Western Europe

Great Britain*

During the period under review (July 1, 1961, to June 30, 1962), the “never had it so good” feeling which had kept the Conservatives in office since 1951 wilted perceptibly under less buoyant economic conditions. A “wage freeze” instituted by the government was applied much more easily in the public services than in private industry and created considerable unrest. The Commonwealth Immigration Act, imposing in practice, if not in theory, an effective brake on colored immigration, came into effect on July 1, 1962, after a stormy parliamentary passage. The question of entry into the European Common Market provoked widespread controversy, not always along party lines. The loosening of Commonwealth ties involved met resistance from a public opinion acutely sensitive to Great Britain’s loss of status as a world power. A remarkable Liberal party revival was a feature of all by-elections during the period. The Liberals drew Conservative votes on a scale which seemed to presage a Labor victory in the next general election.

The internal feuds within the Labor party over unilateral disarmament and the necessity for complete nationalization had died down, leaving Labor party leader Hugh Gaitskell in undisputed leadership.

Jewish Community

The Board of Deputies on July 16, 1961, declared their “dismay and concern” at the announcement that German troops would train in Wales in the autumn. (Actually, the arrival of the Panzer units drew little attention. Owing to local poverty and unemployment in Pembrokeshire, the Germans were not unwelcome there.) At its December 17 meeting, the board resolved to take no steps to oppose the Immigrants’ bill.

Representations were made during the period under review regarding anti-Jewish measures in the Soviet Union. On February 18, 1962, the Board of Deputies expressed its horror at the death sentences on Russian Jews (p. 352). On April 15 it appealed to Soviet authorities to grant permission for the

* For meaning of abbreviations, see p. 433.
baking of *matzot*. A letter of protest sent to Alexander Surkov, chief of the Union of Soviet Writers, by ten Anglo-Jewish writers on July 28, went unanswered.

The Smouha family, Egyptian Jewish millionaire landowners, claimed £12.5 million ($35 million) from the Foreign Office Compensation Commission for properties sequestered by President Gamal Abdul Nasser after Suez. They were awarded £3,106,516 ($8,698,245) in August 1961.

The Sunderland Jewish community celebrated its centenary in October 1961. The *Jewish Chronicle* published its 120th anniversary issue on November 3.

**Religious Activities**


The Honorable Ewen Montagu resigned as president of the United Synagogue when his nominee for treasurer was defeated by one vote on July 19, 1961. He was reelected on November 13.

The new “cathedral” of the United Synagogue, at Marble Arch in the West End of London, was opened on September 3, and Rabbi Maurice Untermann (son of the Ashkenazi chief rabbi of Tel-Aviv) was inducted as minister. Jacob Weinberg, having returned from a position in South Africa, was inducted as rabbi of Edinburgh on November 3.

Chief Rabbi Israel Brodie presided at the third conference of European Orthodox rabbis, held in Paris in November. Its decision not to associate itself in any way with the forthcoming Ecumenical Council in Rome was confirmed by the meeting of the standing committee held in London on May 27–28, 1962.

The extreme Orthodox Adath Israel congregation celebrated its golden jubilee December 12.

The Friends of Lubavitch Foundation held an inaugural dinner on January 13, 1962, giving evidence of their increasing influence in London.

A committee to inquire into ministerial salaries and duties was set up by the United Synagogue on January 22 but had not reported at the time of writing.

The Liberal Jewish movement held a conference at Westcliff-on-Sea, Essex, on April 7 and 8, and announced a new record of 11,500 members and the establishment of a publicity and development committee.

The chief rabbi's committee on the kosher meat trade held a number of private sessions, but its report was not published until July.

**Jews' College**

On Speech Day, July 16, 1961, retiring principal Isidore Epstein warned against any attempts to impel Jews' College leftward and deplored the sharp decline in student intake since his retirement had been announced (AJYB, 1962 [Vol. 63], p. 296). A controversy, which had been simmering for some years, soon erupted into the open. In its issue of September 15, the *Jewish*
Chronicle published a highly laudatory article favoring Rabbi Louis Jacobs, a tutor at the college and former minister of the fashionable New West End synagogue, for the principalship of the college. But it was understood that Chief Rabbi Brodie would withhold approval of such an appointment. Rabbi Jacobs took modern Bible scholarship seriously, in opposition to current tendencies in Anglo-Jewish Orthodoxy, which demanded either public allegiance to fundamentalism or reticence in the matter. He had also exhibited indifference to minor matters of ritual, such as keeping the head covered, which ran counter to Orthodox views. In protest against the chief rabbi's attitude, Rabbi Jacobs resigned as tutor and Sir Alan Mocatta, chairman, Lawrence Jacobs and Felix Levy, joint treasurers, and Rev. Isaac Levy, honorary secretary announced that they would not stand for reelection at the next election. The chief rabbi promised a final decision after his return from a pastoral visit to Australia, for which he departed on December 23. The Jewish Chronicle published a number of bitterly critical editorials and the Honorable Ewen Montagu, then president of the United Synagogue, sharply attacked the Beth Din. On January 30, 1962, the dayyanim issued a statement setting out their objections to the modernist theology of Rabbi Jacobs and attacking Montagu for his “disrespectful and captious attitude to the rabbinate and the members of the Beth Din.”

The Conference of Anglo-Jewish Ministers and Preachers met on May 15–16, and Dayan Myer Lew attacked the Jewish Chronicle for its criticisms of the chief rabbi.

The chief rabbi announced his final veto at the Jews' College Speech Day on May 7, 1962, and as a result of the elections held on May 21, Jews' College moved perceptibly towards a more right-wing position. Bruno Marmorstein, lawyer son of a former lecturer, Arthur Marmorstein, became chairman and other changes in honorary officers and staff brought in Rabbis Myer Berman and Sholom Melinek, who had been prominent in opposition to Rabbi Jacobs.

The acerbity of the controversy was related to the fact that Louis Jacobs was the favored candidate for the chief rabbinate of those who wished to reverse the rightist trend in Anglo-Jewish Orthodoxy upon Chief Rabbi Brodie's retirement, scheduled for 1965.

Jewish Education

The new buildings of the Gateshead Yeshivah were opened on August 27, 1961.

The Zionist Federation held an “education fortnight” in October. This included a conference on October 21–22, attended by about 50 persons.

The London Board of Jewish Religious Education announced at its October meeting that it would pursue its plan to organize its Hebrew and religious classes on a regional basis.

Rabbi Kopul Rosen's death at the age of 48 on March 15, 1962, robbed the Anglo-Jewish community of one of its greatest educationists and personalities. His establishment of Carmel College had opened a new chapter
in Jewish residential schooling. His successor, David Stamler, had previously been his associate and had taught at Brandeis and Yeshiva universities in the United States.

In the same month, the new building of the King David high school, in Liverpool, was declared open by Minister of Education Sir David Eccles and, in Manchester, Lord Marks laid the foundation stone for a new junior department of the King David school to cost £100,000 ($280,000), of which he had provided one-half.

Clifton College, the only public school (in English usage, a top-rank private school) still to have a Jewish House, celebrated its centenary on June 30. Prominent Jewish alumni participating included two judges, Alan Mocatta and Neville Laski, and ex-Lord Mayor of London Sir Bernard Waley-Cohen.

Cultural Activities

Cecil Roth's library of Judaica was purchased for Leeds University by a group of his admirers; he was to retain possession of the bulk of it during his lifetime. The Polish Jewish State Theater under the direction of Ida Kamińska, began a season in London on October 30, 1961. It held an exhibition of Yiddish books published in Poland during the previous 15 years. The centenary of the London Yiddish Theater was celebrated in March 1962; its old home in the East End (the Grand Palais) was now being used for bingo.

Israeli archeologist Yigael Yadin came to London in October 1961 to spend a year on literary work. He delivered a number of well-attended public lectures.

On April 1 and 2, 1962, the Institute of Contemporary Jewry of the Hebrew University held a conference in London, on various aspects of Anglo-Jewish life and activity, in cooperation with the Board of Deputies.

The third Jewish choir festival was held on April 8, but the Jewish Music Council announced that owing to lack of popular support it would no longer be able to sponsor individual concerts during Jewish Music Month.

Isidore Grunfeld's edition of Samson Raphael Hirsch's *Horeb* was published in April, and James Parkes, Anglican priest and student of Judaism, published a *History of the Jewish People* in June.

The first volume of Chief Rabbi Brodie's edition of *Etz Hayyim*, a 13th-century halakhic work by Jacob ben Judah of London, appeared in Israel in June.

The WJC book award for 1961 was given to *Three Centuries of Anglo-Jewish History*, a reprint, edited by Vivian Lipman, of a series of lectures delivered during the Tercentenary Celebration in 1956.

Social Service

In March 1962 CJMCAG announced a £66,000 ($184,800) grant for educational and religious institutions. The Board of Guardians closed its Convalescent Home for Children at Broadstairs, Kent, as its capacity of 90 exceeded current requirements, and opened one for 20 children at nearby Westgate. The board reported a great need for more homes and small apart-
ments for the aged. In December 1961 Solomon Margolis, formerly the board's senior welfare officer, was sentenced to seven years' imprisonment for defrauding the loan fund of £23,675 ($66,290). The president, Oliver Sebag-Montefiore, announced his forthcoming retirement soon afterwards. He was to be succeeded by Leonard Harold Cohen, the son of Lord Cohen, one of the Lords of Appeal and a former president of the board.

