

Western Europe

Great Britain*

THE CONSERVATIVES, in office since 1951, seemed likely to retain power for the rest of the expected life of parliament (the next elections would normally be held in 1964). Throughout the year under review (July 1, 1960, to June 30, 1961) the Labor opposition was rent by internal feuds. Nevertheless, the government's road was not easy. By June 1961 grave fears were expressed about the economic position of the country. Racial tensions were increasing as a result of the rise in immigration from the West Indies and to some extent from India and Pakistan. The question of United Kingdom affiliation with the European Common Market became increasingly urgent during the year.

JEWISH COMMUNITY

The prosperous Jewish community adopted no official attitude on any major political or social issue. There was some disquiet, however, about plans to bring German troops to the United Kingdom to be trained as part of the NATO forces.

Chief Rabbi Israel Brodie was 66 years of age, in rather poor health, and often abroad on pastoral tours. The president of the Board of Deputies, Barnett Janner, was 69. Most of the leading communal figures had held offices for long periods. The younger generation tended to avoid involvement in communal responsibility.

While no reliable statistics were available, there was general agreement that the rate of intermarriage was well above ten per cent, perhaps twice that high. The Orthodox religious authorities required a standard of observance on the part of converts (almost invariably women) that only a handful could achieve. The Reform and Liberal movements were more accommodating. But it seemed likely that an increasing number of candidates for mixed marriages were availing themselves of civil marriages with no concern at all for religious requirements.

* For meaning of abbreviations, see p. 497.

Sir Bernard Waley-Cohen became the seventh Jew to hold the office of Lord Mayor of London. In view of his position as vice president of the United Synagogue, the foremost Orthodox institution in the United Kingdom, his decision to ride in procession on Lord Mayor's Day (Saturday, November 12, 1960) aroused comment, as did his general disregard of Orthodox practices. However, he prominently associated himself with communal activities throughout his period of office. His resignation from the United Synagogue's vice presidency in June 1961 was to facilitate the reelection of another honorary officer who had been defeated in another election, and had no relation to religious issues.

In November 1960 the Board of Deputies held a special meeting to celebrate its bicentenary. During the year under review it enlarged its representation by adding Kenya to its constituencies.

The Plymouth synagogue celebrated its bicentenary in June 1961. The town elected its first Jewish lord mayor, whose chaplain announced on his behalf that he would undertake no civic engagements on the Sabbath.

The Western synagogue, an independent London congregation, celebrated its bicentenary on May 31, 1961.

In January 1961 Barnett Janner was created a knight in the New Year Honors in recognition of his services as president of the Board of Deputies, and Sir Simon Marks became a baron in the Birthday Honors in June 1961 as a reward for his charitable activities.

The question of state security, much discussed as a result of two major trials of Russian agents, proved to have an unwelcome Jewish association when it was revealed that Peter and Helen Kroger, both sentenced to 20 years' imprisonment after a sensational trial in March 1961, had borne the name Cohen in New York and had been intimate associates of Julius and Ethel Rosenberg, executed for espionage in the United States in June 1953.

Religious Activities

A considerable amount of surface Orthodoxy continued to be combined with widespread indifference. Synagogue meetings were sparsely attended and Orthodoxy was more a matter of affiliation than of conviction. The right wing of Orthodoxy, with a virtual monopoly of Jewish knowledge and enthusiasm, wielded an institutional influence quite disproportionate to its numbers. Progressive Judaism remained weak.

The London Beth Din, originally only a body of religious assessors appointed to assist the chief rabbi, played an increasingly important and independent role in the life of Anglo-Jewry. The reluctance of its five *dayyanim* to employ any form of public relations frequently led to their being misunderstood and misrepresented. Nevertheless its impact on the official religious life of the community was great and its attitudes were adopted by the rabbinical tribunals of Manchester, Leeds, and Glasgow. Only in the last-named city was there open hostility to the institution, and this seemed to be due as much to a clash of personalities as to principles. The rabbinate of the more extreme Orthodox sections lacked leadership and had limited influence outside their own ranks.

On July 1, 1960, the Federation of Synagogues reaffiliated with the London *shehitah* board. Part of the agreement under which this was effected was kept secret. Imports of kosher meat from Ireland were prevented, first by objections from trade unionists and then by internal disputes in the Irish *shehitah* board, and no progress whatever was reported. Observance of the dietary laws, except at official functions and celebrations, appeared to be steadily diminishing. Provincial communities also reported *shehitah* problems. A committee of inquiry into the price of kosher meat, set up by the chief rabbi, held a number of sessions, but at the time of writing had not yet made a report.

Rosh ha-Shanah 5721 was marked by a repeat performance of the previous year's controversy over the use of a microphone at the large Edgware synagogue in Northwest London. The minister circulated his sermon in protest against the refusal of the ecclesiastical authorities to sanction a microphone, but ultimately yielded to his wardens and delivered the sermon orally.

The Manchester Beth Din requested synagogues under its jurisdiction to prohibit mixed dancing. Some of its members joined other rabbis at a public meeting in Leeds in November 1960 to urge a similar ban there. This led to a lengthy and acrimonious correspondence in the *Jewish Chronicle* and to editorial comment which aggrieved some of the participating rabbis. They sought to sue the editor, William Frankel, before the London Beth Din in January 1961. He attended the court but refused to be a party to any proceedings, which he said would constitute an attack on the freedom of the press.

The Association of Ministers (preachers) of the United Synagogue, which had been established to improve both the status and remuneration of its members, disbanded in June 1961, having failed to obtain any satisfaction for its demands. They warned that a decline in the number of ministers was probable.

The plight of small communities continued to be discussed, but little was done. The unsatisfactory religious facilities available to the Jewish students at Oxford were frequently deplored, but in no way ameliorated.

Four new synagogues were consecrated in September 1960, three in London and one in Manchester.

Jewish Education

The decision of the London County Council to withdraw state aid from the Avigdor secondary school was upheld by the minister of education (*Jewish Chronicle*, July 8, 1960). The Avigdor primary school took over the premises and hoped to qualify for aid in a short time (AJYB, 1961 [Vol. 62], p. 228).

The Montefiore college moved from Ramsgate to London in December 1960. The attempt to train Sephardi students from North Africa and other countries at Ramsgate had enjoyed only a qualified success, partly because of the virtual disappearance of the local *kehillah*. The leaders of the Spanish and Portuguese congregation in London were thus faced with the

problem of disposing of the extensive property, including a synagogue and the mausoleum of Sir Moses and Lady Montefiore.

Adult-study courses under the aegis of the United Synagogue enjoyed an unexpected degree of success throughout the winter and spring.

In an effort to make the best use of available teaching staff, the London Board of Jewish Religious Education in April 1961 announced a plan for the regionalization of Hebrew and religious classes. The pay of teachers was increased, but the rates, varying from ten shillings and ninepence to sixteen shillings (\$1.50 to \$2.25) per hour, depending on qualifications, were not likely to make Hebrew teaching a financially attractive calling.

It was calculated that one in every seven Jewish children was being educated at a Jewish school; there were 22 such schools in London, with an attendance of 4,800, and 16 in the provinces, with an attendance of 3,200. But two-thirds of the children were at primary schools; the number of secondary schools was still inadequate and problems of curricula and staffing very far from being solved.

Jews' College, London, the only Orthodox seminary for the training of ministers, entered a critical phase. After the retirement of Isadore Epstein from the principalship in July 1961, it was reported that there were differences of opinion within the seminary's council regarding educational policy. A rabbinical-diploma class, introduced by Epstein in 1946, had markedly improved the quality of rabbinical scholarship at the college, although it could not compare with *yeshivah* standards. Many council members regretted that as a consequence able students were automatically embarking on work leading to *semihah*, rather than enrolling at Oxford or Cambridge.

Reflecting current trends in the community, the theological position of the college had become rather less liberal than in the past, and some hoped for an appointment to the post of principal which would reverse this trend. In May 1961 it was announced that Chief Rabbi Brodie would become acting principal upon Epstein's retirement; Hirsch J. Zimmels, a 60-year-old member of the teaching staff, was to be director of studies. This assumption of further burdens by Rabbi Brodie was clearly a stopgap measure, designed to allow the college to function until a measure of agreement could be reached. In the meantime, the intake of ministerial students had shrunk to two in two years; this was probably due more to the poor financial inducements and lack of possibilities for advancement within the ministry than to theological anxieties.

Cultural Activities

The WJC annual book award went to Leon Roth for *Judaism: a Portrait*. The Rev. Arthur Barnett published *The Western Synagogue Through Two Centuries* to commemorate its bicentenary. A notable scholarly contribution was *The English Jewry under Angevin Kings* by the non-Jewish historian Henry G. Richardson. Altogether unusual was *So Strange My Path*, the autobiography of Abraham I. Carmel, who became a Jew after having been a Roman Catholic priest.

Social Service

In a welfare state with a high standard of living, old-fashioned relief work was almost unknown. The Mutual Aid Fund of the United Synagogue was treated virtually as an over-subscription from members, so little demand was made on it. A similar sign of the times was that the number of children in the Norwood Home for Jewish Children was steadily diminishing; 26 were admitted in 1960 while 44 left or were withdrawn (*Jewish Chronicle*, July 28, 1961). The governors had been engaged for some time in acquiring private houses for use as family units in place of the old main building, which was to be demolished and replaced with a modern synagogue and communal hall.

Treasurers' reports emphasizing the clamant needs of organizations were often supported by financial statements drawn up on unwarrantably conservative principles. Fund raising was an essentially social activity, centering around dinners and balls at the most expensive hotels, and gala theater and film premieres. The Board of Deputies had a system for registering charities, but no real control was exercised by any central authority over the raising and allocation of funds.

A problem of growing importance was the welfare of the aged, an increasingly large section of the population. This was a source of concern to all social workers in Great Britain; existing facilities, especially for the middle class, were inadequate.

The Board of Guardians failed to meet the target of £75,000 (\$267,850) it had set for its centenary appeal. The lord mayor compared this unfavorably with the fact that over a million pounds (\$2,800,000) had at the time been raised for the current Joint Palestine Appeal (*Jewish Chronicle*, March 3, 1961).

Relations with Israel and Zionism

Relations between Great Britain and Israel continued correct rather than warm. A Keneset delegation visited Great Britain in July 1960 and a British parliamentary delegation returned the visit in May 1961. Archbishop of Canterbury Geoffrey Francis Fisher paid a short visit to the Israeli sector of Jerusalem on November 27, 1960, in the course of a tour of the Middle East. Israeli Prime Minister David Ben-Gurion visited Sir Winston Churchill (June 2, 1961) while on a very short stay in England, and met with Prime Minister Harold Macmillan. The meeting with Macmillan was understood not to have been very fruitful.

There was some criticism of the Foreign Office as a result of disclosures at the Eichmann trial, but the authorities, claiming that the matter was *sub judice*, declined to publish details of its attitude to saving Jews during the war years (see p. 73).

