Western Europe

Great Britain*

The period under review (July 1, 1962, to December 31, 1963) was an eventful one in British political and economic life. Economic recession and an exceptionally severe winter raised the number of unemployed in January 1963 to over 800,000, the highest figure since 1939. In the same month negotiations for British entry into the European Common Market broke down, principally because of the hostile attitude of President Charles de Gaulle of France. Official opinion had stressed the economic advantages of union, but enthusiasm for the idea had never been widespread, and there was little disappointment. In fact, industrial activity rallied sharply as the year progressed.

In March 1963 Britain agreed to the dissolution of the Federation of Rhodesia and Nyasaland, which had become inevitable as a result of the transfer of power in Nyasaland and Northern Rhodesia to predominantly African governments and the victory of white supremacists in the elections in Southern Rhodesia, where the European minority still retained power.

Local elections in May showed a big swing to Labor, as did a series of parliamentary by-elections.

A political scandal broke out in June, when Secretary for War John Profumo resigned after confessing that he had lied to the House of Commons concerning his relations with a prostitute, Christine Keeler. A mass of information soon emerged about the London demimonde, centering on Stephen Ward, an osteopath, society portrait painter, and procurer. His sensational trial and suicide in August 1963 were reported in detail in the British press. A report issued in September by Lord Denning (one of the Law Lords) on the security aspects of the scandal disposed of some of the wilder rumors of immorality in high places but showed clearly the failure of the government to deal with the problem of a concurrent liaison between the war minister’s mistress and a Soviet naval attaché.

On the periphery of the affair was the side issue of Peter Rachman, a de-

* For meaning of abbreviations, see p. 361.
ceased property owner of unsavory reputation and Polish Jewish origin, who had been involved with Keeler and one of her intimates. His background made him a particularly useful target for press obloquy, especially as he could not sue for libel. Rachmanism became a recognized synonym for unscrupulous rack-renting.

Prime Minister Harold Macmillan submitted his resignation in October 1963 when he entered the hospital for an operation. After protracted maneuvers, Lord Home, Macmillan's foreign minister, became prime minister on October 19. Taking advantage of a new law permitting peers to become commoners, he immediately surrendered his peerage, became known as Sir Alec Douglas-Home, and prepared for election to the House of Commons. At its autumn conference the Labor party showed itself strongly united around its new leader Harold Wilson, the successor to Hugh Gaitskell, who died in January 1963.

JEWISH COMMUNITY

Figures published in the *Jewish Chronicle* on March 8, 1963, showed the Jewish marriage rate to be four per 1,000, about half of the general rate. Whether this indicated a very high rate of intermarriage or a sharp decrease in the number of Jews of marriageable age, a decline in the number of English Jews seemed probable. Wolf Gottlieb, chairman of the Glasgow Beth Din, said that he had knowledge of 279 local cases of intermarriage, of whom 126 had been accepted for conversion by the Beth Din, 55 were under consideration, and 98 had not sought it.

A communal conference to discuss the price of kosher meat was held in January 1963, following publication of the report of Chief Rabbi Israel Brodie's committee (AJYB, 1963 [Vol. 64], p. 297). The report recommended the establishment of a price-fixing committee and investigations into the possibilities of establishing communal butcher shops and importing Irish meat. No practical measures had emerged by the end of the period.

In February 1963 the grant of a license by the Kashrut Commission to the mammoth new Hilton Hotel in West London to cater meat meals aroused great opposition from the other kosher caterers, as hitherto those large London hotels who accepted kashrut supervision had been allowed to serve only fish meals. The chief rabbi arbitrated in the matter and gave a guarded sanction to the license, but suggested that constitutional changes in the Kashrut Commission were desirable. Meetings to discuss these changes were held privately at the end of 1963.

Lord Somers, President of the Council of Justice to Animals, introduced a bill into the House of Lords to enforce stunning before shehitah. It was withdrawn after a debate on December 3, 1962, during the course of which a masterly defense of shehitah was made by Lord Cohen of Birkenhead.

A three-man Hungarian Jewish delegation visited England in January 1963
and a British delegation of 120 attended the 20th anniversary of the Warsaw Ghetto uprising in Warsaw.

Lay members of the Roman Catholic community returned to the Council of Christians and Jews in March 1963, for the first time in nine years.

