

Eastern Europe

Introduction*

DURING THE period under review Nikita S. Khrushchev, as first secretary of the Communist party and chairman of the Council of Ministers of the USSR, retained undisputed power. His policies of "de-Stalinization" and "liberalization," reinforced at the 22nd congress of the Communist party (AJYB, 1962 [Vol. 63], p. 364), affected Soviet bureaucracy, law, and academic groups, and found broad support among the Soviet intellectuals. Some victims of Stalinist purges were rehabilitated. *Pravda* repeatedly downgraded Stalin's contribution to the October revolution. It pointed out that during the October days of 1917 Stalin, as well as Trotsky, Kamenev, and Zinoviev, "had opposed Lenin's call for immediate revolutionary action." Meanwhile, to underscore the changes in the state machinery, the government changed the title of the Ministry of Internal Affairs (MVD), reminiscent of the terror of the Stalin era, to Ministry of Public Law and Order. It was also announced that the State security police had purged personnel associated with the "Stalin methods," and that secret trials would not be resorted to in the future.

The change in climate also affected research and teaching. A conference of scholars in Moscow openly criticized the pressure by party officials, and those present did not hesitate to express conflicting viewpoints in demography, social geography, etc. The trend toward liberalization was most apparent in literature, which traditionally reflected changes in the political climate of the country. This trend involved not only the younger writers but also many of the older generation. Among those prominently identified with the trend were Alexander Twardowsky, Konstantin Paustovsky, Evgeny Evtushenko, Andrei Voznesensky, Boris Slutsky, and Ilya Ehrenburg. Some of these writers called themselves "the men of the sixties," clearly alluding to the old and honored liberal tradition of the 1860s.

Nevertheless, "liberalization" in the Soviet Union was something very different from the liberal tradition in the West. The old totalitarian techniques were still the basis of the party and state machinery. From time to

* For meaning of abbreviations, see p. 433.

time there were reports of continuing internal conflict in the top leadership and of opposition to the Khrushchev "liberal" line by Stalinist "die-hards," among whom some reports placed Mikhail Suslov, a member of the party presidium. In this connection, Evtushenko's poem, "Nasledniki Stalina" ("Stalin's Heirs"), reportedly written in May and published in *Pravda* in October 1962, was significant; the Communist poet warned against a resurgence of Stalinism and demanded strong measures to prevent this from happening.

IDEOLOGICAL SPLIT

The ideological conflict between Khrushchev and Mao Tse-tung of China, which highlighted the 22nd congress of the party in 1961, grew sharper, and relations between the USSR and China worsened considerably. While the split initially concerned the inevitability of armed conflict with the capitalist world, it widened on the issue of apparent Chinese opposition to de-Stalinization and Chinese support of Stalinist die-hards among the Communist leaders in the satellites. The Chinese repeatedly accused Khrushchev of having betrayed the ideals of the October revolution and charged him with the heresy of revisionism. And they continued to challenge him by giving strong support to the "correct leadership of Albania in its fight with domestic and foreign enemies."

Meanwhile, the Russians were consolidating their position among the Soviet satellites. Under Moscow's prodding, the leadership in the satellite countries was undergoing thorough de-Stalinization. In Hungary Prime Minister János Kádár organized a drastic purge of Stalinist elements. Among the 25 members ousted from the Hungarian party were some who had recently held leading party and government posts, as well as Mátyás Rákosi and Erno Gerö, former party secretaries who had been living in the Soviet Union since the 1956 revolution. In Bulgaria seven top ranking leaders, including former Premier Anton Yugov, were ousted from the central committee of the party. Vulko Chervenkov, Communist boss of Bulgaria during the Stalin era, was expelled from the party. At the same time the Soviet rulers sought to establish friendly relations with President Josip Broz Tito of Yugoslavia, whom they themselves had formerly accused of many revisionist deviations. In April 1962 Soviet Foreign Minister Andrei A. Gromyko visited Belgrade.

In the Soviet world, "polycentrism" was replacing "monolithic unity."

FOREIGN POLICY

Soviet leaders continued their policy of "conciliation and peaceful coexistence"; at the same time, they used all political and economic measures, and even military methods short of thermonuclear war, to advance the Communist cause wherever possible. The Berlin wall created a serious situation, bringing about a confrontation of Soviet and United States tanks in

October 1961. The Soviet leaders were forced to reconsider their attempt to settle the Berlin question from a "position of strength" by the immediate reaction of the West.

In mid-October 1962 Washington received unmistakable evidence that Moscow had brought offensive nuclear missiles to Cuba and was building there the necessary launching installations. The Kennedy administration reacted vigorously to this direct threat to United States security. It demanded the immediate withdrawal of the offensive weapons, instituted a quarantine around Cuba, and made clear that it would take all necessary steps, including military measures, in case of Soviet refusal to withdraw the weapons. After some initial hesitation, the Soviet Union gave in to what was in fact an ultimatum.

ECONOMIC POLICY

In March 1962 the Soviet Union, faced with crises in agriculture and shortages in industrial production, decided to institute far-reaching reforms in the management of economic affairs and the utilization of available resources.

The problem of economic efficiency was also pressing on the Communist countries of Eastern Europe, some of which also faced special problems arising from the development of the European Common Market. The Council for Mutual Economic Aid (Comecon) was trying to solve these problems by instituting a "Socialist division of labor" among the Eastern European countries and by designing a more efficient system of industrial organization.

SITUATION OF THE JEWS

Jewish religious and cultural activities continued in varying degrees in Poland, Rumania, Hungary, and Czechoslovakia. As de-Stalinization in the satellites proceeded, it permitted some increase in Jewish activities. This was particularly apparent in Hungary and to a degree in Czechoslovakia. Jewish life in Bulgaria continued to disintegrate. It was reported, however, that Chief Rabbi Asher Hananel of Sofia, who had been imprisoned on charges of "illegal trading," had been released (JTA, June 12, 1962; AJYB, 1962 [Vol. 63], p. 365).

Although the more liberal climate in the Soviet Union permitted Jewish activities to expand somewhat, Soviet authorities remained unfriendly toward all things Jewish. The Soviet press continued to give prominent display to anti-Jewish articles, and Jews occupied a disproportionately large place among defendants in the so-called "economic trials" (p. 352). Of late, awareness of the existence of a specific Jewish problem in the Soviet Union was apparent among Soviet writers, who sometimes indirectly called the attention of their readers to the existence of antisemitism in the USSR.

LEON SHAPIRO

Soviet Union*

JEWISH POPULATION

AN ESTIMATED 2,385,000 Jews lived in the Soviet Union at the end of 1961. This estimate was based on the assumption that the Jewish population, 2,268,000 according to the 1959 census, had the same rate of natural increase as the Soviet population (about 17 per 1,000 in both 1959 and 1960). The 1959 census showed that 47.8 per cent of the population of the Soviet Union were city dwellers, while the proportion of city dwellers among the Jews was considerably higher.

According to the most recent estimates made by foreign visitors, Moscow had over 500,000 Jews; Leningrad, 325,000; Kiev, 154,000; Odessa, 118,000; Kharkov, 80,000; Kishinev, 42,000, and Minsk, 38,000. It was also reported that substantial Jewish communities existed in the Caucasian cities of Baku (Azerbaijan), Tiflis (Georgia), and Tashkent, Samarkand, and Bukhara (Uzbekistan). According to the 1959 census, 82 per cent of the Jewish population lived in three Soviet republics: Russia (38 per cent), Ukraine (37 per cent), and White Russia (7 per cent). Despite the upheaval caused by the war, the geographic distribution of Soviet Jewry continued to show old patterns of compact group living. This apparently helped to preserve some aspects of a distinct Jewish way of life.