Sir Isaac Wolfson announced gifts totaling £7.5 million ($21 million) to his various charitable endowments. Lord Marks gave £100,000 ($280,000) to University College, London.

Relations with Israel and Zionism

The kidnapping of Yossele Schumacher (p. 392) brought the first application for extradition from Great Britain to Israel. Shalom Shtarkes, an uncle of the boy, appeared at Bow Street Magistrates Court on August 29, 1961, on an extradition warrant which accused him of abducting the boy and committing perjury. The hearings continued at weekly intervals. Much argument centered on whether Jerusalem, where the alleged offenses had taken place, was to be regarded as part of Israel for extradition purposes, as Great Britain had never extended de jure recognition to Israeli sovereignty there. Shtarkes was held in prison throughout, despite efforts to secure his release for the autumn festivals. The circumcision of his son took place in Brixton prison on October 29, to the accompaniment of an enormous amount of publicity. He was committed for extradition on January 12, 1962, and his appeal for habeas corpus was refused on February 27. At the end of June he was still in prison awaiting an appeal to the judicial committee of the House of Lords, the highest legal tribunal in the United Kingdom.

Three British choirs participated in the Zimriah (Israeli music festival) in August 1961. In the same month it was announced that Lady Epstein had presented more than 200 plaster originals by the late Sir Jacob Epstein to the Bezalel art museum in Jerusalem. In September, Great Britain took third place in the Maccabiah, gaining 11 gold medals. Announcement of the formation of the British branch of the Pro-Jerusalem Society, with Viscount Samuel as honorable president and Rachel Lauterpracht, as its leading spirit was another September event. Minister of Housing and Local Government Charles Hill was in Israel in November, the same month that British Jewry Week was celebrated there. In November, too, "The Bridge," an Anglo-Israel link group, was opened to non-Jews, to enable them to study in Israel, and Israeli Minister of Education Abba Eban visited London to appeal for funds to expand higher educational facilities in Israel. Moshe Sharett paid a visit on January 11-12, 1962, to address key workers of the Joint Palestine Appeal.

In March the Israel press bill (p. 378) received unfavorable criticism in the British press, which also disapproved of the Israeli attack on Syrian positions at Lake Tiberias (p. 375). Israeli Ambassador Arthur Lourie expressed his regret at the British government's support of the UN condemnation of Israel, when he addressed the annual conference of the Zionist Federation,
held April 7–8; but at the Israel Independence Day Dinner in London on May 22, he spoke of "this climate of understanding and friendship which make the Israeli embassy in London and the British embassy in Tel-Aviv pleasant places in which to work."

A White Paper, published in May, showed that 18,041 persons entered the United Kingdom from Israel in 1961 as against 16,122 in 1960; almost all were on holiday or business trips. Three had been refused leave to land.

According to the annual report of the Council of the Anglo-Israel Chamber of Commerce in July 1962, British exports to Israel rose during 1961 to £20,790,000 ($58,212,000) from £16,480,000 ($46,144,000) in 1960 and £16,500,000 ($46,200,000) in 1959, while imports from Israel amounted to £13,770,000 ($38,556,000) in 1961, down from £14,910,000 ($41,748,000) in 1960 and £15,320,000 ($42,896,000) in 1959. The imports of citrus were down by nearly £2,000,000 ($5,600,000) over the previous year but other imports were greater than in 1960. Fruits and vegetables accounted for more than half of Israel's exports to Britain, with plywood second; while British exports to Israel consisted mainly of non-electric machinery. Britain participated in the Near East Trade Fair in Tel-Aviv in June 1962.

The Joint Palestine Appeal dinner at Grosvenor House on February 17, 1962, raised the record sum of £1,134,000 ($3,175,200). Up to the end of September 1961, the 1961 collection had reached £1,660,000 ($4,648,000). A comparative handful of rich people contributed the bulk of the collection; the mass of the community were not reached by Zionist activities.

The Mizrachi-ha-Po'el ha-Mizrachi federation celebrated its 60th anniversary on June 25, 1962.

Antisemitism

Anti-immigrant agitation, economic anxieties, and rivalries between various extremist, but numerically negligible, right-wing groups threatened a recrudescence of antisemitic activity. Race riots took place in Middlesborough in August 1961 and a supporter of Sir Oswald Mosley polled 5.2 per cent of the votes at the Moss Side (Manchester) by-election in November. The BBC persisted in its intention to televise Oliver Twist in 13 weekly Sunday broadcasts beginning January 7, 1962. Fenner Brockway's (Labor) race discrimination bill—designed to penalize persons engaged in discrimination or the preaching of hate on grounds of race, color, or religion—failed, for the seventh time, to obtain a second reading in the House of Commons on December 15, 1961, and was defeated in the House of Lords on May 14, 1962, when the government pronounced it unworkable.

Despite prolonged efforts to thwart it, the British National Socialist movement finally held a meeting in Trafalgar Square on July 1, marked by scenes of violence and passion. On the same day Robert Soblen was landed at London Airport, suffering from wounds self-inflicted on his enforced return from Israel to the United States (p. 379).
The execution of Adolf Eichmann was treated with great restraint in the British press and created no obvious public reaction.

**Personalia**

Sir Keith Joseph was appointed minister of state at the Board of Trade on October 9, 1961.

Lord Cohen of Birkenhead was elected president of the General Medical Council on November 21 and Isaac Wolfson was created a baronet in the New Year Honors in January 1962. The Wolfson Foundation had given £100,000 ($280,000), as promised, to the National Gallery in November 1961 for the purchase of Goya's portrait of the Duke of Wellington, despite the fact that, owing to poor security arrangements, the picture had been stolen in the meantime.

Ernst Boris Chain was appointed professor of biochemistry at Imperial College, London, as of October 1961. Sir Alan Mocatta became a judge of the High Court; for the first time three Jews held such appointments. Isaac Shoenberg, television pioneer, was knighted in the Birthday Honors in June 1962.

The period under review saw the death of a number of outstanding personalities. These included Rabbi N. S. Greenspan, principal of the London Yeshiavh Etz Chayim, on August 31, 1961; H. A. Goodman, the Agudist leader, on October 10; Professor Leonard Abrahamson, Irish Jewish communal leader and eminent physician, on October 29; Jacob Kopul Goldbloom, veteran Zionist leader, on November 9; Israel Cohen, writer and Zionist worker, on November 26; Sir Basil Henriques, social worker, on December 2; the Rev. Arthur Barnett, minister and historian, on December 3; Leonard Montefiore, communal leader and philanthropist, on December 23; Harris Myer Lazarus, former dayyan of the London Beth Din, on February 25, 1962; Isidore Epstein, former principal of Jews' College, on April 13, and Clarica Davidson, communal worker and art patron, on April 19, 1962.

*Norman Cohen*
France *

**Political Developments**

During the period under review (July 1961 to June 1962), which ended with the proclamation of Algerian independence, OAS (Secret Army Organization) violence reached a peak and almost all political life centered around the OAS menace. OAS strength derived from the crystallization of a real despair, but it represented above all a neo-fascist adaptation of a “technology” of subversion, admittedly imitative of the Chinese Communists. Under the guise of fighting for Algérie Française, OAS was actually working for the installation of a military dictatorship in France, and was at one point very close to realizing its objective. In Algeria OAS had rapidly won the support and sympathy of the bulk of the non-Moslem population, including many Jews. In Metropolitan France, where it was despised by the mass of Frenchmen, the OAS was nevertheless able to mobilize and exploit numerous discontented elements and opponents of the policies and person of Charles de Gaulle, who had become its prime target. It played on the deep unrest of the army and brought about the desertion of a large number of young officers. It also succeeded in exacerbating and exploiting the dissatisfaction of elements which rightly or wrongly considered themselves to be the victims of economic discrimination. To a large extent they were drawn from the ranks of the defunct Poujade movement (AJYB, 1956–62 [Vols. 57–63])—e.g., retail food merchants, especially grocers. Thus in Paris an anti-tax strike of retail butchers in October-November 1961 featured plastic bombs and much honking of auto horns to the rhythm of Algérie Française.

In spite of the “pro-Israel” position of OAS and the curious metamorphosis of its underground terrorists (affiliated with reactionary antisemitic groups) into defenders of the Jews of Algeria, antisemitic aspects were not missing in the uproar. There were numerous assassination attempts against Jewish intellectuals such as the editor Jérôme Lindon and the writer Vladimir Pozner. A Rothschild country estate and Paris bank were bombed after Premier Michel Debré was succeeded by Georges Pompidou, regarded by OAS and the Communists as “a tool of the Rothschild bank and American finance.”

The rebels of the extreme right produced their greatest effect by means of savage terrorism. OAS leader Raoul Salan’s intention, as evidenced by his instructions to his followers, was to make the political and social situation completely untenable for the de Gaulle regime. In France and in Algeria the means used included machine-gunning invalids in their hospital beds, booby-
trapping vehicles to assassinate innocent passers-by, including women and children, and anti-Moslem "rat-hunts" on the model of Algiers and Oran. No humanitarian considerations interfered with the execution of OAS plans. One strange and painful aspect of the situation, brought out in the trials of those who were apprehended, was that the perpetrators were only rarely drawn from normally criminal groups and types. The majority were young people of bourgeois and petty-bourgeois origin, with a fanatical and cold-blooded mystique of "the mission accomplished"; they were boys, for the most part, who had learned in the Indo-Chinese and Algerian wars to kill without hesitation or pity.