A meeting of all communal organizations with interests in the smaller communities agreed at a meeting held in October 1963 to accept the Jewish Memorial Council, an organization established after World War I to promote Jewish religious welfare in the British Empire, as its coordinating body.

Religion

Ewen Montagu's second and final resignation from the presidency of the United Synagogue in September 1962 marked the end of an era in Anglo-Jewish history. He had represented the "Old Establishment" which, with strong Jewish social loyalties but low standards of religious observance, had long maintained a lay ascendancy in Anglo-Jewish Orthodoxy. His announcement of resignation spoke of the "ever-increasing strain" of the office, but informed opinion connected it with the trend toward rigidity in Orthodox religious leadership, especially evident in the Louis Jacobs controversy (AJYB, 1963 [Vol. 64], p. 297). His successor, Sir Isaac Wolfson, a noted industrialist and businessman, the son of an immigrant, was personally observant and wholly in sympathy with the rabbinate, a situation probably without precedent since the establishment of the United Synagogue in 1870.

In December 1962 religious friction in Glasgow reached a new high when the Rev. Isaac Cosgrove was authorized by his synagogue council to solemnize a marriage not sanctioned by the local and London Batte Din because there was doubt regarding the groom's Jewishness. All the clergy in the town refused to participate in the ceremony and the couple were married in a Register Office.

A new development in London Jewish life was the growing popularity of midnight Selihot services; at synagogues with a popular hazzan, hundreds of people stood and many had to be turned away.

The Reform Synagogue conference held in Brighton in May 1963 expressed grave concern about complacency in its movement. In fact, religious matters, although given great publicity, touched no more than a fringe of the community. Extreme Orthodoxy wielded an influence derived from its determination and enthusiasm, not from its numbers. The prevailing mood elsewhere was apathetic and there was little positive enthusiasm for Reform.

Education

Jews' College settled down to quieter conditions after the storm of the previous year (AJYB, 1963 [Vol. 64], p. 297). At its annual general meeting in March 1963, Chief Rabbi Brodie reported accommodation problems owing to greatly increased student admissions. The student body complained that the council was sacrificing quality of intake in favor of quantity and threat-
ened to strike, but promptly withdrew the threat. Rabbi Jacob Ross, formerly of Bar-Ilan University in Israel, joined the staff in September 1963.

In March 1963 the Reform and Liberal synagogues agreed to form a Joint Universities Chaplain Commission.

Siegfried Stein, lecturer in Hebrew at University College, London, was promoted to professor in September 1963, the first so appointed since 1924.

In the Jewish Chronicle of May 3, 1963, Jacob Braude calculated that 9,000 children were being educated at Jewish day schools (in 1961 there had been 8,000), of whom 2,581 were at secondary schools, an increase of 163 from 1961.

Calderwood, the first Jewish primary school in Scotland, announced in June that secular education would be continued to age eleven instead of nine as previously; it was hoped to achieve a roll of 300. A new Jewish primary school was opened in Southend in the fall of 1962.

The Avigdor primary school in North London was approved for government subsidy in July, and the Lubavitch Foundation opened a secondary school in Hampstead Garden (North West London) in September.

Charles Wolfson announced a gift of £250,000 ($700,000) to found a Carmel College Girls School, and the Edith and Isaac Wolfson Charitable Trust promised £100,000 ($280,000) over ten years for the London Board of Jewish Religious Education.

Cultural Activities

The British Association of Orthodox Jewish Scientists was formed in July 1962. In September Louis Jacobs gave the inaugural lecture of the Society for the Study of Jewish Theology, of which he had been appointed director. Rabbi Immanuel Jakobovits of the Fifth Avenue Synagogue, New York City, made a lecture tour in the fall of 1962, as did Israel Supreme Court Judge Moses Silberg, in the fall of 1963.

A new edition of the Authorized Daily Prayer Book was published in December 1962. The fourth Jewish Choir Festival held in February 1963 was attended by Yehudi Menuhin.

Rolf Hochhuth's play, The Representative (in some countries also called The Deputy, pp. 221; 254), opened its London run in September 1963 and aroused a certain amount of polite controversy on the attitude of Pope Pius XII toward Nazi bestiality.

