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# Western Europe

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## GREAT BRITAIN \*

THE year from July 1, 1958, to June 30, 1959, was marked by an increase of confidence in the country's economy and, as a consequence, in the government headed by Harold Macmillan. Political life was dominated by speculation about a general election. Parliament was due to end in 1960, and the belief was widespread, though in the event not justified, that the government would seek its fortunes at the polls in the spring of 1959. Public opinion continued to be exercised at the possibilities of nuclear war and anxiously followed the efforts of Russia and the Western powers to reach a *modus vivendi*.

Little fresh ground was broken within the Jewish community, even its dissensions moving along well-worn grooves. Organizations concerned with protecting Jewish rights at home or abroad seemed to have difficulty finding matters of substance with which to occupy themselves; those concerned with raising funds applied themselves to their tasks with undiminished vigor; those concerned with stimulating Jewish religious life made no new departures. However, in 1959 changes in the Anglo-Jewish press led to a livelier discussion of issues which had previously remained beneath the surface—in particular, the indifference and even hostility of a section of the younger generation to a Jewish society which seemed to them pre-occupied with religious formalism or garish fund-raising activities.

The centenary of the seating of Lionel Rothschild, the first Jewish member of parliament, was July 26, 1958.

### *International Relations*

In July 1958 a delegation from the Board of Deputies of British Jews visited the Rumanian minister, Petre Balaceanu, to urge that his country allow emigration to Israel for the purpose of reuniting families. In January 1959 the board of directors of CJMCAg recommended grants to institutions in Great Britain of \$118,972 for cultural and educational purposes and \$20,300 for relief and restitution.

An agreement settling the Anglo-Egyptian financial claims arising out of the Suez adventure in 1956 was signed in Cairo on February 28, 1959. There were complaints that British subjects were to receive only fractional compensation for property seized by the Egyptians (see p. 307).

Common disquiet at the policies of UAR President Gamal Abdul Nasser brought the United Kingdom and Israel closer together. At a dinner in

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\* For meaning of abbreviations, see p. 359.

honor of Israeli Ambassador Eliahu Elath, given by the Board of Deputies on November 5, 1958, Prime Minister Macmillan praised Israel for her "energy, social and scientific progress and sheer physical achievement" and referred to the Arabs' need for peace, economic progress, and social development. Britain agreed to sell Israel two submarines at an undisclosed price. The first was delivered in October 1958 and the second in February 1959.

Mistrust of Nasser's intentions appears also to have been a factor in the government's decision, announced in May 1959, to sell arms to Iraq.

Theodor Heuss, president of the German Federal Republic, paid a state visit to London—greeted with some reserve by the people of London—in October 1958. Proposing his health at a state banquet at Buckingham Palace on October 20, Queen Elizabeth II said: "As you yourself have said, nothing can ever erase from the record certain deeds and events perpetrated in Europe." At a reception given in his honor by the London County Council, President Heuss said: "We are aware of our duty to make amends for the wrong that was done." He thanked Britain for having given refuge to people driven from Germany for political or racial reasons.

At his own request, President Heuss paid a visit on October 23 to the Wiener Library, originally established in 1933 as an information center on the Nazi danger.

### *Jewish Community*

Apart from a few specific areas of limited significance, the various agencies of the community worked in reasonable harmony. But sometimes they were slow to tackle obvious problems. Some smaller communities in the provinces, unable to engage qualified rabbis or teachers, manifested a growing debility in their religious life, due in part to their not being affiliated with any union of congregations that could assist them. After discussion, the Board of Deputies of British Jews referred the problems to an *ad hoc* conference. It met in January and simply referred the problem back to the Board of Deputies. In pursuance of the conference's recommendations, the situation was investigated in detail at several regional conferences, but no plan for dealing with it emerged.

Long-standing personal dissensions between officers of the Board of Deputies became public during a discussion on a proposal that the board send an observer to the plenary session of WJC in June 1959. It was decided to send President Barnett Janner as an observer. The board maintained its connection with the World Conference of Jewish Organizations and was host to a meeting of that conference in London in October.

There were recurrent complaints about the high cost of kosher meat, and charges that the communal authorities had allowed the butchers to form a "ring" and had left the consumer unprotected. A dispute over this problem led to the resignation of the chairman of the Board of Deputies' committee on kosher-meat prices in May.

The Marriage (Secretaries of Synagogues) Act became law on February 26. It placed Liberal synagogues on the same footing as Orthodox and Reform

synagogues for the civil registration of marriages and ended what had once been an extremely bitter dispute.

### RELIGIOUS ACTIVITIES

On the whole, religious life continued unchanged. Discussions in the press brought to light the younger generation's dissatisfaction with the gap between the concerns of religious institutions and the moral issues of the day. Though nothing happened to challenge the institutional supremacy of the Orthodox rabbinate, a report in September 1958 showed a decline in the consumption of kosher meat, indicating that the hold of traditional observance was weakening.

Among those consulted by Israeli Prime Minister David Ben-Gurion on the "Who is a Jew?" question were Chief Rabbi Israel Brodie, Rabbi Alexander Altmann of Manchester, Sir Isaiah Berlin, and Sir Leon Simon. Since the chief rabbi was about to leave for South Africa to recuperate from an illness which incapacitated him for most of the autumn and winter, the London Beth Din replied on his behalf in January 1959. (It was not considered appropriate to invite any single rabbi to deputize for Rabbi Brodie during his absence. His ecclesiastical duties were vested in the members of the Beth Din, while those of a representative character were entrusted to the president of the United Synagogue.)

In November 1958 the United Synagogue authorized the expenditure of \$616,000 on a new synagogue at Marble Arch, in addition to nearly \$100,000 for officials' residences and an unstated amount for the synagogue hall. This was to replace the historic synagogue in Duke's Place, whose final service was held on October 26. Two new London synagogues, built partly with CJMCAG funds, were consecrated—The Hendon Adath Yisroel (November 1958) and the New Liberal (July 1958).

In February 1959 the elders of the Spanish and Portuguese Congregation reported a 75-per cent increase in membership since the war. To accommodate the influx—largely due to arrivals from Egypt, India, and Iraq—a new synagogue in North-West London was contemplated.

Rabbi Isaac Cohen, of Edinburgh, was elected chief rabbi of Eire, succeeding Immanuel Jakobovits, who left for the Fifth Avenue Synagogue in New York.

The Union of Liberal and Progressive Congregations launched an appeal for \$560,000 to train ministers and subsidize new congregations, and by June 30, 1959, \$140,000 had been raised. In March 1959 the Blackpool Progressive Congregation decided to leave the Liberal union and to affiliate with the more conservative Reform group. In February the Reformers had announced that talks with the Liberals over cooperation in the administration of the Leo Baeck College had broken down. In June the Reform Synagogues decided to withdraw from the World Union for Progressive Judaism. The Leo Baeck College graduated its first two rabbis in December 1958.

In July 1958, in reply to Chief Rabbi Brodie's greeting on the occasion of the opening of the Lambeth conference of the Anglican communion, Archbishop of Canterbury Geoffrey F. Fisher said: "we can remember with

thanksgiving that between the Jewish community and ourselves there is such understanding and a true sense of brotherhood in God."

In November 1958, Father T. Corbishley, a leading British Jesuit, declared that the secession of the Roman Catholics from the Council of Christians and Jews had been a "regrettable mistake" and hoped that there would be "some sort of reconciliation." In December Roman Catholic Archbishop John C. Heenan of Liverpool said that the Vatican's reason for directing the withdrawal was unknown. In October there had been a weekend of religious discussions between Jews and Catholics.

## JEWISH EDUCATION

Public discussion of Jewish education was dominated by controversy between spokesmen for various groups of Jewish day schools. Meanwhile, however, the day-school movement continued to progress. In May 1959 the London *Jewish Chronicle* reported 38 Jewish day schools with 7,000 pupils, nearly an eighth of the Jewish school population.

In September 1958 the Jews' Free School secondary school opened with 360 pupils. (There had been 900 applications for admission.) This was the successor to the Jews' Free School, founded in 1817, which had closed during World War II. The cornerstone of the new King David secondary school in Manchester was laid in September 1958; extensions to the North-West London Jewish day school were begun in November.

Controversy developed from the government's reported intention of giving increased aid to denominational schools. The Jewish Secondary Schools Movement, which under Solomon Schonfeld's leadership worked independently of central institutions associated with the chief rabbi and the United Synagogue, called a conference of Jewish day schools with the object of establishing a coordinating and consultative council. Though most of the principal schools rejected the invitation and the chief rabbi urged postponement, the conference took place in March 1959, and a council was nominally established. In May a fully representative conference called by the chief rabbi resolved to set up a working group to consider the scope, purpose, and constitution of a consultative body. The terms of the government's bill, which had its first reading in the House of Commons on June 16, did not indicate that Jewish schools would in practice benefit from the proposed changes.

Jewish primary education, apart from the day schools, registered little advance. In October 1958 it was reported that the London Board for Jewish Religious Education faced a possible financial crisis, and the situation was not helped by the decision of the United Synagogue in March 1959 to modify the levy imposed on its members for the board's purposes. Faced with the expense of maintaining synagogue classes in outlying areas, the board decided to amalgamate them into area classes. In many cases attendance at midweek sessions was said to be "dismal."

Jews' College opened its Institute of Teacher Training in October, with 16 students. To raise funds and stimulate interest, the Friends of Jews' College was established that month.

### SOCIAL SERVICE

The centenary of the London Jewish Board of Guardians was celebrated in March 1959 by a religious service at the Central synagogue, and a banquet at Guildhall. It was reported in April that \$900,000 had been raised towards the centenary appeal for \$1,400,000.

In June, Sir Seymour E. Karminski was succeeded as president of the board by Oliver Sebag-Montefiore.

The Jewish Orphanage announced an \$840,000 rebuilding plan in June 1959. In Cardiff a new home for the aged was opened in February. The Association for Jewish Youth commemorated its 60th anniversary in March. A report published in the following month showed a decline of a quarter in the number of members over 15½, indicating that its affiliated clubs were losing their attraction for Jewish youth.

The Central British Fund for Jewish Relief and Rehabilitation, ORT, OSE, and the Federation of Jewish Relief Organizations launched a joint appeal in connection with World Refugee Year, beginning on June 1, 1959.