Paralleling the growing terror of the OAS was its influence on the press. In addition to the right-wing extremist organs, the widely circulated weekly, Carrefour, furnished the rebels valuable support; it published the violently pro-OAS editorials of Georges Bidault, former premier and once president of the National Council of Resistance. At least three of the great Paris dailies—Parisien Libéré, Aurore (nominally a Radical-Socialist paper), and Paris-Presse—more or less accepted the OAS position.

During the three months preceding the signing of the Evian agreements on March 19, 1962 (p. 403), OAS succeeded in penetrating important areas of French public life. Infiltration in the army created serious problems of insubordination, and military anti-Gaullism reached a new high. The most eminent dignitary of the French army, Marshal of France Alphonse Juin, gave public encouragement to OAS, particularly in a letter addressed to Salan. Under these conditions, a successful coup d'état, was a distinct possibility, and could expect the support of close to a hundred members of the Chamber of Deputies. Its prospects seemed further enhanced by the fact that the de Gaulle government, fearful that a popular anti-fascist movement could lead to a quick Communist takeover, refused to mobilize the "masses," and confined its retaliation to extraordinary police measures. In May 1962 General Salan was brought to trial on charges of crimes against the security of the state. Lawyers and witnesses for the defense converted the trial into one of de Gaulle. The judges, although hand-picked by the government, found extenuating circumstances for the accused, notwithstanding the fact that his aide and subordinate, former General Marcel Jouhaud, had been condemned to death in April.

All these circumstances reinforced President de Gaulle's determination to suppress OAS as quickly as possible. Intelligence agencies were expanded, duplicate police networks were established, and special anti-OAS brigades were created. This type of repression was quite effective and the police, with the help of informers, succeeded in breaking the secret apparatus of the rebels in spite of their strength, their numerous sources of support, and the large funds at their disposal. De Gaulle finally emerged triumphant, on his own. Towards the end of June 1962, a few days before the proclamation of Algeria's independence, OAS collapsed both in Paris and in Algiers. By the end of the month terrorist attacks had practically ceased.

There appeared to be a reorganization of the activists of the extreme right,
under the new leadership of Georges Bidault, with a view to long-term political activity. Bidault, former leader of the anti-Nazi underground, again went underground and revived the name of his old organization, the National Council of Resistance; it was his aim to carry out, perhaps by other means, the revolution at which the OAS had failed.

**Foreign Affairs**

In foreign affairs, the period under review was dominated by "European" concerns. To General de Gaulle's concept of a limited European union, the so-called "Europe of the fatherlands," many political figures of various parties opposed the concept of an integrated Europe. Five ministers belonging to MRP (the [Catholic] Popular Republican Movement) resigned from the cabinet on this issue in May 1962, and 262 deputies of parties ranging from the Socialists to the conservative Independents (but not including the Gaullist UNR) signed a manifesto calling for European integration and warning of the danger of a split between France and the United States.

The hasty recognition of the Algerian Provisional Government by the Soviet Union, after the signing of the Evian agreements, resulted in a strong French protest. The two countries recalled their respective ambassadors to each other, leaving the embassies in the hands of chargés d'affaires.

The month of June 1962 was occupied with preparations for the visit of German Chancellor Konrad Adenauer to Paris. De Gaulle wanted this visit to mark the solemn inauguration of a new era and a new alliance, in which France, in friendly cooperation with her former enemy, would carry out her special mission in the European part of the free world.

The period under review represented the culmination of General de Gaulle's steady and inflexible progress towards personal government. He took great risks and, in the face of all obstacles, achieved his immediate goal of liquidating the Algerian war. He was again able to win the support of the people for his person and his policies, despite the defection of many of the politicians around him. In the referendum of April 8, 1962, the people of France approved the principles on which the Evian agreements were based—the separation of Algeria from France—by a majority of more than 90 per cent.

**ALGERIAN INDEPENDENCE AND THE FRENCH JEWISH COMMUNITY**

Into France poured a massive influx of Algerian Jewish refugees which had all the characteristics of an exodus. To be sure, North African Jews had been migrating to France for some years. Between 1956 and 1962, about 100,000 Jews had come from North Africa; they included some 40,000 from Tunisia and 25,000 each from Morocco and Algeria. Since the beginning of the Evian negotiations in 1961, fairly large-scale Jewish immigration from Algeria had been expected. Nevertheless, French Jewish organizations
had not foreseen the precipitous character and the mood of panic which was to characterize the departure of Jews from Algeria between April and June 1962. They had also underestimated the extent of the poverty in which many of the refugees would arrive. The bulk of the propertyless consisted of minor government employees, who had always possessed a certain degree of security. It had been mistakenly thought that for this group the problem of transplantation would not be serious, and would involve only an administrative shift from a civil-service position in Constantine, for example, to a similar one in the Paris or Lyons area. As for the rest, since all Algerian Jews were French citizens, it was thought that their position would be similar to that of other French repatriates, and that their reemployment, reclassification, and rehousing would be handled by the government.

But things turned out altogether differently. The scorched-earth policy of OAS in the last phase of its struggle, involving the burning and systematic destruction of all administrative records, created indescribable disorder. The Europeans were all the more distraught because up to the last moment they had been encouraged to delude themselves about their prospects. Even when it finally became clear that *Algérie Française* was a delusion, OAS leaders were still able to convince their “subjects” that in any event they would be in a position to impose a sort of partition and create a basis for a “European republic,” perhaps in the Oran coastal region. But when the non-Moslems eventually realized that independence was unavoidable, they resorted to headlong flight. This solution seemed all the more inevitable because they were all more or less implicated in the OAS and feared that Moslem reprisals would take the form of massacres and pogroms.

The result of all this was that the postal clerk from Constantine arrived in Lyons or Paris absolutely destitute and without even proof of his status as a civil servant; he was not on any list, and did not know where to go to get an advance in the amount of his last pay check so that he could feed his wife and children. Because of the general lack of preparation of the local services for the reception of the refugees, the authorities disimbeddared themselves of applicants of the “Jewish faith” by sending them directly to the great and well-known Jewish organizations such as the Fonds Social Juif Unifié (FSJU). Large as the amount of money was, which the latter was able to raise on the spur of the moment, it was nevertheless inadequate for the innumerable and unforeseen cases of distress. In addition, the problem of housing in the great cities was completely insoluble, and many families were temporarily split up among various hotels and furnished rooms in Paris, Marseilles, and elsewhere.

Another problem of great psychological importance in the circumstances had been almost completely overlooked by the Jewish welfare organizations. For example, the Algerian Jews, although not all were strictly observant, did attach great importance to such practices as *kashrut*. The French Jewish communities, where *kashrut* had always been confined to a small minority, were largely unable to satisfy these needs of the refugees, and this added to the bitterness of many of them. The French Jews, on the other hand, noting
the non-attendance of Algerian refugees at the synagogues, thought that they were demanding kosher food out of vindictiveness.

In Marseilles and a number of smaller communities, a kashrut issue developed which took on rather substantial dimensions. France had only a very limited number of shohatim, but under the rules of the Consistoire Central des Israélites de France and other religious organizations, refugee shohatim were not entitled to function in France, not having passed the necessary tests or submitted the required documents. The issue was less important in the Paris area, where the number of kosher butchers had been greatly increased during the winter of 1962.

The problem of integrating Jewish youth from Algeria also presented difficulties. It was especially important to prevent the young Jews of Oran and Algiers from reuniting with the "pieds noirs" (native Algerian Europeans) proper, who too often served as fertile soil for the growth of fascism. A special social service, devised to make contact with the young Jewish refugees from Algeria, functioned with some success under the auspices of FSJU in Paris.

In the religious sphere, a number of new communities of the North African rite were being set up in various parts of France, but especially in the Paris area, with the cooperation of the old consistorial and orthodox community organizations.

In the last phase of the Jewish exodus from Algeria, many groups, landing at the Marseilles port and airport, went on to Alsace. In that area of observant Judaism, Jewish solidarity was greater than elsewhere and the reception of the refugees more efficient in all respects. The community of Strasbourg even received a group of Jewish families from the Saharan M'zab area, who, unlike the Jews of the cities and coastal areas, still spoke Judeo-Arabic rather than French and dressed in the Arab way. In spite of the enormous gap between the Alsatian Jews and these old-fashioned Oriental Jews, the M'zabite refugees found a fraternal reception in the communities of lower Alsace and had no complaints except in regard to the weather, which they found a bit cold.

There was no doubt that the absorption and integration of tens of thousands of Jews transplanted from Algeria would constitute the principal task of the French Jewish community in the near future. By June 1962, 60 per cent of the Jewish immigrants from North Africa had settled in the Paris area, two-thirds of them in suburbs which had not previously had Jewish communities. A quarter of the total had chosen other major French cities, especially in the south; in order of importance, these were Marseilles, Lyons, Nice, and Toulouse. A third of all the refugees and immigrants from North Africa sought the assistance of Jewish organizations to meet their financial needs, to help in administrative matters, or to help them find housing. Half the Jewish immigrants from North Africa between September 1961 and June 1962 came from Algeria; immigration from Tunisia and Morocco continued at the same rate as before—90 to 100 monthly.