Social Service

Minister of Housing and Local Government Sir Keith Joseph opened Queenshill Jewish Housing Estate in Leeds on September 9, 1962. It extended over 13 acres, housed 350 residents in 187 dwellings, and cost £270,000 ($756,000). Leigham Grange, a home for the aged run on the lines of a private hotel, was opened in January 1963. In June Minister of Health Enoch Powell laid the foundation stone of a new center for the Jewish Blind Society. On July 2, 1963, Lord Cohen of Birkenhead opened the reconstructed acci-
dent department of the Manchester Victoria Memorial Jewish Hospital; the government paid 85 per cent of its cost of £100,000 ($280,000).

Other building projects included an extension to the Home and Hospital for Jewish Incurables in London, to be erected with funds raised from an appeal for £200,000 ($560,000), and homes, hostels, and small flats for the aged, to be built over the next seven years through the establishment by the Board of Guardians of a £1,000,000 ($2,800,000) building and development fund. The Glasgow Board of Guardians announced in September 1963 that it had decided to proceed with a plan to provide houses for needy families.

In April 1963 the authorities of the Norwood Orphanage and the children’s welfare department of the Board of Guardians announced a plan for administrative integration. Moves to amalgamate the Friendly Societies, troubled by declining membership and appeal, proved unavailing. In July the Board of Guardians resolved to change its name to the Jewish Welfare Board.

**Antisemitism**

National Socialist party leader Colin Jordan, a former Coventry schoolteacher, emerged as the leading Jewbaiter. His meeting in Trafalgar Square, London, on July 1, 1962, provoked uproar and violence, as did Sir Oswald Mosley’s meeting there three weeks later. The government at first declined to ban meetings in the square, but subsequently the ministry of works refused to grant facilities for meetings calculated to arouse disorder. Fascist meetings were closed by the police as soon as it appeared that violence was imminent. A National Socialist World Congress was scheduled to be held in England in August 1962, but the Home Office announced that immigration officers would refuse landing permission to persons coming for that purpose. George Lincoln Rockwell (p. 70) entered the country secretly to visit the Gloucestershire camp of the National Socialist party and was deported on August 9. Jordan and some associates were put on trial for directing an illegal association called Spearhead, and on October 15 he was sentenced to nine months’ imprisonment. On March 19, 1963, Jordan was sentenced to two months’ imprisonment for using insulting language at his July 1 meeting, in a reversal of an earlier, successful, appeal. On the following day, a bomb exploded in the entrance of the *Jewish Chronicle* building.

A “Yellow Star” movement was launched to counter racist activities under the leadership of an Anglican clergyman, Bill Sargent, who received a letter of commendation for his work from the Archbishop of Canterbury, Michael Ramsey. The movement collected 430,000 signatures to an appeal for legislation against race hatred, which was presented to the House of Commons on November 26, 1962. Subsequently there was a split in the Yellow Star movement when Sargent and a Liberal Jewish minister, Bernard Hooker, resigned because some members were themselves using violent methods. These were fined on July 21, 1963, for raiding the headquarters of Mosley’s party and beating up two officials.
After a special meeting on September 23, 1962, the Board of Deputies appealed to the community to keep away from Fascist rallies and to campaign for a change in the existing law, under which race hatred could be preached with impunity, providing that there was no breach of the peace. An emergency appeal was launched by the board the following month for defense funds. There was criticism of the government for its inaction and the defense committee of the Board of Deputies insisted that restraint was possible only if the authorities exercised proper control. The government offered an amended Public Order bill, passed in August 1963, under which fines of up to £500 ($1,400) and sentences of up to 12 months' imprisonment could be imposed for breaches of the peace, but it did not prohibit race-hatred propaganda as such. The government view was that it had a duty to prevent violence, but that freedom of expression should not be subject to restraint. Critics suggested that the bill did not go far enough and was likely to penalize bystanders goaded into retaliation as much as it would the hate-mongers.

Zionism and Relations with Israel

In July 1962 the House of Lords (the final Court of Appeal) heard the appeal against extradition by Shalom Shtarkes (AJYB, 1963 [Vol. 64], p. 300). In September it dismissed his appeal and he was returned to Israel.