Communal and Religious Life

There was little change in the general situation of Jews in the Soviet Union. Foreign observers reported that pessimism continued to pervade Jewish life. The publication of the magazine *Sovetish Heymland* (first issue, July-August 1961) was a recognition by the authorities of specifically Jewish needs, which they had previously denied. The Soviet authorities, however, still discouraged large-scale organized Jewish activities, even when directed by Communists. Nothing came of long-rumored promises to reopen the Jewish theater in Moscow and the central Jewish publishing agency, both closed during the Stalinist persecution. The projects were apparently discouraged by the authorities. There were no Jewish communal institutions in the Soviet Union at any level. In the absence of any Jewish central body, *Sovetish Heymland* became something of a central address, and its editor, Aaron Vergellis, a sort of semi-official spokesman of Soviet Jewry.

No Jewish schools or facilities for the religious education of children were permitted—even in Vilna, Lithuania, for centuries a center of Jewish religious and secular creativity.

* For meaning of abbreviations, see p. 433.

The campaign against rabbis and synagogues continued unabated. The government increased the special tax on religious functionaries. According to Soviet officials "black market illegal trade in religious articles" was carried on in the Great Synagogue in Moscow (JTA, October 18, 1962). Religious Jews experienced an increasing shortage of prayer shawls, phylacteries, and *mezuzot*. The authorities made no arrangements for their manufacture or importation. In February 1962, Rabbi Judah Leib Levin of Moscow and several other speakers at a special meeting implored the congregation not to have dealings with foreigners, including Israelis, who came to services. They also warned against accepting religious articles from the Israelis. Nahum Paler, the lay chairman of the Moscow synagogue, told his congregation that the government had been requested to permit the manufacture of prayer shawls. At the time of writing it was not known whether this request had been granted. For the first time in Soviet history, the government refused to let the state-managed bakeries produce *matzot*. Since all bakeries were state-owned and no other adequate facilities were available, most Soviet Jews were unable to observe Passover.

The Moscow yeshivah Kol Jacob, which had 20 students in December 1960, had only 11 in the fall of 1961 and 6 in the fall of 1962. The decrease was officially ascribed to lack of housing facilities. Since most of the students were from Georgia and Bukhara, they needed special housing arrangements in Moscow. Apparently the authorities did not give, or did not renew, the necessary permission, making it impossible for some students to continue. There were also reports that the 6 remaining students included middle-aged persons traditionally engaged in continuous Talmudic studies, who could not properly be considered students. It was reported that many persons connected with the yeshivah had resigned under pressure, among them Judah Leib Lichterov, former director of studies; Mordecai Berman, former head of the lay administration committee, and Meir Chanzin, secretary of the yeshivah. Rabbi Levin appeared to be responsible for the remaining yeshivah activities.

Competent foreign sources reported that some 40 persons exercised rabbinical functions. Among these were Rabbi Levin of Moscow; Rabbi Israel Schwartzblatt of Odessa, who succeeded the late Rabbi David Diamont; Rabbi Abraham Panitch of Kiev; Rabbi Hayyim Klebanov of Leningrad; Rabbi Judah Menahem Rabinovitch of Vilna, and Rabbi I. N. Alaev of Samarkand. Rabbi Tversky, the Rebbe of Machnovka, was reportedly the only hasidic rabbi in the Soviet Union. A six-man delegation of the Protestant World Council of Churches, which visited the USSR in August-September 1962, questioned Soviet officials about the fate of Judaism there. They particularly noted that the privilege of maintaining contact with coreligionists abroad, extended to the Orthodox church, was denied to Soviet Jews (JTA, September 21, 1962).

Despite anti-religious pressure and the social ostracism of those who continued to observe Jewish traditions, a marked interest in religion and things Jewish was reported even among younger people. These reports were

indirectly confirmed by the attendance at the 1962 High Holiday services; an estimated 10,000 Jews attended Yom Kippur services at the Central Synagogue in Moscow, and others prayed in two small synagogues in the suburbs and in some 100 private *minyanim*. Large attendances were also reported at services in Leningrad, Kiev, and other cities.

Antisemitism

During the period under review, antisemitism in the Soviet Union showed itself in many ways. The persistence of antisemitic articles, particularly in local papers, indicated that Soviet ruling circles were either unwilling to stop the anti-Jewish propaganda or were no longer even able to see the grave implications of what was written. The same stereotypes used in Czarist days by the antisemites appeared in the Soviet press. Jews were pictured as conscienceless money-worshippers and the synagogue as a filthy place where unsavory functionaries engaged in speculation, dishonest business, drunkenness, unsanitary rituals, etc. Among the papers in which such pieces appeared were *Vechernyi Rostov* (Rostov), June 9, 1961; *Leninskyi Put* (Samarkand, Uzbekistan), June 18, 1961; *Sovetskaya Latvija* (Riga, Latvia), July 21, 1961; *Volzhskaya Komuna* (Kubishev, RSFSR), September 30, 1961. In 1961 the Society for the Diffusion of Political and Scientific Knowledge of the Ukrainian SSR, in Kiev, issued a brochure on "The Origins and Class Character of Jewish Rituals and Holidays," by Karl Yampolsky. Among other things, the pamphlet insisted that Judaism is based on the concept of Jewish separateness and exclusiveness and is in fact in contradiction to Soviet patriotism and love of the Socialist motherland. Although directed against religious Jews, this type of writing could only encourage latent popular anti-Jewish feelings.

Antisemitic acts were reported in various parts of the Soviet Union. Thus, a fire set by arsonists completely destroyed the synagogue in Mikha Tskhakaya in Georgia (*New York Times*, June 17, 1962). There were also reports that a bomb exploded in front of the synagogue in Kutaisi, Georgia (*ibid.*, June 22, 1962). A brick was thrown through a window of the Moscow Central Synagogue during the Simhat Torah services. A similar incident had occurred there on Rosh ha-Shanah. No one was hurt, but Rabbi Levin expressed concern about increasing acts of anti-Jewish vandalism (*ibid.*, October 23, 1962).

"Economic" Trials

During the period under review there were many "economic" trials of persons charged with black marketeering, illegal trade in gold, and foreign-currency speculation. The trials took place in many cities, including Leningrad, Odessa, Dnepropetrovsk, Minsk, Vilna, Riga, Kovno, Czernowitz, and Alma Ata. Criminal trials are generally not reported in Russia. Since these trials were reported at length throughout the Soviet press, it was obvious that the government attached special importance to them. Jews were disproportio-

tionately numerous among the persons mentioned in press accounts of these trials, and forty-six Jews received death sentences. In general, Jews were given harsher sentences than others. In many cases, where the name of the person concerned was not unambiguously Jewish, the Soviet press referred to the Jewish name of the father, to a synagogue, to a rabbi, etc.

These trials evoked Western criticism of the death penalty for economic crimes and the manner in which Jews were singled out. Soviet authorities repeatedly denied any antisemitic intent behind these actions.