Altogether, the French Jewish community had tripled since the end of
World War II—an increase approximating that of the Israeli Jewish community in the same period, and making the French community the largest in Europe outside of the Soviet Union. There were about 150,000 Jews in France in September 1945, after the return of the survivors of the Nazi concentration camps; in June 1962 there were 450,000 (for later estimate see p. 424). North Africa was the principal source of this increase. The Displaced Persons from the camps in Germany and Austria had constituted the first postwar influx of Jews into France. They were followed by a contingent of Polish Jews who had been allowed to emigrate to the West after returning to Poland from the Soviet Union, where they had spent the war years. A flood of Hungarian Jewish refugees flowed into France after the unsuccessful 1956 revolt in their country, and they were followed a short time later by the Egyptian Jewish refugees from Nasserism. The Egyptians were similar in some ways to the immigrants from Tunisia, Morocco, and Algeria, and their peaceful absorption augured well perhaps for the absorption of the North Africans. The Consistoire planned the gradual establishment of community centers in the new centers of Jewish population.

COMMUNITY ORGANIZATION

In June 1962 a new community center was opened in the northeastern Paris suburb of Villier le Bel; it included a synagogue, meeting-hall, and youth center, and was the prototype for future centers, all of which were to be of the Sephardi or North African rite.

During 1962 Jewish communities were established in Valence and Pau, in the Pyrenees, for the first time in modern times, and in Carpentras, whose old community had died out a quarter of a century earlier, leaving behind an impressive 18th-century synagogue, normal worship was restored.

Youth

In general, the most vigorous organizational activity was to be found among the youth, especially in Paris. Basically, the youth movements were oriented toward the organization of leisure-time activities. During the summer vacation of 1961 young Jews of all tendencies had camps in Switzerland, Italy, and even—for the first time—in Spain, as well as in France itself. (In the Spanish camp the cuisine was kosher.) During the vacation and in connection with the Jewish holidays the majority of Jewish youth groups also organized trips to Israel for study, work, or tourism. The organization, les Relais Juifs, directed by Henry Pohorylès, in Paris, arranged contacts between members of French Jewish youth groups and young Jews in countries throughout the world which they might visit or pass through.

Jewish youth groups in Paris had an estimated active membership of over 5,000, some 10 per cent of the entire Jewish youth population of the city, compared with 5 per cent among the adults.
Arts

Before being sent to Jerusalem, the 12 stained glass synagogue windows by Marc Chagall were exhibited in the Paris Museum of Decorative Arts for several months in the summer of 1961. They were admired by tens of thousands of French and foreign visitors and all the press, especially art publications, published articles, and studies dealing with them.

The composer Darius Milhaud gave recitals of his "Service Sacré," synagogue music, for use with the Provençal rite, at the recently built modern Strasbourg synagogue and at the big consistorial synagogue in the Rue de la Victoire in Paris. Both concerts were crowded with listeners of all faiths. In the strictly Orthodox Strasbourg community there was some criticism of the audacious innovation of giving concerts, even of sacred music, in synagogues, reserved by tradition for prayer and study.

Education and Religion

Jewish education, almost nonexistent in the provinces except in Alsace, expanded rapidly in Paris in the period under review. Jewish primary, secondary, and higher schools, both old and new, added to their facilities in order to meet the increasing demand for Jewish education resulting from the North African influx. Most Jewish children in the Paris area still received little or no Jewish education, but it could no longer be said that serious Jewish training was impossible in that city. The Jewish school system was impressive not only in contrast to the recent poverty of school facilities, but to the school systems in other major cities of Europe.

The old Ecole Rabbinique de France in the Rue Vauquelin, which furnished most of the spiritual leaders for French-speaking Jewish communities, revised its methods of instruction to meet the needs of the time; this involved not merely a superficial adaptation of rabbinical instruction to the spirit of the times, but a deepening of Talmudic learning. Under the guidance of Grand Rabbi Henri Schilli, its director, the Ecole Rabbinique trained its students not only to exercise the "profession" of rabbi, but above all to be bearers and teachers of Jewish thought. The Ecole Rabbinique also trained shohatim, hazzanim (Ashkenazi and Sephardi), and teachers. It graduated only two new rabbis a year.

Another old and respected institution, the Ecole Normale Israélite Orientale, had hitherto confined itself to training teachers for the schools of the Alliance Israélite Universelle in North Africa and the Near East and had recruited its students exclusively from among oriental and Sephardi Jews. It now expanded its function. While continuing to function as a normal school, it also assumed the role of a Jewish high school, adding basic Jewish education to the general cultural program of French secondary education. Its director, the philosopher Emmanuel Levinas, hoped that the school would contribute to the eventual development of a type of French Jew who would not be a specialist in Judaism or necessarily pious, but would as a matter of course have a solid body of Jewish knowledge to bring to bear on his daily
activities. In a new building the enlarged school had about 200 students of both sexes.

The Ecole Maîmonide, the Jewish classical high school, retained its high and well-deserved reputation. There was some fluctuation in its enrolment, however, since many parents, initially attracted by the school’s prestige, discovered that the burden of the Jewish part of the curriculum in addition to the heavy program of French secondary education was too much for their children; there was consequently a shift to the lay schools. To some extent a similar situation existed in the other Jewish high school, the Ecole Yabné, but there were fewer withdrawals, since its students came almost exclusively from Orthodox homes. An annex of the Maimonides high school combined a regular program of primary education with elementary Jewish studies. The two high schools and the primary school together had about a thousand students of both sexes. In the Montreuil suburb ORT maintained a four-year technical high school with an enrolment of about 1,200 students, most of whom were from North Africa. A vocational school in the Pletzl area accommodated another eight to nine hundred students annually. These schools, too, combined general and Jewish education.

A number of small centers of primary and secondary education, recently established by the Lubavitcher hassidim and other religious groups, existed in and near the old Jewish quarter of Paris, near the Hôtel de Ville (the famous “Pletzl”). The education of the little girls was conducted in accordance with the strict tradition of the Beth Jacob schools which formerly existed in Poland. This was altogether new for Paris, where extreme Orthodoxy had never hitherto manifested itself as a social phenomenon, but only (and rarely) in terms of individual conduct. Nevertheless nobody was shocked and few were surprised, since Paris was accustomed to all sorts of exoticisms. Most of the students of these new and largely marginal little Jewish schools were the children of immigrants from North Africa, although most of the directors and teachers were Ashkenazim from Eastern Europe.

The two yeshivot in France, Fublaines (near Paris) and Aix-les-Bains, as well as the Lubavitcher yeshivah at Brunoy near Paris, had few organic ties with French Judaism. There was almost nobody connected with the French Jewish community who came from Fublaines. Little French was spoken there; the usual languages were Hebrew, Yiddish, and even Judeo-Arabic, although one of the principal administrators of the yeshiva was the authentic Parisian Elie Rothnemer, a former irreligious left-wing Zionist. These yeshivot had as close ties with devotees in Antwerp and Zurich as with those in Strasbourg and Lyons.

In the center of the Paris Latin quarter a liberal seminary of Hebrew studies had a small number of students on scholarships. In theory it was a liberal school for rabbis. But since there was no prospect of the establishment of liberal synagogues in France—that of Paris was the sole exception—or in most of the rest of Western Europe (aside from England), the seminary was more a liberal college of Jewish studies than a training-school for future
rabbis. The Hillel Center attached to this institution was an excellent cultural center for students and a lively debating club.

The seminary of Orsay, in the southern suburbs of Paris, was an independent institute of Jewish studies on a very high level. It was directed by Léon Askenazi, son of the former Grand Rabbi of Oran, and it was attended mainly by candidates for the most difficult philosophy degree offered by the French universities, who steeped themselves in classical Jewish studies. It did not confer degrees or offer preparation for any career. Its students, recruited almost entirely from wealthy and assimilated families, were offered a revalidation of their Judaism, not only through study but also through a way of life, and the results were impressive. Askenazi was still barely 30 years old—a philosopher, talmudist, and mystic. He wrote very little, but he was a master of the art of discursive exposition. He had declined the post of Grand Rabbi of Algiers, preferring to continue to devote himself exclusively to teaching. The seminary of Orsay was a phenomenon unique in Europe. Askenazi's disciples numbered only a few dozen of the intellectual elite.

At Strasbourg the Aquiba high school had about 250 students and the ORT technical high school offered three- and four-year programs to about 750 students. The proportion of students educated in Jewish schools was higher in this city than in any other in France. At the University of Strasbourg Professor André Neher, who held a chair of Jewish studies, attracted a number of non-Jews, mainly Catholic and Protestant theological students. In Strasbourg, too, a group of young Jewish intellectuals were engaged in studying the ethical teachings of the Maharal of Prague (the legendary creator of the Golem), and preparing a French translation of his writings.