Dr. Robert Soblen (AJYB, 1963 [Vol. 64], pp. 379-80), who had been landed at London Airport on July 1, 1962, suffering from wounds he had inflicted on himself while aboard an El Al plane on which he was being deported from Israel (p. 309) to the United States, applied unsuccessfully for habeas corpus. The British government ordered El Al to fly him to the United States. A further appeal against the deportation order having failed, Soblen made a second suicide attempt while being taken to London Airport on September 6 and died five days later.

Charles Clore gave £1,000,000 ($2,800,000) for an international house for postgraduate students at the Weizmann Institute, and £30,000 ($84,000) for student welfare at the Hebrew University. The Sherman Foundation gave £120,000 ($336,000) for a nuclear engineering center at the Haifa Technion. The Wolfson family gave £700,000 ($1,960,000) for the development of community projects in Acre and the Wolfson Foundation provided £100,000 ($280,000) to establish chairs in public administration and finance at the Hebrew University.

George Woodcock, general secretary of the Trades Union Congress, was the guest of Histadrut for a fortnight in September 1962. Prominent Israelis visiting Great Britain included Moshe Sharett, Minister of Agriculture Moses Dayyan, Solomon Goren, senior chaplain of the Israeli Army, Mayor Mordecai Namir of Tel-Aviv, and Rabbi Shear-jashub Cohen of the Jerusalem city council executive.

United Kingdom-Israel trade in 1962 amounted to £38,290,000 ($107,212,000), an increase of £3,750,000 ($10,500,000) over 1961, due largely
to an increase in British exports. In the period January to July 1963, however, Israel exports to Britain amounted to £14,139,488 ($39,586,000) (£2,323,621 [$6,510,000] more than in the corresponding period of 1962), while United Kingdom exports to Israel decreased by £80,240 ($224,000) to £13,039,831 ($36,512,000).

In December 1963 the resignation of Lord Mancroft from the Board of the Norwich Union Insurance Society was announced. It emerged that this was the result of pressure from the Arab Boycott Office, as Lord Mancroft was closely associated with Sir Isaac Wolfson, whose economic and philanthropic ties with Israel were extensive, while the Norwich Union had hopes of extending its activities with the Arab world. Public opinion was very hostile to this exercise of Arab blackmailing pressure and the Norwich Union, unprepared for the outcry and the probable loss of much Jewish business, asked Mancroft to rejoin, but without success. An official statement said that "the Government strongly disapproves of pressure from any source on British firms to discriminate between British subjects on any grounds." Normally the Boycott Office worked with more discretion and not without success.

A contract to build a £2,000,000 ($5,600,000) floating motel in Israel was awarded to a Scottish firm, Fairfield Shipbuilding and Engineering Company.

**Personalia**

Sir Keith Joseph became minister of housing and local government in July 1962 in the course of a cabinet reshuffle. Isaac Cosgrove was appointed deputy-lieutenant for the county of the City of Glasgow in August 1962, the first rabbi (actually "minister") to be appointed to such an office. Louis Glass became the second Jew ever to be lord mayor of Birmingham, in May 1963, and Isidore Lewis became the first Jewish lord mayor of Sheffield. John Silkin became the 23rd Jewish member of parliament when he was returned for Labor at the Deptford by-election in July 1963. Manuel Kissen was appointed a judge in Scotland in December 1963, the first Jew to attain this post. Dora Gaitskell, widow of Labor leader Hugh Gaitskell, was created a life peeress in December 1963.

Harold Samuel was knighted in the Birthday Honors of June 1963; his benefactions during the year included £100,000 ($280,000) to the British Heart Foundation and £150,000 ($420,000) to University College. Alicia Markova was created a Dame of the Order of the British Empire.

Lord Samuel, elder statesman, Liberal peer, and writer, died on February 5, 1963, and was widely mourned in all sections of British public life. Other notables who passed away included Hermann Schwab, author, on July 1, 1962; Gershon Boyars, cantor, December 20; Joshua Podro, historian, December 21; Lily Montagu, Liberal Jewish leader, January 22, 1963; Sir Isaac Shoenberg, television pioneer, January 25; Daniel Lipson, former Independent Conservative member of parliament, February 14; Leon Roth, phi-
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losopher, April 1; Benno Moiseiwitsch, pianist, April 9; Naphtali Shakovitsky, rabbi of Gateshead, April 19; Solomon Fundaminsky, educator, October 1, and Lord Nathan, politician and communal worker, October 23.