Discrimination

There were few Jews in leading government or party positions. The only Jew in the central committee of the Communist party was Benjamin E. Dimchitz, who was also the chief economic planner and manager of the Soviet Union. There were only four Jews among the 1,443 members of the Supreme Soviet: Jacob Kaiser, commanding general of the Far East Command; Rebekah Wishtchinikin, member of the Waldheim kolkhoz in Birobidjan; Ilya Ehrenburg, and Dimchitz. Soviet sources reported that there were 7,263 Jews among the approximately two million members of local soviets.

In January 1962 Senator Jacob K. Javits of New York told the United States Senate, after a visit to the USSR, that "all signs indicated a steadily deteriorating situation. . . . The plight of its Jewish citizens is grave and complex. . . ." Five prominent Soviet Jews—Zalman Wendrof, a writer; Boris Eidelman, a lawyer; Lev Pulver, a composer; Joseph Braginsky, an editor and journalist, and Ilya Strashun, a medical scientist—answered in an open letter in the Soviet press that "there is no Jewish problem in the Soviet Union. . . ." The letter gave data on Jews in various occupations, not all of which had previously appeared in Soviet publications: that there were 33,529 Jewish scientific workers in the Soviet Union and that Jews constituted 14.7 per cent of all Soviet physicians, 8.5 per cent of all writers and journalists, 10.4 per cent in the legal profession, and 7.7 per cent in the arts. The letter also said that of 2,395,545 students, 77,117, or 3 per cent, were Jews (open letter in *Novosti*, Moscow, as quoted by *Folks-shimme*, Warsaw, April 21, 1962).

These statistics did not refute the specific charges made in the West, nor did they explain the plainly anti-Jewish articles in the state-controlled Soviet press. Nor did they disprove the existence of discrimination against Jews in various walks of life. With a few exceptions, Jews had disappeared from major policy-making positions. This was particularly true in such "sensitive areas" as the army, the diplomatic corps, and high positions in the administrative apparatus of the constituent republics. A Jew had little chance to be promoted to a chair at a university unless he was exceptionally gifted, or even to be employed as an assistant in a good university.

At a meeting of the 110-member Social, Humanitarian, and Cultural Committee of the United Nations, in November 1962, discrimination against Jews in the Soviet Union was commented on by many delegates. The Australian

representative, H. D. White, bluntly accused the Soviet Union of practicing antisemitism, which Soviet delegate T. N. Nikolayeva vigorously denied.

Mass Graves

Soviet authorities continued to ignore the Jewish victims of Nazi atrocities. Jewish mass graves remained unattended and often unidentified. While Evgeny Evtushenko's celebrated poem *Babi-Yar* created a stir in the Soviet Union in 1961, the poet's call to honor the Jews slaughtered by the Nazis in the Babi-Yar ravine near Kiev remained unheeded (AJYB, 1962 [Vol. 63], p. 370). During a visit to the Soviet Union in the summer of 1962 André Blumel, a leader of the Franco-Soviet Friendship Society, asked Soviet authorities to erect a monument to the 80,000 Jewish victims of Babi-Yar. The chairman of the USSR Committee on Religious Affairs, Pelzin, told him that Ukrainian authorities had jurisdiction in the matter. At the time of writing, nothing had happened at Babi-Yar. Nor was there any mention of Jewish victims on the special monument to Nazi victims near the Dnieper River in Kiev. Tourists could not even visit Babi-Yar, Soviet guides telling them it was "beyond the city limits." The same indifference was noted in many other places with Jewish mass graves, such as Ledianaya Gora near Berdytchev and the Bagonine sector in Zhitomir.

On the other hand, an Estonian exhibition on the Nazi atrocities, at the Historical Museum of Tallin in the spring of 1962, did include documents, materials, and photos bearing on the annihilation of the Estonian Jewish community. The Latvian State Theater in Riga presented the play *The Diary of Anne Frank*, and scenes from it were broadcast over Leningrad television.

Culture

There was no organized Jewish cultural or educational activity in the Soviet Union. Nevertheless, despite an unfriendly official attitude, many types of Yiddish cultural activity continued and even appeared to be increasing. *Sovetish Heymland*, the only Yiddish magazine in the Soviet Union, appeared bimonthly. According to a statement in its issue for September-October 1962, the number of copies printed was still limited to 25,000. The magazine had expanded its contents by including items of general news about Jewish affairs, Jewish life in other countries, etc. It also took the initiative in organizing events not directly connected with its primary function. Thus, it sponsored a special conference in Moscow on Soviet Yiddish songs, in which many Jewish composers and singers participated. Aaron Vergellis, the editor, made an appeal to Jewish creative artists to increase their efforts to bring the Yiddish song "nearer to the masses" (*Folks-shtimme*, November 28, 1961). The conference was followed with great interest, since in Soviet conditions, Yiddish speech and music were among the most important channels of Jewish self-expression.

At an enlarged meeting of the editorial board of *Sovetish Heymland* in January 1962, more than 30 invited guest writers participated in a four-day

discussion of problems facing Yiddish literature. Those present included Georgyi Markov and Afanasi Salinski, both secretaries of the All-Soviet Writers Union. It was reported at the meeting that the magazine had received over a thousand manuscripts, including many from younger writers.

For the first time in many years, Soviet Yiddish writers answered an inquiry from outside Russia. S. Rabinovitch on behalf of Warsaw's Communist *Folks-shtimme* asked them: "What are Soviet Yiddish writers currently writing?" Starting with the issue of December 30, 1961, *Folks-shtimme* printed 58 replies from writers living in Moscow, Kiev, Minsk, Vilna, Kishinev, Riga, Kharkov, Kazan, Czernowitz, and Birobidjan. Answers came from writers over 80 as well as from many young beginners. While Soviet conditions limited the freedom with which the respondents could be expected to speak, the inquiry indicated that a number of Soviet Yiddish writers had returned to creative work. A considerable number of respondents indicated that they were choosing personalities or themes from Jewish sources and the Jewish past. These included the Mendel Baylis trial and Dr. Vladimir Havkin, the Orthodox Jew who discovered anti-cholera vaccine. Some were writing about events of the 19th century and even earlier. Whatever the reasons for this looking back to the past, the consequence was that these writers were giving glimpses of the Jewish past to younger Jews who were unfamiliar with it.

All the writers used Yiddish, but except for the little that could be published in *Sovetish Heymland*, their works were printed only in translation—Russian, Ukrainian, Byelorussian, etc. According to an article on Yiddish books by Abba Finkelstein in *Sovetish Heymland* (May-June 1962, pp. 122-125), only six books in Yiddish appeared in the Soviet Union from 1955 through 1961. They were the works of Sholem Aleichem, Mendele Mokher Sefarim, Judah Leyb Peretz, David Bergelson, and Asher Schwartzman, and a volume on Birobidjan. During the same period, however, 181 books by Yiddish writers appeared in 15 other Soviet languages and four foreign languages, including English. Table 1 shows the total number of copies of 187 books by Yiddish writers, by genre and by year.

Of these 11,931,630, 10,676,580 copies were in Russian, 669,650 in Ukrainian, 133,000 in Yiddish, 42,950 in Byelorussian, and 409,450 in other languages. Thus of 187 books by Yiddish writers, 6, or slightly over 3 per cent, were published in Yiddish, and they accounted for slightly over 1 per cent of the total copies published.

A list of 74 Yiddish writers whose works were published during this period was printed in *Sovetish Heymland*. A Jewish bookshop was opened in Moscow at 6 Kirova Street, not far from the magazine's office.