The Jewish population of Marseilles, the second largest city of France, had quadrupled as a result of the influx from Algeria. Now numbering 50,000, it was one of the largest Jewish communities in Europe. Its only Jewish educational institution was the ORT technical high school, which offered a four-year program to more than 1,000 students, about half from North Africa. The lawyer Charles Hadad, former president of the Jewish community of Tunis, was working for the establishment of a Jewish academic high school. But he was opposed by Grand Rabbi Israel Salzer of Marseilles, who believed in attendance at the state secular schools, supplemented by the Jewish education offered on Thursdays and Sundays to bar mitzvah candidates.

Lyons, the third largest city of France, had also received a tremendous influx of Jewish families from North Africa. The ORT vocational school for girls accommodated several hundred students and the ORT school for boys, reestablished in a new building in 1959, provided a four-year technical high-school program for some 600 students. Under the leadership of Grand Rabbi Jean Kling, Lyons enjoyed an active Jewish cultural life. Its recently opened community center, a forum for lectures and public meetings, was the most beautiful and lively in France.
Cultural Activities

Jewish cultural activities were largely limited to lectures. A crisis of lecturers and public was developing, since the lecturers failed to refurbish themselves or their favorite themes. Interest in the political and social problems of the State of Israel, in particular, was declining, since almost everybody active in French Jewish circles had visited Israel in the course of the last few years and considered themselves well enough informed about the subject. Lectures on genuinely intellectual subjects came up against the intellectual laziness of the majority, the counter-attraction of television, and eagerness to take to the road in one's car on every holiday. Nevertheless the French section of WJC and such organizations as the Union of Jewish Students, the Federation of Jewish Societies, and, in Paris, the Hillel Center and the “Family Roof” (a Jewish student center) continued to arrange lectures with varying results.

The influence of the Yiddish-language groups in particular was on the wane, since the Yiddish-speaking population was steadily decreasing, relatively and absolutely, in spite of occasional reinforcement. Thus when a Yiddish-language theatrical troupe was formed in Paris in February 1961 by a number of Jewish cultural organizations, the young actors it recruited had to learn or improve their Yiddish in order to perform. Under the direction of Léon Abramovitch of the Communauté service, this group produced one modern piece, La Chatelaine by Lea Goldberg, and one classical play, Abraham Goldfaden's Tsvey kuni-lemlakh. The two pieces enjoyed a success equally as attributable to curiosity as to appreciation and these were not sufficient to guarantee the theater's future. Abramovitch planned to enlarge his repertoire to include Jewish pieces in French. The journalist Léon Leneman was named secretary general of the theater group.

Press

The major French Jewish periodicals were unequaled in quality and influence elsewhere in continental Europe. Indeed, their influence extended even to non-Jewish circles. Thus an article by the journalist Rabi in l'Arche (organ of the FSJU) of June 1962 on the unwillingness of conservative rabbis to admit converts to Judaism and their systematic efforts to discourage such applicants astounded non-Jews interested in Judaism and brought protests from them against the rabbinical attitude. In addition to such major periodicals as l'Arche and Evidences (the French-language publication of the American Jewish Committee), not to mention the long-established "classical" Zionist publication La Terre Retrouvée, there were a number of publications of smaller circulation but some importance. Traité d'union, the monthly of traditional Judaism, frequently published excellent special issues on subjects of current or major historical interest. One such issue during the year under review offered a brilliant treatment of Hasidism, and another was devoted to the attitude of the believing Jew toward modern science. The Bulletin de nos communautés, published in Strasbourg by the Jewish com-
munities of Alsace, was a healthy and solidly established publication. Its style was that of the typical Gemeindeblatt of the old German Jewish communities, and under the direction of Rabbi Alexandre Deutsch of Strasbourg it faithfully reflected the still very traditional life of the Alsatian communities. From the commentary of the weekly parashot of the Pentateuch to the prize-list of the Aquiba high school, its pages were a perfect image of the Judaism of eastern France, between the Moselle and the Swiss frontier. It was the only French Jewish publication requiring no subsidy because it was supported entirely by income from subscriptions and advertisements.

There were three Yiddish dailies—one Zionist, one Bundist, and one Communist. The literary periodical, Kyoum, which had been suspended after some early postwar success, reappeared in a more modest format and with a more popular formula. It was edited by the physician and writer, Dr. Leib Kurland, who also published a medical monthly, Folksgesund.

**Literary Events**

A large amount of Judaica was published in the period under review. The Présence du Judaïsme series of the Albin Michel publishing house continued to make available in French basic Jewish works, of which there had been a serious lack. Among the works published in this edition were Isaac Heinemann’s La loi dans la pensée juive (“The Law in Jewish Thought”), translated from the Hebrew by Rabbi Charles Touati, and André Spire’s Souvenirs à bâtons rompus (“Random Recollections”), recalling the times of the Dreyfus affair. Other publishers also brought out Judaica. Editions de la Colombe published Les Tables de la loi by Meyer Sal, the itinerant rabbi of the Consistoire. Editions Advar published La Kabbale des Kabbales, by Carlo Suarès, who represented in Paris a type of mystical and pro-galut thought along the lines of the Neture Karta. Professor Neher assembled some of his better studies, previously published in periodicals, under the title L’Existence Juive, brought out by Editions du Seuil. Together with his wife, Neher-Bernheim, he also wrote an Histoire biblique du peuple d’Israel in two volumes, designed to reconcile objective scholarship with an acceptance of the basic historical accuracy of the Bible. This was published by Editions Adrien-Maisonneuve. The liberal rabbi André Zaoui brought out a study entitled l’Enseignement libéral du Judaïsme ("A Liberal Doctrine of Judaism").

Peter Rawicz’s Le sang du ciel ("The Blood of Heaven"), published by Gallimard, provoked much discussion, and was proposed for various major prizes; it finally received the Prix Rivarol, awarded to French writers of foreign birth. This first book by Rawicz, a Jew from Eastern Galicia, was a first-person tale concerning events of the Nazi period and the present. Also published by Gallimard, and simultaneously in New York, was the major Jewish literary work of the year, Albert Memmi’s Portrait d’un Juif ("Portrait of a Jew"). Memmi dealt with the problems arising from the position of a Jew in a non-Jewish world, the Islamic one of his Tunisian youth as well as the secular (and Christian) one of France. In his view, there was practically no field not hostile to Judaism, and he saw the “philo-
semitism" of the Marxist left as a conscious or unconscious instrument for alienation from Judaism. Memmi believed with Sartre that the Jew should assume unease as the sole means of expressing himself authentically. Unlike Sartre, he took an affirmative attitude toward Jewish culture in a way that implied the acceptance of religious values. Portrait d'un Juif was acclaimed in the general press, but was less popular in Jewish circles, since he offended the assimilated, the religious, and the Zionists.

Franco-Israel Relations

French Zionism continued to seek a way out of its persistent crises by frequent changes of leadership. Jacques Orfus, who had replaced the pro-Soviet André Blumel as president of the Zionist Federation, was in his turn succeeded by a religious Zionist leader, Nehemie Rottenberg, at the beginning of 1962. The latter proposed to rejuvenate the Zionist movement by giving greater scope to the dynamism and activism of the rank and file Zionist youth.

Personalia

Leon Zupraner, director of L'Oeuvre de Protection de l'Enfance Juive (Society for the Protection of Jewish Children) died in Paris at the age of 57. He had been active in the French Resistance.

Rabbi Abraham Fingerhut died of a heart attack at the age of 53 in May 1962. Originally from Eastern Europe, he had long served in Algeria and then in Paris, where he was the outstanding rabbi of the community of Algerian origin. He had thoroughly identified himself with his North African congregation, mastering the special Algerian rite and adding cabalistic precepts to his lessons from the Talmud, in the North African tradition.

ARNOLD MANDEL

Belgium*

INTERNATIONAL AND DOMESTIC DEVELOPMENTS

During the year under review (July 1, 1961, to June 30, 1962) the economy continued on a high level. From 1948 to 1960, national income rose 49.5 per cent and purchasing power 63.1 per cent. The balance of trade was more favorable in 1961 than in 1960, and, even more significant, 1961 showed a recovery from the loss of Congo trade. Unemployment dropped in the crisis-stricken coal-mining areas; dislocated workers from uneconomic, shut-down mines were being absorbed into other jobs.

The financially conservative Liberal party, having won 11 per cent of the

* For meaning of abbreviations, see p. 433.
votes in the national elections in March 1962, changed its name to the Party of Liberty and Progress and sought to attract elements of the dominant Christian Social party, discontented Socialists, and some minor groups.

In the UN Belgium was sharply criticized because of developments in the Congo. Widely reported threats that Belgium might withdraw from the UN were not taken very seriously, but the fact that they were made indicated how high feeling was running. On December 10, 1961, the American embassy in Brussels required police protection against a protest demonstration sponsored by the Friends of Katanga. A window was broken at the United States Information Service cultural center.

Rightist and Resistance Activities

After the Congo debacle, the extreme right in Belgium organized itself in the MAC (Mouvement d'Action Civique). At first it made little headway. However, as events in Algeria developed and the Secret Army Organization (OAS) increased its activities in France, MAC emerged into a more prominent position. It did all it could to facilitate OAS operations with Belgium as a base. Belgians found cause for anxiety in the fascist and neo-Nazi tendencies of the movement. One MAC leader was a man who had served a jail sentence for wartime collaboration; another had worn the Nazi uniform on the Eastern front.