NORMAN COHEN

Ireland*

THE EXPANSION of the national economy and the increase in Ireland's standard of living since 1958 ended the traditional drainage of population by emigration. A program of economic expansion initiated by the government in 1963 envisaged a 50 per-cent increase in gross national production by 1970. The population of the republic in 1962 was 2,824,000.

The Jewish community in Ireland maintained cordial and helpful relationships with national and local governments, the Catholic and Protestant churches, and the press.

Jews participated actively in the growing economy of the country and in Jewish social, religious, and philanthropic activities. The 1937 constitution of the republic recognized Judaism as a minority faith with full civic and national rights. These rights were scrupulously observed by all governmental departments and in the general life of the republic. Trade with Israel was encouraged, although at the time of writing there were no diplomatic relations.¹

Rabbi Isaac Cohen, previously rabbi of Edinburgh, succeeded Immanuel Jakobovits as chief rabbi of Ireland in May 1959. Robert Briscoe, who in 1956 was the first Jew elected lord mayor of Dublin, was reelected for a second term in 1961. A supporter of the government party Fianna Fail, he remained the only Jewish member of Dail Eireann, the Irish parliament.

JEWISH COMMUNITY

The earliest record of Jews in Ireland relates that in 1660 a Jewish house of worship in Crane Lane, Dublin, served a small community composed mainly of Spanish and Portuguese Jews. Some of these Jews were refugees from the 16th-century Inquisition in the Canary Islands. Others came to Dublin via London, where they had supported Manasseh ben Israel in his

¹ For meaning of abbreviations, see p. 361.

¹ In February 1964 the government of the Republic of Ireland announced that de jure recognition of Israel had been granted in 1963, although no public reference had been made to the fact.
approaches to Cromwell to secure the resettlement of Jews in England. The founders of Ireland's first community were the brothers Manuel Lopez and Francisco Lopez Pereira, and Jacomo Faro. They had previously been members of the Spanish and Portuguese synagogue in Bevis Marks, London, and retained their association with that synagogue while living in Dublin. In 1718 the first Jewish burial ground, in Ballybough, was acquired by the community at the nominal rental of one peppercorn per annum. This burial ground was in active use until 1898, though the last burial there took place in 1958. In 1703 Aaron Sophair became the first rabbi of the Dublin Jewish community.

The second Dublin synagogue, in Marlborough Street, is known to have served some 40 Jewish families in 1746. A similar Sephardi community in Cork also had its own burial ground. By 1790, however, both communities had almost disappeared, their populations having largely emigrated. This emigration was probably due to the turbulent and disastrous social and political conditions prevailing at that time. The defeat of two Irish Catholic uprisings, in 1690 and 1798, led to British repressions and impoverishment which reached a climax in the Great Famine of 1845. (The British Relief Association established a famine loan of £8 million, negotiated in London by Baron Lionel de Rothschild, who himself contributed £10,000.)

In 1805 only three Jewish families remained in Dublin, increasing by 1821 to nine. The following year a tenth man arrived and a room was rented for congregational worship in a private house in Stafford Street. By 1835 a fresh immigration of Jews had arrived from Britain and a former Presbyterian meetinghouse in Mary's Abbey was acquired for use as a synagogue. This community was composed of English-speaking Jews, and its ritual was Ashkenazi instead of the earlier Sephardi. It became known as the Dublin Hebrew congregation. In 1892, after the Jewish population had quadrupled as a result of an influx of Jews from Russia and Lithuania, it built its present synagogue in Adelaide Road. In 1901 Abraham Gudansky was appointed minister and hazzan of the congregation. Subsequent immigration from England and Eastern Europe increased the Irish Jewish population to 5,211 by 1937, when regular worship was conducted in eight synagogues. (One of these, in Lombard Street, founded in 1900, was closed in 1960, and its assets were distributed among various charitable Jewish organizations.) In 1889 the local community founded the Dublin Jewish Board of Guardians to centralize the organization of dispensing poor relief. The General Board of Shehitah was established in 1915; the chief rabbinate of Ireland, with the late Rabbi Isaac Herzog as the first incumbent, in 1918, and the Jewish Representative Council of Ireland in 1938.