Israel M. Sieff, chairman of the Anglo-Israel Chamber of Commerce, was quoted in the *Jewish Chronicle* of July 14, 1961, as saying that exports from the United Kingdom to Israel had amounted to £16,480,000 (\$46,144,000)

in 1960, compared with £16,500,000 (\$46,200,000) in 1959, while United Kingdom imports from Israel totaled £14,910,000 (\$41,748,000) in 1960, compared with £15,320,000 (\$42,896,000) in 1959. This was the first time since 1952 that trade had not increased.

The Board of Deputies set a precedent by agreeing to send fraternal delegates to the Zionist congress held in Jerusalem in December 1960. (The chief rabbi and *hakham* were among those appointed.) It was announced that 63,000 *shekalim* were sold (i.e., bought up by the various parties for distribution) but only some 9,000 votes were cast. The elections were said to have cost over £10,000 (\$28,000), but this was probably an underestimate. They were boycotted by the Mizrahi—ha-Po'el ha-Mizrahi federation, on the ground that the register of electors was badly organized. Their attitude was not upheld by the Zionist court which heard their appeals. As a result of the press polemics which accompanied the elections, some Mizrahi leaders were sued for libel in November 1960 by Lavy Bakstansky, the general secretary of the Zionist Federation. The British delegation to the congress suffered from internal stresses over leadership and wielded little influence.

The chief rabbi was present when the Brodie Chair was inaugurated at Bar-Ilan University, near Tel Aviv, on December 21, 1960.

Woolf Perry, chairman of the Zionist Federation, announced that he was emigrating to Israel (*Jewish Chronicle*, February 3, 1961) and subsequently became a Jewish Agency official there. The number of emigrants to Israel remained very small. According to the *Jewish Chronicle* of June 30, 1961, 4,300 people from Britain settled in Israel during the first eleven years of statehood; 1,450 of them returned to the United Kingdom.

Antisemitism

The year under review provided far less cause for concern on account of antisemitism than did the previous one. Neither the Eichmann trial nor the showing of the American motion picture film "Exodus" aroused any public reaction. The trial received only sporadic coverage in the popular press, though the *Times* gave daily reports. Public opinion, preoccupied by more immediate matters, was little aroused.

The strongest attacks on the legality and morality of the Eichmann trial actually came from a Jew, Victor Gollancz, well-known as a publisher, author, and humanitarian, in a pamphlet *The Case of Adolf Eichmann*. His views were strongly censured by the Board of Deputies and unfavorably reviewed in many organs of the press, ranging from the highly respectable and conservative *Sunday Times* to the pro-Labor tabloid *Daily Mirror*.

Friedrich Gruenwald, whose flight to Israel, return, and arrest had provided headlines in the previous year, was sentenced to five years' imprisonment on July 22, 1960 (AJYB, 1961 [Vol. 62], p. 230). Echoes of the case continued to be heard throughout the year as parliament enacted fresh legislation designed to prevent building-society funds from again being used for speculative purposes. An official report on certain aspects of the companies

concerned was published by the Board of Trade in June 1961, and once more drew attention to Gruenwald's Orthodox practices and associations. A scurrilously anti-Jewish passage in the annual report of an otherwise unimportant building society, the Royal Mutual Benefit, merely revealed feelings which had elsewhere been politely suppressed.

Wide publicity was given by the press to the activities of Charles Clore and Jack Cotton in large-scale property developments; however financially sound and economically respectable their activities may have been, the image of Jewish financial domination was being built up. The same effect may have been created by the reports of munificent charitable donations on the part of Jews; the Wolfson Foundation alone distributed £921,000 (\$2,578,800) during the year.

Frequent complaints were made throughout the year over the exclusion of Jews from a number of golf clubs and over a *numerus clausus* at sought-after educational establishments. The opening of a Jewish country club, Kendal Hall, at Elstree (northwest of London), provided something of an answer to the first problem, but Jewish schools, in their existing state of development, could not satisfy the social and educational requirements of ambitious parents.

The Union movement, directed by Sir Oswald Mosley, who had led the British fascists before World War II, continued its activities throughout the year, as did some smaller and uncoordinated nationalist movements. Although colored immigrants were the principal objects of attack, antisemitism was never far below the surface.

The *Observer* finally altered its trust deed to enable Jews and Roman Catholics to become trustees and hold the position of editor (*Observer*, July 31, 1960).

Personalia

Sir Lewis B. Namier, the celebrated historian and Zionist worker, died on August 19, 1960. He had become a member of the Church of England on his marriage in 1947, but continued his identification with Jewish nationalism. Mark Hambourg, the pianist, died on August 26, 1960, and Anthony de Rothschild, one of the few members of the family actively associated with the Jewish community, on February 5, 1961. The Marquess of Reading died on September 19, 1960. His son and heir, though brought up as a member of the Church of England, had been given the name of Michael Alfred Rufus Isaacs, which still linked him to his grandfather, the first Marquess of Reading.

NORMAN COHEN

France*

DURING THE period under review (July 1960 to June 1961) the French political situation remained under the shadow of dangers arising from the continuing crisis of decolonization in North Africa. The government had abandoned the slogan of a French Algeria even as an option in a self-determination referendum, and the major part of the population was resigned to the loss of that "province." The representatives of the Europeans of Algeria, and the rightist groups in France, ceased to be a political opposition to the government, becoming instead a hostile faction of conspirators. Even aside from the question of Algeria, those circles appeared to be considering a *coup d'état* to establish a government on the Spanish or Portuguese model. Buoyed by the discontent in the army and the opposition of the great majority of career officers to the policy of President Charles de Gaulle, the conspirators saw in the president's lack of "European spirit" a trump card which they hoped would secure "European"—i.e., "Atlantic"—support for a change of regime in France. The majority of the French people remained apathetic, reacting only sporadically and at the last moment, when the threat became explicit.

Against this militant minority of potential rebels de Gaulle could justly claim the support of the people. The referendum of January 8, 1961, gave him a massive and almost unconditional vote of confidence, even though the extreme right, the Communists, and the left Socialists of the Unified Socialist party (PSU) had urged a "no" vote. The detailed figures showed that many voters who normally supported the Communists voted for de Gaulle in this referendum. But this almost unanimous approval was at least as much an expression of apathy as of confidence. The desire of the French people for "an end to it" was not the result of a crisis of conscience over Algeria. They had not been converted to anticolonialism, or to antiracism, or to a fondness for the Algerian nationalists. They saw above all that the war was endless, burdensome, and costly in money and the blood of young Frenchmen. General de Gaulle found himself to some extent charged with the same mission which Marshal Henri Philippe Pétain had once had, that of permitting the people of France to shed the cares and responsibilities of a lost war and assuage their feelings of guilt and frustration by the agency of a man of destiny.

Not so the Europeans of Algeria, who refused to accept the verdict of history and would not admit the possibility that the end of their privileged status was in sight. The conflict between the attitude of the metropolitan French and that of the Algerian French produced the state of angry tension

* For meaning of abbreviations, see p. 497.

which led first to the bloody and violent events that accompanied General de Gaulle's visit to Algeria in December 1960 and then to the attempted *coup* of April 1961.

This *coup*, the culmination of the revolt of the ultras, demonstrated among other things the power of the new clandestine organization of the extreme right, the Secret Army Organization (OAS). Thus, at the very moment when negotiations between the French government and the National Liberation Front (FLN) were to begin for the second time, the OAS showed that it did not regard itself as defeated and that it still had some trumps to play.

Meanwhile, French policy toward the Soviet bloc hardened. De Gaulle appeared to have given up any idea that France might play a conciliatory role toward the Communist powers. He repeatedly warned of the menace of totalitarian Communism, and seemed to want to assume the function of guardian of the free world, especially in relation to the Berlin question (see p. 334). This tendency strengthened the solidarity between France and the Federal Republic of Germany, which was symbolized in the visit to Paris of West German President Heinrich Lübke in June 1961.

At the same time, de Gaulle sought to improve relations with the "third world" and to resume the dialogue with the Arab states, which had been interrupted by Suez. Plans for a *rapprochement* with the Arab nations did not, however, disrupt the existing good relations with Israel. At the end of May 1961, a series of meetings of the special Franco-Israeli commission set up under the cultural accord of 1959 (AJYB, 1961 [Vol. 62], p. 311) resulted in the acceptance of Hebrew as a living language for the French baccalaureate examination, and of French as an optional first foreign language for secondary-school students in Israel (see p. 412).

EFFECTS OF POLITICAL DEVELOPMENTS ON STATUS OF JEWS

Political developments in France did not appear to have a direct effect on the position of the Jews. Certainly, the threat of a fascist *coup d'état* carried traditional antisemitic implications. And indeed, the secret forces of the extreme insurrectional right did retain certain residual antisemitic attitudes. Nevertheless it would be going too far to regard the success of the anti-Gaullist reaction as necessarily linked with a threat of legal or official antisemitism. Objectively, it might be said that the recent internal evolution of the right-wing anti-Gaullist subversive movement had eliminated precisely those elements from which there was most reason to fear the inclusion of antisemitism in a program of "national rehabilitation." A Joseph Ortiz, condemned to death *in absentia* in the February 1961 "trial of the barricades," and a Pierre Lagaille, representing the impulsive and turbulent racism typical of the "black feet" (Europeans indigenous to Algeria for several generations), lost their influence in the period of the Challe-Zeller-Jouhaud-Salan military coup. Officers like them did not have the "classical" reactionary mentality, with its content of antisemitism. Indeed General Maurice

Challe, formerly commander-in-chief of NATO ground forces and a war-time member of the anti-Nazi resistance, could even be considered as being of the left. (Challe, sentenced to 15 years' detention in the May 1961 trial of the leaders of the *coup*, declared among other things that he was not a partisan of a permanent *Algérie française*, but only hoped by his action to win an adequate period of transition to independence.) The Poujade party (AJYB, 1956-60 [Vols. 52-61], which did use xenophobic and anti-Jewish slogans and which in recent years had furnished the majority of the ultra organizations with their leaders, such as Ortiz, had been almost totally swamped in the course of the recent recovery of the extreme right. The OAS, on the other hand, actually had Jewish militants in its ranks. (Among the OAS leaders who fell into the hands of the Paris police in April 1961 was an Algerian Jewish teacher, who was reported in the press to have been a member of the Irgun in Israel.)

It was also significant that there was no antisemitic aspect to the violent peasant demonstrations of May and June 1961 in clerical Brittany and other agricultural regions, though they were directed primarily against Premier Michel Debré, whom the peasants held chiefly responsible for the low price of potatoes. Yet Debré's "ethnic" origin—a half-Jew by "race," a convert to Catholicism, the grandson of a well-known rabbi—was known to everybody in France.

JEWISH COMMUNITY

Economically, the position of the Jews, except the most recent immigrants from North Africa, was rapidly becoming indistinguishable from that of other sections of the population. In recent years the long-standing occupational specializations (textiles and shoes) which had characterized Jews of Central and Eastern European origin, and to a lesser degree the indigenous Jewish middle class, had largely disappeared. In part, this was due to economic developments; thus, the hat-and-cap industry was on the decline. Moreover, both current social legislation and the habits of modern workers were unfavorable to the traditional homework production of the "Jewish" garment trades in Paris. Furthermore, the almost complete end of the ethnic and linguistic particularism of the Yiddish-speaking immigrants meant an end to their withdrawal into a separate economic sphere. The second and third-generation descendants of East European Jewish immigrants were in all the trades and professions, except that of factory workers in large-scale industry (they were, however, well represented among the factory engineers). Among the new Jewish immigrants from North Africa there were many factory workers, both skilled and unskilled.