Robert Jan Verbelen, Nazi war criminal under death sentence in Belgium after having been tried in absentia, was arrested in Vienna on April 10, 1962, with the help of the Belgian resistance organization. Verbelen had been an SS general in charge of Nazi security services in Belgium.

In September 1961 Belgium's quisling Léon Degrelle wrote to the Belgian parliament from his refuge in Spain asking, for the second time, to have his military and political activities judged in a televised court trial. This request, like his first, was refused by the government.

The announcement in April 1962 that under terms of the NATO program a German military base would be installed at Nivelles, a suburb of Brussels, brought protest demonstrations by resistance and patriotic movements in the region.

On the occasion of its 20th anniversary the Independence Front, a group of resistance organizations, asked the principal synagogue of Brussels to hold a commemorative service in memory of its fallen Jewish resistance members. The service was held on Saturday, November 18, 1961.

Relations with Israel

In the prolonged discussions concerning Israel's relationship to the Common Market, Jean Duvieusart, former Belgian minister and head of the political commission of the European Parliamentary Assembly, urged that not only political considerations favored Israel's association with the Common Market, but that there also existed "a moral obligation to a nation with such a tragic past." Israeli Finance Minister Levi Eshkol visited Brussels on March 4 and discussed the matter with Belgian, German, and French officials.
German Minister of Economic Affairs Ludwig Erhard recommended the establishment of a special commission to deal with the problem, emphasizing Germany's interest in finding a practical solution.

The European Economic Community Council of Ministers, at its meeting in Brussels in July 1962, postponed consideration of Israel's bid for entry until the question of Britain's membership had been resolved. It was reported that the Arab countries had expressed concern about the possibilities of cooperation between Israel and the Common Market.

Queen Mother Elisabeth attended a gala ballet performance in Brussels in April 1962 for the benefit of Youth Aliyah. In December 1961 she accepted a certificate marking the planting of a forest in Israel bearing her name and in Antwerp, she attended a recital by violinist Isaac Stern, which was sponsored by the Friends of the Hebrew University. In Jerusalem, it was announced in the same month that a forest had been dedicated in honor of the marriage of King Baudouin to Queen Fabiola.

Several high Israeli officials visited Brussels during the year under review. Former Prime Minister Moshe Sharett, Minister of Agriculture Moshe Dayan, and Minister of Commerce Phinehas Sappir spoke to large audiences on behalf of various Zionist activities. In February 1962, Israel Goldstein, world president of Keren ha-Yesod, addressed the Belgian national conference of that organization. He taxed Belgian Jewry with having lagged behind other Jewish communities in their financial contributions for many years, and exhorted them, in view of Belgium's economic prosperity, to be more generous.

In January 1962, 51 Belgian Catholic, Socialist, and Liberal youth-group leaders made a two-week study trip to Israel.

A Belgian lycée professor, Madame Hélène Deguel, won an award in an international Bible competition in Jerusalem. Upon her return to Belgium, she presented a lecture to WIZO on her Israel experience.

June 15 was "Belgium Day" at the International Trade Fair in Tel-Aviv where the Belgian pavilion was the largest of all the participating countries. Thirty Belgian commercial delegates reported that important commercial transactions were completed.

In a lecture to WIZO, Max Gottschalk, president of the Consistoire Central Israélite de Belgique offered facts and figures to demonstrate the contributions of non-Zionist international organizations to Israel's development. He cited the work of JDC, ORT, and the Jewish Colonization Association. His presentation created a stir in Zionist circles, which were either ignorant of these activities or preferred to ignore their importance.

A Belgian shipyard, Cockerel Ougree, was awarded a contract in 1962 to construct a 600-passenger-and-100-car ferry for service between Italy and Israel. The service was to begin in two years.

Reparations

In January 1962 the Belgian government issued a decree implementing a September 1960 treaty between Belgium and Germany calling for German
reparations payments of $20 million to victims of Nazi persecutions. The Jewish Social Service of Brussels notified Belgians at home and abroad that under the terms of the decree claims by such victims had to be filed by November 24, 1962. Jewish organizations were not entirely satisfied with the provisions of the decree since it failed to provide compensation to Jews who had been forced to wear the yellow star or to suffer certain other indignities during the occupation.

**JEWISH COMMUNITY**

Max Gottschalk, president of the Consistoire Central since 1956, resigned and was succeeded by Paul Philippson, who had been president of the Brussels Jewish Congregation. Louis Gross was elected to succeed Philippson.

The Jewish community of Schaerbeek, a district of Brussels, laid the cornerstone of its new synagogue on February 18, 1962. It was expected to be inaugurated in time for the High Holy Days. Local funds for the undertaking were substantially augmented by CJMCAG and JDC, which also provided technical assistance.

The Maccabi of Brussels inaugurated a new sports center on April 1, 1962, after functioning for many years in improvised quarters.

The Jewish Social Service of Antwerp began the construction, in January 1962, of a new children's home to replace outmoded, deteriorated quarters. It was to be part of a complex of buildings to provide the agency with new office space, expanded old-age-home facilities, and communal feeding services, all to be completed within three years. CJMCAG-JDC contributed $140,000 and about $200,000 was raised locally.

JDC sponsored the formation of a Brussels-Antwerp coordinating committee to investigate problems of mental health among Jews and to conduct a survey of existing and potential therapeutic facilities. With the cooperation of local psychiatrists in both communities and the staffs of the social-service agencies, a report was prepared pointing to the need for more adequate services. Experimental services were established in both cities with the help of the JDC medical department; a more elaborate professional program awaited the result of an application to CJMCAG for funds for 1963, since all the mentally ill had been Nazi victims.

A controversy developed in respect to jobless benefits over the question of Sabbath registration. Belgian law required jobless workers to register daily in order to qualify for unemployment-insurance payments. Sabbath observers had consequently been denied such compensation. A test appeal to the National Employment Office administration produced a ruling that religious Jews could substitute Sunday for Saturday as a non-working day.

The annual meeting of the European Association of Orthodox Jewish Congregations took place in Brussels on June 3, 1962. The delegates heard that religious life was gaining ground and then turned their attention to the special situation of the Jewish refugees in France from Algerian and other North African countries.
The Belgian community hoped to provide about $40,000 to the French Jewish community in meeting the problem of the influx of refugees. Fundraising campaigns in Brussels and in Antwerp later in the year were to include this theme. In the meantime, at the request of the French Jewish community, Belgian Jewish summer camps reserved openings for children from Algeria.

Awards

The Francqui prize ($5,000), an important scientific distinction, was awarded for the first time to a philosopher, because of his work in the field of logic. The winner was Professor Chaim Perelman of the University of Brussels, an active Jewish communal and Zionist leader. The award was presented by King Baudouin in person.

Léon Maiersdorf, president of the Jewish Home for the Aged in Brussels, was awarded the Order of the Ministry of Social Affairs for his work with the aged.

For the second successive year Belgium’s highest literary award, the Victor Rossell prize ($2,000), went to a Jewish writer, David Scheinert, for his novel Le Flamand aux longues orielles (“The Fleming with the Long Ears”).

Etienne Hirsch, upon leaving the post of director of Euratom (European Atomic Energy Agency), received the Grand Cross of the Order of the Belgian Crown from Belgian Foreign Minister Paul-Henri Spaak.

Personalia

Marcel Marinower, one of the Belgian Jewish community’s youngest, most active and respected leaders, died on January 14, 1962, at the age of 42. A lawyer, he was the secretary-general of the Consistoire and of the Belgian section of WJC, and was active in Belgian veterans’ affairs. He had recently been received by the king, upon the completion of a report on the Belgian diamond industry, which he had prepared at the request of the minister of economic affairs.

Leonard Seidenman

The Netherlands*

Although the five per cent upward revaluation of the Dutch guilder raised Dutch prices on the international markets, exports during the year under review (July 1, 1961, to June 30, 1962) were about 8 per cent higher than in the previous year. Imports also rose by 14.5 per cent, and there was full employment with many jobs unfilled. The government decreed that beginning January 1, 1962, women’s salaries would be raised to 80 per cent of men’s.

* For meaning of abbreviations, see p. 488.
During most of the year there was anxiety over the possibility that the nation would become involved in a colonial war as a result of the dispute with Indonesia over Dutch New Guinea. It was against this background that the Dutch provincial elections were held in March 1962. The Liberal party, part of the ruling coalition, which had been uncritical of government policy in New Guinea, suffered the greatest losses. The setback to this and other coalition parties was interpreted as a warning to the cabinet of Prime Minister Jan De Quay, which had shown extreme rigidity in the negotiations with Indonesia.

The year was also marked by the celebration of the silver wedding anniversary of Queen Juliana and Prince Bernhard.

**JEWISH COMMUNITY**

The problems for the French Jewish community, arising from the large-scale immigration of Algerian Jews to France, met with a sympathetic response in Dutch organizational circles. Speaking at the annual meeting of the Stichting Joods Maatschappelijk Werk (Jewish social-service organization) in May 1962, Charles H. Jordan, director general of JDC, told of the serious situation created by the mass flight from North Africa (pp. 305–08). It was decided to conduct a special appeal on behalf of Algerian Jews in France.