### ZIONISM AND RELATIONS WITH ISRAEL

Everything pertaining to Israel continued to arouse interest, but this did not extend to the Zionist political organizations; the Zionist Federation and Mizrahi announced separate membership campaigns in December, but the results were not significant.

Three hundred and fifty emigrants left for Israel during the first three quarters of 1958, and during the year the Professional and Technical Workers Aliyah sent 130 persons. Altogether, 7,000 British Jews were said to have settled in Israel.

Fund drives continued successful. The 1958 Joint Palestine Appeal (JPA) campaign realized \$3,780,000, and the total raised for Israel by Anglo-Jewry during that year was \$5,260,000. In April it was reported that \$2,900,000 had been raised toward the 1959 JPA target of \$5,000,000.

JNF reported in November 1958 that in that year it had sent \$2,158,000 to Israel. The Federation of Women Zionists reported raising a record \$500,000 in 1958.

Interest in the Hebrew University continued to be strong, and was stimulated by a governors' meeting in London in August 1958. In the 12 months to March 1958 the English Friends of the Hebrew University collected the record sum of \$392,000. A gift of \$280,000 for an administration building from the Sherman brothers of Cardiff was announced in November 1958. The Lord Chief Justice, Lord Hubert L. Parker, visited Jerusalem to give the Lionel Cohen law lectures at the Hebrew University in December 1958.

In July 1958 an appeal was launched for \$280,000 to provide a chair and lectureship in administration at Bar-Ilan University in honor of the tenth anniversary of the installation of Israel Brodie as chief rabbi.

In May the impending retirement of Israeli Ambassador Elath was announced.

### CULTURAL ACTIVITIES

The work of the B'nai B'rith Hillel Foundation continued to expand. A Hillel House was opened in Leeds in October, premises were acquired in

Birmingham, and in London the building was so crowded that new premises were being sought. At Leeds University an annual lecture was instituted in memory of Selig Brodetsky, mathematician and Zionist leader. The first lecture was delivered in February 1959 by Ambassador Elath on "Hebrew and the Cultural Renaissance in Israel." WJC (British Section) extended its cultural program, holding regular symposia at which experts discussed topics of the day. At the March 1 symposium Arnold Toynbee described Jewish survival as both desirable and probable. In May WJC launched the *Jewish Journal of Sociology* under the editorship of Morris Ginsberg. The second Annual Book Award went to H. J. Zimmels of Jews' College, for his *Ashkenazim and Sephardim*.

An exhibition of Yiddish books from 1548 onwards was held in March. The English branch of the Yiddish Scientific Institute (YIVO) was reported in April to have been reorganized. London's Jewish Museum, which had been closed for rehousing, was reopened in June.

#### PERSONALIA

In November, to mark the 50th anniversary of his appointment to the Privy Council, Queen Elizabeth conferred upon Viscount Herbert L. Samuel the Order of Merit. In the New Year Honors announced on January 1, Sir Jeremy Raisman was made a K.C.M.G. and Lord Stormont S. Mancroft a K.B.E.

At by-elections three Jews from the Labour party were chosen members of the House of Commons—Leo Abse, for Pontypool (November 14), M. Cliffe, for Finsbury and Shoreditch (November 27), and John J. Mendelson, for Penistone (June 19).

In December Solomon Schonfeld celebrated his silver jubilee as rabbi of the Adath Israel Congregation and principal of the Jewish Secondary Schools Movement.

In March Alexander Altmann, communal rabbi of Manchester, accepted the chair of Jewish philosophy at Brandeis University.

The *Jewish Chronicle* announced in October that William Frankel had succeeded John M. Shaftesley as editor.

Louis Golding, a successful writer of popular novels of Jewish interest, died on August 8, 1958. S. L. Bensusan, journalist and novelist, died on December 11, 1958; Sir Samuel Gluckstein, lawyer and municipal worker, died on August 19, 1958; Wilfred Samuel, historian and chairman of the Jewish Museum, died on December 13, 1958, and Jacob Snowman, physician and communal worker, died on February 28, 1959.

#### *Antisemitism and Racism*

There were few specific overt antisemitic activities. The country's attention was fixed on the broader question of race relations by a sudden outbreak of rioting early in September 1958 against the colored population recently settled in the Notting Hill area of London. No antisemitic remarks or literature were reported during this outbreak, but fascist agitators were involved. Statements expressing abhorrence of the attacks on the Negroes were issued by the Board of Deputies, the Association of Jewish Ex-Servicemen,

and the Anglo-Jewish Association. In Johannesburg, South Africa, in February, Sir Oswald Mosley (see p. 342) stated: "I am not and never have been an antisemite. . . . Any member of the British Union who attacks Jews because they are Jews is expelled."

At the annual conference of the Association of Jewish Ex-Servicemen in April, complaints were made that the machinery for Jewish defense was ineffective. A week later the Jewish Defense Committee of the Board of Deputies stated that it was preparing to rebut attacks from candidates with fascist or antisemitic views at the general election.

Several forms of discrimination attracted attention. At a meeting of the British Travel and Holiday Association in October 1958, a Jewish member's motion to condemn discrimination in admission to hotels on grounds of race, religion or color, was defeated; the president of the Board of Trade, Sir David Eccles, condemned discrimination but spoke against the resolution. A letter in the *Jewish Chronicle* in November stated that the majority of golf clubs either barred Jews completely or allowed only a small quota of Jewish members. The same paper also reported the existence of quotas for Jewish pupils at the so-called public schools. No attempt was made to contradict these statements, though the public schools, outside the state educational system, were defended on the ground that they were mostly of a distinctly Christian character.

SEFTON D. TEMKIN

## FRANCE \*

**P**OLITICAL life in France during the period under review (July 1, 1958, to June 30, 1959) continued to be dominated by the Algerian problem, which in turn threatened the existence of the republican regime. The Fourth Republic had collapsed because of the inability of its successive governments to resolve that very problem, and its inglorious fall reinforced the disaffection of many sectors of the French population from democratic institutions. This largely explained the 80-per cent majority which the proposed constitution of the Fifth Republic received in the referendum of September 28, 1958. The electorate voted not for the text of the constitution, good or bad, but for de Gaulle, the "man of destiny."

The paradoxical nature of the situation was revealed in the legislative election of November 1958, when the new nationalist party, the Union of the New Republic (UNR), obtained an absolute majority of the seats in the new national assembly, apparently to the considerable disappointment of de Gaulle himself. A kind of liberal monarch, the new president became the last rampart against the threat of a military dictatorship. The army, considering its professional honor at stake in Algeria, was hostile to any compromise solution, and so were the UNR and the new cabinet of Premier Michel Debré. The Algerian guerrillas, entrenched in their mountains, appeared unconquerable. No resolution of the conflict seemed in view, unless

\* For meaning of abbreviations, see p. 359.

by a dramatic intensification of the French war effort. And the picture was still further complicated by the pro-French sympathies of a part of the indigenous population of Algeria.

Nevertheless, France experienced a wave of prosperity. Conservative economic policies contributed to an improvement of the financial situation. A monetary reform resulted in the introduction of a new franc, valued at 100 old francs. Production increased in most sectors of the economy. A rise in exports, particularly of automobiles, restored the trade balance. There was little social unrest. The imminent arrival of a flow of oil from the Sahara increased the general optimism. (Jacques Soustelle, the "strong man" of the crisis of May 1958, was minister for the Sahara.) And the problem of the French empire in sub-Saharan Africa appeared to have found a happy solution in the formula of a federative "community" or French commonwealth, which won the support of all the former French colonies except Guinea.

The municipal elections of March 1959 appeared to show an ebb of the nationalist wave. The various sections of the left—followers of Pierre Mendès-France, socialists of every shade, and Communists—whose rivalries had prevented them from uniting in any constructive opposition, appeared to have found common ground in the defense of the secular schools against the intention of the Debré government and the UNR to give subsidies and privileges to the "free"—i.e., Catholic—schools. In September 1959 Mendès-France's Center of Democratic Action merged with the Independent Socialist party, whose leading members included André Philip, Daniel Mayer, Edouard Dupreux, and former President Vincent Auriol.

There were no Jews in the cabinet of Premier Debré (himself the Catholic grandson of a rabbi). But the attitude of President de Gaulle and his close associates toward the Jews was beyond reproach and Jacques Soustelle was known for his pro-Israeli sympathies. The political views of French Jews appeared to be divided along the same lines, more or less, as those of the nation as a whole.

### *Relations with Israel*

Relations between France and Israel continued to be good. One slight shadow had developed in the previous year (AJYB, 1959 [Vol. 60], p. 159) when Joseph Joanovici, a speculator, war profiteer, and collaborator with the Nazis, took refuge in Israel in an effort to escape French justice. This was eliminated when his residence permit was not renewed and he was forced to return to France. In various ways the new regime let it be known that its attitude toward Israel remained the same as that of the Fourth Republic. Through Guy Mollet, President de Gaulle informed the Israeli public that he sympathized with the aid the former government had given Israel in the Sinai campaign.

French arms deliveries to Israel continued, and French investments and commercial contacts with Israel increased. The most important were the building of the Haifa subway, partly put into service in the course of the year, by a French company, and the construction of the big Eilat-Haifa pipeline by a group whose leading spirit was Baron Edmond de Rothschild.

Negotiations were going on for the construction in French shipyards of two 13,000-ton cargo ships and a 33,000-ton tanker.

Jacob Tsur and Pierre E. Gilbert, who had long been, respectively, Israel's ambassador to France and France's to Israel, were replaced by Walter Eytan, formerly director general of Israel's ministry of foreign affairs, and Jean Bourdeillette.

A French lycée was opened in Tel-Aviv through the efforts of the Alliance Israélite Universelle. Hebrew was added to the languages taught in the lycées of Paris, as a result of the efforts of the Institut de la Connaissance Hébraïque.

### *Jewish Population*

During the year under review, the Jewish population received an increment of some 2,500 Jews from Egypt and North Africa and about a thousand from Poland and Rumania. The total Jewish population was estimated at between 300,000 and 350,000, more than half in the Paris area. This traditional (and probably correct) estimate continued to suffer from the lack of precise statistical data, so that the responsible publication *Ha-Moreh* ("The Teacher") could speak of a population of only 75,000 Jews in Paris. Only for Eastern France (Alsace-Lorraine) was there a verifiably accurate figure—30,000. The Jewish populations of the two chief provincial cities, Marseilles and Lyons, were estimated at 12,000 and 10,000 respectively. For the less important communities estimates were more vague. In the same way, one could only guess at the number of mixed marriages and their impact on Jewish demography in France; in many sections of French society marriage was a purely civil ceremony.