Until recently, few Jews chose careers as minor civil servants or as elementary-school teachers, while many were attracted to high-school and university teaching, whose prestige compensated for their material disadvantages. The Jews contributed few members to the upper ranks of the civil service, since these were recruited largely from the closed circle of the aristocracy

and upper bourgeoisie, where a clan spirit reigned and where antisemitic prejudices, though screened by courtesy and good manners, nevertheless constituted a serious barrier. There were Jews in the middle ranks of the civil service. With the coming of a substantial number of Algerian immigrants, Jews were now to be found also among the lower civil servants and elementary-school teachers. The one special occupational distinction which was still characteristic of the Jews was their preference for the liberal professions, such as law and medicine.

There was a strong trend among Jews of the younger generation toward careers in the arts. The proportion of Jews among painters of all schools in Paris was very high. Jews were also strongly represented among actors, especially in the *avant garde* theater and in such new enterprises as the Théâtre National Populaire. Among the popular singers there were many Jews, such as the famous Sacha Distel.

On the whole, therefore, French prosperity benefited the Jews together with the rest of the population. There was still some poverty among the recent North African immigrants, especially those from Tunisia and Morocco, but even this was largely a matter of more or less temporary difficulties in adjustment, rather than of hopeless and permanent stagnation.

The "Jewish problem" in France, if it existed, was not related to anti-semitism or to the economic structure and future of the Jews. The only serious problem which really existed was that of the increased loss of a sense of meaningful Jewish identification among the 350,000 nominal members of a "community" which had no organic character and was no longer spiritually harmonious. Modern French Judaism had always been characterized by fluctuations, its "revivals" taking place not within the successive generations of the same families, but with the successive arrivals of new groups of immigrants. Toward the end of the 19th century, when the Jews of Alsatian origin were assimilating, the Jewish banner in the capital was taken up by the Russian and Rumanian Jews. Between the wars, Judaism in France drew its main life from the large number of immigrants from Poland. Now this group too was abandoning its Jewish distinctiveness. The new immigration from North Africa, aside from a few among its elite who were already playing a notable role, lacked both the strength and the spiritual resources to play in its turn the role which the Alsatis, Russians, Rumanians, and Poles had previously played. The North Africans themselves needed to be integrated, guided, stimulated, and reoriented. In the absence of any other infusion of new blood, the Jews of all origins in France were headed for a loss of personality and identification; mixed marriages had long ceased to be exceptional and were rapidly tending to become the rule.

During the first few years after the war, most people of Jewish origin had been "objectively" Jews. Everybody had been in some way involved in Hitler's persecutions and their consequences. Each individual had a certain emotional, or at least "existential," Jewish experience. With the arrival at adolescence of those born since 1945, that disappeared in its turn. The result

was a total indifference and a complete lack of understanding concerning the "complexities" of Judaism. Experience showed that "pro-Israelism" and a neo-romanticism of the "Exodus" type were no substitute for the guiding principles of the ancestral faith. That this rapid and almost automatic dejudaization was accompanied by a revival of Jewish consciousness on the part of an intellectual and university elite merely emphasized the complete lack of contact between the two groups.

This situation (which differed from that of the solidly established and traditionalist communities of Alsace and Lorraine) was not really inconsistent with the activity of Jewish organizations and institutions. These drew their members and supporters from the minority of French Jews who still elected to be identified with Judaism, and their activity was intensive rather than extensive. An affirmative Judaism or even Jewishness was confined to a minority. Concretely, the problem was one of an internal Jewish "mission."

EICHMANN TRIAL

The French press, radio, and television gave full coverage to the Eichmann trial. The major French newspapers sent their best reporters. Joseph Kessel's articles in *France-Soir* were notable not only for their evocative power but also for the deep emotion of that noted French reporter, who never forgot that he was himself a Jew and the brother of the victims whose story was told in the long months of the trial.

Most of the books which appeared in connection with the Eichmann case sold well. Unfortunately, some of them were more concerned to exploit sensationalism, e.g., the real or imagined exploits of the Israeli commandos who captured Eichmann, than to examine the real problem. It would be well not to have illusions as to the real significance for most people of revelations such as those which were publicized in connection with the Eichmann trial. For instance, the Paris Socialist weekly *Démocratie 61* undertook a small investigation in the capital. Many of the good folk who were questioned in the bistros and on the streets confused Eichmann with Caryl Chessman, executed in California in May 1960. Significantly, others, who knew of Eichmann's crimes in a general way, completely underestimated the number of his victims; thus one worker declared: "He had 50,000 Jews killed." Still others were completely ignorant of the whole story.

COMMUNITY ORGANIZATION

The approaching end of the resources of CJMCAG in 1963 forced most of the Jewish organizations which had benefited from its subsidies to examine the future financial basis of their activities. The Fonds Social Juif Unifié (FSJU), the united fund-raising organization, increased its annual collections to 375,000,000 old francs (\$750,000) a year. Its next objective was 500,000,000 (old) francs.

Zionism

The crisis of French Zionism continued. One aspect of it was the political disagreement about such problems as Algeria and the choice between neutralism and "Atlanticism," which cut across the whole Zionist spectrum. Another was aging and lack of dynamism, as well as the unreality (in the absence of any serious *aliyah*) of slogans and speeches. The effort to stir up a little animation, in the period before the 25th World Zionist Congress in December 1960, met with no success. Jacques Orfus took over the leadership of the French Zionist Federation from André Blumel. Its membership was small, and no figures could be obtained. Only a few, like the young religious Zionists, brought to Zionism an ideal and a zeal for a way of life. Thus Bene 'Akiva, which had only a few hundred members throughout France, nevertheless had a significant influence in diffusing a pioneer religious style, answering in some degree a Jewish desire for an equivalent to the left Christian movement of socialist Catholics, so important in the vanguard of present-day France.

WIZO had 10,000 members, more than half of them in Algeria. Algerian independence was sure to cripple the French organization, and it was practically certain that there would be no autonomous Algerian WIZO.

The Orthodox section of French Zionism was solidly organized and lively, if not very large, carrying on multiple religious, cultural, and even political activities. The Orthodox youth took an open position against colonialism in the Algerian debate and carried on a dialogue with Algerian nationalist intellectuals on the subject of Israel.

Religious Activities

In December 1960 a meeting of the executive of the Union of European Orthodox Communities took place in Paris, under the chairmanship of Rabbi Elie Munk, a nonconsistorial Orthodox rabbi in Paris. It decided to establish a European Orthodox seminary for the training of religious teachers, as well as a religious boarding school in West Germany, where there was a grave lack of Jewish education. This indicated that Orthodox Judaism had accepted the fact that Jews would remain in Germany. (The municipal council of Karlsruhe in Baden voted a large sum for the rehabilitation of the graves of 1,100 Jews from Baden who had died during the war, mostly from hunger, in the Vichy government's concentration camp in Gurs in the French Pyrenees.)

Jewish Education

There were no new developments in Jewish education. Of the four Jewish day schools—three lycées and one primary school—one, the Ecole Akiba, was in Strasbourg, and the others in Paris. The four schools together had about a thousand students. Three-fourths of the students at the lycée in Paris were on free scholarship, although in principle the school was supposed to give free tuition only in exceptional cases.

There was a small increase in enrolment for elementary religious courses given in preparation for *bar mitzvah*, but it was less proportionally than the increase in the Jewish population resulting from immigration from North Africa. For all France, the number of such students was estimated at between three and four thousand. Most Jewish children received no Jewish education of any kind.

There were three *yeshivot*, with a total student body of not over 150, of which two of them were near Paris. These two were of the old-fashioned, East European kind, and were *in* rather than *of* France. The majority of their students, recruited from the formerly Spanish part of Morocco, had to learn Yiddish in order to pursue their studies of the Talmud. The third yeshivah, at Aix-les-Bains in Savoy, was more modern and followed the Alsatian Orthodox model. It was a tuition-charging boarding school and recruited its student body mainly from Alsace, Switzerland, and prosperous North African families.

Literary Events

The literary season produced major scandals in connection with the awarding of the Goncourt and Femina prizes. The first, the most important in France, was awarded to a Rumanian refugee in Spain, hitherto unknown to French literature. This novelist, a postwar anti-Communist DP, was discovered and warmly recommended by the French Catholic writer Daniel Rops, a member of the French Academy. His novel *Dieu est né en exil* ("God Was Born in Exile") was far from a masterpiece either stylistically or intellectually, being a historical romance which presented the poet Ovid as a sort of precursor of Christianity. It was the first work in French by the author, one Vintila Horia, believed to have been a journalist in Rumania. The award had scarcely been voted when it was revealed that he had been a virulent Iron Guard fanatic, specializing in anti-Jewish and sometimes anti-French press campaigns. The consternation of the Goncourt jury was great, and it decided not to invite the laureate to the annual luncheon where the result of the vote was traditionally announced. Assailed and ridiculed by insistent interviewers, he involved himself in embarrassed and contradictory statements. Finally, on the advice of his publisher, he agreed to renounce the prize in order to put an end to the polemic. Officially there was no winner of the Goncourt prize in 1960, but for a fortnight *Dieu est né en exil* passed for it in the windows of the bookstores. This was enough to assure its author a sale of almost 100,000 copies, which brought him sufficient reward to enable him to beat a prudent retreat to Switzerland.

The Prix Femina was awarded to *La Porte retombée* ("The Gate That Fell Again") by Louise Bellocq. In this novel, whose hero is a member of the anti-Hitler resistance, Jews are "defended" in these terms: "The lice of the ghettos of Poland and Austria, filthy, sordid, and perhaps hateful, were human beings. . . . This louse is a divine being. And when the divine part of man is threatened with destruction, it must be defended, none the less." This "charitable" and "Christian" view of the murdered Jews, and some other

allusions of the same stripe, in the novel of this lady (a provincial boarding-house keeper), brought a protest from a member of the Femina jury, André Gide's former secretary, Beatrice Beck, not a Jewess. Mrs. Beck resigned from the jury when some of the great ladies of the Femina (including some Jewesses), defended their laureate and asserted that comparing Jews to lice did not constitute antisemitism. Mrs. Bellocq herself cited Dostoevsky's likening of the usurer killed by Raskolnikov in *Crime and Punishment* to a louse. Unlike the Goncourt prize, the Femina prize was not annulled.