An article on the Yiddish language in a specialized philological publication of Leningrad University, quoted in *Folks-shtimme* (January 30, 1962), was devoted essentially to philological analysis and comparative study of Yiddish. The author, M. Friedberg, challenged the assertion in the *Great Soviet Encyclopedia* (2nd edition), that Jews in the Soviet Union were assimilated and did not speak Yiddish. Friedberg pointed out that this could easily be disproved by a visit to the Ukraine and Byelorussia.

TABLE 1. 187 BOOKS BY SOVIET JEWISH AUTHORS, BY TYPE AND NUMBER OF COPIES, 1955-61

<i>Type</i>	<i>Number of Copies</i>						<i>Total</i>
	<i>1955</i>	<i>1956</i>	<i>1957</i>	<i>1958</i>	<i>1959</i>	<i>1960</i>	
<i>Fiction</i>	10,000	435,000	441,500	244,000	1,237,450	858,000	4,088,950
<i>Poetry</i>	4,500	32,000	47,000	70,000	7,000	58,500	258,000
<i>Juvenile</i>	140,000	930,000	1,745,000	2,496,000	1,029,000	882,000	7,541,950
<i>Other</i>	—	—	1,040	8,040	27,600	6,050	42,730
TOTAL	154,500	1,397,000	2,234,540	2,818,040	2,301,050	1,804,550	11,931,630

Arts

Yiddish songs, revues, and plays continued to be presented on the stage throughout the Soviet Union. The Yiddish Drama Circle of Vilna, created in 1956 as an affiliate of the Vilna Council of Trade Unions, offered a repertoire of six plays: *Dos groyse gevins* ("200,000"), by Sholem Aleichem; *Grine Felder* ("Green Fields"), by Peretz Hirschbein; *Fraye likht* ("Free Light"), by Schneier; *Tevey der Milkhigher* ("Tobiah the Dairyman"), by Sholem Aleichem; *Hershele Ostropoler*; and *Boitre*, by Moses Kulbak. The group was enthusiastically received by Jewish audiences everywhere it performed. The Kovno Yiddish Dramatic Ensemble presented three performances of Abraham Goldfaden's *Tsvey kuni-lemлах* ("Two Simpletons") in the Lithuanian State Theater in Kovno. The Yiddish actor Nahaman Ukrainsky gave a series of recitals in Lwow, formerly one of the Jewish centers of Polish Galicia.

Many Yiddish song recitals were given in Moscow and Leningrad. The singer Benjamin Chaitovsky gave a concert at the Gogol Theater in Moscow in September 1961. In the same month and city Nehamah Lifshitz presented her repertoire, after completing a tour of more than 25 cities in the Ukraine, and the veteran singer Zinovyi Shulman gave a recital. In November 1961 Michael Alexandrovitch gave a series of concerts of Jewish songs in the Leningrad Philharmonic Hall. Concerts were also given by the Jewish Art Ensemble of Leningrad, consisting of Rosalia Golubieva, singer; Hirsh Kanevsky, dramatic reader; Leyb Fishman, pianist; and Max Zavlin, violinist. Most of these concerts were reportedly sold out.

Relations with Israel

Soviet policy toward Israel remained uncompromisingly hostile. Perhaps the most ominous part of the anti-Israel propaganda for Russian Jewry was the identification of Jewish religious tradition with the political aims of Zionism.

Jewish emigration from the Soviet Union to Israel was limited to a few individuals, mostly old people, who sought reunion with their families.

Soviet reaction to the execution of Adolf Eichmann was ambivalent. The Moscow press expressed satisfaction with the execution, but reported little of the trial. It also used the Eichmann execution as an opportunity for an attack against former Nazis, "still to be found in West Germany."

After many meetings considering relations with the Soviet Union and the status of Russian Jewry, the Israeli Keneset's commission for foreign affairs agreed unanimously in December 1961 that "the State of Israel wishes to establish friendly relations with the Soviet Union, as it wishes such relations with all the nations of the world. . . . The Keneset also requests the government of the Soviet Union to give the Jewish community of the USSR the opportunity to live its own national, cultural, and religious life without discrimination and in accordance with the guarantees of the Soviet constitution."

Birobidjan

No new information was available on Birobidjan. The Jewish population there was estimated at about 25,000, out of a total population of 163,000. According to the *Birobidjaner Shtern* (as quoted by the New York *Day-Jewish Journal* of February 18, 1962), of 55 members of soviets in all Birobidjan, eight were Jews. There were no Jewish schools in Birobidjan. The *Birobidjaner Shtern* continued to appear three times weekly, but there was scarcely any Jewish life in what had been intended to be the Jewish autonomous region.

Personalia

The 85th birthday of the Yiddish writer Zalman Wendrof was celebrated at a special reception in January 1962 by *Sovetish Heymland*. Isaac Platner, a Soviet Yiddish writer who had lived in New York in the 1920s, died at the age of 66 and was buried in Minsk in June 1961. He had survived Stalin's prisons and camps. The musicologist Moshe Beregovski, author of a two-volume work on Yiddish folk music, died in Kiev at the age of 69. Nahum Oislander, an editor of *Sovetish Heymland*, died in Moscow at the age of 69.

At the suggestion of the Soviet Union of Writers, the local soviet of Rogatshev named a street in honor of the late Samuel Halkin, who was born in that city. A Sholem Aleichem Street was opened in Poltava (*Israelitische Wochenblatt*, Zurich, December 29, 1961).

A 1962 Nobel Prize went to Lev Landau, a well-known Soviet theoretical physicist.

LEON SHAPIRO

Poland*

DURING THE period under review (July 1, 1961, to June 30, 1962), the Communist party, under the leadership of Wladislaw Gomulka, continued to emphasize the "Polish road to socialism." After the 22nd Congress of the Communist party of the Soviet Union (October 1961), Gomulka declared that the theory of the "cult of personality" was insufficient to explain the crimes of Stalin, and that it was necessary to look for deeper and more substantial reasons. At the same time it was reported that the Polish Workers' Councils, based on the concepts and experience of Titoist Yugoslavia and the outcome of the 1956 revolt, were recovering some of the influence lost in the years following the upheaval.

The government seemed to be increasing its pressure on nonconformist

* For meaning of abbreviations, see p. 433.

intellectuals to follow the Communist line and free themselves of Western influences. This pressure apparently increased after the Polish Emigré Literary Institute in Paris published a book of essays by the writer Andrzej Stawar, who had died on August 6, 1961, while on a visit to France. Stawar, who had been regarded as a leading exponent of Marxist method in Poland, was critical of both the Soviet interpretation of Marxist theory and Soviet reality. The Warsaw "Crooked Circle," the only forum of unlimited debate in Poland, was reportedly under strong pressure to suspend its activities. At the time of writing, however, the Circle was continuing to meet, although under strict control by the authorities. In February 1962 Juliusz Krajewski, secretary of the Union of Polish Artists, Painters, and Sculptors, stated that "we stand for tolerance and respect for every artist's own concepts. . . ." But the appointment of Ryszard Strzelecki in March 1962, a die-hard Communist militant, to supervise cultural activities did not augur well for the nonconformist intellectuals.

In 1961 industrial output showed a steady growth, and the Polish government raised its production targets for some key sectors. The government also planned a substantial increase in the output of consumer goods and housing. During the first five months of 1961, the number of so-called "agricultural circles" increased by six per cent, and their membership by eight per cent, bringing the total of agricultural circles to 24,563 with 872,000 members. These voluntary peasant groups, the expression of the "Polish way" toward collectivization of agriculture, continued to be the core of the Gomulka policy. Some Polish official circles reportedly regarded the Common Market as an imperfect but essentially positive development tending toward greater economic planning.