### *Antisemitism*

The events of May 1958 raised great hopes, at the time, among former pro-Nazis and collaborators. There was consequently a certain recrudescence of antisemitic agitation. Its principal strongholds remained the two weeklies *Aspects de la France* (royalist, but disavowed by the pretender, the Count of Paris) and *Rivarol* (Hitlerite, denouncing de Gaulle as "judaized," and seeking support among activist elements in the army).

In addition, there were small clandestine or semi-clandestine groups. One of the most important of these, the "Jeune Nation" group of the brothers Sidos, had an openly Hitlerite program. This group was generally regarded as responsible for some vandalism and violence in Paris during the year, such as breaking windows in two synagogues at Christmas time; smearing with ink of the tomb of the Unknown Jewish Martyr in May, on the anniversary of the end of the war in Europe, and depositing a small bomb (dismantled in time) in the vestibule of the same edifice in August, on the eve of the anniversary of the liberation of Paris. Antisemitic tracts were distributed sporadically in the streets of Paris. Other incidents of lesser importance were caused by isolated or unorganized antisemites. Pierre Poujade, whose popularity had declined, again included antisemitic themes in his propaganda.

In the electoral campaign of November 1958 no political party or group of any importance resorted to antisemitic propaganda. But it was used against two candidates of Jewish origin who had played a role in France's colonial problem: Gilbert Ohlendorff-Grandval, French resident general in Morocco in 1954 (a Christian), and Pierre Mendès-France, who had ended the Indo-Chinese war and given independence to Tunisia. Both were defeated. The victorious opponent of Mendès-France proceeded to tear down with his own hands the coarse antisemitic posters vilifying the ex-premier.

In the municipal elections of March 1958, in Bellerive-sur-Allier, a small town in the center of France, there was a violent antisemitic campaign on the Nazi model by the incumbent mayor, Auberge, against his opponent, Benhamou. Although immediately expelled from the Socialist party of Guy Mollet, to which he belonged, Auberge was reelected. The administrative tribunal annulled the election and fined Auberge for defamation and for anticonstitutional propaganda. At a new election Auberge was again victorious, and a new appeal for the annulment of this election was under way at the time of writing.

At the beginning of the school year in the fall of 1959, something of a controversy was stirred up by an echo of the passions aroused 20 years earlier by the personality of the Socialist leader Léon Blum. The new edition of the basic reference book of French student youth, the encyclopedic *Petit Larousse* dictionary, asserted in effect that Blum's real name had been Leon Karfulkenstein. (This name, very dissonant to French ears, was invented before the war by some journalist of the extreme right.) How this linguistic scarecrow slipped into the pages of the venerable dictionary remained a mystery. Perhaps it was a practical joke by some subordinate employees. The Larousse firm did not say, but it hastened to withdraw the new edition from sale. It came out of the affair with substantial costs for a new printing and the loss of a few feathers from its old reputation.

### *Communal Organization*

Before the war the Jews of France were divided into two main groups, by origin. The native French Jews were, on the whole, of the "consistorial" type, officially practicing a respectable and proper Judaism; they were often anti-Zionist. The immigrant Jews, chiefly from Poland and Rumania, were apt to be Zionists or socialists, and often professed a militant atheism. The first group were predominantly bourgeois, the second proletarian or petty bourgeois. But the tendency toward assimilation was strong in both groups, and the climate was not favorable to the establishment of any sort of effective community organization.

The war and occupation, followed by the establishment of the state of Israel, did much to erase the memory of old antagonisms and rivalries. After the war a single representative body, the Conseil Représentatif des Juifs de France (CRIF), embraced all Jewish tendencies. Except for the Communists, almost everybody had become Zionist or at least "pro-Zionist." Nevertheless, long after the war over a hundred Jewish cultural and philanthropic organizations continued to work independently. But JDC succeeded in persuading

the most important leaders of French Judaism to establish a single financial and fund-raising organization, the Fonds Social Juif Unifié (FSJU), in 1953. Most of its funds came from CJMCAG and JDC, and the remainder were supplied by a campaign whose yield increased each year. In 1958 it brought in 235 million francs (about \$483,000) from over 6,000 donors.

In the absence of a communal organization, FSJU was led to assume broader responsibilities than the purely financial ones for which it was originally designed. Its effectiveness contributed to a new and more positive attitude by the younger generation toward Jewish matters.

In these circumstances, FSJU had not only to collect and distribute funds, but also to seek out the most efficacious ways for the reconstruction of Jewish life in France. After various initial errors, such as the investment of considerable sums in publications for which there was no clear need and which never achieved any significant circulation, FSJU concentrated its efforts on stimulating Jewish education and setting up community centers on the American pattern. This represented a policy of long-term investment, in preparation for the time when aid from CJMCAG would cease. Such centers were recently established in Belfort, Grenoble, Sens, Lyons, and Roanne, local communities supplying as much as half of the funds required. A large community center for Paris had been under consideration for some years, but technical difficulties and divergent points of view still prevented its realization. Meanwhile a midtown youth center had been functioning for four years.

#### SOCIAL SERVICES

Because of the generally satisfactory state of the national economy, the social services were concerned principally with two limited categories. The first of these consisted of some 3,000 hard-core cases, the aged and the sick, largely people who had lost their health or their livelihood as a result of the war. During the year the Comité Juif d'Aide Sociale aux Réfugiés (COJASOR) opened a new home for the aged at Aix-les-Bains in the Alps.

The second group consisted of the new immigrants, mostly from North Africa. Though the flood of refugees from Egypt abated, during the year an estimated 1,500 Jewish fugitives from Nasser came to France. About the same number came from Algeria, Morocco, and Tunisia. The great majority settled in Paris. Familiar with the French language and culture, most of them found jobs easily enough, but they needed the assistance of the social services of COJASOR and the Comité de Bienfaisance Israélite in meeting the many difficulties of starting life in a strange metropolis. Paris continued to suffer from a housing crisis, and the most pressing problem was to find quarters, other than in a hotel, for these generally large families. With funds supplied jointly by JDC, the French government, and the UN High Commissioner for Refugees, COJASOR was able to supply 350 families with apartments.

Sixty such families were originally from Eastern Europe—Poland, Rumania, and Hungary. In all, there were about 1,000 immigrants from these countries during the year. For them adaptation and establishment were generally more

complex than for the North Africans, because of their ignorance of the French language and mentality.

Some 600 refugees from Egypt passed through France during the year en route to the United States.

### JEWISH EDUCATION

In 1959 the extension and improvement of Jewish education continued to be a major concern. Despite the efforts of previous years, at least three-quarters of the Jewish children of school age received no Jewish education. (Outside of Alsace-Lorraine, education in the public primary and secondary schools was strictly secular.) The lack of interest was noticeable even in families fresh from North Africa, for whom the assimilation of French culture was often accompanied by a rapid dejudaization. An increasing part of the budget of FSJU—now more than half of it—was devoted to the extension of Jewish education.

Of 40,000 to 50,000 Jewish children of school age, fewer than 1,500 received their entire education in Jewish schools—1,100 in the four Jewish lycées (three in Paris and one in Strasbourg) and the remainder in *yeshivot*. The great majority of those at the *yeshivot*, the most important of which was at Fublaines, about 25 miles from Paris, were resident students who had come from North Africa, chiefly from Morocco. About 4,000 children in Paris and 5,000 in the provinces attended Talmud Torahs or Sunday schools set up by the Consistoire Central des Israélites de France et de l'Algérie or by independent cultural associations. Nearly all the once numerous secular Jewish courses (such as those in Yiddish language and culture conducted by the Federation of Jewish Societies in Paris) had either become religious or disappeared in the course of the preceding decade.

In the face of the indifference of Jewish parents, which was due in part to the weakness of the traditional methods of Jewish education in France, great efforts were made to introduce new methods better adapted to the intellectual climate of the country and the diversified nature of the Jewish community. *Ha-Moreh*, published for the last year by JDC for the use of Jewish teachers, devoted itself chiefly to these problems, to exchange of views among instructors, and to working out new programs.

Some notable new manuals were published, in particular *Cours d'histoire juive moderne* and *Le Judaïsme dans le monde romain*, by Renée Néher-Bernheim. *Communauté*, set up at the beginning of 1958 by the Alliance Israélite Universelle, the American Jewish Committee, and the Anglo-Jewish Association, discussed communal and educational problems and supplied educational records and brochures. One of these, by Denise Weill on the education of children, went through a number of printings and was translated into Italian and Greek by the local communities.

### RELIGIOUS LIFE

During the year under review the Jewish consistories of France celebrated the sesquicentennial of their establishment by Napoleon I with numerous

ceremonies. At the ceremony in the Great Synagogue of Paris, the participants included Minister of Justice Edmond Michelet and Pastor Marc Boegner, leader of French Protestantism. An exhibition was held at the French National Archives on the history of French Judaism through the centuries; the earliest documents displayed were from the age of the crusades.

One of the principal concerns of the Consistoire Central during the year was the training of young rabbis to fill the vacancies which had occurred in various provincial communities as the result of the deaths of the old incumbents and the mobilization of three young rabbis. In Paris the North African Sephardi communities received special attention, and they were given the use of some synagogues which had formerly followed the Ashkenazi rite. During a trip to Algeria, Chief Rabbi Jacob Kaplan of France had to deal with grave problems in the communities of the interior, which had been declining in population since the beginning of the rebellion, and where sometimes only the aged and indigent were left.

A special problem facing the French rabbinate was that of the transfer of the remains of the Jewish deportees who died in the Bergen-Belsen camp. With the approval of the rabbinate, the French government decided on their exhumation in order to give them a decent burial in France. For various reasons the local German authorities, vigorously supported by the Zentralrat der Juden in Deutschland (Central Council of Jews of Germany), opposed the transfer. This resulted in a painful conflict which aroused strong emotions among religious Jews in France, and for which no solution appeared in sight.