In the 1960-61 season the total of books of all sorts dealing in one way or another with Jews, Judaism, or Israel came to at least 150. Only a few of the more important are mentioned here. The Presses Universitaires de France published volumes 3 and 4 of its translation of Salo W. Baron's *A Social and Religious History of the Jews* in the "Sinai" collection, edited by André Chouraqui. The same publisher issued a scholarly translation of Maimonides' *Sefer ha-madda'* ("Book of Knowledge") and *La Cabale* by Chief Rabbi Alexandre Safran of Geneva, a teacher at that city's university. Léon Poliakov continued his history of antisemitism with volume 2, *De Mahomet aux Marranes* ("From Mohammed to the Marranos"). Bernard Blumenkranz, an authority on medieval history, published *Juifs et Chrétiens dans le monde occidental* ("Jews and Christians in the [Medieval] Western World"). The Albin Michel firm's "Présences du Judaïsme" collection issued a new edition of Elie Benamozegh's *Israël et l'Humanité*, a significant contribution to modern Jewish theology, and volume 2 of Charles Lehrmann's *Eléments juifs dans la littérature française*. Les Editions Fasquelle published Arnold Mandel's French translation of Mendele Mokher Sefarim's Yiddish classic *The Travels of Benjamin the Third*. In the remarkable *Les Français d'Algérie*, the young French Jewish writer Pierre Nora examined among other things the moral dilemmas and problems of the Jews of Algeria, caught between the hammer and the anvil.

Henri Amouroux' *Le Vie des Français sous l'occupation* devoted a chapter to a moving and objectively documented account of the suffering of the Jews of France under the Nazis, from the forced wearing of the yellow star to the deportations from the Drancy concentration camp to the extermination camps of Eastern Europe. Part of the story reflected little credit on some Jews. This sympathetic non-Jewish author showed the indifference or hostility of many French Jews toward Jews of foreign origin, citing significant examples of chauvinism and xenophobia among native Jews even in Drancy itself. Some "assimilated" persons were not indignant at the injustice done to the Jews but only at the "misunderstanding" which caused them, 100-per cent Frenchmen, to be regarded as Jews.

Léon Poliakov became the first recipient of the Prix Edmond Weil in April 1961, for contributions to Jewish life and thought. The all-Jewish jury particularly wished to honor Poliakov's work on Nazi antisemitism. The 1961 Prix Charles Veillon, awarded in Lausanne by an international jury to a work in the French language, went to Anna Langfus for her novel *Le Sel et le soufre* ("The Salt and the Sulphur"), which appeared in 1959

and dealt with Warsaw at the time of the ghetto revolt (AJYB, 1961 [Vol. 62], p. 238). She was the theater and movie critic of the Paris Jewish review *L'Arche*.

Personalia

Georges Altman, formerly editor of the Paris daily *Franc-Tireur*, died in November 1960 at the age of 60. A writer, journalist, resistance leader, and specialist in the *avant garde* cinema, Altman had been in many ways a typical Jewish intellectual of the '20s, whose Jewish saints were Marx, Trotzky, Freud, Einstein, etc. In recent years, like many of his generation, he had developed a somewhat more positive relation to Jewish life. He became pro-Zionist, wrote for the French Jewish press (*Evidences* and *L'Arche*), and lectured before popular Jewish audiences. He left a manuscript, *Itinéraire spirituel d'un Juif français*, extracts from which have appeared in *L'Arche*.

Maurice Vanikoff, of the French section of WJC, died in April 1961 at the age of 73. A native of Russia, he fought as a volunteer in the French army in World War I. From 1945 on, he was president of the federation of associations of Jewish war veterans. He was an authority on antisemitic literature and activities. He also played an important role in the Finaly case (AJYB, 1954 [Vol. 55], pp. 183–87) and it was his denunciation of the slanderous article on Léon Blum in the Larousse encyclopedia (AJYB, 1960 [Vol. 61], p. 206) which forced the publishers to replace several hundred thousand copies with a corrected edition and apologize to their readers.

ARNOLD MANDEL

Belgium*

THE YEAR under review (July 1, 1960, to June 30, 1961) was a particularly agitated one for Belgium.

INTERNATIONAL AND DOMESTIC DEVELOPMENTS

On July 1, 1960, after ceremonies attended by the Belgian king, the Congo became independent. Confusion and civil war followed.

Economically well-favored as a group, the 2,500 Jews in the Congo suffered as members of the European population and not as Jews. They fled as other whites did, taking refuge in Belgium, Italy, and Northern Rhodesia. Because of their economic situation they did not require any significant finan-

* For meaning of abbreviations, see p. 497.

cial assistance in the countries of reception. UHS appeared on the scene quite early to provide technical assistance for those considering emigration.

Elizabethville, the capital of Katanga province and the Congolese city with the greatest concentration of Jews, was the first to return to normal. As a consequence, Jews began early to return there, and by June 1961 its Jewish population was 700 and the synagogue had reopened.

Professor Joachim Frenkiel, professor at the University of Liège and president of the Belgian Keren Kayyemet, was named rector of the new University of Elizabethville. In consonance with its program of strengthening its African ties, Israel selected 20 Congo government officials for administrative training at its own expense.

Belgian industry, always heavily represented in Egypt, was seriously affected by the UAR's action in nationalizing numerous industries (see p. 424). The Belgian government protested the seizure, in December 1960, of the International Sleeping Car and Restaurant Company (Wagon-Lits). This had followed on the seizure of five Belgian companies and sequestration of five others earlier that month. The Cairo street-car lines were owned by a Belgian firm, and Belgians had heavy interests in the famous Sheppard's Hotel; both of these were affected by Nasser's action.

Royal Family

The unrest and tension which colored Belgian life throughout the year were temporarily superseded by the festivities which followed the announcement that young King Baudouin was to marry a member of the Spanish minor nobility. The synagogues offered special prayers and the president of the Consistoire Central was invited to the wedding ceremony in December 1960.

As a gift from President Isaac Ben-Zvi of Israel, Ambassador Ammiel Najar presented the royal couple with a collection of rare coins symbolizing selected periods of ancient and modern Jewish history. The ambassador was decorated with the Grand Cross of the Order of the Crown.

Throughout the year other Jewish events were associated with the royal family. Queen Mother Elisabeth was honored with a campaign to plant a forest in Israel in her name, adjacent to the forest planted 25 years earlier in honor of her husband King Albert, the present king's grandfather. Jews and non-Jews subscribed enough to plant over 20,000 trees.

In February 1961 the 84-year-old Queen Mother attended ceremonies in the main Brussels synagogue on the occasion of the celebration of its cantor's 25th year of service. As patroness of the Jewish home for the aged, she sent a handwritten message of congratulations when it inaugurated, in May 1961, a new 75-bed wing, built with the aid of JDC-CJMCAg.

King Baudouin and Queen Fabiola visited the Pope on June 8, 1961. The next day the Pope told a group of Belgian journalists that Fabiola was expecting a child. The reactions from both non-Catholic and neutral sources in Belgium to the Pope's announcement were very mixed. *Le Peuple*, official organ of the Socialists, the nation's second political party, ran a headline, "The Pope first, then the Nation." *Wallonie* editorialized, "For Baudouin

and Fabiola, who are the king and queen of all the Belgians (Catholics, Protestants, Jews, and agnostics), the Pope can only be a chief of state like any other. One could even forgive the royal couple, whose extreme piety is well known, for having wanted to reserve the news for the Sovereign Pontiff of the Catholic church. But that he should be given the task of publishing the news—that is too much.”

The government issued a conciliatory statement appealing to the people to remember rather the joyous nature of the news and to pray for the happiness of the king and queen. Several weeks later there was an unhappy brief announcement that the queen was no longer expecting a baby in the near future.

Labor Unrest

The royal wedding ceremonies hardly terminated, the government (a coalition of Social Christians and Liberals) proposed an austerity law designed to reform the institutions of the state and its economy, badly shaken up by the Congo crisis. The Socialist labor unions, which had postponed their major demands until after the royal wedding, threatened a general strike unless the bill was withdrawn. The government refused, and in December 1960 there began a series of violent strikes which paralyzed the country for a month. Several strikers died, many were injured, and there was widespread property damage.

Ernest Cardinal Von Roey tried to encourage a back-to-work movement and was severely criticized for bringing the church into the conflict.

The strike, while not achieving withdrawal of the bill, did force new general elections in March 1961. The Social Christians lost a tenth of their support and Prime Minister Gaston Eyskens was forced to resign. The Socialists maintained their strength and the small extreme right and left parties made small gains. After four weeks of bargaining, a Social Christian-Socialist coalition was constituted. Paul-Henri Spaak, who had been serving as secretary general of NATO, returned to Belgian political life as minister of foreign affairs.

The strikes and subsequent difficulties deeply affected business, particularly small business, during the Christmas season. This had repercussions on the regular Jewish fund-raising campaigns, whose results were below expectations.

The Centrale d'Oeuvres Sociales Juives, the Brussels unified fund-raising organizations for other-than-Israel campaigns, raised 4,538,873 Belgian francs (about \$91,000) for local needs in 1960, adding 430 new contributors to its lists.

Relations with Israel

Count Arnoul de Briey, president of a Belgian resistance group, arranged for the planting of 24 trees from the Ardennes Forest in the Martyrs Forest in Israel in memory of Jewish guerrilla fighters in Belgium who had been killed by the Nazis.

More than 1,000 people attended the Israeli ambassador's reception on the occasion of Israel's 13th anniversary.

Despite the difficulties of the year, \$272,000 worth of Israel bonds were sold in 1960, an increase of 45 per cent over the previous year.

Former Prime Minister Camille Huysmans, aged 90, lectured on Israel to Belgian trade unionists in a workers'-education program.

Queen Mother Elisabeth appeared at a gala ballet evening for the benefit of Youth Aliyah.

The City of Jerusalem arranged a \$3-million, eight-year loan from Belgian investors for the construction of schools, kindergartens, and a sewage plant.

Eichmann Trial

The press, both general and Jewish, provided extensive and continuous coverage of the Eichmann trial. On days when the testimony had specific reference to the fate of Belgian Jewry, of whom 24,000 had been deported in four years, newspapers gave increased prominence to the trial and direct quotations were featured in most articles. The daily news broadcasts on the national radio also featured reports on the trial.

In the pre-trial period many organizations presented lectures on the legality of Israel's position and right to try Eichmann.

The Consistoire Central of Belgium officially transmitted to Judge Moses Landau a "Note Concerning the Attitude of Belgium with Regard to German Refugees (1933-1940) and Towards the Jewish Population under the Occupation (1940-1944)." The memorandum provided a documented record of the assistance of the royal family, the resistance, the railroad workers, JDC, and others.

The by-now traditional annual commemoration of the Warsaw Ghetto revolt was linked to the Eichmann trial and the wartime sufferings of Belgian Jewry.

Antisemitism

A group of Antwerp Jews of Hungarian origin, joined by a group of resistance members, demonstrated in March against the celebration of mass for Ferenc Salaszi, who had headed the Nazi regime in Hungary and had participated in the deportation of hundreds of thousands of Hungarian Jews and anti-Nazis.

The city of Antwerp banned the showing of the film "I Aim at the Stars," based on the life of Wernher von Braun. Demonstrations had reminded the public that he was the inventor of the rockets which had taken many lives in Antwerp in 1944.