Compulsory courses in Marxism were being dropped from the Polish secondary-school curriculum. At the same time, a law of July 15, 1961, prohibited religious education in public schools. During the summer of 1962 many schools and orphanages belonging to the Catholic church were reportedly taken by the government and closed. In August 1962 Stefan Cardinal Wyszynski declared that the government was pushing the nation into religious strife. In a pastoral letter in September 1962 he urged parents to give their children religious education in the churches if there was no way to do so in the schools. It was difficult to determine, at the time of writing, how far these anti-church moves would go. They had no visible impact on the position of the Sejm of the five deputies belonging to the liberal Catholic Znak group, whose activities appeared to have the approval of the church hierarchy.

JEWISH COMMUNITY

There were only occasional individual departures of Jews from Poland, and even these were balanced by the immigration of individuals and sometimes families from other East European countries. There was no overt anti-semitism, but widespread prejudice among all classes of the Polish popu-

lation created considerable difficulties for Jews, particularly those residing in small towns and looking for jobs or other economic opportunities. Many Jews lived a Marrano-like existence under assumed Polish names, and mixed marriages were increasing. Both the government and the Communist (PPZR) party fought prejudice by systematic propaganda and strict application of the criminal law. The state recently produced a film, "Dudl Rabinowicz," based on the diary of a Jewish schoolboy who perished under the Nazis.

A 26-year-old Polish student, Julian Dominiak, was sentenced to seven months' imprisonment by the district court of Zombkowitz for telling a Jew that Hitler had done well to murder the Jews (JTA, March 12, 1962).

Jewish Population

Accurate data on the Jewish population of Poland were not available, estimates varying from 25,000 to 40,000, and 30,000 seemed a likely figure. This included Jews estranged from Jewish life and living under assumed Polish names. There were Jews in about 70 Polish towns. More than half lived in Upper and Lower Silesia, somewhat fewer than 40 per cent were in Warsaw, Lodz, Szczecin, and Cracow, and about 10 per cent were in little groups elsewhere.

Communal Life

Jewish communal activities centered around the Communist-dominated Cultural and Social Union of Polish Jews and the Union of Jewish Religious Congregations (Wa'ad ha-Kehillot), the latter essentially restricted to religious functions. During the period under review, the character and organizational structure of the Cultural and Social Union underwent considerable change. In December 1961 there was a congress of the union in Warsaw. During the six years since its previous congress (1956), the self-perpetuating leadership had managed the activities of the union, faithfully reflecting all changes in the party line. The congress was attended by 178 delegates representing the various local Jewish organizations. Also present were official delegates of the Polish Communist party, the government, and the cooperatives, as well as representatives of the Ukrainian and White Russian minorities. Of the delegates, 107 were physicians, lawyers, teachers, writers, and white-collar workers, and 71 were workers. Many delegates complained that the union was isolated from the Jewish community and demanded stronger ties between the leaders and the masses. The congress made it clear that the Union was a secular organization basing its activities on "Marxist-Leninist scientific theory." It was, however, emphasized that as a part of the "Polish front of unity," the union welcomed affiliation of religious Jews willing to ally themselves with the "progressive forces."

The newly-elected central committee created a presidium of nine which was, in fact, to be the actual administrative body of the organization. Hersh Smoliar was reelected president; Samuel Hurwitsch and David Sfard, vice presidents; Leib Domb, former head of Yiddish Bukh, replaced David Sfard

as secretary. Yidl Korman was promoted to head the financial affairs of the union. Isaac Wasserstrom, Joel Lazebnik, Berl Mark, and Michael Mirski were the other members of the presidium.

In April 1962 Smoliar resigned from the presidency, pleading his important work as editor of the Communist *Folks-Shtimme*, and Leib Domb replaced him. At the same time, Berl Mark asked to be relieved of membership in the presidium because of the pressure of his work as director of the Jewish Historical Institute. Edward Reiber, former head of a provincial union in Legnice, succeeded Mark, and was also named to replace Domb as secretary of the union. These sudden shifts in union leadership appeared to reflect both the changes in the political climate of the country and the specific problems facing the Jewish community. On the one hand, most old leaders of the union had been connected with the Stalinist tradition. On the other, new and younger leaders were needed to cope with the problem of a Jewish "voluntary organization" that was secularist and Communist-controlled, yet still connected with some Jewish feeling and aspiration.

In December 1961 the Cultural and Social Union reported 27 affiliated local organizations with a total membership of 7,000, including 912 in Wroclaw, 847 in Lodz, 750 in Warsaw, 509 in Walbrzych, 500 in Szczecin, 350 in Gliwice, and 248 in Bytom.

The Cultural and Social Union maintained friendly relations with other Jewish communities in the Soviet sphere. It continued to have contacts with Jews in Western Europe, but it did not affiliate with any international Jewish organizations. In particular, the leaders of the union felt that it was impossible to establish working relationships with the WJC, so long as it was dominated by Zionists and had a positive attitude toward Adenauer's Germany. Characteristically, the 1961 congress of the union addressed to Polish Jews and to the "Jewish masses" of other countries a solemn "appeal for peace" and against the "warmongers" of Bonn and Berlin.

Religious Life

In 1962 the Union of Jewish Religious Congregations had 23 affiliated congregations, with a total membership of about 2,000. They conducted 20 religious courses with some 500 children enrolled. It was reported that the congregations were finding it difficult to maintain this school enrolment. They also maintained five *mikva'ot* and distributed kosher meals to 2,000 individuals through 20 kosher kitchens. About 100 tons of *matzot* were baked under the auspices of the congregations for the 1962 Passover.

Isaac Frenkel was president and Hayyim Rattner vice president of the Union of Jewish Religious Congregations.

The lack of rabbis, cantors, and other religious personnel continued to plague the congregations. The old rabbis were disappearing, and it was difficult to find qualified replacements. In many cities religious rites were increasingly being performed by laymen.

During the period under review, the situation of the religious congregations became more difficult as the Cultural and Social Union sought to obtain

control of the kosher kitchens and otherwise to restrict the activities of the religious congregations. The religious congregations and the Cultural and Social Union were equally represented in the aid committees in charge of social-welfare programs, and the congregations were also active in the work of restoring and bringing order to Jewish cemeteries. It was reported that the Jewish cemetery of Bytom, dating back to the 17th century, would be restored (*Folks-shtimme*, July 17, 1962).

The authorities denied rumors that the Warsaw municipality was planning to build a road through the celebrated Jewish cemetery of Ge'sia, the place of burial of many Jewish writers, actors, etc.

Jewish Education

During the academic year 1961–62, state-supported Yiddish day schools functioned in Szczecin, Walbrzych, Wroclaw, Lodz, Lignice, Dzierzcionow, and Bielawa. In addition to primary studies, the schools in Wroclaw, Lodz, and Lignice conducted a secondary program at the lycée level. At the end of 1961 the total enrolment in Yiddish day schools was about 1,800. Among the pupils were approximately 400 belonging to the scout organization directed by the party youth sections.