The (Reform) Union Libérale Israélite made good progress among bourgeois and intellectual circles, and especially among the students, almost 500 of whom belonged to the Hillel Foundation set up by the union on the Left Bank near the Sorbonne. For Rosh ha-Shanah and Yom Kippur services, the union rented the Salle Gaveau, with almost 3,000 seats, since its own synagogue was far too small for the worshipers.

#### CULTURAL ACTIVITIES

Probably the outstanding event was the celebration of the centennial of Sholem Aleichem early in 1959, celebrated by both the Communist organization and non-Communist groups. The Soviet government sent five Jewish artists to France for the occasion. In Paris and the provinces there were numerous well-attended memorial meetings.

Another centennial enthusiastically celebrated was that of the birth of Henri Bergson, son of a Polish Jewish immigrant. On this occasion, there was a revival of an already classical debate whether the philosopher had on his deathbed expressed his adherence to Catholicism, as his Catholic admirers claimed.

One of the principal events of the artistic life of Paris was an exhibition of the works of Marc Chagall. An exhibition of the works of Soutine was in preparation.

Jewish themes continued to have a considerable vogue in liberal and avant-garde French circles. In the spring of 1959 François Mauriac gave an

interview in which he told his Jewish friends to remain faithful to Judaism, and enthusiastically hailed a new edition of *Jésus et Israël*, by the historian Jules Isaac. It would be impossible to list all the Jewish philosophical and historical works published by the major French publishers. Translations included *Introduction à la vie juive* by Meyer Waxman, and *Le Troisième Reich et les Juifs* by Léon Poliakov and Josef Wulf. Georges Levitte and the great Franco-Jewish writer Edmond Fleg published a new poetic translation of the Book of Genesis. Georges Vajda published *L'amour de Dieu dans la pensée juive du Moyen Age*. General Moses Dayyan's family was represented by Deborah Dayyan's *Une mère d'Israël* and Jael Dayyan's *Un nouveau visage*. Among local products, there was the thought-provoking *Le Dernier des justes*, a moving novel on the history of the Jewish people which won the Goncourt Prize for its young author, André Schwartz-Bart. A novel on Israeli life, *La Route des voleurs*, by René Sussan, also enjoyed considerable success.

Martin Buber received an honorary doctorate *in absentia* from the Sorbonne. Various important studies on Jewish subjects were prepared, notably one on Judeo-Christian relations in the high Middle Ages by Bernhard Blumenkranz. The old *Revue des Études Juives*, edited by Georges Vajda, appeared with greater frequency, thanks to the support of the *École des Hautes Études* and FSJU. The Nestor of Franco-Jewish letters, the poet André Spire, celebrated his 90th birthday.

#### ZIONISM AND RELATIONS WITH ISRAEL

The community of interest between France and Israel and the sympathy on which Zionist activities could count from all French political circles, except the extremes of right and left, were reflected in the life and struggles of the Zionist organizations in France. There were two rival organizations for the encouragement of relations between France and Israel. The first of these, *Amitié France-Israel*, had the support of French political figures of all tendencies and, on the Jewish side, of partisans of the coalition government of Israel. The other, *Alliance France-Israel*, was sponsored by Jacques Soustelle, the leader of the May 13, 1958, coup in Algiers, and Menahem Beigin, former head of the Irgun. The latter organization waged a campaign for a formal alliance between the two countries, a project which faced the declared opposition of the professionals of the French foreign service and the skepticism of Israeli diplomats. Another complicating factor in Zionist life came from the attacks of Mapai supporters on André Blumel, president of the French Zionist Federation, mostly for excessive sympathy with the Soviet Union. The incidents between North African immigrants and the authorities in Israel (see p. 324) naturally aroused emotions in France and led to violent polemics between the supporters and opponents of the policies of the Ben-Gurion cabinet. But the special position of France in relation to Israel could also be a uniting factor, as when the farewell banquet for Israel's departing ambassador Jacob Tsur brought together the political opponents Jacques Soustelle and Pierre Mendès-France.

## PERSONALIA

Two leaders in Jewish communal work, belonging to the younger generation of traditionalist French Judaism, died during the year under review: Theo Klein, president of the French Keren Kayyemet and Edmond Lévy, president of the Conseil Représentatif du Judaïsme Traditionnel de France.

LÉON POLIAKOV

## BELGIUM

*General Developments*

A NUMBER of outstanding events focused attention on Belgium during the year under review (July 1, 1958, to June 30, 1959).

## WORLD FAIR

A world fair in Brussels, organized around the theme "For the Realization of a Better World," lasted for six months, from April to October 1958. Forty-five nations participated, constructing pavilions either typical of their nation's architecture or demonstrating modern, audacious techniques. With an estimated 42 million visitors, the fair was a great success from the point of view of attendance, since 35 million had been the goal set by its organizers.

The Israel pavilion, small but in excellent taste, attracted a great deal of attention; the crowds were often so numerous that it was difficult to make one's way through. Besides a succinct and striking explanation of Israel's past, present, and hopes for the future, its chief feature was a display of one of the Dead Sea scrolls. In the competition for the best pavilions at the end of the exposition, Israel was awarded a gold star.

The American pavilion, inevitably compared with the Russian, just opposite it on the grounds, was the subject of much controversy. Some American tourists were indignant at what they considered a poor display, while its defenders claimed that its "soft sell" attracted many who were repelled by the Russians' massive propaganda. American residents abroad generally felt that America had understood what to show Europeans by subtly appealing to their intelligence.

## ROYAL TRIP TO THE UNITED STATES

American-Belgian relations were marked by the visit of young King Baudouin to the United States in May 1959. After his father, Leopold III, had abdicated in 1951 in favor of his son, Baudouin rapidly earned the reputation of the "melancholy king," since he was rarely seen to smile in public or when photographed. His visit to America changed all this, the press photographs showing him smiling and thoroughly enjoying himself. On his return to Brussels there was a great public welcome, culminated by an unprecedented American-style press conference.

### ROYAL MARRIAGE

Questions of procedure in regard to the marriage in July 1959 of the king's younger brother Prince Albert with the Italian Princess Paola Ruffo di Calabria occasioned much public debate. A wedding of a member of the royal family was considered an event for which the parliament had certain responsibilities. When a Vatican wedding was planned—there had not been such a wedding since the end of the 15th century—many Belgians felt that they were being deprived of a festive occasion at home. There was also the problem of the need for a civil ceremony under the Belgian law. The royal household consented to such a ceremony preceding the papal ceremony, but it then appeared that the Vatican would not play a secondary role. The issue became greatly embittered until the pope, in the interest of Belgian unity, suggested that both civil and religious ceremonies take place in Belgium.

### BELGIAN CONGO

The Belgian Congo, originally the personal fief of King Leopold II, was annexed by the Belgian government in the early years of the 20th century. An extraordinarily rich area, it became an integral part of the Belgian economy and a key factor in the nation's wealth and world position. The nation was therefore particularly shocked by a sudden native rioting in Leopoldville in January 1959. Investigative commissions were rushed to the scene and calm was restored. After discussions with native leaders and bitter parliamentary debate, the king pledged that Belgium would gradually lead the native population to a more emancipated political status, in cooperation with native leadership. Greater native participation in administration was promised and election of native representatives arranged.

### NOBEL PRIZE

In November 1958 Father Dominique Georges Henri Pire, a Belgian monk, was awarded the Nobel Peace Prize for his work with refugees. In his speech of acceptance he announced a project to use his prize money to construct a refugee village in Norway, to be named after Anne Frank. He proposed to build it with the assistance of volunteer construction teams from other West European countries, and it was to be patterned on a similar village which he had already established in Belgium. He was obliged to give up this plan when the Norwegians, who had a remarkable record of receiving refugees and integrating them into their country, indicated that they did not believe in segregating refugees. Father Pire then transferred his proposed village to Wuppertal, Germany, where ground was broken in June 1959.

### *Government Aid to Religious Schools*

Government assistance to religious schools remained a divisive political issue because of continued pressure for financial assistance to at least the secular portions of the curriculum in the heavily-attended confessional schools. A coalition government was formed after a truce on this issue—the so-called *pacte scolaire*—between the Catholic party and the Liberal and Labor parties, in May 1959. It provided for limited government assistance to schools outside the public-school system, for secular subjects in which instruction was given

in conditions approved by the government and conforming to the standards of the public-education system. The government has long been paying teachers giving religious instruction on a voluntary released-time basis in all schools.

### JEWISH EDUCATION

This question was of special concern to the Jewish day schools. There was one such in Brussels, with 175 students (*Ecole Israélite*), while Antwerp had the *Tahkemoni* school (550 students) and *Yesode ha-Torah* (716 students), as well as two full-time schools of the *Satmar* and *Belz hasidim*.

### *Jewish Population*

The total Belgian population of about 9,000,000 included an estimated Jewish population of 35,000. The two main centers of Jewish life were in Brussels and Antwerp (AJYB, 1959 [Vol. 60], pp. 170-71).

### *Community Affairs*

In March 1959 the Brussels community inaugurated a community center that planned a full program of Jewish and general cultural, artistic, and athletic activities, intended especially to appeal to the young people. Many other organizations conducting such programs were studying the possibility of coordinating and centralizing their future work in the community center.

In June 1959 the cornerstone was laid for a 55-bed addition to the Brussels home for the aged. Its old building, dating from the turn of the century, no longer could meet the need of a long waiting list, made up mostly of victims of Nazism.

As war orphans reached young adulthood, the institutions which had cared for them could see the possibility of closing, their mission accomplished. At the beginning of 1959 the home run by the community welfare agency, *Aide aux Israélites Victimes de la Guerre*, closed its doors. The *Comité Central*, which had run an Orthodox home, liquidated its activities in Antwerp and transferred the remaining children in its charge to the Antwerp Jewish welfare agency, which hoped shortly to be able to close the home for which it had taken responsibility.

### ZIONIST ACTIVITIES

The 83-year-old Queen Elisabeth, King Baudouin's grandmother, who had always been sympathetic to her Jewish subjects, was the guest of honor at the ceremony celebrating the 11th anniversary of the state of Israel. The queen had recently returned from a visit to Israel, where she had inaugurated the *Queen Elisabeth Archaeological Institute of the Hebrew University*, established through the efforts of the *Belgian Friends of the Hebrew University*. While in Israel, the queen also inaugurated the *Hélène and Romi Goldmuntz Museum of Art at Natanyah*, established by a leading diamond merchant and active member of the Antwerp Jewish community.