La Voix internationale de la Résistance, a newspaper published in Belgium by the Union of Resistants for a United Europe, accused an international group of former Nazis of planning a new antisemitic campaign. The strongly anti-Communist newspaper stated that Martin Bormann was living in Argentina and it linked Léon Degrelle, the Belgian Quisling, to the movement.

In May 1961 a Brussels court fined a woman and gave her a 15-day sus-

pended sentence jail term for calling her superior in the civil service "a dirty Jew."

In June a Belgian fraternal organization of victims of the German occupation sponsored an anti-Nazi exhibit at Coventry in England with the aid of local municipal officials.

An agreement concluded on August 25, 1960, between Germany and Belgium placed DM 80 million (about \$20 million) at the disposal of Belgium to indemnify Belgian victims of the Nazi occupation. Jews were expected to benefit substantially.

JEWISH COMMUNITY

The Jews of Antwerp continued to be employed almost exclusively in the diamond industry. Since its markets were principally outside of the country, labor difficulties within the country affected its operations less than other businesses. Africa being the source of diamonds, the Congo situation and the South African tension created a certain nervousness in the industry.

Prominent Jewish diamond industrialists were active in Zionist affairs and had done much to help Israel establish a diamond industry. The industry in Israel, however, was beginning to threaten serious competition in polished diamonds. An attempt to develop an Israel-Belgium marketing committee failed in October 1960 and uncontrolled competition was feared, since Israel was reportedly now supplying about 90 per cent of medium-sized stones for the world market. As a consequence, many Antwerp diamond merchants refused to contribute, or reduced their annual contributions, to Magbit, the fund-raising campaign for Israel.

Cultural Activity

The Belgian National Theater presented *The Tenth Man* by the American Paddy Chayefsky. In order to capture the right atmosphere, the director and actors spent many hours at morning and evening services in several East European synagogues in Antwerp. The play was successful. It had a particular interest for Brussels Jews because the Broadway star of the play was a war orphan who had been adopted by the celebrated actor Maurice Schwartz with the assistance of the local Jewish welfare agency.

Belgium's most important literary award, the Victor Rossell prize, went to an Antwerp Jew named Victor Mizrachi for his novel *North Roads*.

The Yad Washem Institute established a Belgian branch, the first outside Israel. Important Belgian documentation of neo-Nazi activities throughout the world was placed at the disposal of the new institution. Among members of the board were the president of the Zionist Federation and the two Brussels orthodox rabbis.

Personalia

Jules Philippon, prominent Jewish banker and former vice president of the Consistoire, died on February 22, 1961, at the age of 80.

LEONARD SEIDENMAN

The Netherlands*

THE YEAR under consideration in the Netherlands (July 1960 to June 1961) while relatively calm, nevertheless had several periods of economic and political tension.

In August 1960 elections took place for 37 of the 75 seats in the upper house of parliament. The Communists lost two of their four seats and the Protestant parties one seat, while the Labor opposition gained a seat. The results did not affect the government's majority. A government crisis threatened on September 13 when a government bill to regulate pari-mutuel betting was rejected; this could have been interpreted as a vote of no confidence. But in view of the international situation the political parties all decided to wait for the government to present its program in the Queen's speech from the throne, scheduled for September 20.

The Queen's speech noted the remarkable economic development of the country and promised further development without inflation. It also promised income-tax reductions and increased housing. With 11½ million people, the Netherlands was the most densely populated country in the world.

The government was brought down on December 22, when two of the coalition parties supported an opposition motion criticizing the government for moving too slowly on housing. The crisis was solved fairly rapidly by the continuation of the coalition under a new compromise agreement.

In March 1961, when Germany decided to raise the value of the mark in relation to the dollar, the strong economic position of the Netherlands enabled it to follow suit, raising the value of the guilder by five per cent. The government hoped that the increased value would lower prices on imported articles. At first it was feared that the revaluation would seriously damage the competitive position of the diamond business in Amsterdam, but the damage was much less than had been feared.

JEWISH COMMUNITY

With the assistance of a CJMCAG grant, the Jewish Welfare Organization of Amsterdam in December 1960 published the results of a demographic survey taken in 1954. This showed that, whereas before the Nazis there had been about 140,000 Jews, there were at the time of the survey about 27,000. Three-fourths of the Jewish population was concentrated in Amsterdam, Rotterdam, and the Hague. The age distribution of the population indicated that by 1970 it would probably fall to about 25,000.

A grant of about \$132,000 from CJMCAG-JDC funds, added to its own

* For meaning of abbreviations, see p. 497.

and government funds, enabled the Jewish Mental Hygiene Association (established in the late 19th century) to inaugurate a new 78-bed installation at Amersfoort on October 18, 1960. The Queen participated in the opening ceremonies, presenting the hospital with a menorah. The hospital planned to serve Jewish mental patients from neighboring countries if international arrangements could be worked out. In April 1961 JDC brought together 17 medical and social workers from four countries for a conference on methods to be used in the new mental hospital. The director, Dr. Armand Sunier, reported that 40 of the 100 patients treated since the hospital began to function had already been discharged.

(In December 1960 the Dutch ministry of justice was informed by German authorities of the arrest of Dr. Wilhelm Zöpf, accused of having ordered the deportation to death camps of 2,000 Jewish patients, doctors, and staff members from the pioneer Jewish Mental Hospital at Apeldoorn during the Nazi occupation.)

In March 1961 De Joodse Invalide, Amsterdam's Jewish hospital for the chronically ill, celebrated its 50th anniversary in the presence of prominent government officials and the mayor. Substantial grants from CJMCAG and JDC in recent years had helped to renovate and equip this institution. Its previous quarters had been occupied by the Nazis and all residents had been deported to Poland in 1943.

For the tercentenary celebration of the Rotterdam Jewish community, the Dutch television system featured a 75-minute Hanukkah program and a special service in Rotterdam's new synagogue in December. Two synagogues had been destroyed by bombardment in 1940, and the city's Jewish population, between 12 and 13 thousand in 1939, was now only 780.

The Ashkenazi community of Amsterdam celebrated its 325th anniversary in April 1961.

Eichmann Trial and Anti-Nazi Activities

The Eichmann trial received extensive newspaper and radio coverage, particularly when testimony concerned the fate of Dutch Jewry.

Josef Melkman, a Dutch Jewish leader, testified in Jerusalem about the Nazis' deportation of some 134,000 Dutch Jews to concentration camps. A survivor of Bergen-Belsen, he recounted the horror of that camp. He also told how Dutch Christian families had saved about 4,000 Jewish children by hiding them.

Of special interest to the Netherlands was the disclosure that Eichmann's confession had been tape-recorded in Argentina by a Dutch Nazi, Willem A. Sassen, wanted for war crimes in both Belgium and the Netherlands. In 1944 he had been the Nazi-appointed editor of *De Telegraf* and a member of Hitler's SS. He had escaped to Argentina in 1947.

In August 1960, 17,000 Dutchmen of all denominations submitted a petition to the minister of justice, protesting the planned release from a Netherland's prison of six remaining German war criminals, convicted of responsibility for the deportation of 110,000 Dutch Jews during the occupa-

tion. In parliament, in December, a member of the Liberal party asked the minister of justice to promise that they would never be released. He replied that since pardon was a Crown prerogative, he could not tie the hands of future governments.

In February 1961 parliament was informed that an indemnification treaty with West Germany would provide \$30 million for victims of Nazism in the Netherlands. The treaty also provided for the establishment of a "cemetery of honor" in Düsseldorf, Germany, in memory of 107,000 Dutch civilians, mainly Jews, who were taken to Poland, Czechoslovakia, and Germany. Other memorial centers were to commemorate the 5,600 Dutch civilians, mainly Jews, who perished in Bergen-Belsen, Dachau, and other camps.

Relations with Israel

In October 1960 the Holland Bank Union announced a loan of \$4.25 million to Israel to help finance a \$10-million shipyard at Haifa, to be built by the De Schelde firm of the Netherlands.

In February 1961 the Dutch government ended two days of parliamentary debate on the Arab boycott by condemning firms that discriminated against Jews and Israel in order to do business with the UAR. But each firm remained free to make its own decisions. The Van Emmeren Shipping Company of Rotterdam terminated its arrangements with ZIM, which it had represented in the Netherlands.

In November 1960 Queen Juliana visited the WIZO-sponsored exhibit entitled "Women of Israel."

Cultural Activity

The West German government announced in December 1960 a second gift of \$9,600 to complete the restoration of the Anne Frank House. In May 1961 Otto Frank, Anne's father, attended the opening of an international youth center at the house, which was intended to be a meeting place for youth from all over the world. An international youth congress was the first event planned for it.

In September 1960 it was announced that a Jewish historical cultural museum would be built in Willemsted, Curaçao, with funds to be provided by that city's three synagogues. The center was to be on the site of an old synagogue established in 1780.

The highest state prize in literature, the Hooft Award, was given to Victor Van Vriesland, a Jewish author and journalist, in June 1961.

LEONARD SEIDENMAN

Luxembourg*

ANOTHER QUIET political year left economic affairs relatively unchanged and the Jewish community of about 220 families similarly unaltered. Economically the country continued to be closely tied to Belgium. In October 1960 the Belgo-Luxembourg-Israel Chamber of Commerce sponsored a luncheon for Israeli Minister of Commerce and Industry Phinehas Sappir, who was on an information mission to both countries to improve trade between the three countries.

The Jewish community established the Friends of Youth Aliyah. In January 1961 the first trees were planted in the Forest of the Grand Duchy of Luxembourg in Israel.

A CJMCAG grant helped the community to continue its program of Jewish education for children and young people.

INDEMNIFICATION

Luxembourg Jewry was informed in August 1960 that it would share in a total of DM 709 million (about \$177 million) to be paid by the West German government for the victims of Nazi occupation in Denmark, Luxembourg, Norway, Holland, and France. The amount for Luxembourg was subject to further negotiation.

In September 1960 the government signed an agreement, sponsored by the Council of Europe, under which refugees living regularly in one member country no longer required visas to enter the territory of another member country. To begin with, this applied only to Belgium, France, the Netherlands, and Germany, but it greatly facilitated the movement in Europe of persons still having refugee status, including many Jews.

LEONARD SEIDENMAN

Switzerland*

DURING THE years under review (July 1958 to June 1961) the membership of the Swiss Jewish communities increased (4,300 families at the end of 1960). This growth took place only in the larger cities of Switzerland, while the communities in the smaller centers were steadily shrinking.

* For meaning of abbreviations, see p. 497.

The movement of Jews from the countryside to the cities was part of a general Swiss trend.

The Jewish population of approximately 20,000 included some 1,270 refugees, including 350 from Hungary and about 100 from Egypt; 320 refugees still needed some kind of assistance, while the others had successfully integrated. There was also a steady emigration, mainly to overseas countries, 58 persons leaving in 1960. Twenty-six communities were affiliated with the Schweizerischer Israelitischer Gemeindebund—SIG (the Federation of Swiss Jewish Communities). About 75 per cent of the total Jewish population of Switzerland were members of communities. Material assistance to Jews in need was provided by the Verband Schweizerischer Jüdischer Fürsorgen—VSJF (Federation of Swiss Jewish Charities), a branch of SIG.