Special efforts were made during the year under review to raise funds from among Dutch Jews living and working in neighboring countries. Director Joseph Reijzei of CEFINA (Centrale Financierings Actie voor Joods Sociaal Werk in Nederland) went to Brussels to address a meeting of Dutch Jews on behalf of the Brussels fall fund-raising campaign. A similar function, for the State of Israel Bonds, followed. The financial results were encouraging enough to make both organizations feel that a national group should be created for the campaigns.

The Hoofdsynagogue (the main Dutch Jewish religious group) began renovation of a property, acquired with the help of CJMCAG-JDC funds, for Amsterdam's first community center. It was to be in operation early in 1963. Technical planning assistance and programming for this new and unfamiliar type of activity was to be provided by a JDC groupworker consultant.

In November 1961, the Dutch government announced that it would help to rebuild four synagogues in the old Jewish quarter, which had been wrecked by the Nazis. The Amsterdam city council was also to contribute. Of the $500,000-cost of the project, 90 per cent was to come from these two sources. The synagogues were to serve as museums.

United States Secretary of Labor Arthur Goldberg attended the Kol Nidre services at the Liberal Synagogue of Amsterdam on Yom Kippur 1961 and attended other Yom Kippur services at the historic Portuguese Synagogue. During Secretary Goldberg's visit to Holland, he placed a wreath at the Anne Frank House. He read a message from President Kennedy, who said Anne Frank had left "a gift that will survive her enemies. Of the multitude who
throughout history have spoken for human dignity in times of great suffering and loss, no voice is more compelling than that of Anne Frank.”

**Relations with Israel**

Thirty memorial books, containing the names of 102,000 Dutch Jewish victims of Nazism, were presented to the Yad Wa-shem of Israel by the Netherlands War Graves Foundation on April 4, 1962. Representing five years of work, the books were examined by Queen Juliana before their dispatch to Israel.

A group of Dutch youth joined 1,700 young people from 13 countries in a “summer in Israel” program.

Six Dutch firms participated in the International Trade Fair in Tel-Aviv, displaying mostly machinery.

Israeli shipping companies concluded an agreement in December 1961 with the Dutch Shipbuilding Association for the construction of 12 vessels of between 3,000 and 5,000 tons. Three of the ships were to be built in Haifa and nine in the Netherlands.

**Zionist Affairs**

During the year under review, a power struggle in Zionist circles had the effect of alienating segments of the membership and seemed to divert Zionist efforts away from Israel.

The third world conference of the General Zionists, attended by 87 delegates from 26 countries, opened in Amsterdam on May 20, 1962. One of the principal items on the agenda was the consideration of the possibility of merging the two competing confederations of General Zionists. The delegates unanimously adopted a resolution for merger on condition that there be no identification with any Israeli political party.

**The Anneke Beekman Case**

Most of the Jewish children who had taken refuge with Christian families during the Second World War were graciously returned when claimed by their relatives at war's end. The case of Anneke Beekman (AJYB, 1955–59, Vols. 56–60) was a painful exception to the rule. In the absence of her parents, who never returned from deportation, other relatives having legal authorization sought to gain custody of her, but were frustrated in their efforts to trace her by the circles that had provided her with refuge.

In December 1961, having reached her majority, Anneke Beekman, brought up as a Roman Catholic, reappeared in public. When interviewed by the press, she revealed an astonishing ignorance of her own family tragedy and that of her people. Her foster mother, who had refused to reveal the child's hiding place, had been sentenced in absentia to six months in prison on a kidnapping charge. Having already served a three-month sentence previously, she was pardoned by the Queen.

Affirming in the interview her desire to remain a Catholic, Miss Beekman
found herself heiress to the $35,000 estate of her parents, who had asked that she be brought up as a Jewess. In March 1962 she received her inheritance.

**Arab League Boycott**

A new air treaty between Holland and Jordan raised a question in the Dutch parliament as to its possible effect on Dutch Jews. Foreign Minister Joseph Luns stressed that the Dutch government rejected discrimination on grounds of race or religion and that the treaty did not have any special clauses affecting Dutch Jews.

**Anti-Nazi Activities**

A World Veterans' Federation study in Norway of former Nazi concentration-camp prisoners showed that the former prisoners were still suffering from emotional and physical disorders directly attributable to camp experiences. As a consequence of this study, the association called a six-day world conference on this question, which opened in The Hague on November 20, 1961. Eighty doctors from 12 countries attended. The aim of the conference was "to study the remedies offered by the social and medical sciences to treat this particular kind of injury, the most monstrous which has ever been intentionally inflicted upon humanity."

Thirty Jewish citizens of Amsterdam filed a complaint against Friedrich Knost, administrative president of Brunswick, Germany, whom they accused of having collaborated in the writing of a commentary on the Nuremberg laws, while he was an official in the Nazi ministry of interior. The state prosecutor invoked the statute of limitations to reject the complaint.

In December 1961 Alfred Van Embden, a Jew whom the Nazis had held at the Theresienstadt concentration camp, was appointed director general of the Dutch Red Cross. He was also president of the finance committee of the International Red Cross in Geneva.

More than 1,700 Berlin youths attended the Anne Frank Camp in Callantsoog, Holland, in August 1961. The project was financed by the Berlin senate.

**Cultural Activity**

The Association of the Libraries of Amsterdam awarded its annual prize for the best book on Amsterdam to the well-known Jewish writer Siegfried Van Praag for his book *Jerusalem of the West*.

The Dutch Jewish poet Victor Van Vriesland, a veteran of the Dutch resistance movement in World War II, was unanimously nominated for the presidency of the International Pen Club, the world writers' organization. This was the first time a Jewish writer had held this office.

The order of the Dutch Lion was conferred by Queen Juliana on Mauritz Franken, vice president of the high court of Amsterdam and veteran Dutch Zionist leader.
Personalia

Dr. Hans Hirschfeld, former Dutch high commissioner for Indonesia, died on November 9, 1961, at the age of 86. He had served in the Dutch senate as a member of the Radical party.

Leonard Seidenman

Italy*

During the period under review (July 1, 1961, to June 30, 1962) economic prosperity, the so-called “Italian miracle,” enabled a growing number of citizens to enjoy a standard of living undreamed of a few years earlier. The “opening to the left” was approved, despite internal differences, by the congress of the dominant Christian Democratic party in Naples in February 1962. The new left-of-center government, pledged to nationalize the electrical industry, won the approval of the chamber of deputies after a bitter debate, and at the time of writing was awaiting action by the senate.

In May 1962, following a number of close ballots, Foreign Minister Antonio Segni was elected president of the republic. Subsequently, Amintore Fanfani was reconfirmed in office as premier, and the foreign-affairs portfolio was assigned to Senator Attilio Piccioni.

Greater economic prosperity, to which the success of the European Common Market contributed, permitted the government to place increasing emphasis on social policy, especially the development of the south and the islands, and to begin an ambitious plan for educational reform and the modernization of school buildings.

Jewish Community

There was no recent census of Jews; their number was estimated at 35,000. Exact, up-to-date statistics on births, deaths, and marriages were lacking and difficult to compile because many Jews were not registered with the Jewish communities and others neglected to report mixed marriages or the birth of girls. In cities with many newcomers, like Milan, there were probably numerous Jews not registered with the local communities. Nevertheless, it seemed safe to assume that the number of Jews did not change substantially during the period under review and that assimilation and urbanization continued. Mixed marriages were particularly frequent in the small communities, where the aging and diminution of the Jewish population were increasingly in evidence. There was an increasing tendency to migrate to the

* For meaning of abbreviations, see p. 433.
large cities, particularly Milan and Rome. These were by far the most important Jewish centers, with approximately 8,000 and 12,000 Jews respectively.

**Communal Activity**

It was difficult to organize any uniform communal activities for a small Jewish population scattered over the entire area of the peninsula; only six communities had a Jewish population of over 1,000.

A new synagogue was completed at Leghorn, where the former one had been destroyed during the war. Erected almost entirely at government expense and designed by Angelo Di Castro, it was one of the most important Jewish synagogues built in Europe in recent years. Its dedication was scheduled for September 1962.

In addition to conducting its normal health and welfare activities in the various cities, OSE-Italia sent 875 children, in groups of 6-to-12-year olds and 13-to-16 year olds, to its seashore and mountain camps during the summer of 1961.

FGEI (Federazione Giovanile Ebraica Italiana—Italian Jewish Youth Federation) continued its cultural, social, recreational and camping activity. Ha-shomer Ha-tza'ir sponsored a winter camp at Tavernelle, in Val di Pesa.

**Education**

Jewish schools in small and medium-sized communities were faced with difficulties as the number of students decreased. On the other hand, the Jewish schools of the two major communities had increased enrolments. In Milan, the new elementary and secondary schools on Via Soderini were completed, replacing inadequate buildings at two separate locations. From the standpoint of construction and function, these were now among the best Jewish schools in Europe. The community in Rome, which had opened its new school building three years previously, almost completed construction of a new day nursery, partially financed by a share of the compensation (DM2,500,000) paid by the German Federal Republic to the Jewish community of Rome for the extortion of gold and the removal of its valuable library in 1943.

The ORT vocational schools continued to function in various communities.

The problem of Jewish education remained of grave concern for the future. Teachers were scarce, and it was difficult to work out a curriculum which provided specifically Jewish training as well as a program equivalent to that offered in public schools. The elementary and secondary schools, even in the major communities, were schools for Jews rather than Jewish schools.