The Yiddish day schools continued to experience difficulties in finding a sufficient number of qualified Yiddish teachers. Jewish studies in the schools also suffered from lack of an adequate textbook on Jewish history (*Folks-Shtimme*, Warsaw, July 23, 1961). A congress of teachers of Yiddish, held in Wroclaw in October 1961, objected to the inclusion of Yiddish in the foreign-language program and called for more dignified consideration of Yiddish as a language of the Jewish masses. The ministry of education offered to admit to the State Pedagogical Institute in Wroclaw or Lodz 20 young men or women who had completed secondary school and who would undertake to specialize in Yiddish literature, language, or history. The ministry noted that this project, if and when realized, would alleviate the shortage of Yiddish teachers. The ministry also invited the Jewish Historical Institute of Warsaw to create a special advisory body to make suggestions in relation to the teaching of Jewish history.

Social Welfare

JDC-supported welfare activities continued to be conducted by local aid committees. In mid-1962 JDC help was being extended to about 12,000 persons, including 6,570 on cash relief, 3,495 beneficiaries of feeding programs, 815 on medical aid, and 260 students.

In the four years since ORT renewed its activities in Poland, 7,482 individuals (3,066 men and 4,416 women) received vocational training through its program. As of December 1961, some 1,400 individuals had received vocational training under various ORT projects.

During the summer vacation of 1962, over 3,000 Jewish children went to camps with the help of JDC.

Producer Cooperatives

The Jewish producer cooperatives continued to function under the direction of a special economic commission of the Cultural and Social Union, under the chairmanship of Isaac Wasserstrom, a member of the union's presidium. The funds it derived from the producer cooperatives (about 20 per cent of the latter's income) were of special importance to the Cultural and Social Union, since in 1961 the government notified it that its budget was to be substantially reduced. There were 18 producer cooperatives in 1962, the same number as in 1961. The value of their production in 1961 was 125 million zlotys,¹ compared with 78 million zlotys in 1960 (AJYB, 1962 [Vol. 63], p. 377).

Cultural Activities

The Cultural and Social Union continued to promote varied Jewish cultural activities. As mass departures stopped, some of these activities experienced a revival. In 1962 there were seven choruses with 250 members, ten dramatic circles with 156 members, five amateur orchestras, six dance groups with 230 members, and fifteen libraries with 2,350 reader-subscribers. It was officially reported that during the first ten months of 1961, 887 different Jewish cultural events had attracted audiences totaling over 91,000.

Yiddish Bukh continued its publishing activities. It was preparing to publish 4,000 copies of a 5,000-word Yiddish-Polish dictionary for children. It was also planning to distribute some 2,000 large pictures of Yiddish writers among Yiddish schools, clubs, etc. Toward the end of 1961 Yiddish Bukh issued the first volume of *Writings from the Ghetto*, by Emmanuel Ringelblum, with notes by A. Eisenbach, T. Bernstein, Berl Mark, and Adam Rutkowski, of the staff of the Jewish Historical Institute. The first edition of Ringelblum's work, published in Warsaw in 1952, was admittedly an incomplete and deliberately selective work. According to the official announcement, the new edition was to be complete and without changes. The Jewish Historical Institute continued its research activities, including the publication of *Bleter far geshikhte* and a quarterly bulletin in the Polish language. It was repeatedly emphasized that the institute's aim was to develop a Marxist approach to Jewish historical research.

In October 1961, British critics and public hailed the London visit of the Polish State Yiddish Theater and its head, Ida Kaminska (p. 299). Sir Barnett Janner, MP, president of the Jewish Board of Deputies, greeted the guests after attending the first performance of *Boymer shtarbn shteyendik* ("Trees Die Standing"). After the London tour, the theater group gave ten performances in Paris, in November and December 1961.

In August 1961 the Israeli actors Samuel Rodenski, Samuel Segal, and Elijah Goldberg gave eleven performances in Warsaw and the provincial cities at the invitation of the Polish ministry of culture. Their Sholem

¹ 1 zloty = \$.04.

Aleichem repertoire was greeted warmly by the critics and the Jewish public.

In March 1962 many Jewish communities held special memorial meetings to commemorate the 30th anniversary of the death of the American Yiddish labor poet, Morris Wintchevsky.

Commemoration of the Catastrophe

In September 1962 over 50,000 persons attended a memorial meeting at the former Maidanek death camp. Prime Minister Josef Cyrankiewicz was the chief speaker at this event, which marked "Maidanek Month," commemorating the Polish Jews and victims from other countries killed by the Nazis. A special booklet was issued, giving a detailed history of the extermination camp.

A committee representing Jews and non-Jews was formed to erect a monument to the victims of the Treblinka extermination camp. There were plans for a comprehensive history of all the concentration camps.

In connection with the 19th anniversary of the Warsaw ghetto revolt, the central chorus of the Polish army issued a long-playing record of eight Yiddish songs, including the Yiddish partisan song *Zog nit keynmol, Es brent*, by Mordecai Gebirtig, *Bialistok mayn heym*, etc.

Personalia

The city of Zelechow, now without Jews, decided to name a street for the late Yiddish writer I. M. Weissenberg in connection with the 80th anniversary of his birth.

The painter Mieczyslaw Berman, one of the organizers of the exhibit on Jewish martyrdom and Jewish resistance at the Jewish Historical Museum in Warsaw, received the Order of Polonia Restituta. On July 11, 1961, the Jewish community and the Polish cultural organizations celebrated the 60th birthday of the Yiddish theater director, Jacob Rotboim, now connected with the Polish theater.

Jacob Zonshein, poet, writer, and columnist of *Folks-Shtimme*, died in Warsaw on February 7, 1962.

LEON SHAPIRO

Czechoslovakia*

THE YEAR ending June 30, 1962, was one of latent crisis in Czechoslovakia. Serious shortcomings in transportation and mining and chronic agricultural shortages caused mounting dissatisfaction inside and outside the Communist party. The government responded by tightening the bureaucratic screws while paying lip service to the fight against the personality cult.

* For meaning of abbreviations, see p. 433.

One result of the stresses within the party was the arrest of Rudolf Barák, a former minister of the interior and a member of the political bureau since 1958.

Dějiny Komunistické Strany Československa ("History of the Communist Party of Czechoslovakia"), issued by the state publishing house for political literature in 1961 as the official description of the party's role since its inception in 1921, continued to extol the Gottwald leadership of the Stalinist period. It made no serious attempt to examine the Stalinist terror in Czechoslovakia, characterized by such incidents as the antisemitic trial of Rudolf Slánský and codefendants in the fall of 1952 (AJYB, 1954 [Vol. 55], p. 288), mentioning Slánský's arrest but not the trial itself. In discussing the rise and fall of Nazism, it omitted any discussion of the fate of the Jews. Three Jewish party functionaries of the prewar period, Gustav Bareš-Breitenfeld, Pavel Reiman, and Julius Šefránek, who had survived the antisemitic purge of the early fifties, were among the authors and editors of the history.

Václav Kopecký, a deputy premier and Politburo member, died on August 5, 1961. In his function as minister of information, he had been the mouthpiece of the official anti-Jewish line and had, indeed, initiated it with a virulent attack on the "bearded Solomons from the east of the Republic." There was no reference to Kopecký's antisemitic utterances in the obituary which appeared in *Věstník* ("Gazette") of the Council of Jewish Religious Communities in the Czech Lands in September 1961. Instead he was praised for having addressed, as the representative of the government and the party, the first Congress of Delegates of Jewish Religious Communities of Bohemia, Moravia, and Silesia in 1945. At that time, long before Stalin and his Czechoslovak followers developed the theme of the Zionist-imperialist world conspiracy, he had characterized the Nazi atrocities against the Jews as "the most tragic human suffering inflicted on any group by the German regime, a tragedy which cannot be described in words."