VSJF spent over 77 million Swiss francs (\$18 million) for assistance during the years 1933–1960. The major part of the funds (\$8.7 million) were provided by JDC, UHS, and CJMCAG; the Swiss authorities contributed \$3.3 million; Swiss non-Jewish organizations made available \$1.7 million, and \$4.3 million was raised by Swiss Jewry.

ANTISEMITISM

At the request of the Swiss Federal Council, Professor Carl Ludwig, a highly respected figure in Swiss public life, had investigated the official policy in refugee matters during World War II (AJYB, 1959 [Vol. 60], p. 178). In 1960 he submitted his final findings to the Swiss Parliament. The late Federal Councilor Markus Feldmann had termed the official Swiss policy during those tragic years a “fundamental mistake,” and had condemned the attitude of some Swiss police officials who were since demoted. The record showed, however, that the attitude of the overwhelming majority of the population and of the authorities towards the refugees and their problems had always been admirable.

The Zentralstelle für Flüchtlingshilfe (Central Office for Aid to Refugees) had been instrumental in inaugurating this investigation into discrimination and adopted a resolution urging that all measures be taken to avoid similar “mistakes” in the future. The general press and specialized periodicals in the field of youth education devoted much space to an examination of the origins of antisemitism and the proper attitude for the Swiss people to take in keeping with their traditional humanitarian principles.

The swastika epidemic of the last weeks of 1959 scarcely touched Switzerland. The Swiss press vigorously condemned all such phenomena.

The nomination of Günther Mohr as German ambassador to Switzerland provoked a press campaign based on the fact that he had been a member, in a subordinate capacity, of the Nazi diplomatic corps in occupied Holland. The Swiss Federal Council agreed to his appointment only after receiving reliable information that he had not been involved in or responsible for the anti-Jewish measures taken in Holland at that time.

The interdenominational Christian-Jewish Working Group continued its

efforts to eradicate antisemitism. They were successful in preventing the dissemination of antisemitic material which came through the mail from some Scandinavian countries, and in blocking the showing of the Nazi movie "Jud Süß."

SIG was also active through direct interventions and through its press bureau in the fight against discrimination.

COMMUNITY ACTIVITY

The Jewish community of Zurich was working on the establishment of a central catalogue of all Judaica and Hebraica in Switzerland. A number of new literary and scholarly publications were subsidized, including the editing of a new popular Bible in Hebrew. The cultural department of SIG continued its efforts to publish a Swiss Jewish yearbook, but lack of funds forced it to postpone this project.

SIG organized youth camps which brought Jewish youth together from all parts of Switzerland and from abroad twice a year, in summer and in winter. First opened in 1958, subsequently the camps were developed further. With the aid of a contribution from CJMCAG, SIG was working on a project for a permanent Jewish youth center. The federation continued to maintain two traveling teachers, for the German- and the French-speaking parts of Switzerland, to provide children in small and remote places with Jewish education.

Contacts with Jewish life in other countries were intense and fruitful. Israel was the major pole of attraction, but there were also active contacts with other countries, such as the successful visit of the Belgrade synagogue choir.

In 1958 the general executive committee of WJC met in Geneva.

The Eichmann trial had full and objective coverage from Switzerland's press, radio, and television. The leading papers sent special correspondents to Jerusalem and daily radio and TV reports were presented throughout the trial. Deep horror at the Nazi atrocities was expressed in all public media as well as in private conversations of the man in the street.

HENRI ELFENBEIN

Spain*

ON JULY 18, 1961, Spain marked the 25th anniversary of the 1936 uprising which brought General Francisco Franco to power in 1939. Thereafter, as *caudillo* or leader, he was simultaneously head of state, prime minister, and chief of the Falange, the only political party in the country.

* For meaning of abbreviations, see p. 497.

With veto power over the parliament, he ruled through his cabinet over a state that defined itself as authoritarian, syndicalist, and—since 1947—monarchical, basing his regime on the army, the Falange, and the Catholic church.

The years brought no serious challenge to Franco's rule, second in uninterrupted tenure in Europe only to that of his ally Antonio de Oliveira Salazar in neighboring Portugal. During the period under review (July 1960 to June 1961) there were occasional movements of discontent among students and intellectuals, but the regime remained unshaken. There were manifestations of social discontent in Catalonia, too, for economic reasons and because certain government measures affronted the region's pride, but concessions on all sides produced a *modus vivendi*. Royalist elements sometimes pressed for a real return of the monarchy with Prince Juan Carlos as ruler. Prince Juan Carlos was expected to succeed Franco, but by law the latter had the right to nominate his own successor and was to continue as chief of state until his death.

The church from time to time urged the government to pay greater attention to the improvement of social conditions. In recent years Spain's once desperate economic situation had gradually improved under the stimulus of American military expenditures and economic aid. Tourism was growing, and the bad roads were being improved, but the growing impact of the Common Market was posing new problems for the Spanish economy.

JEWISH COMMUNITY

Until recent years the Barcelona Jewish community of about 2,000 was the only one of significant size in a Spanish population of some 30 million. Young people tended to leave Barcelona, moreover, usually for other Western lands, and the community was gradually shrinking. In the late 1950s, however, immigration of Jews from what used to be Spanish Morocco and Tangiers, which in 1956 became part of the independent Moroccan state, more than doubled the Jewish population of Madrid, bringing it up to about 1,600. Several scores more lived elsewhere in the country. In addition to known Jews there were probably several hundred who had no contact with Jewish life, and hence were unknown to community leaders, as well as some who, over the years, had become Catholics. Conversion, however, was becoming increasingly rare. Except for the children and youth, almost all Jews were immigrants lacking citizenship status, most having come after 1933 from a variety of countries including Turkey, Italy, Bulgaria, Germany, Austria, and Hungary. About three-quarters of the Spanish Jews were Sephardim. (During the war the Spanish government had saved the lives of several thousand Jews of Sephardi origin, especially in the Balkans, by granting them Spanish citizenship or protection through a benevolent interpretation of the blood principle of nationality, *ius sanguinis*.)

The relatively recent arrival of the Jews, coupled with deep-rooted religious and cultural factors permeating every aspect of Spanish life, had long

made real integration impossible. During the decade preceding the time of writing, however, the situation gradually improved.

Roman Catholicism was Spain's established religion. According to Article 6 of the 1945 Charter of the Spanish People, "nobody shall be molested because of his religious creed, nor in the private exercise of his worship; other ceremonies or public manifestations than those of the Roman Catholic religion will not be allowed." In the years just after World War II, Spanish authorities were quite strict in interpreting this law, barely permitting any Jewish activity whatsoever. But administrative tolerance—at least for Jews, if not for Protestants—broadened considerably with time. The Jewish community councils dealing with the authorities in Barcelona and Madrid gained a quasi-official recognition over the years. The president of the Barcelona community was Alberto Benbasat, and in Madrid Max Mazin was elected president in July 1961, succeeding Louis Blitz, who became honorary president.

Religious Activities

Operating within the narrow framework of permissible private religious activity, Barcelona in 1954 and Madrid in 1959 completed synagogue centers. Barcelona's, at Calle Porvenir 44, housed a Sephardi synagogue on the first floor, an Ashkenazi prayer hall on the second, and an assembly room. The Madrid synagogue, occupying part of one floor at Calle Pizarro 19, was built with aid from CJMCAG. Seating 132 persons, it was already too small and further CJMCAG aid was being sought for a new synagogue center. The old prayer rooms seating 40, in a cellar on Calle Cardinal Cisneros, previously the sole Madrid synagogue, was still in use. In compliance with the law, neither the Barcelona nor Madrid institutions bore any outward sign that they were synagogues. Similarly, such social functions as celebrations of Hanukkah and Purim were always private and never public in nature. *Kashrut* was possible, since a number of steers were made available each week for ritual slaughter, and *matzot* and other ritual foods were imported from Paris. Jewish burial was also possible. In 1960 Barcelona Jews converted a plot of ground into an independent cemetery, after the Jewish portion of a Catholic cemetery became full.

A Spanish noblewoman, Isabel Monios Vilialonca, a Marrano descendant who became converted to Judaism in Israel in 1960, announced that she planned to establish a synagogue in Palma, Majorca. (Several hundred Chuetas, as those of ancient Jewish descent were called, usually quite fervent in affirmation of their Catholicism, lived in that city.) She submitted a petition to General Franco in March 1961, but nothing further had been heard at the time of writing.

Education, Culture, and Welfare

About 75 children in Barcelona received an average of four hours weekly of Jewish education. Madrid had no classes yet, but community leaders hoped to remedy this situation and incorporate classrooms in the new center being sought. There were also summer camps for the Jewish children in Barcelona

and a youth-activity program which included a small drama group. In Madrid, the local youth were augmented by some scores from the formerly Spanish part of Morocco, who came to study at the university. The only Jewish publication was an occasional internal bulletin issued by the Barcelona community.

About 80 Jews in Barcelona and two dozen in Madrid received some community assistance. Barcelona recipients were primarily old people, and there was a home for the aged on the outskirts of the city, financed in large part by CJMCAG and JDC. There were a few well-to-do Jews in the country, but most were of the middle or lower-middle class and engaged in trade. No Jew held any government post. Community resources came from voluntary fees and contributions.

Community Relations

The attitude toward Jews in Spain was the product of a rather curious mixture. There was pride that Jews should have maintained, over the centuries, "ties of custom and language to Castile," as General Franco told a delegation of the World Sephardi Federation in July 1960, when they spoke to him about plans for the establishment of an institute for Spanish Jewish culture, following the successful World Sephardi Bibliographical Exhibition at the Madrid Library in 1959. There were chairs of Hebrew language and culture at the universities of Barcelona and Madrid. The Instituto Arias Montano, attached to the Superior Council for Scientific Research, published over a score of serious books devoted to Sephardi culture and issued the excellent scholarly journal *Sefarad*. Tudela, a city in Navarre, although totally uninhabited by Jews, none the less decided to celebrate the 800th anniversary of the voyages of its intrepid medieval traveler, Benjamin. Two historic synagogues in Toledo and one in Cordova were protected as public monuments. Many Spanish dignitaries prided themselves on having some Jewish ancestry.

At the same time, there were deep-rooted stereotypes of Jews as an outcast, deicide people. The *Diccionario de la Real Academia Española*, the official Spanish dictionary, continued to define "Jew" as "avaricious, usurer"; "Judaism" as "scandalous profit"; "sinagoga" as an "unlawful assembly," and "Cohen" as a "wizard."

In 1961, for the first time since the expulsion, the Catholic church in Spain took concrete steps to improve Christian-Jewish relations. In May, under the imprimatur of Bishop Leopoldo Eijo y Garay of Madrid-Alcalá, the *Propaganda Popular Católica* issued a pamphlet for mass distribution entitled *Nosotros los Judíos* ("We Jews"), which sharply criticized any "teaching of contempt" of Jews. In November a Christian-Jewish friendship group was organized, including a representative of Bishop Garay of Madrid, the Mother Superior of the Order of Our Lady of Zion, and Madrid Jewish community leaders. Public meetings on "Jews and Christians—Their Mutual Relations" were held in both Madrid and Barcelona, and received favorable notice.