Jewish Population

Although many Jewish families originally had businesses in small provincial towns, most of them eventually moved into Dublin to participate in a larger and more vigorous Jewish community. Scattered families, however,
still resided in Carlow, Waterford, Limerick, Bray, Leixlip, Tuam, Clara, and Galway. The community in Cork, although numbering only about 80 in 1963, continued to function as an organized community, with its own synagogue, shehitah, Hebrew classes, burial society, and social and charitable activities. Max M. Baddiel, congregation minister since 1957, accepted a call to the Leicester Hebrew congregation and was to leave Cork in January 1964.

Dublin’s Jewish shopping center for kosher meats, groceries, and general religious requirements remained in Clanbrassil Street, off the South Circular Road, although the large Jewish population originally concentrated in that area had spread to the Terenure, Kimmage, and Templeogue districts on the southwest side of the city, and to Ballsbridge, Donnybrook, and Mount Merrion districts on the southeast side.

There was some emigration of professional men to Britain, Israel, and the Commonwealth, while a few business families from Britain and South Africa settled in Dublin. Vital statistics showed a tendency towards a reduction of the total Jewish population. Only 17 marriages were celebrated in Dublin synagogues during 1962, and there were 24 bar mitzvahs and 36 births (17 boys, 19 girls). In the same year there were 42 burials (28 males, 14 females). The total Jewish population in Dublin was about 4,000. These figures compared with a marriage rate of 5.4 per thousand, a birth rate of 21.5, and a death rate of 11.95 in Ireland’s total 1962 population of 2,824,000.

Community Organization

The community in Dublin was organized around the Orthodox congregations and a large variety of religious, charitable, Zionist, and educational institutions. Each congregation was represented on the General Board of Shehitah, the Committee of the Chief Rabbinate, the Talmud Torah, and the Holy Burial Society. The congregations and all communal institutions were represented on the Jewish Representative Council of Ireland.

A commission of inquiry appointed by the representative council in 1957 found that the council had not yet established its authority over all its affiliated organizations, and proposed that all community affairs be centralized under its auspices. It particularly recommended that the council be consulted about communal appointments, and suggested that smaller synagogues be encouraged to merge.

Although these recommendations were not implemented, the council nevertheless continued to exercise a valuable moral influence and discipline on the community, and to act on its behalf in all matters of defense and governmental relationships. In 1961 Ernest Newman succeeded Professor Leonard Abrahamson as council chairman upon the latter’s death.

In 1961 the following major sums were raised in the community: Dublin Commission of the Jewish National Fund, £6,112; Jewish Board of Guardians, £5,830; Talmud Torah, £4,227; Friends of the Hebrew University, £701; Home for Aged Jews, £8,956; Jewish Women’s Week, £608; Joint
Palestine Appeal, £4,177; Dublin Daughters of Zion, £750; Children and Youth Aliyah, £2,400; Holy Burial Society, £3,000; Women's Mizrachi, £796. Other fund-raising activities, apart from synagogal subscriptions, totaled about £3,000.

Community Relations

All national institutions recognized the chief rabbi as spiritual head of the Jewish community, and he represented the community in various government-sponsored functions, such as the official receptions and ceremonies during the state visit of the late John F. Kennedy in June 1962. He also appeared at frequent intervals on the national television network. Cordial contact was maintained with the Catholic and Protestant churches and the national universities, and prominent members of the community spoke on Judaism to various non-Jewish organizations.

Jack Morrison, grand president of the B'nai B'rith of Great Britain and Ireland, gave £30,000 to the Trinity College library extension fund and participated in the foundation ceremony for the new library, at which President Eamon De Valera performed the first digging. The provost of Trinity College and the minister of education attended a celebration dinner held by the Dublin lodge of B'nai B'rith.