JEWISH COMMUNITY

A congress of delegates from the Jewish Religious Communities in Slovakia met on July 15, 1962. It was attended by 33 delegates of Jewish communities, 11 members of the Board of the Central Association of Jewish Religious Communities in Slovakia, the three rabbis of Slovakia, and nine *shohatim*. The main speakers were the chief rabbi of Slovakia, Eliáš Katz, and the chairman of the association, Benjamin Eichler. They thanked the Communist party and the government for having "secured the existence of the Jewish population for the present time as well as for the future" and made the usual kind of pronouncements on the iniquities of the West.

The congress decided to simplify the administrative structure of the communities in Slovakia and instructed the board of the association to prepare new by-laws. All executive functions were vested in the Assembly of Jewish Religious Communities in Slovakia, composed of one representative of each congregation and two of the Bratislava community, and the Board of the

Central Association, composed of six members elected for six-year terms and the chief rabbi of Slovakia *ex officio*. A new board was elected, consisting of Benjamin Eichler, chairman, Josef Braun, Mayer Friedman, Pavel Jónáš, Jindřich Loewinger, and Adolf Šimonovič. Jakub Beer, Heinrich Braun, Meňhárt Frišman, Ignác Gross, Oskar Kustra, and Ignác Reichsfeld were elected as substitute members.

In Bohemia and Moravia, elections were held in the district of the Religious Community of Plzeň (Pilsen) with synagogal congregations in Česká Budějovice, Karlovy Vary (Carlsbad), Mariánské Lázně, Písek, Plzeň, and Tábor, and in the district of the Religious Community of Brno, with synagogal congregations in Boskovice, Brno (Bruenn), Hodonín, Holešov, Jihlava, Kroměříž, Kyjov, Mikulov, Prostějov, Uherský Brod, and Znojmo.

In January 1962 the Jewish Religious Community of Olomouc (Olmuetz) was dissolved, and the congregation was attached to the Religious Community of Ostrava. On the same day Hodonín ceased to exist as a religious community and was incorporated as a synagogal congregation in the community of Brno. After this reorganization the five full-fledged communities in Bohemia and Moravia were Brno, Ostrava, Plzeň, Prague and Ústí.

A total of 23 *bar mizvahs* were reported from September 1961 through April 1962 for a Jewish population of roughly 18,000.

Cultural Activities

The monthly *Věstník*, the official "organ of the Council of Jewish Religious Communities in the Czech Lands and the Central Association of Jewish Religious Communities in Slovakia," continued to support the Soviet "peace" line and to attack West Germany as a haven of militarism, neofascism, and antisemitism. It gave full coverage to the Eichmann trial and to anti-Jewish manifestations in the West. As a contribution to the "Month of Czechoslovakia-Soviet Friendship," it published a translation of Evgeny Evtushenko's poem "Babi Yar" (AJYB, 1962 [Vol. 63], p. 370), in its December 1961 issue. The poem, dedicated to the Jewish victims of the Nazi slaughter in the Babi Yar ravine outside of Kiev, begins with the words, "There is no memorial at Babi Yar." In their commentary the editors of *Věstník* interpreted the poem as Evtushenko's indictment of fascism and antisemitism—in the West.

Most of the non-political articles were dedicated to Jewish religious themes, recollections of life and death in German concentration camps, and particularly in Terezín (Theresienstadt), the "model ghetto" in Bohemia, organized in the fall of 1941. The last page of *Věstník* was devoted to news from the Jewish congregations, mainly of religious services, commemorative gatherings, anniversaries, deaths, and very occasionally *bar mizvahs*.

The editor of *Věstník*, Rudolf Iltis, also edited the mimeographed quarterly *Informationsbulletin*, in German, for readers outside of Czechoslovakia, and the *Židovská Ročenka* ("Jewish Year Book") for the year 5723 (1962–63). A special June issue of the *Informationsbulletin*, in English, dealt with Josef Kirschbaum, a former secretary general of the Slovak Popular party,

which during the war years had implemented the persecution of Jews in Slovakia. Kirschbaum had found refuge in Canada.

The leading article of the *Year Book* commemorated the late Chief Rabbi Gustav Sicher. Its authors were Rabbis Bernard Farkaš, Richard Feder, and Eliáš Katz, and the Jewish writers and poets Lev Brod, Ladislav Fuks, František Gottlieb, Rudolf Iltis, František Kafka, F. R. Kraus, Arnošt Lustig, and others. The *Year Book* also included translations from Morris Rosenfeld, Erwin Sylvanus, and Friedrich Wolff.

The 20th anniversary of the destruction of Lidice and the establishment of the Theresienstadt ghetto brought numerous commemorative meetings. The Jewish State Museum brought out a new edition of the book *Children on a Way Station to Death: Theresienstadt 1941–1945*, children's poems and drawings from the ghetto. The book was issued in five languages, English, German, Spanish, Swedish, and Yiddish, in a total of 30,000 copies.

A traveling exhibition, "The Warning of Theresienstadt," was shown in Prague and other Czech cities. Selections from the children's drawings were exhibited in Austria, Czechoslovakia, France, Germany, and Holland. A documentary, "Terezín," was shown as the opening program of Prague's television station for the "Month of the Antifascist Struggle", April 9—May 9, 1962). Theresienstadt was also the theme of a motion picture "Transport from Paradise," written and directed by Arnošt Lustig and Zbynek Brynych. A collection of Theresienstadt stories by Arnošt Lustig, *Night and Day*, was issued by the publishing house of the Czechoslovak writers association. It was translated into English, and a German translation was being prepared.

The number of visitors to the permanent exhibitions of the Jewish museum rose from 169,000 in 1959 to 245,000 in 1961. On permanent display were the antifascist exhibition in the Klaus Synagogue, the collection of Torah silver in the Maisl synagogue, and the ceremonial textiles and Torah curtains in the Spanish synagogue. At the initiative of the museum, the Documentary Studio prepared a short film on the Golem legend and one on Franz Kafka in Prague. A small volume by the museum's director, Hana Volavková, dealt with the *Vanished Prague Ghetto*. An exhibition devoted to the social history of Prague's Jews from the Middle Ages to 1848 opened on May 3, 1962.

Karel Poláček, a well known prewar writer who would have been 70 years old on March 22, 1962, had he not perished in Auschwitz, was commemorated in most dailies and literary periodicals.

A Czech translation of Michael Gold's *Jews Without Money* was published by Mladá Fronta. The same publisher brought out a volume of translations from Heinrich Heine, under the title *The Sword and the Flame*, with an introduction by Edvard Goldstuecker, professor of German studies at the Charles University of Prague. Once Czech minister to Israel, he had been dismissed from the diplomatic service after the Slánský affair, but was later appointed to the university.

Rumania*

ECONOMIC DEVELOPMENTS

RUMANIA reported progress in agriculture and industry during the year under review (July 1, 1961, to June 30, 1962).

At the end of 1961, according to official statistics, the socialized sector of agriculture comprised 93 per cent of the arable land, with 3 million peasant families in 7,000 collectivized farms.