The Eichmann trial gave rise to a mixed reaction. Some articles denied that the Nazis had ever murdered six million Jews and were otherwise unfavorable, but most described the trial fairly enough. One effect of the trial was to call attention to the fact that many Nazis and Nazi supporters had taken refuge in Spain, including the Belgian Léon Degrelle. An Israeli journalist, Tsevi Aldouby, tried to kidnap Degrelle in the summer of 1961 and was sentenced to nine years' imprisonment by a military tribunal.

Although Spain had a consul general in Jerusalem long before the State of Israel was created, no diplomatic relations existed between the two states. The small amount of trade between the two countries was conducted on the basis of agreements between Spanish and Israeli banks, not on a government level.

Indemnification

Ever since the end of World War II, about 500 Spanish Jews in Greece, despoiled by the Nazis, had sought indemnification for their losses. Though the Spanish government requested them to file their claims as early as 1946, and though various promises had been made by Spanish officials that some satisfaction would be given once a reparations agreement was signed between West Germany and Spain, no action had yet been taken to satisfy the claims, although such an accord was signed in 1958.

Portugal

PORTUGAL FOUND itself in great and growing difficulties in 1961, with the rule of Premier Antonio de Oliveira Salazar more seriously threatened than at any time since he took power in 1932. Starting in February and continuing throughout the year, there were native rebellions in Angola, Africa, which Portugal considered as an extension of its own territory. The rebels had the active support of Angola's African neighbors and the moral support of virtually all the United Nations. In December, India, which had previously taken possession of some minor Portuguese enclaves, took over the territories of Goa and Damão. Inside Portugal itself, as the cost of fighting in Angola mounted and the economy suffered, there was increasingly outspoken discontent.

JEWISH COMMUNITY

The Jewish community in Portugal, one of the smallest in Europe, numbered about 700. Most lived in the capital, Lisbon, and there were about a hundred in Oporto. The community had strong ties with Gibraltar Jewry, Jewish life in Portugal having been started anew in the early 1800's by Jews from

Gibraltar. In 1910 Jews were granted complete freedom of worship, for the first time since the expulsion order of 1497. In order to escape expulsion, many Jews had been baptized at that time. Accounts occasionally found their way into the press of large numbers of Marranos still practising the Judaism of their forefathers in the Portuguese hinterlands, but there was no solid evidence for this.

Communal life revolved primarily around the handsome Jewish center established in 1948 in the finest quarter of Lisbon. Social functions and a cultural program connected with it seemed to unite the Sephardi and the small Ashkenazi group, the remnants of the thousands of Jewish refugees who had passed through the country in the war years. The community maintained a hospital and *shehitah* board, gave welfare aid to two dozen people, and provided 40 children with a part-time Jewish education. Its president was Professor Moses Amzalak, who also held an important university post and had served in top-ranking government financial posts.

There were Sephardi synagogues in Lisbon and Oporto and an Ashkenazi prayer room in Lisbon.

Portugal and Israel maintained consuls. Israel's consul general was Simeon Amir. In 1961, under a \$3-million commercial agreement between the two countries, Israel bought wood for orange crates and sent Portugal copper, irrigation equipment, and solar heaters. Charges that Israel had sold Uzzi submachine guns to Portugal for use in putting down native uprisings in Angola were denied in the Keneset in May 1961.

Italy*

THE DOMINANT Christian Democratic party continued to have a plurality in parliament. It therefore was forced to continue its unstable coalition with the Social Democratic and Republican parties on the left and the Liberal party on the right. To escape from the difficulties created by the sharp differences on economic policy among the members of the coalition, which frequently threatened its narrow majority, the Social Democrats and Republicans urged the so-called "opening to the left."

In July 1961 Premier Amintore Fanfani and Foreign Minister Antonio Segni visited Premier Nikita S. Khrushchev in Russia and explored with him the possibilities of reducing East-West tensions.

JEWISH COMMUNITY

During the Fascist era, the Italian Jewish community was sharply reduced by the Nazi murder of 8,000 Italian Jews and the emigration of 5,500 others as a result of the Fascist racial laws. In addition, between 1932 and

* For meaning of abbreviations, see p. 497.

mid-1961, 7,592 Jews were converted to Christianity or withdrew from the community for other reasons.

Neither the immigration from Egypt or European countries nor the return of 180 Jews to the communities compensated for these losses. Moreover, it was clear that deaths continued to exceed births.

Community Activity

During the years 1956–61, CJMCAG contributed about 800 million lire (\$1.28 million) to Italian Jewish educational, cultural, and welfare institutions. With these funds new school buildings were constructed, homes for the aged repaired, and cultural and youth activities supported.

The sixth congress of the Union of Italian Jewish Communities in May 1961 brought no striking change in its directing council, composed of three members of the rabbinical council and 15 representatives of the various communities. The congress approved 28 resolutions on subjects which included education, Israel, youth organizations, agricultural training of future candidates for Israeli *kibbutzim*, the press, the small and declining provincial communities, school curricula and the training of teachers, information about Judaism for the 50 million Catholics, prayer books and textbooks, the Zionist press, and the Rabbinical College.

The Italian Youth Federation conducted gatherings, lectures, meetings, camping trips, and hikes. Its summer camp brought together many young people in the Val d'Aosta, and in 1961 celebrated the 30th anniversary of the establishment of the first such camp at Planpincieux. The youth federation published a 120-page pamphlet, *The Jews in Italy During Fascism*.

Education

There was a strong tendency to cultural assimilation. Even in the schools run by the Jewish community, instruction was based on the Italian language, culture, and history, and textbooks were supplied by the same publishing houses which supplied the general Catholic population. Furthermore, Jewish young people were immersed in the political, artistic, and cultural interests of the country in precisely the same way as their Catholic contemporaries, and the monuments, traditions, and patriotic ceremonies of the 50 million Italians exerted an irresistible attraction on the minds and spirits of the Jews.

The problem of Jewish education was further complicated by the extension of compulsory education to the age of 14. It seemed doubtful that the small and medium-sized communities would be able to bear the burden of new expenditures and to find new teachers, since even in the existing schools, teachers were in short supply and dissatisfied with their conditions. Indeed, the teachers in the Roman community were threatening to strike for better conditions.

ORT vocational schools made an important contribution.

Cultural Activities

The Union of Italian Jewish Communities distributed thousands of free copies of *Prophets of Israel*, by Dante Lattes. In January 1961 it began

the publication and distribution of the Psalms, with a translation and commentary by the same author.

The union's department of education and culture set up a special correspondence course for Jewish children in small towns having no synagogues, rabbis, Hebrew schools, or teachers.

Jewish Press

The year saw much discussion, without concrete results, on the problem of the Italian Jewish press. Within the Jewish community there were currently ten separate publications. *La Rassegna Mensile d'Israel* was a magazine devoted to the study of all aspects of Jewish life throughout the ages. In its 27th year of publication, it had contributors throughout the world, and it offered its subscribers so wide a variety of articles as to amount to a small encyclopedia of Jewish knowledge. *Israel*, a weekly, was established in 1916 by the merger of the *Settimana Israelitica* of Florence and the *Corriere Israelitico* of Trieste. *Il Bollettino* of the Milan community and *La Voce* of the Roman community were monthlies devoted to local issues and general problems of Jewish life. *L'Eco dell'Educazione Ebraica*, in its 15th year, was concerned with education and teacher training. *Hatiqvah*, organ of the Jewish Youth Federation, came into existence after World War II. *Zerajim*, organ of the Bene 'Akiva, expressed the views of the young traditionalists. The illustrated monthly magazine of the Keren Kayemet le-Yisrael and the Jewish Women's Association (ADEI-WIZO), which recently eliminated its own magazine, served as a publicity organ for the Jewish National Fund and the Zionist women. *La Fiamma*, the personal organ of Marcello Vitale of Genoa, published the Italian translation of Deuteronomy with Vitale's commentary and, in an appendix, some reports on the community and the local school. It sought to become the voice of the communities of Genoa and Naples. *Gli Ebrei d'Europa*, personal organ of Leo Neppi Modona of Florence, stressed European culture and included a bibliography and appendix in Esperanto.

A commission of the Union of Jewish Communities, elected for this purpose, sought to persuade some of these publications that it would be advantageous to merge. At the time of writing their efforts were still unsuccessful.

Attitudes Toward Jews and the Eichmann Trial

Antisemitism found no support in the government or in most sections of the Italian public, especially the intellectuals. However, there were occasional expressions of prejudice by some intellectuals. Thus the Nobel Prize-winning poet Salvatore Quasimodo wrote in the illustrated weekly magazine, *Le Ore* (December 13, 1960), that the Jews were a financial power and that the American writer Norman Mailer "is a Jew like Kafka; that is, he belongs to a race which has never been able to feel tied to a country and a society."

Certain journalists and lawyers questioned the right of the State of Israel to try Adolf Eichmann. One leading lawyer, Francesco Carnelutti, in

the Venice *Gazzettino* (March 1961), compared the Eichmann trial to that of Jesus before the Hebrew Sanhedrin. A young woman scholar, Stephania Vaselli, in an inquiry published in the biweekly review *Concretezza* (March 16–May 15), directed by the minister of war in the Fanfani government, accused the Jews of too much financial power, of misdeeds against the Gentiles, paid for only now by the massacre of the six million victims of Nazism; of being a race seeking simultaneously to penetrate every nation and to preserve itself intact; of cosmopolitanism, and of being a spiritual and material threat to the Christian world.

Another article attacking the Eichmann trial and its defenders appeared in the magazine *La Voce della Giustizia* of May 6, 1961. The anonymous author declared, among other things:

The Jews, by not recognizing the divine innocence of Christ, must be considered as deicides even today . . . the unconscious and permanent authors of the crucifixion of Christ must be deprived of the possibility to judge those not belonging to their progeny . . . Jews are totally lacking in morality.

The president of the Turin Jewish community, Ugo Levi, and more than fifty other Italian Jews brought suit against the magazine's editor, a Turin magistrate named Giovanni Durando, under a law prohibiting the publication of calumnies against the Jewish religion and the defamation of Jewish citizens as a group. They asked damages of 500,000 lire, to be paid to the Association of Deportees to Nazi Concentration Camps. At the same time, the public prosecutor asked an eleven-month jail sentence and a fine of 50,000 lire. While Durando denied having written the article, he refused to divulge the name of the author and declared that he took full responsibility for it. He defended it on the ground that it was a statement of religious principles. For himself, he said that he had nothing against Jews as individuals and that as a partisan during the war he had saved many of them.

The court acquitted Durando of the charge of libeling the Jewish religion "because the fact in question does not constitute an offense" and of having defamed Jewish citizens "because of lack of evidence." Durando announced that he was appealing against the second half of the verdict because he wanted an unconditional acquittal. The public prosecutor also appealed to a higher court for a reversal of the acquittal. At the close of the period under review the appeal was still pending.