The training of rabbis, cantors, and teachers of religion continued at the Collegio Rabbinico Italiano in Rome, and the Scuola Rabbinica Margulies in Turin, which attracted students from Greece and Tripoli. The Scuola Su-

1 DM 4 = $1.00.
Cultural Activities

The Jewish community participated in various ways in Italy’s 1961 celebration of the centenary of her unity. Among other things, it sponsored an exhibition on the participation of the Jews in the Risorgimento.

The Unione delle Comunità Israelitiche Italiane (Union of Italian Jewish Communities) continued the publication and free distribution of thousands of copies of the Psalms, with Italian translation and commentary of Dante Lattes. It also arranged for the publication of a series of eight illustrated booklets on the major Jewish festivals, intended to serve as guides for teachers in schools and kindergartens in explaining and preparing for the various holiday celebrations. The Unione likewise continued its correspondence courses for children in small towns which lacked schools or teachers. It sponsored and directed the printing of books for Jewish elementary schools, analogous to those used in the general program of the public schools, except for the inclusion of materials on Jewish history and the elimination of the allusions to Christianity which abounded in the public-school textbooks.

The Sally Mayer Foundation published a beautifully illustrated and printed Passover Haggadah, edited with translation and notes by Rabbi Roberto Bonfil in memory of Angelo Donati.

The second volume of an edition of the Bible with Italian translation and notes, prepared by a group of rabbis on the initiative of Rabbi Dario Disegni, was completed. The Pentateuch and Haftarot had been issued in 1960, and the publication of the Prior Prophets was announced as forthcoming.

The Centro di Documentazione Ebraica Contemporanea published a small volume, Gli Ebrei in Italia durante il fascismo (“The Jews in Italy during Fascism”), a kind of sequel to one published the previous year under the same title by FGEI.

There was widespread interest in Jewish questions on the part of the non-Jewish public. The publisher Giulio Einaudi brought out Renzo De Felice’s Storia degli ebrei italiani sotto il fascismo (“History of the Italian Jews under Fascism”), which received wide attention. Various publishing houses issued more than a dozen volumes that dealt directly with the Jewish holocaust (among these, the Ringelblum diaries), German racism, and the history of the Jews in Europe and in Italy.

The novel Il giardino dei Finzi-Contini (“The Garden of the Finzi-Contini”), by a Jewish writer, Giorgio Bassani, sold 150,000 copies in the first half of 1962 and was awarded the highly coveted Viareggio prize. Its scene was the Jewish community of a provincial city at the time of the Fascist racial campaign.

One publisher brought out a selection of short stories by Sholem Aleichem.
Others issued works inspired by the Eichmann trial (including a translation of Attorney General Gideon Hausner's opening statement) and books relating to Israel.

Magazines and newspapers devoted an unusually large amount of space to Jewish and Israeli problems, not necessarily confined to current events. One periodical published a version of the radio play *Il canale di Blaumilch* ("The Blaumilch Canal") by Ephraim Kishon, winner of the Italia prize awarded by the Radiotelevisione Italiana. A theatrical work, *Kibbuz*, by Indro Montanelli, one of Italy's major journalists, was performed in Milan in November 1961 and subsequently elsewhere. It was widely acclaimed.

A number of films of specifically Jewish interest were produced by Italian directors and actors. Noteworthy among them were "Kapo," directed by Gillo Pontecorvo, winner of the San Fedele prize, and "L'oro di Roma" ("The Gold of Rome"), filmed in part in the offices of the Rome Jewish community and based on the tragic events perpetrated by the Nazis against the Jews of Rome in October 1943. The motion picture, directed by Carlo Lizzani, aroused some communal controversy during its filming, but was subsequently received with great favor and proved highly successful.

During the summer of 1961 the remains of a synagogue were uncovered in the environs of Ostia Antica, the main hall of which measured 24.9 by 12.5 meters (82 by 41 feet). Dating back to Roman times the discovery was of exceptional interest not only because of its archaeological importance but also as evidence of the existence of a flourishing Jewish community in Ostia.

At the Porto Piccolo (Little Harbor) of Syracuse, in Sicily, divers drew up from the port bottom several Jewish tombstones dating back to the 15th century. These had been used as construction materials for Spanish fortifications under Charles V.

**Jewish Press**

The discussion of press consolidation, which had been so lively during the preceding year, ceased for all practical purposes, and the commission on consolidation, elected by the Unione delle Comunità, did not report any action.

The monthly *La Rassegna Mensile d'Israel* continued its cultural activity, publishing a special 320-page number in memory of Federico Luzzatto, to which 25 scholars contributed.

The weekly *Israel* celebrated the centenary of the *Corriere Israelitico*, one of the two periodicals from whose merger it originated in 1916.

Among the other publications, *Ha-Tikwà*, monthly organ of the Italian Jewish Youth Federation, was distinguished by a certain vitality and non-conformist tone. It stressed political and political-historical, rather than strictly Jewish problems.

**The Eichmann Trial**

About 20 special correspondents were sent by Italian periodicals to cover the Eichmann trial in Jerusalem, especially in its first phase; press comments,
including those on the verdict, were distinctly favorable to Israel, with some exceptions among the periodicals of the extreme right. A group of students in Brescia published a manifesto glorifying Eichmann and vowing to avenge him. The public, which followed the trial through the press, radio, and public lectures, showed itself both understanding and sympathetic. The exhibits on deportations and concentration camps, which were shown in various cities, aroused sympathy and interest.

During the Rome local elections in the spring of 1962, elements of the neo-Fascist MSI (Movimento Sociale Italiano) stirred up some incidents in the quarter most densely populated by Jews by means of provocations which brought a quick reaction on the part of the Jews. Minister of the Interior Paolo Emilio Taviani conferred with the chief rabbi and the president of the Rome Jewish community and “confirmed the steadfast intention of the government to prevent any reappearance of manifestations and acts of antisemitic intolerance, guaranteeing every citizen the liberties ordained by the Constitution.”

**Antisemitism**

In some cities, painted swastikas appeared on the walls of houses. On November 3, 1961, a court in Florence absolved Eugenio Benedetti, who had been charged with smearing swastikas on walls with black paint, on the ground that “the fact does not constitute an offense.”

In other instances, too, such as the Durando case now in the Court of Appeals (AJYB, 1962 [Vol. 63], p. 328) and the Zind case now in the Court of Cassation, the Italian magistracy demonstrated little sensitivity, in the formal justifications of their verdicts, to the “racial offenses” committed by acts and words against Jews. Liberal newspapers criticized such verdicts sharply.

Emotions were aroused when a qualifying examination for Spanish teachers, held in Rome on February 22, 1962, set a clearly racist and antisemitic passage for translation. Following the protest of the Unione delle Comunità, the minister of public education apologized and members of the examining commission, which had selected the examination theme from a work by Gustavo Adolfo Becquer, an 18th-century Spanish author, submitted their resignations.

Antisemitic articles appeared in a number of periodicals, among them *Orbis* (News Agency), *Nuovo Meridiano, Prima Fiamma, Corriere di Sicilia, Voce della Giustizia, Il Borghese*, and *Le Ore*. In general, these were publications of secondary importance, whose statements were promptly refuted and whose editors were brought to court or were made to publish retractions.

During the period under review, the Italian government ratified the financial agreement signed with West Germany on June 2, 1961, for reparations to Italians deported to Germany or persecuted by the Nazis during their regime. A part of the DM40 million (about $9.6 million) was to go to Jews who had returned from deportation or to their heirs, and to the institutions
of the Italian Jewish community. The enabling act and its much-discussed
details awaited approval by the parliament.

**Zionism and Relations with Israel**

The cordial relations between Italy and Israel were given concrete expres-
sion in reciprocal official visits. Among the most important were those of an
economic mission, of Finance Minister Giuseppe Trabucchi in November
1961, of an Italian agricultural mission of 21 members in March 1962, and
finally of a parliamentary mission, composed of nine senators and deputies,
in May.

Sixteen persons participated in a seminar for Italian Zionist workers in
Israel during August.

Groups of Italian Jews enrolled for the 1962 summer seminars sponsored
by WZO at Davos in July and August, and those by the department of edu-
cation and culture of the Jewish Agency at Les Avants sur Montreux.

Interest in Israel was also manifested by the growing number of group
tours organized by the Italian Zionist Federation, FGEI, Bnei Akiva, the
Camera di Commercio Italo-Israeliana, and the Associazione Italia-Israelie.

A number of Italian Jews took part in the fourth Israeli music festival
*(Zimriyah)* and the sixth Maccabiah in which 30 Italian athletes from 13
communities distinguished themselves.

The *aliyah* was quantitatively small but qualitatively interesting and
promising because of the technicians and scientists who joined in it.

The activity and income of the fund-raising campaigns of the Keren ha-
Yesod, Keren Kayyemet, WIZO, and Aliyat ha-No'ar increased.

Continuing the project initiated some years earlier with the transfer to
Israel of the entire interior and furnishings of the Temple of Conegliano
Veneto and of about 15 arks of various communities, two ancient Torah
arks, which had belonged to synagogues formerly in Mantua and Pesaro
were removed to Israel for installation in two new synagogues there.

**GIORGIO ROMANO**