1952, was 71,463,410 francs ($204,180).

The Murdoch Bengio orphanage, with accommodations for thirty-two children, was the sole orphanage for the entire Jewish population of Morocco. It was established by Mme. Celia Bengio, who devoted to it all of her modest inheritance. Children above the age of three without father and mother were housed and fed at the orphanage and taught at the schools of the Alliance. At the end of 1951 the Bengio orphanage bought a site for the construction of a center capable of caring for a hundred orphans.

**FINANCES**

These educational and welfare activities were supported by individual gifts, collections, and assessments, and by communal subsidies; by increasing subsidies from the French government and the Sherif government of Morocco; and by the effective and constructive work of the JDC. Aside from such important supplies as cheese, egg powder, butter (supplied by the United States Department of Agriculture), emergency clothing, and supplies for the schools and dispensaries, the JDC spent 138,391,373 francs ($395,400) from July 1951 to June 1952. Thanks to the technical and financial help of the JDC the local organizations had become conscious of the importance of their task, and had made a substantial effort to raise their goals and budget fivefold during the period from 1948 to 1952. It was nevertheless still necessary to coordinate the various organizations and create a unified Jewish social welfare fund.

**Personalia**

Important in Moroccan Jewish life were the following individuals: Yahia Zagury, former inspector of Institutions Israélites du Maroc and president of the Jewish community of Casablanca; Maurice Botbol, inspector of Institutions Israélites du Maroc; Jacques Dahan, secretary general of the Conseil des Communautés, delegate to the Conseil du Gouvernement; Grand Rabbi Saul Danan, president of the High Rabbinical Tribunal; Jules Braunschvig, vice president of the Alliance Israélite Universelle; Ruben Tajouri, representative of the Alliance Israélite Universelle in Morocco; S. D. Levy, leading philanthropist and president and founder of many of the organizations exist-
ing in Morocco; Dr. Leon Benzaquen, medical director of OSE Morocco; Jules Senouf, industrialist and representative of ORT; Paul Calamaro, president of the Organisation Sioniste du Maroc; and William Bein, JDC director for Morocco.

**Cultural Activities**

Noar and the *Voix des Communautés* continued to be published regularly. The Conseil du Communautés continued its weekly radio broadcast. The Comité d’Entr’Aide et d’Assistance (formerly the Comité d’Assistance Aux Réfugiés Etrangers) engaged the Yemenite singer Bracha Zefira to tour Morocco in June 1952.

The youth groups presented Israeli and local songs, traditional dances, and choral concerts. The performances commemorating Shavuot (the Feast of Weeks) presented on Yom Hayeled (Children’s Day) on May 31, 1952, showed the progress made by the children from the hovels of the mellah.

**TANGIERS**

Since 1950 there had been an influx of poor persons into the international zone of Morocco from the Spanish zone, particularly from Melilla and the Riff. The Jewish population consequently rose from 10,000 to 12,000, all these unfortunates being cared for by the Jewish community of Tangiers.

**Community Organization**

Tangier had the rudiments of a unified social welfare fund. The community had required its members to double and even triple their contributions to the philanthropic fund. All welfare organizations were supervised by the community, and as the presidents of most of them were members of the community’s executive committee, there existed a *de facto* welfare federation. The community, as the proprietor of various old buildings, was in a good financial position. It had drawn up a plan for demolishing these buildings and replacing them by stages with new buildings, whose income would be allotted to the support of the various welfare organizations. The Jewish bankers of Tangiers had agreed to finance the construction by a loan, and it was hoped that within five years the community would have revenues sufficient to permit it to organize social services entirely at its own expense, and to render economic assistance to the large number of poor Jews in Tangier.

**Education**

In the schools of the Alliance there were 745 boys and 609 girls. Seventy pupils attended the Rabbinical Seminary; 50 were in the new commercial
course; 75 apprentices were learning woodworking, electrical trades, and fishing, and 38 girls were in a needle trades workshop. In addition, the French government trade school for boys and the needle trades school for girls received Jewish children without discrimination.

The kindergarten established by the community (not, as indicated in Volume 53 of the American Jewish Year Book, by the OSE) had been able, thanks to the aid of the JDC, to care for 150 children between the ages of three and five who were fed by a local organization created for this purpose which was subsidized by the JDC.