Zionism and Relations with Israel

At its congress in March 1961 the Zionist Federation elected new and younger members to its council and Giovanna Luzzatto Ajò as president. It created commissions to deal with *aliyah* and youth, publications and culture, press and information service, political policy, and relations with the State of Israel and with other Zionist organizations.

Delegations of Italian Jews participated in the Zimriah and the Macabiah celebrated in Israel.

At the San Miniato theater in Pisa, in the presence of Italian President Giovanni Gronchi and important personalities from the world of art and

politics, there was a performance of a play by the Israeli Moses Shamir, translated from Hebrew and entitled "The War of the Children of Light." The play was a success and was widely reviewed in the press.

Tributes and receptions in Israel and Italy celebrated the linking of the cities of Bat-Yam and Leghorn. Leghorn had long been famous even outside Italy for its Hebrew printers, for its hospitality to such great rabbis as Hayyim Joseph David Azulai (18th century), and as the birthplace of such scholars as Elia Benamozegh (19th century; author of two notable works in French, *Morale Juive et Morale Chrétienne* and *Israël et l'Humanité*). As a pendant to this act of Italo-Israeli fraternity, the linking of Florence, center and hub of the Mediterranean colloquy (see p. 441), with the Moroccan city of Fez was celebrated with great pomp. King Hassan II of Morocco, President Gronchi, and Premier Fanfani all participated. At a public meeting they proclaimed, in the name of the Divinity, the fraternity of the two cities and of all the peoples of the great family of Abraham.

DANTE LATTES

Scandinavia (Including Finland)*

DURING THE period under review (July 1959 to June 1961), the Scandinavian countries continued to enjoy a democratic and stable political life. Denmark and Norway continued their membership in the North Atlantic Treaty Organization (NATO) and Sweden and Finland maintained their neutrality, although Finland's was tempered by the necessity to avoid any action which might antagonize the Soviet Union. Denmark, Norway, and Sweden became members of the European Free Trade Area (EFTA), but in June 1961 Denmark entered negotiations to join the European Economic Community (EEC), or Common Market, together with Great Britain.

The economies continued prosperous and unemployment was minimal. Agreements with West Germany provided for compensation to all former Danish and Norwegian concentration-camp prisoners and to parents, widows, and children of victims of Nazism.

JEWISH POPULATION

The Jewish population remained about 23,000. The Jews constituted .15 per cent of the population in Denmark, .2 per cent in Sweden, and .02 per cent in Norway and Finland.

Denmark

Denmark's 4,500,000 inhabitants included 6,000 Jews, almost all residing in Copenhagen and its environs. Few of these were postwar immigrants. Of

* For meaning of abbreviations, see p. 497.

1,000 Hungarian refugees invited by the Danish government in December 1956 for permanent settlement, about 50 were Jews, but almost all of them emigrated to other countries after a few years.

Sweden

Sweden's population of 7,400,000 included approximately 14,000 Jews, compared with 6,000 in 1933. Seven thousand lived in Stockholm and its environs, 1,500 in Gothenburg, 1,500 in Malmö, 350 in Borås, and 150 in Norrköping. The others were scattered throughout the country. Jewish communities existed in Hälsingborg, Karlstad, Kalmar, Karlskrona, and Sundsvall. Of the Jews in Sweden, 2,000 emigrated from Germany after 1933, 5,500 DPs arrived after 1945, and 600 refugees came from Hungary after 1956. Most of the German emigrants received compensation from Germany through the Stockholm office of the United Restitution Organization (URO). The former DPs and Hungarian refugees were for the most part self-supporting, but about 200 were still receiving assistance from the Jewish community, which was aided by grants from CJMCAG. Most of the newcomers had acquired Swedish citizenship.

Norway

Norway's 900 Jews included about 700 of the 1,400 who had lived there in 1939, most of the rest having perished at the hands of the Nazis. The Jewish community in Oslo had about 650 members, of whom about 300 were DPs and refugees. Trondheim had 150 Jews.

Finland

Finland's 4,500,000 inhabitants included about 1,500 Jews, all Finnish citizens. The Helsinki community had 1,100 members, Turku (Åbo) 350, and Tampere 50. About 250 Jews living abroad were still registered as Finnish citizens.

EMIGRATION AND IMMIGRATION

Because of their social, political, and economic stability, there was little emigration from the Scandinavian countries. Some individual DPs and refugees, however, eager to join relatives and friends in other countries, were helped by the Jewish community of Stockholm and UHS to do so.

The Scandinavian public was friendly to the few newcomers, and their integration caused no political, social, or religious difficulties.

CIVIC AND POLITICAL STATUS OF JEWS

There were no civic or legal distinctions between Jews and non-Jews. Discrimination and antisemitism were almost completely nonexistent.

In the course of the international swastika outbreak in December 1959 swastikas were painted on several synagogues in Sweden and Norway. These desecrations were sharply condemned in the newspapers, on radio, and on

television. The Norwegian criminal code was amended to prohibit incitement of hatred or contempt against people because of their origin or creed. During the trial of Sven Salicath, a Danish neo-Nazi leader, who was sentenced to imprisonment for publishing antisemitic comments, it was learned that his magazine had only 40 readers. In Stockholm the 70-year-old Swedish antisemite Einar Åberg was sentenced to three months' imprisonment for distributing antisemitic pamphlets abroad.

The Swedish Jewish writer Erwin Leiser produced a powerful film, "Mein Kampf," which was exhibited in all Scandinavian movie theaters and in many other countries.

The Eichmann trial was commented on frequently by newspapers, radio, and television in all Scandinavian countries, particularly in Norway and Denmark, whose Jewish populations had been directly involved. The trial brought out many of the details of the rescue of the Danish Jews and their escape to Sweden. It also resulted in the publication for the first time of a letter from the late King Christian X, dated October 1, 1943, warning the Nazi governor in Copenhagen against persecuting Danish Jews. The press generally was sympathetic to the Eichmann trial.

JEWISH COMMUNITIES

Membership in the Jewish communities was voluntary. The budget of the Copenhagen community was about \$70,000, of Stockholm \$200,000, and of Oslo \$15,000. Members normally paid two per cent of their taxable income. No special funds were raised for normal operations, but considerable amounts were collected for the establishment of new community centers. The Jewish populations of Copenhagen, Stockholm, and Gothenburg were predominantly of German origin, but the percentage of East European Jews seemed likely to increase, as it had already done in Finland, Norway, and Malmö.

The youth organizations in the four countries cooperated in the Union of Scandinavian Jewish Youth (SJUF), founded in 1919, which issued a quarterly magazine. In 1960 it became an associate member of WZO and sent delegates to the Zionist Congress in Jerusalem. In each of the four countries in turn an annual summer congress was held, with lectures, discussions, and camping activities. Local youth clubs arranged social gatherings and lectures.

B'nai B'rith lodges were installed in Copenhagen in 1912, in Stockholm in 1949, in Malmö in 1952, in Gothenburg in 1953, and in Oslo in 1952. Preparations were being made to establish a lodge in Helsinki in the fall of 1961.

JEWISH EDUCATION

Instruction in all the Scandinavian countries was given in the national languages. In Finland Hebrew was also used.

casts from *kibbutzim* whose *halutzim* had received their training in Denmark and Sweden, where they had taken refuge from the Nazis during World War II.

Of great importance was Israeli Foreign Minister Golda Meir's good-will trip to Denmark, Sweden, Norway, and Iceland in May–June 1961. She was received with great honors by the governments and lectured at the universities. At a private audience with King Frederik IX of Denmark and at a public meeting with the Danish Social Democratic party on Danish Constitution Day, June 5, 1961, Mrs. Meir paid tribute to the late Danish King Christian X and the Danish people for the rescue of the Jews in Denmark during the German occupation.

The Scandinavian Zionist parties were united in a federation, but each country conducted an independent annual United Israel Appeal and elected its own delegates to the Zionist Congress in 1960. In the two years 1959–60 and 1960–61 the United Israel Appeal raised about \$60,000 in Denmark, \$200,000 in Sweden, \$30,000 in Norway, and \$85,000 in Finland. Funds raised by Keren Kayyemet le-Yisrael, WIZO, and Youth Aliyah in the four countries came to about \$300,000 more. In Denmark the Youth Aliyah committee was now functioning as the Anne Frank Foundation. It received an allocation of \$8,500 from the Danish Refugee Organization's collection for World Refugee Year.

Under the influence of increasing interest in Israel, the teaching of Hebrew was intensified in the Jewish schools. In addition, many adults took advantage of private Hebrew lessons offered by the local Zionist associations with the help of Israeli teachers.

From all the Scandinavian countries, young people went to Israel to study Hebrew, attend youth leaders' seminars, or spend a *shenat sherut* (year of service) in a *kibbutz*. The Zionist federation arranged ten chartered plane trips to Israel with more than 600 participants, among them several non-Jewish members of Danish, Swedish, and Norwegian societies for friendship with Israel. From Finland a group of 28 school children, 40 Jewish choir members, and a Maccabi sports club group visited Israel.

SOCIAL SERVICES

Social legislation in the Scandinavian countries applied to all. To fulfill their special needs, however, the Jewish communities had philanthropic institutions of long standing and administered many legacies: in Denmark about \$1,350,000, in Sweden \$1,500,000, and in Norway \$140,000. The income from these legacies was spent for supplementary relief, medical aid, recreation, scholarships, trousseaux, and assistance to Jews in transit. Relief to newcomers and rehabilitation of hard-core cases in Sweden was financed during the period under review by grants from CJMCAG totaling about \$200,000. The Jewish community in Norway, too, received subsidies from CJMCAG for similar purposes.

As indicated above, existing homes for the aged were supported by their own resources, but new facilities were financed by various other means.

In January 1960 the cornerstone was laid for a modern old-age and nursing home for 32 persons on the outskirts of Copenhagen to replace the ancient, out-of-date Fraenkels Alderdomshjem. The site had been placed at the disposal of the Jewish community by the Copenhagen municipality, which also furnished most of the capital outlay and maintenance expenses. In Oslo the Samfunnshuset community center, adjoining the synagogue, was inaugurated in September 1960. It cost \$200,000, CJMCAG contributing \$90,000.

A community-center building in Helsinki was nearing completion in June 1961. It adjoined the synagogue and provided for a Jewish day school, kindergartens, a festival hall, a home for the aged, a hospital for 15 persons, and meeting rooms. The cost of construction was met from community funds, local loans, and a long-term loan from JDC. A smaller community center already existed in Turku (Åbo). On the initiative of Orthodox and Zionist circles in Sweden, a campaign was started in May 1961 to raise \$200,000 for a community center in Stockholm. Representatives of the Jewish community of Copenhagen were negotiating with CJMCAG for the partial financing of a community center in that city.

PERSONALIA

Marcus Levin, representative of JDC in Oslo, received the golden Medal for Merit from King Olav V of Norway for his contribution to the welfare of the refugees in Norway.

JULIUS MARGOLINSKY