Jews prominent in Irish life during the period 1960 to 1963 included Lord Mayor Robert Briscoe; the late Professor Leonard Abrahamson (p. 207), in whose honor the Royal College of Surgeons established an annual memorial lecture and gold medal; Edwin M. Solomons, president of the Dublin Hebrew congregation and life president of the Jewish Representative Council of Ireland; Abraham Benson and Noel Jameson, Irish Jewellers Association; Professor Mervyn Abrahamson, Royal College of Surgeons; Professor Cornelius Lanczos, Dublin Institute for Advanced Studies; Professor Jacob Weingreen, head of Hebrew department, Trinity College, Dublin; Maurice Abrahamson, president of the Dublin Stock Exchange; Louis Elliman, stage and cinema proprietor and producer; Louis Lentin, theatrical and television producer; Monte Harris, chairman of the National Wholesale Grocers Association, and Jack Segal, master of the assay office of the Gold and Silver Company.

Gerald Y. Goldberg, past president of the Cork Jewish community, presented a specially commissioned copy of the Spanish painting "Saint Augustine at Prayer" to the Augustinian church, Cork. David Jackson represented Ireland in international rugby and Geoffrey Allen in swimming.

Antisemitism

A few isolated incidents of swastika daubing and synagogue defacement in December 1960 were promptly and vigorously dealt with by the minister of justice. The daubings and Nazi slogans on the walls of the Terenure synagogue were traced to a 16-year-old youth, who was sentenced to two years
in a reformatory. In passing sentence the judge said that the Irish had them-

selves suffered from religious persecution, and any attempt to persecute or

humiliate anyone because of religion, race, or color would not be tolerated.

There was no other overt antisemitic activity.

When the existence of a small cell of neo-Nazis in Dublin, associated with

Colin Jordan's English movement, was revealed in the press, the police stated

that the group was under strict surveillance. Recent steps by the Roman

Catholic church to combat antisemitism and to increase interfaith co-

operation were sincerely welcomed by the Catholic hierarchy in Dublin, the

church, and the secular press.

There was some feeling, however, that Jews had been generally overlooked

in appointments to the judiciary, the senate, the diplomatic service, the

senior civil service, and government commissions.

Religious Activities

Loyalty to Jewish tradition was deeply ingrained in the structure of Irish-

Jewish life, despite spreading laxity in personal religious observance. Every

Jewish organization was scrupulous in its adherence to kashrut and other

religious requirements and Jewish traditions in all institutions and at public

gatherings.

The authorization of the chief rabbinate was required for every marriage

and circumcision. Divorce was performed by a Beth Din under the chair-

manship of the chief rabbi. The chief rabbinate and Beth Din supervised a

large production of kosher products, such as cheese, milk, margarine, tinned

goods, cakes, and confectionery throughout the year, as well as those spe-

cially prepared for Passover under the auspices of the Kashrut Commission

for Ireland.

A communal mikveh was maintained in a highly efficient and hygienic

condition. Daily prayer services were held in at least five different centers.

A number of Talmud study circles were conducted both publicly and in

private homes. Active youth meetings were held regularly by the Bnei Akiva,

Habonim, Torah V'Avodah, Scouts, Guides, and the Maccabi organization.

A small Progressive congregation affiliated to the Union of Liberal and

Progressive Synagogues in London was established in 1947. Services were

conducted by its lay members from 1951 until 1963, when a young HUC-

JIR graduate, Rabbi Stanley Jacobs, was appointed minister for a period of

one year.

Jewish Education

Religious education was for the most part conducted under the auspices

of the Dublin Talmud Torah.

Zion Schools, a Jewish national primary school with 104 students, and

Stratford College, a secondary school with preparatory and kindergarten de-

partments with 116 students, provided a high standard of secular education

combined with a thorough education in Hebrew, both classical and modern,
and in Jewish religion. Thirty-two pupils attended afternoon Hebrew classes during 1962, 40 pupils attended classes of the Progressive congregation, and an estimated 100 pupils received some Hebrew education—largely insufficient—from private tutors, most of whom were recognized by the Dublin Talmud Torah. About four out of five school-age children received some Jewish education. In the Talmud Torah institutions each child received a minimum of seven hours' Hebrew instruction each week, sometimes supplemented by four-and-a-half hours at afternoon classes. Ashkenazi pronunciation was used in the study of classical and religious texts, Israeli pronunciation in the teaching of modern Hebrew. In 1963 the Talmud Torah opened additional preparatory classes for children who did not otherwise attend Jewish schools. Qualifying examinations were being introduced by the Talmud Torah for all Jewish children at the age of 12, followed by a bar mitzvah test at 13, and a graduation test at the age of 15. The Jews' College (London) general certificate examination in Hebrew was taken by all senior pupils. The Talmud Torah planned to construct a new large primary school to incorporate both Zion Schools and the preparatory section of Stratford College.