This close identification of the queen with Belgian-Israeli affairs gave the Zionist organization and other groups a substantial impetus.

## THE NETHERLANDS \*

IN December 1958 a political crisis developed when Socialist Minister of Finance H. J. Hofstra proposed to prolong certain special taxes for two more years. The defeat of the proposal led Prime Minister Willem Dries, in office since 1956, to resign. The issue had not been generally considered important enough in itself to lead to his resignation. A prevalent interpretation was that the Socialists' position had weakened in the previous two years as a consequence of their identification with other parties' programs, and that the cabinet crisis gave them a welcome opportunity to pass into the opposition. By the end of December a provisional government was formed without Socialist participation, the first since World War II. The elections took place at the beginning of March 1959, and the Liberal party made the principal gains. The Catholic party held its own, as did the Socialists, and the Communists lost four of their seven seats in parliament. The Protestant parties also emerged slightly weakened. After long negotiations, a coalition government was formed on May 20, 1959, consisting of the Catholic party (6), the Liberal party (3), the Anti-revolutionary party (2), and the Christian Historical Union (2).

This political uncertainty came at an inopportune moment, for January 1, 1959, saw the inauguration of the six-nation European Common Market, which sought to coordinate and eventually integrate the economies of Italy, Germany, France, Belgium, Holland, and Luxembourg. Owners of small and medium-sized Dutch businesses, including Jews, feared the competition of the larger businesses of the other countries in the new trade area. The statistical data showed that the Dutch had a smaller proportion of their working population in productive enterprises than other nations in the common market.

### *Community Affairs*

There were about 26,000 Jews in the Netherlands, of a total population of 11,186,000.

The Dutch Jewish community carried out a number of projects with the assistance of CJMCAG and JDC. A 76-bed mental-health hospital was built at Amersfoort by the Centrale Vereniging Voor De Joodse Geestelijke Gezondheidszorg (Central Organization for Jewish Mental Health). This replaced a mental hospital which the organization, founded in 1898, maintained until 1943, when the Germans deported 1,100 patients and 50 staff members to the Birkenau extermination camp. After the war the building was deteriorated and the grounds too extensive for the small surviving Jewish population, and it was sold to the government. The new hospital, expected to care for many of the 100 or so Jewish patients scattered among the 23 mental hospitals in Holland, was planned as a short-term treatment center, using the most advanced methods. It was also expected to serve Jewish pa-

\* For meaning of abbreviations, see p. 359.

tients in other West European countries, since no similar institution existed anywhere else in Europe.

Amsterdam Jewry was planning a community center, designed especially to attract youth and acquaint them more thoroughly with Jewish life.

The community of Oss furnished a notable example of accomplishment in the perpetuation of Jewish life in a small community. Oss, a town of about 35,000 on the river Mass near the German border, had expanded from about 20,000 after the war, largely as the result of the erection by Jewish entrepreneurs of a chemical and a pharmaceutical factory. The Jewish population of about 100, as compared to 400 before the war, had a synagogue, partly destroyed by the Nazis, which was built in 1831. After several years of work with the community's own resources, the help of the German government, and finally CJMCAG and JDC, a new synagogue, which included community and school facilities, was built, and was inaugurated on July 5, 1959. For the event the entire town was decorated with flags, and municipal traffic was especially routed for the ceremonies. Minister of State L. J. Beel, a former prime minister, represented the Dutch government at the ceremony. Minister of Defense Sidney van den Berg and Israeli Ambassador Hanan A. Cidor were also present, as were Jewish leaders from all communities in the country.

In October 1959 the Jewish Hospital of Amsterdam inaugurated a new wing, but the occasion was marred by a controversy between the hospital administration and the Orthodox community over *kashrut*—the Orthodox insisting on only a kosher kitchen and the administration wanting a non-kosher kitchen as well. The issue was taken to the Dutch courts, a virtually unprecedented event in Dutch Jewish history. After the courts decided in favor of the hospital administration, the unity of the community was reestablished by the installation of two kitchens, one of them for the preparation of kosher food under the supervision of the Dutch rabbinate.

#### INDEMNIFICATION

After requesting the Jewish community to submit a summary of its losses, the government agreed to make the Jewish claims the first item on the agenda in its discussions with Germany concerning compensation for damages to its nationals as a result of the war and occupation.

#### JEWISH EDUCATION

The Amsterdam community's large Jewish school Rosj Pina (i.e., Rosh Pinnah), a new and modern school building for about 200 children from kindergarten through the secondary grades, was opened in November 1958. The school received an annual subsidy from CJMCAG and JDC. It also received government aid as a part of the regular Dutch public-education system.

#### SOCIAL WELFARE

Welfare work was conducted by the Stichting Joods Maatschappelijk Werk (Jewish Social Work Foundation; JMW). It received funds from its member

community agencies, its own income, and contributions to its budget from the Dutch equivalent of UJA, an organization known as CEFINA (Centrale Financierings Actie voor Joods Sociaal Werk in Nederland). The Dutch community continued to finance its welfare work without outside help. There were few refugees to be cared for, since as one of the most densely populated countries in the world (340 people per square kilometer), the Netherlands could not permit a mass influx, particularly when it had to absorb its own citizens repatriated from Indonesia. Only a few Egyptian and Hungarian refugees were admitted, but the people of the Netherlands contributed substantially to programs for aiding refugees through international efforts.

#### EMIGRATION

In 1958 there were 76 Jewish departures: 27 for the United States, 25 for Canada, 10 for Israel, 5 for South America, 3 for Australia, and 6 to various other countries. These included 12 Egyptians and 7 Hungarians.

#### ANNE FRANK YOUTH CENTER

A nonsectarian committee initiated a plan to establish a youth center at 263 Prinsengracht, Amsterdam, in the house where Anne Frank hid and wrote her diary. The city of Amsterdam supplied substantial funds and a public subscription was undertaken in the Netherlands.

#### PERSONALIA

Philip Sondervan, secretary of JMW, active community leader, and professional Jewish social worker, died on May 30, 1959, at the age of 49. A special drive for funds to plant a Sondervan Forest in Israel was undertaken in the community.

LEONARD SEIDENMAN

## GRAND DUCHY OF LUXEMBOURG

**A** GOVERNMENT crisis developed in December 1958, when the Christian Social party's cabinet ministers joined with the Liberals to pass a resolution censuring a Socialist minister for not having pursued a matter of attempted corruption of a government official. The four Socialist ministers in the cabinet then resigned.

Grand Duchess Charlotte appointed a caretaker government, and new elections were held on February 1, 1959. The total number of seats was 52. The Liberal party made substantial gains, winning 12 seats, at the expense of the Christian Social party, which lost 6 of its former 26 seats. Socialist strength remained unchanged, at 17, and the Communists had 3 seats. The result was interpreted as a movement towards the left center.

On February 26 Pierre Werner of the Christian Social party formed a

cabinet of four Christian Social members and three Liberals, with the Socialists in the opposition.

The population of Luxembourg was 320,000.

### *Communal Affairs*

The Jewish population of Luxembourg was estimated at 900 to 1,000. Two hundred and twenty families belonged to the Consistoire, the main community body. In December 1958 Emanuel Bulz of Chaud-de-Fonds, Switzerland, was named grand rabbi.

The community's home for the aged cared for eight persons. There were lectures on subjects of Jewish interest by Jewish leaders, scholars, and professional people, as well as some non-Jews. The Consistoire also tried to provide isolated families in the provinces with religious instruction for their children by sending an itinerant teacher on a regular schedule to places where the parents desired such instruction.

LEONARD SEIDENMAN

## GREECE \*

FOR most of the year under review (mid-1958 to mid-1959), the Cyprus issue continued to dominate Greek political life. An agreement on this question, which had for years embittered relations among Greece, Great Britain, and Turkey, was finally reached by those three countries and representatives of the island's Greek and Turkish communities in February 1959 at Zurich, after long and difficult negotiations. Great Britain agreed to surrender her control over the island, which was to become an independent republic; Greece and the Greek Cypriots gave up the demand for *enosis*, or union of the island with Greece, and Turkey and the Turkish Cypriots gave up their insistence on a partition of Cyprus between Greece and Turkey.

The Greek opposition parties sought to make a political issue of the Karamanlis government's agreement to this settlement, but they failed to make any notable gains in the municipal elections of April 1959. A new factor on the political scene emerged when General George Grivas, former leader of the Cypriot revolutionary organization EOKA, repudiated the Cyprus agreement and indicated his readiness to enter the Greek political arena. It was not yet clear what support he would obtain, or from what elements it would come.

In the economic sphere, unemployment was a serious problem, mitigated by emigration. Hope for improvement was based on the industrial and hydro-electric projects under construction and on a decline in inflation.

\* For meaning of abbreviations, see p. 359.

## *Jewish Population*

The Jewish population of Greece in 1959 was about 6,500, less than a 12th of one per cent of the country's population of 8,173,000. The largest Jewish communities were Athens, with approximately 3,000, Salonica, with 1,200, Larissa, with 500, and Volos, with 275.

The small remnant of Greek Jews played no major role in the national politics or culture. Neither were they regarded by the government, the press, or their fellow-citizens as a problem requiring any special attention. But the new generation of Greek Jews, attending the same schools as their fellow-countrymen, acquiring the same patterns of thought and ways of life, and joined to them in ties of friendship, were preparing to assume their full role in Greek life.

There was no organized antisemitism. About five per cent of the Jews, mostly men, entered into mixed marriages. Since civil marriage did not exist, these marriages entailed the conversion of one party or the other. The children normally followed the religion of the father.

## *Community Organization*

Each community elected its own council and made provision for its own communal and religious administration, organizing assistance and providing to the best of its ability for Jewish education. The Central Council of Jewish Communities, representing Greek Jews in their dealings both with the government and with Jewish organizations abroad, was elected triennially by a congress of communities. By its role in the collection of funds and the distribution of budgetary subsidies to the communities, the council was in a position to exert considerable influence on the communities, despite their jealously guarded autonomy. The Salonica community, possessing substantial assets accumulated in the course of the three centuries during which it flourished, needed no subsidy and helped to meet the expenses of the council.