Rumanian industry enjoyed its third year of steady growth. Figures furnished by the country's economic chief, Deputy Premier Alexandru Barladeanu, were not disputed even in the publications of the Rumanian refugees. Industrial production in 1962 was 33 per cent greater than in 1959, having risen to the level planned for 1968. Paul Underwood, reporting these and other data from Bucharest, called Rumania the most dynamic country in Eastern Europe (*New York Times*, March 24 and April 3, 1962).

Nevertheless, there seemed to be no appreciable improvement in the extremely low standard of living. An official disclosure in April 1962 that Minister of Agriculture Ion Cozma had been demoted seemed to indicate that all was not well.

Reporting on a visit to Rumania, *Time* correspondent James Bell wrote (June 8, 1962), that in "this country with the highest growth in Europe" the average income was about \$135 per year.

POLITICAL DEVELOPMENTS

At the end of April 1962 the Grand National Assembly convened in Bucharest. It was attended by about 11,000 delegates, including all the members of parliament. Soon afterwards, the central committee of the ruling Workers' (Communist) party announced that it would admit former members of suppressed political parties to membership.

In June 1962 Soviet Premier Nikita S. Khrushchev paid a four-day visit to Rumania. He was received with the usual public honors and show of devotion, but no communiqués were issued on his private talks with Rumanian leaders.

Destalinization began haltingly but seemed well under way at the time of writing. In October 1961 the official Rumanian news agency, Agapress, reported from Moscow that the Rumanian delegation to the 22nd Congress of the Soviet Communist party placed a wreath at the Lenin-Stalin mausoleum, according to the custom of foreign delegates. The wreath, it reported without further comment, was dedicated to "the genius of the world Com-

* For meaning of abbreviations, see p. 433.

munist movement, V. I. Lenin," and to his "disciple, J. V. Stalin," a matter of particular importance at the 22nd Congress, one of whose main objectives was to end the Stalin cult (AJYB, 1962 [Vol. 63], p. 365). But soon the name of Stalin began to disappear from kolkhozes, factories, and streets in Rumania. The city of Brasov, which had been named Stalino, resumed its old name. In its issue of February-March 1962, the journal of the Rumanian refugees in France, *La Nation roumaine*, reported an announcement by Nicolas Ceanescu, secretary of the central committee of the Rumanian Communist party, that the history of the Communist movement in Rumania was being rewritten.

However the agricultural situation might appear to foreign observers, the government was apparently optimistic about the economy. This seemed to influence the general mood and to be responsible for the calm which prevailed throughout the country. That atmosphere, which was also reported to be of benefit to the Jews, seemed to be in marked contrast to that of previous years (AJYB, 1961 [Vol. 62], pp. 306 ff., 1962 [Vol. 63], pp. 386 ff.).

JEWISH COMMUNITY

The Jewish population of Rumania, which in 1961 had been estimated at 200,000 (AJYB, 1962 [Vol. 63], p. 386), was estimated to be between 170,000 and 180,000 by Rumanian Chief Rabbi Moses Rosen, while in New York City, in November 1961. The Rumanian statistical yearbook (*Anuarul Statistic al RPR [Republicii Populare Române]*, 1961), listed the Jewish population at 146,264, on projecting from the 1956 census figure of 144,198. But the generally accepted estimate in 1956 had been 250,000 (AJYB, 1958 [Vol. 59], p. 340).

According to Rabbi Rosen, it was because the rights of the Jews were respected that their exact numbers could not be determined. The notation of ethnic origin or religious affiliation on official documents was prohibited. Furthermore, the official census was based on voluntary self-identification and many Jews chose not to identify themselves as such. Unofficial estimates, on the other hand, were based on synagogue attendance, talmud-torah enrolment, matzah consumption, and burial records. In an interview in London in 1957, Rabbi Rosen had estimated that as many as 40 per cent of the Rumanian Jews failed to identify themselves as such.

Rabbi Rosen was in the United States at the invitation of Yeshiva University, where he delivered a series of lectures. He also lectured at other Jewish institutions of learning in various parts of the country during the course of a three-months' stay. In press conferences and in meetings with Jewish community leaders, Rabbi Rosen stressed that the Jews of Rumania enjoyed equality with all other citizens and were free to practice their religion and to pursue whatever cultural activities they chose. He asserted that antisemitism did not exist at the official level and that the government was making a genuine effort to protect the Jews against whatever popular antisemitism remained. He said that this was particularly true in the field of education,

from elementary school to university, where previous regimes had traditionally nurtured antisemitism.

He also stated that the Jews of Rumania were well supplied with articles required for religious purposes, such as prayer shawls and Bibles, etc., and that a gift of 200,000 prayer books and Bibles had been received from Switzerland about five years earlier. The chief rabbi called attention to the material support provided by the government, which paid the salaries of rabbis, teachers, and other personnel required by the Jewish communities, and also supplied such necessities for religious observances as *matzot*, kosher wine for Passover, and *etrogim* imported from Israel for Sukkot.

Rabbi Rosen reported that there were organized Jewish communities in about 100 cities and towns, with a total of about 500 synagogues and a great many talmud torahs, which the children attended free of charge, and that there was a yeshivah in the Transylvanian city of Arad; Bucharest alone had 42 synagogues and ten talmud torahs. The Jewish communities of the country were linked by the Federation of Jewish Communities.

(There were no reports of any significant activities in the Jewish communities during the period under review, nor any mention of a successor to the president of the Federation of Jewish Communities, Israel Bacal, who died in January 1961 [AJYB, 1962 (Vol. 63), p. 387].)

Rabbi Rosen's statements on the favorable situation of the Jews in Rumania received wide publication in the American press. A comprehensive report was carried by JTA on November 30, 1961, as well as by the *Jewish Daily Forward* and the *Jewish Day Journal*, and by all the English-language Jewish periodicals. Abridged reports appeared in the *New York Herald Tribune* (November 27, 1961) and the *New York Times* (December 1, 1961).

Before coming to the United States Rabbi Rosen participated in the opening of the Warsaw Ghetto exposition arranged by the Centre de Documentation Juive in Paris. He also attended the congress of the Union of Orthodox Rabbis of Europe. From the United States he went to Israel. This extensive tour, of itself, seemed to be a token of a favorable situation for the Jews of Rumania. It was reported in detail in the monthly review of the Federation of Jewish Communities in Rumania, the *Revista cultului mosaic*, which was published in Bucharest in Rumanian, Yiddish, and Hebrew.

Revista cultului mosaic periodically reminded its readers that not only were they full-fledged citizens of Rumania, enjoying the rights and privileges granted to all, but that they also had the special right to maintain their national identity. In the issue of August 1961, for instance, an article celebrating the "Day of the Republic" (August 23), hailed the blessings of peace and prosperity conferred on the Rumanian people and the national minorities, and in this connection stressed that the Jews were a national minority.

Antisemitism

Rabbi Ezekiel Fuchs, freed after six years in prison, was allowed to emigrate to Israel (*National Jewish Post* [Indianapolis], September 1, 1961). There was no way of telling how many Jews imprisoned in previous anti-Zionist campaigns were still in jail, but there were apparently no new campaigns against Zionists or would-be emigrants.

Cultural Activities

The only reports on Jewish cultural activities were those which appeared from time to time in the Warsaw *Folks-shtimme*. They related almost exclusively to the two Yiddish state theaters, in Jassy and Bucharest, which seemed to be flourishing.

The bibliographical monthly *Cârti Noui*, published by the government, had a section on books in foreign languages. The list for the period under review contained no Yiddish books.

JOSEPH KISSMAN