Social Welfare

The Benchimol Hospital, founded by the first Moroccan Jew to acquire French nationality in 1863, was open to rich and poor alike as well as to stateless refugees and residents of nations without diplomatic representation in Tangiers, whose costs were paid for by the JDC. The hospital was subsidized by local collections and by the community.

OSE had opened a dispensary in the offices of the JDC for advice on nutrition, infant care, and prenatal consultation. Ninety per cent of its budget was paid by the JDC, and 10 per cent by the local population. The Centre Anti-Tuberculeux Israelite admitted both children and adults, and played a major part in the creation of the Ligue Anti-Tuberculeuse of Tangiers.

Social Work

The organizations Nourriture and Sarita Sagues conducted canteens, the first for school children and the second for children, the aged, refugees, and transients. The community of Tangiers, always in advance of the other Moroccan communities, had established a Service d'Assistantes Sociales that formed a link between the organizations and those aided.

Personalia

Important individuals in the Jewish community of Tangiers were: Jo Hassan, banker, president of the Communauté Israélite and member of the Legislative Assembly; James Nahon, president of the Centre Anti-Tuberculeux; Abram J. Laredo, honorary director of the JDC, member of the executive committee of the Communauté and member of the Legislative Assembly; and Abraham I. Laredo, president of the Education Commission of the Communauté and historian of the origin of Moroccan Jewry.
SPANISH MOROCCO

SPANISH MOROCCO, and particularly the city of Tetuán, were distinguished by the fervor with which Jewish traditions were observed. From Tetuán come the leading families of Tangiers, Gibraltar, and Oran. However, all the Jewish communities of Spanish Morocco except that of Tetuán appeared to be disintegrating, and would undoubtedly eventually disappear. The richer families had emigrated to South America or Tangiers, while the poorer were gradually migrating to the French zone, Algeria, France and elsewhere. Tetuán, cradle of Jewish culture in North Africa, was struggling to preserve its traditions and the purity of its culture.

From a political point of view, the Spanish zone can be divided into cities with a Spanish Sherif government and those considered as provinces of Spain. Jews born in either part of this zone were considered as Moroccans if they were unable to establish another nationality. The total Jewish population of this territory under the Spanish Sherif government (i.e., under the administration of the Spanish Resident-General of Morocco and having local governors, called pashas, appointed by the Sultan of Morocco) was 12,505. Of this number 12,110 lived in urban areas; the remainder in rural areas.

Cities with Jewish populations of more than 1,000 were Tetuán (7,350), El Kasar Kebir (2,000), and Larache (1,750). Those Jews born in Ceuta and Melilla, which were affiliated to the province of Malaga, might obtain Spanish citizenship by naturalization. They were then subject to military service on the same basis as non-Jewish Spanish nationals. The total Jewish population of these cities which were affiliated to the province of Malaga was 3,300.

Education

The Alliance Israélite Universelle maintained schools at Tetuán, Larache, and El Kasar, where the students pursued the same course of study as in the French zone. At the Tetuán school there were 197 boys and 235 girls; at Larache, 77 boys and 68 girls; and at El Kasar, 111 boys and 107 girls. There were also 14 girls learning the needle trades at Tetuán and 12 at El Kasar.

The Or Yeladim trade school had been established by a leading citizen of Tetuán who emigrated to Venezuela. In it, 250 children learned woodworking, metalworking, and electrical trades. They also received food, medical care, and instruction in sports. This school was financed by gifts from the Jewish colony of Venezuela, local contributions, and subsidies from the Jewish community of Tetuán.

Two classes for seventy-five girls had been opened in the Spanish government schools. These classes followed the course of study of the Spanish school.

The Spanish Government had established the Maimonides Institute with an enrollment of twenty students as a seminary for rabbis and teachers of Hebrew.
Social Welfare

Four hundred children were fed in centers constructed through the generosity of the Tetuán Jewish émigré to Venezuela mentioned above. The operating expenses are paid by the local community and the welfare department of the government.

In 1951 the Tetuán community established a small dispensary for children, with the aid of philanthropic physicians and women volunteers. Its further development required technical and financial assistance.

Grand Rabbi Halfon and Moses Hassan, president of the Jewish community, were important in the activities of the small Jewish community of Spanish Morocco.

HÉLÈNE CAZES-BÉNATAR