## OPAIE

The only other nationwide organization serving the Jews of Greece was OPAIE (Organization for the Assistance and Rehabilitation of Greek Jews), created to administer heirless Jewish property by a decree of March 1949, under Law 846 of 1946, which renounced the state's claim on such property. But in the absence of a special law providing an appropriate procedure for establishing the death of those deported by the Nazis, the ownership of the heirless property was never officially determined; OPAIE was therefore able only to administer it and dispose of the income.

OPAIE, which had placed all its resources at the disposal of the council and thus made possible the local contribution to various programs carried out jointly with JDC and CJMCAG, appeared to be on the verge of having its statute modified. Neither the extent of the change nor its consequences could as yet be precisely estimated. It was believed that the

government planned to revise the composition of the council of OPAIE, hitherto composed entirely of Jews, by including in its membership some high officials directly named by the government. The government's announcement of this intention aroused considerable excitement among Jewish leaders, who asked themselves several unanswered questions. Why this modification after OPAIE had existed uneventfully for ten years? In an exclusively Jewish OPAIE, questions had been seen from the same viewpoint and problems approached in a common spirit, and had received a Jewish solution; could one hope for as much in a council so modified that it would no longer have a common Jewish background? Was there reason to fear that, in the event of disagreement on essential points, the last word would rest with the representatives named by the government? The appointment of governmental officials to OPAIE could only be interpreted as a step towards liquidation of the organization before it could obtain title to heirless properties.

In June 1959 Zachariah Shuster, European director of the American Jewish Committee, discussed this matter with some government representatives, and was assured that the Jewish point of view would receive sympathetic consideration.

#### ECONOMIC SITUATION AND EMIGRATION

In the 15 years after liberation, when the Jews emerged from hiding or the *maquis*, or returned from deportation, barely surviving and with neither money nor jobs, their economic situation improved spectacularly. In part this reflected the recovery of the country's economy, particularly after the restoration of domestic peace and the stabilization of the currency. In part it was attributable to personal qualities of tenacity and thrift. And to an important extent it was due to the operation of the revolving loan fund established by JDC in 1945, which made loans totaling approximately \$2 million.

In a country where lack of work forced thousands of young people to emigrate every year, unemployment was rare among the Jews. They were artisans, in retail and wholesale trade, in the textile and garment industries, in the liberal professions, and in a variety of other occupations.

The restoration of the economic health of the Jewish community was in part made easier by the emigration of many of its economically weaker members. Most of the emigrants at first went to Israel, which received some 3,500 of them. Later about 1,200 went to the United States, and another 500 found new homes in widely scattered parts of the world—Canada, Latin America, Australia, South Africa, and the Congo.

As a result of emigration and improved economic conditions, a number of institutions that had arisen in response to urgent immediate needs gradually ceased their activity. Thus the orphan asylum was evacuated to Israel; the girls in the girls' home emigrated, married, or got jobs; the home for the aged lost its function as its inhabitants died off or were able to return to their families, and the ORT school, after a brief but successful career, saw its sources of new students dry up.

Economic recovery resulted in a generous response to various appeals on behalf of communities afflicted by disasters, and for activities serving Jewish interests. Relief budgets fell and community finances improved as the contributions of members rose.

#### RELIGION AND EDUCATION

Relieved of some of their material worries, the communities turned to the religious and cultural problems created by war and Nazi persecution. At the end of the war synagogues had been destroyed or so damaged that they were unusable. There was only one fully qualified rabbi, along with three acting rabbis and a number of volunteers who led Sabbath services. There were only two *shohatim*, and kosher slaughter was at best intermittent. Because there were only two *mohalim*, circumcision had to be delayed until one of them made his regular appearance. Teachers were lacking and two government-supported communal schools gave only a minimum of Jewish instruction.

There was little subsequent improvement. The difficulty was less one of finances than of finding personnel, but another major obstacle was the minuscule size of most of the dispersed communal units.

With the financial and personnel assistance of JDC, a major religious and cultural program was intensified in 1957. This program, which was to be carried out over a period of several years, included the repair or replacement of damaged or destroyed synagogues and the sending abroad (to France, Britain, and Israel) of young people for training as teachers and rabbis. Under the direction of JDC-trained personnel, it was planned to establish vacation camps to awaken and develop the Jewish consciousness of the children. Well-equipped youth centers were to be set up under a director trained in Paris by JDC. Those books which had been found most useful in other countries for introducing children to Jewish history and tradition were to be translated into Greek. And finally, a school meeting the best modern standards was to be established, with a kindergarten and primary school and a boarding school for children from the provinces.

While this school was regarded with great hope, there was also a good deal of apprehension whether it would have enough students and be able to meet its expenses. Since it was required to provide the entire curriculum common to all Greek schools, would it be able to give an adequate Jewish education? Was that education worth the price of voluntary segregation, and could not other solutions be found which could provide the same advantages without arousing the same apprehensions?

#### BUILDING PROGRAM

Along with the construction of this school in Athens, work was also proceeding at Larissa on the building of 24 apartments to house 94 of the victims of the 1957 earthquake. In 1958, 16 apartments were completed at Volos for the victims of the 1954 earthquake in that city. In both cities the apartments were sold to their occupants for monthly payments equiva-

lent to a low rent. JDC and CJMCAG financed these projects by loans of \$50,000 and \$65,000, respectively.

#### PUBLICATIONS

The sustained interest in Israel, often cited as an example to be imitated, was expressed by the publication of a monthly *Greco-Israeli Revue*, edited entirely by non-Jews, and *Israel*, by D. Zafiropoulos, a general. This work, dedicated to the author's Jewish fellow-combatants on the Albanian front, gave a very laudatory account of the Sinai campaign in 1956, based on official documents and complete with maps.

The period under review saw the publication of a *History of the Jewish Community of Larissa* by a non-Jew, Vassos Kaloyannis, with a preface by the mayor of the city; *Helleno-Judaic Studies*, in Greek, by Asher Moissis, former honorary diplomatic representative of Israel in Greece, and an *Histoire des Israélites de Salonique* (the fifth volume of a planned total of seven), by Joseph Nehama. The newspaper *Ebraiki Estia* ("Jewish Home") and the bulletin *News from Israel*, published by the Hellas-Israel Association, gave their readers, both Jewish and non-Jewish, local and world Jewish news as well as news of Israel. Some articles by young people appeared here and there, dealing with the history of various Greek Jewish communities and stressing their will for survival and the preservation of continuity with the past, in spite of the Nazis.

#### REFUGEES

Thousands of refugees from Rumania and Egypt passed through Greece on their way to Israel by boat and plane. By December 1957 some 8,300 refugees from Egypt had disembarked at Piraeus to take passage for Israel, mostly by ship to Haifa. From Rumania 3,800 refugees came to Athens in a flood suddenly interrupted in mid-January 1959; most of them went on to Israel by El Al planes. All received a warm welcome from the Jewish population and generous understanding and assistance from the Greek authorities. Their expenses while in Greece were met by the Jewish Agency.

#### *Merten Trial*

From February 10 to March 5, 1959, the trial of the Nazi war criminal Maximilian Merten took place before a special military tribunal in Athens, ending with a 25-year prison sentence. Merten, whose official position in Salonica was merely that of a military procurement officer, had in fact possessed supreme authority. Everything began and ended with him; in the words of one witness, he was "all-powerful after God." This omnipotence was even cited by the defense witnesses, in order to show the active philhellenism with which they wanted to credit him. Since his field of activity was the city of Salonica, where 2,000 Jews out of 56,000 survived, Merten's war crimes were primarily crimes against Jews. Indeed, the trial was felt to be the case of the Jewish victims against their Nazi executioner. Fourteen of the 20 counts on which Merten was tried related to the Jews;

of the 13 counts which formed the basis of his conviction, 9 related to Jews. These included the premeditated murder of the Jews Camhi and Benveniste; internment under inhuman conditions; looting; compulsory labor of civilians for military purposes; extortion by fraud of 25,000 gold pounds from the Jewish community; destruction of the cemetery and seizure of the tombstones; confinement of all the Jews in a ghetto; forcible removal of dentures; shaving off rabbis' beards; forced surrender of jewels, and shipping deportees to Poland under inhuman conditions. These counts, supported in some instances by the testimony of the victims themselves, were fully reported and commented on in the press, and public opinion was horrified by a tragedy which had passed almost unnoticed by those who had not actually witnessed it.

The defense was based on the thesis that the defendant was an agent executing the orders (in most cases verbal) of his superiors. This carried no conviction to military judges well-informed on the laws governing all the armies of the civilized world. Two witnesses who had come specially from Germany to support the defense actually served, at times, as prosecution witnesses. One of them declared that he had "blushed with shame as a German" at the sight of the destroyed cemetery and that he had advised Merten "not to get mixed up with questions of Jewish property." The other readily admitted that some of the things cited were at the least *ungewöhnlich*—not customary. The verdict was felt to be just, and the press unanimously praised the tribunal, and especially its president and the prosecutor. (Merten was released in November 1959, was arrested upon his arrival in Germany, and was released by the German authorities a few days later.)

### *Relations with Israel*

Greece continued to be one of the few countries which did not recognize Israel. This policy, dictated by considerations having nothing to do with Israel, did not stand in the way of polite and cordial relations between the two countries on a basis of mutual understanding. Greco-Israeli friendship showed itself even more spontaneously in the relations between Israel and the new provisional republic of Cyprus.

The evidence was that contacts between Greece and Israel were developing and extending in all fields. Trade, initially on a modest scale, rose from \$770,000 in 1955 to \$2,000,000 in 1957. An Israeli book exhibit in Athens displayed Israeli works on Greece and Hebrew translations of Greek classics. The Israel Philharmonic Orchestra played at the Athens music festival in August 1959. A mission from the Greek ministry of agriculture made a study of Israel's irrigation system and water-utilization policies. Direct connections between the ports of Piraeus and Haifa were established by an Israeli shipping line, and Israeli and Greek airlines maintained service between the airports of Athens and Lydda. From a weekly service started during the tenth anniversary of Israel, in 1958, the number of flights subsequently increased to four a week.

## SCANDINAVIA AND FINLAND \*

**D**URING the two years under review (July 1, 1957, to June 30, 1959) the three Scandinavian countries continued to be governed by Social Democratic governments or coalition cabinets under Social Democratic premiers. In Finland the coalition cabinet of the Socialist Karl August Fagerholm was replaced by a coalition under Agrarian leadership without Socialist participation. Soviet objections to some members of the Fagerholm cabinet and difficulties in trade negotiations between Finland and the Soviet Union played a part in the change.

Denmark and Norway remained members of the North Atlantic Treaty Organization (NATO). Sweden, on the other hand, continued to maintain a policy of neutrality, but on specific issues was usually to be found aligned with the Western powers. Finland, barred both by her geographic position and by the terms of the treaty of peace with the Soviet Union from joining any blocs antagonistic to that country, was frequently to be found among the abstainers in votes in the United Nations, despite her democratic sympathies. There was some discussion of the possibility that she might be able to enter into economic ties with the so-called "Outer Seven," since this grouping was not supposed to have political implications.

*Jewish Population*

Sweden's population of approximately 7,300,000 included somewhat more than 13,000 Jews, about twice the 1933 number. Seven thousand lived in Stockholm and its vicinity, about 1,500 each in Gothenburg and Malmö, 350 in Borås, and 150 in Norrköping. Communal organizations existed in Stockholm, Gothenburg, Malmö, Norrköping, Karlstad, Kalmar, Karlskrona and Sundsvall. Most of the Jews who came during and after the war were among those rescued by the Swedish Red Cross from Nazi concentration camps. Subsequently some Polish Jews also found their way to Sweden. Some members of these groups later emigrated to other countries; others settled in Sweden, mostly becoming Swedish citizens. In 1956 and 1957 about 600 Hungarian Jewish refugees came to Sweden, about half being among the 6,000 Hungarians officially invited by the Swedish government. In 1958 a small group of tubercular Hungarian Jewish refugees, with their families, entered Sweden. About 100 refugee families settled in the textile city of Borås, where a community-center building was recently purchased with CJMCAG funds.

Of Denmark's population of 4,500,000, some 6,500 were Jews, 98.5 per cent of them being Danish citizens. Almost all lived in Copenhagen, the capital. Few Jews immigrated to or emigrated from Denmark during the postwar years.

Norway had some 1,000 Jews in its population of about 3,000,000. Because many Norwegian Jews had lost their lives during the Nazi occupation, the Norwegian government had invited several hundred Jewish immigrants after

\* For meaning of abbreviations, see p. 359.

the war; about 300 were not yet Norwegian citizens. Communal organizations existed only in Oslo and Trondheim, the small group in the latter city perhaps the northernmost Jewish community in the world.

Almost all the 1,900 Jews in Finland's population of over 4,000,000 were Finnish citizens. About three-quarters lived in the capital, Helsinki, and there were smaller communities in Turku and Tampere.

Many of the Jews in all four countries were in the professions, and others were in the various branches of commerce. There were also industrial workers, especially in the textile and metal industries, mostly refugees who entered Sweden after the war.

### *Community Organization*

In Sweden there was a Central Council of Mosaic Communities, which normally met once a year. In the other three countries no central organizations existed. In all, however, there was cooperation among the various communities, with the larger communities (notably that of Stockholm) taking the lead. A special committee to assist victims of Nazism included representatives of the Union of Jewish Victims of Nazism in Sweden, the Swedish Zionist Federation, and the Swedish section of WJC, as well as communities, large and small. The Union of Scandinavian Jewish Youth, with 23 branches in the four countries, each summer held a congress in one of the four countries, in connection with which there were lectures, discussions, and camping activities. It usually sponsored two summer-vacation camps, one for those between 14 and 17 and the other for older youth. It had its own representatives in Israel to assist Scandinavian youths visiting that country, and issued a quarterly publication. In June 1959 it celebrated its 40th anniversary.

From 1952 on, membership in the Jewish community was purely voluntary in Sweden, as it had long been in the other three countries. But very few, even among the indifferent, dropped out as a result. However, a good many of those who arrived after the war did not bother to join. Most communal activities were financed out of communal taxes and income from endowments, but CJMCAG contributions were also important. It gave \$135,000, half the cost, toward building a nursing home opened in Stockholm in January 1959, contributed \$28,000 toward rebuilding the Copenhagen synagogue, and together with JDC bore most of the cost of cultural and philanthropic work in Oslo.

In Stockholm, Gothenburg, and Copenhagen a leading part in communal affairs was still played by the old, well-established, assimilated families—the so-called “Vikings”—most of whom had originally come from Germany. Many had played important roles in the political and cultural life of Denmark and Sweden. In Malmö and the Finnish and Norwegian communities, the leadership was recruited mainly from the later East European immigrants and their children. Because these groups were less completely integrated with the general population, they played a less significant cultural and political role. Cooperation between the old families and the more recent arrivals was becoming increasingly close; the former, once anti-Zionist, now gave substantial sums for Israel.

In the three Scandinavian countries, whose languages were sufficiently similar to permit the people of each to understand those of the others, the Jews spoke the languages of the countries. In Finland, where the unrelated Finnish language was the native tongue of all except the Swedish minority of 300,000, most Jews of the older generation spoke only Yiddish and Swedish, but the younger generation spoke Finnish.

#### ZIONISM AND RELATIONS WITH ISRAEL

The Union of Scandinavian Zionists served as a coordinating body for the Swedish Zionist Federation and the Zionist groups in the other three countries.

Great good will towards Israel existed in all sections of society in the four countries, and in all there were societies for friendship with Israel, led chiefly by non-Jews. All participated actively in the celebration of Israel's tenth anniversary, and in Helsinki the principal address on that occasion was delivered by Archbishop Ilmari J. Salomies. In 1959 the Danish society suffered a severe loss when its president, the theologian Fleming Hvidberg, died suddenly while on a visit to Israel.

In the summer of 1959 Israel's ambassador to Sweden, Hayyim Yahil, returned to Israel after three years in Stockholm. He was to be succeeded by Aryeh Aroch, until then ambassador to Brazil. The office of cultural attaché in the embassy was discontinued for financial reasons.

During the two years under review Swedish Jews raised about \$104,000 for Keren ha-Yesod, \$36,000 for Keren Kayyemet, \$39,000 for WIZO, and \$3,600 for Youth Aliyah. In addition, the Swedish Save the Children fund gave about \$18,000 to Youth Aliyah. In Denmark Keren ha-Yesod raised about \$57,000, Keren Kayyemet about \$28,000, and Youth Aliyah about \$2,800. In addition, the Help for Hungary fund, a non-Jewish project, contributed about \$15,000 to WIZO and Youth Aliyah. In Norway Keren ha-Yesod raised about \$17,000 and Youth Aliyah about \$1,400. In Finland contributions to Keren ha-Yesod were about \$80,000, to Keren Kayyemet \$3,000, to WIZO \$15,000, and to Youth Aliyah \$600.

#### JEWISH EDUCATION

In all the Scandinavian countries there were special Jewish religious schools. There were also a number of Jewish kindergartens in Denmark and Sweden. The long-established primary school of the Copenhagen community, the Caroline school, received a government subsidy. So did the nine-year day school operated by the Jewish community of Helsinki, which was attended by 135 pupils, more than nine-tenths of the eligible Jewish children. In Stockholm a six-year day school, started in 1955 by the Orthodox and Zionist-oriented organization Hinnukh, had about 130 pupils, some 30 per cent of the eligible children. This school received no government subsidy, but the Stockholm community contributed to it an amount equal to the estimated cost of religious education for its pupils. There were Agudist *hadarim* in Copenhagen and Turku and a Lubavitch yeshivah, established in 1958, in Copenhagen.

## RELIGIOUS LIFE

In Stockholm, Gothenburg, and Copenhagen the main synagogues followed practices roughly corresponding to those of American Conservative Jews, though men and women were seated separately. Both sexes covered their heads. The Stockholm and Gothenburg synagogues, but not that of Copenhagen, had organs. All three cities also had Orthodox places of worship. There were also synagogues in Malmö, Norrköping, Oslo, Trondheim, Helsinki, and Turku. The Norrköping synagogue celebrated its centenary in 1959 with a ceremony in which the chairman of the town council, the governor of the province, and the Lutheran bishop took part. In addition, a number of smaller Swedish communities had *minyanim* with regular services. There was a serious shortage of rabbis, and the posts in Oslo, Gothenburg, and Malmö were unfilled.

## CULTURAL ACTIVITIES

The activities of the Union of Scandinavian Jewish Youth have been mentioned above. In addition, numerous local groups—more than 20 in Copenhagen and Stockholm alone—conducted cultural activities of various sorts, and many also engaged in philanthropic or Zionist work. There were study and discussion groups, sports, and social gatherings, as well as lectures, often by speakers from abroad. Two monthlies were published in Copenhagen: *Jødisk Samfund*, distributed free to all members of the community, and *Israel*, the organ of the Danish Zionist Association. Stockholm had three Jewish periodicals: the bimonthly *Judisk Krönika*, subsidized by the Swedish Zionist Federation, the monthly *Judisk Tidskrift*, and the Stockholm community's organ, *Församlingsbladet*, published five times a year.

Julius Margolinsky, whose work on the Jewish cemeteries of Denmark was completed in 1957 (AJYB, 1958 [Vol. 59], p. 284), published 229 *Epitaphs from the Jewish Cemetery of St. Thomas, Virgin Islands* in November 1957. He also edited the volume *Chevrä Kaddischa 1858-1958*. Raphael Edelman, curator of the Judaica collection of the late David Simonsen, now a part of the Royal Library of Copenhagen, continued the publication of the *Corpus Codicum Hebraicorum Medii Aevi*; 1958 saw the publication of *Codices Palatini I* (Part I of the Parma Pentateuch and the Parma Bible) and the *Subject Concordance to the Babylonian Talmud*, prepared by Lazarus Goldschmidt and edited by Edelman. The radio opera *Eli*, composed by Moses Pergament on the basis of a poem by Nelly Sachs dealing with the Nazi persecution of the Jews in Poland, was presented by the Swedish radio and enthusiastically received.

The Institute for Jewish Cultural Information (AJYB, 1958 [Vol. 59], p. 285) arranged a program of lectures, readings from Jewish literature, and motion pictures for boys and girls in the different grades of the Swedish schools.

Under the will of H. G. Turitz, a lectureship on Jewish subjects was established at the University of Gothenburg. In October 1958 Hugo Valentin gave the first series of lectures, dealing with Swedish Jewish history from the time of the Vikings to the present.

On March 11, 1959, in honor of the birthday of King Frederik IX of

Denmark, the Copenhagen Jewish community presented him with the original manuscript of a famous play by the Danish Jewish writer Henri Nathansen. The play, *Indenfor Murene*, written in 1912, was a classic description of Danish Jewish middle-class life.

#### PERSONALIA

C. B. Henriques, one of the most eminent lawyers in Denmark and for many years president of the Copenhagen community, died in July 1957. In August 1957 H. G. Turitz (see above), one of the most important businessmen in Sweden and the only representative of Scandinavia on the board of governors of the Hebrew University in Jerusalem, died at Gothenburg.

HUGO VALENTIN

## ITALY \*

ITALIAN political life between mid-1958 and mid-1959 was marked by increasing stresses within the dominant Christian Democratic party. The government of Premier Amintore Fanfani resigned in January 1959, after a series of parliamentary defeats. The government was still able to secure a majority on votes of confidence, in which roll-call votes permitted the exercise of party discipline. But on ordinary votes, taken by secret ballot, Fanfani's opponents within the Christian Democratic party were able to desert him and cause his defeat. A few days after resigning as premier, Fanfani also surrendered the party secretaryship. He was succeeded as premier by another Christian Democrat, Antonio Segni. But whereas Fanfani, a left-wing Christian Democrat, had formed an alliance with the minor center parties, the Segni government relied for its majority on the support or benevolent neutrality of the monarchists and neofascists. Meanwhile, in November 1958, a group of dissident Sicilian Christian Democrats led by Silvio Milazzo had formed a regional coalition including Communists, monarchists, and neofascists; despite the expulsion of Milazzo and his followers from the Christian Democratic party, he continued to head the Sicilian regional government. The expelled members formed themselves into the Sicilian Christian Social Union in December. While the unity of the Christian Democrats was threatened by these events, the once solid alliance between the Communists and the Socialist party of Pietro Nenni continued to disintegrate. At the Socialist congress in January 1959, Nenni strengthened his control over the party organization at the expense of those who wished to repair the breach with the Communists.

Italian secular politics, however, attracted less attention in Italy—and far less in the outside world—than the election of Angelo Cardinal Roncalli to succeed Pius XII, who died on October 9, 1958. The new pope, who took the name of John XXIII, was reputed to have had the support of the more liberal members of the College of Cardinals. Ambassador Elijah Sasson represented the government of Israel in the ceremonies connected with the

\* For meaning of abbreviations, see p. 359.

coronation. One of Pope John's acts of particular relevance to Jews was his order, distributed to all the clergy of Rome in March 1959, to strike out *perfidis* from *oremus pro perfidis Judaeis* in the Catholic liturgy for Good Friday. (This prayer, translated in the American Catholic Missal as "let us pray for the unbelieving Jews," was also susceptible of even more derogatory interpretations.) The modification was applied in all the churches of Rome, including the one at which the Pope prayed on Good Friday, and it was widely anticipated that in the near future the revision would be extended to the entire church.

## *Jewish Population*

The Jewish community in Italy was a small minority with an ancient history, side by side with equally small Protestant minorities within an overwhelmingly Catholic nation. In 1959 approximately six of every 10,000 Italians were Jews. According to the statistics compiled by the Union of Italian Jewish Communities, the number of Jews in Italy remained about 32,000, in a total population of 48,735,000.

They formed 23 communities: Alessandria, Ancona, Bologna, Casale, Ferrara, Florence, Genoa, Gorizia, Leghorn, Mantua, Merano, Milan, Modena, Naples, Padua, Parma, Pisa, Rome, Trieste, Turin, Venice, Vercelli, Verona.

The smallest communities, Casale and Gorizia, had 30 and 31 members respectively. The largest, Rome, claimed 11,238 Italian Jews, and Roman Chief Rabbi Elio Toaff estimated that about 3,500 foreign Jews lived there too. Rabbi Toaff also reported an increased interest in Judaism among Gentiles in Rome, including several requests for conversion from Catholicism to Judaism. Most of these requests were motivated by the desire to marry a Jewish man or woman. Each case was scrutinized with great care.

While the total number of Italian Jews remained practically unchanged in recent years, individual communities grew or declined. There was a general tendency for small communities to become smaller and eventually disappear, as Jews moved to the larger communities. Milan, Italy's largest industrial center, with its educational and occupational opportunities, attracted not only Jews living in Italian small towns but also foreign Jews, who formed subgroups within the Jewish community of 8,000: Syrians, Egyptians, Persians, Lebanese, Turks, and a large group of Ashkenazim.

Milan and Rome were the two main centers of Italian Jewish life, their Jewish communities reflecting the characteristics of the two cities. In Rome most employed Jews were engaged in wholesale or retail trade, especially clothing, underwear, fabrics, leather goods, and durable consumer goods. Though the Roman ghetto had been officially abolished almost a century before, and most Jews had since moved out, the old ghetto remained a predominantly Jewish quarter with an intense and colorful small-trade activity.

The Jewish community of Milan, on the other hand, reflected the industrial character of the city and of northern Italy in general. Important industrial establishments—e.g., in cotton, paper, and paint—were owned and managed by Jews.

## MIGRATION

Although Italy remained the most important European transit country for Jews from countries to the east and the south, there was a steady decrease during the year in the number of refugees living there while waiting to be settled in other lands.

In 1958 only 83 persons (37 families) arrived from Eastern Europe (Hungary, Poland, Rumania, and Yugoslavia) to join the 109 already in Italy. Most of them were resettled, in accordance with their wishes, in Canada, Australia, the United States, and Italy.

On June 30, 1959, according to the welfare department of the Union of Italian Jewish Communities, there were only 33 East European Jews in Italy waiting to be settled.

The exodus from Egypt continued through 1958 and 1959, but at a reduced pace. The number of Egyptian Jews on relief fell from 442 in 1957 to 239 in 1958. An estimated total of 2,500 Jews from Egypt were settled in Italy, 90 per cent of them Italian citizens. Both the Union of Italian Jewish Communities and JDC encouraged the settlement of Egyptian Jews in Milan, where opportunities were greatest, and 2,000 became paying members of the Milanese community. The others settled in Rome, Leghorn, Genoa, and Verona. Approximately \$150,000 was spent for the settlement of Egyptian Jews from mid-1958 to mid-1959. Most of this was supplied by JDC, the rest being raised in Milan. Twenty-five Egyptian Jews received \$10,000 in loans from Milan's Jewish Bank during the same year.

UHS reported the arrival of some 30 Jews from Lebanon during the year, most of whom subsequently left for Brazil.

## SOCIAL SERVICE

The welfare program of the Union of Italian Jewish Communities had a relief budget of about \$90,000 for 1958-59. Half of the sum was raised by the Union of Italian Jewish Communities and the rest came from CJMCAG funds and JDC. Assistance was given to 1,093 persons (642 families). The number of cases declined, partly because of better organization of the welfare program. Greater efficiency, particularly in Milan, resulted from the election of a new welfare committee which, with the aid of two American-trained social workers, brought about a greater systematization of relief and welfare techniques.

Out of the general CJMCAG funds allocated to Italy in 1958 and 1959—\$122,000 and \$216,177 respectively—in each year \$10,000 went for the relief and assistance of transient Jews and special cases and \$5,000 for old-age care.

In 1958 the homes for the aged in Turin, Milan, Venice, Trieste, Rome, and Mantua cared for 256 persons. A new home for the aged was completed in Florence, and was to be officially opened on Rosh ha-Shanah 1959.

## EDUCATION AND RELIGION

A new elementary and prevocational school was inaugurated in Rome in December 1958. Built to accommodate 700 pupils, it cost \$250,000.

In Milan a lot was purchased for a new Jewish school, to be built at an estimated cost of \$1 million. Half of this was to come from CJMCAG funds, and half from the Milan Jewish community. The school was intended to accommodate 1,000 pupils in the primary and secondary grades and it was expected to become the largest Jewish school in Europe. Of the 790 pupils in Milan's Jewish school in the past year, only 395 were Italians. The others represented 37 different nationalities.

Fifty-seven university scholarships were given to refugees residing in Italy. Eighty-one scholarships were given to high-school pupils.

In April 1959 Augusto Segrè was appointed head of the cultural department of the Union of Italian Jewish Communities. The main aspects of the cultural program were Jewish schools, the Rabbinical College, a teacher-training program, textbooks and books on Jewish culture, regular contacts with the various Jewish youth organizations, and social centers. One such center already existed in Rome; another was expected to open in Florence in the near future, and a third in Milan.

The Union of Italian Jewish Communities organized several seminars on Hebrew culture for teachers and pupils. One, for teachers only, took place in Jerusalem in July and August 1959. Fourteen Italian Jewish teachers enrolled. Funds were supplied by JDC and the Jewish Agency.

A three-week teachers' seminar organized by the Italian Jewish Teachers Federation was held in Vigo di Cadore in August 1959.

The union's cultural department also planned, beginning with the New Year, to send each week's *parashah* by mail to all requesting it. This was intended mainly for those Jews living in places without synagogues. An agreement was reached with the Italian state radio network for a regular weekly broadcast by an Italian rabbi, expounding the week's *parashah*.

Dante Lattes, Italy's greatest living Jewish scholar, continued his weekly exposition of the "Prophets of Israel," sent by mail to all Jewish community members.

The ark from the "Small Synagogue" of Trieste (demolished in 1937), sent by the Trieste community to Israel in 1956, was placed in one of Tel-Aviv's new synagogues early in 1959. Thus a tenth Israeli synagogue was enriched by a portion of the religious and artistic patrimony of Italian Jewry.

### *Relations with Israel*

In September 1958 Premier Amintore Fanfani sent Republican party leader Randolfo Pacciardi on a fact-finding mission in the Middle East. Upon his return Pacciardi expressed his alarm over Soviet infiltration in several Arab countries and his admiration for Israel's democratic achievements.

In January 1959 Premier Fanfani went to Cairo on an official visit. In a press conference at the Italian embassy, he declared: "I have always stated that Israel is a historical and geographical reality. It is the task of political leaders to acknowledge realities."

TULLIA ZEVI