Communal Events

The following communal anniversaries were celebrated during the period under review: Dublin Talmud Torah—Zion Schools, Silver Jubilee, 1959; Dublin Daughters of Zion, Diamond Jubilee, 1960; Dublin Commission, JNF, Diamond Jubilee, 1960; Order of Ancient Maccabeans Friendly Society, Golden Jubilee, 1960; Grand Order of Israel, Diamond Jubilee, 1963.

The communal mikveh on the grounds of the Adelaide Road synagogue was reconstructed at a cost of £2,000.

A Jewish friendship club for elderly people was opened by the chief rabbi and the lord mayor of Dublin.

The Dublin Jewish Board of Guardians distributed £1,822 by grants in kind, for regular and casual relief in 1962; £2,614 in 1961. It assisted 27 Jewish families in Dublin.

A siyum ha-gadol was held in the Greenville Hall synagogue, celebrating the continuous study of the Babylonian Talmud by the Dublin Hevrah Gemara, which had begun in 1952. Nightly study of the Talmud had been inaugurated in 1912.

Zionist Affairs

Zionist fund-raising activity continued to engage the active support of the community. The planting of a JNF forest in honor of some distinguished member of the community was almost an annual event. Interest in the economic and political affairs of Israel was coordinated by the Zionist Council of Ireland, and regular social and cultural events were arranged by the various women's Zionist societies and the JNF Younger Commission.
In memory of the late Leonard Abrahamson (p. 204), a students' loan fund was set up at the Hebrew University in Jerusalem, and a memorial grove was planted in Israel. Three pioneer Dublin Zionists, Arthur Newman, Michael Jacobson, and Morris Ellis, were honored with the dedication of a plaque in their honor in the head office of the Jewish Agency, Jerusalem, and members of the Dublin community donated a JNF forest in Israel in honor of Professor and Mrs. Weingreen.

Cultural Activities

Cultural activities of Jewish interest were sponsored by the B'nai B'rith, the Dublin Jewish Students' Union, and the Maccabi. The *Irish Jewish Year Book* was published annually by the office of the chief rabbi since 1951. A weekly news bulletin, *Chadashot*, produced by a group of young writers, was in its fourth year of publication. Harry Kernoff exhibited a number of paintings in the Royal Hibernian Academy. Maurice Fridberg, photographer, staged a number of exhibitions of his widely known series "Life From The Trees." Gerald David had a series of one-man exhibits of oil paintings and dallages. Stanley B. Feldman's oil paintings were exhibited at Trinity College, Dublin. Louis Lentin, Bob Lepler and Issy Abrahami each produced a number of successful plays on the Dublin stage and on the radio and television networks. Louis Marcus produced a number of documentary films on Ireland, and received the Award of Merit of the Association of Gaelic Sports Writers. Louis Elliman staged a series of outstanding theatrical productions and produced a number of leading films at his Ardmore studios.

John F. Kennedy

As the entire world mourned the tragic death of President John Fitzgerald Kennedy in November 1963, the people of Ireland were engulfed in a pall of deepest grief. During his visit to Ireland in June 1963 the president had received a spontaneous welcome from the Irish people which surpassed anything ever seen before.

Chief Rabbi Cohen called upon the United States ambassador in Dublin and on behalf of the Jewish community of the Republic of Ireland expressed his profound grief, shock, and sympathy.

Personalia

Deaths during the period under review included: Leonard Abrahamson, physician, communal leader, Zionist, chairman of the Jewish Representative Council of Ireland, president of the Royal College of Physicians of Ireland, professor of medicine, and president of the JNF Dublin Commission; Edward Solomons, physician at Maimonides Hospital in New York and son of the president of the Dublin Hebrew congregation; Erwin J. Goldwater, president of the Terenure Hebrew congregation, violinist, actor; Isaac
Marcus, treasurer of the Board of Shehitah; W. A. Newman, vice chairman of the chief rabbinate committee; David Vard, vice chairman of the chief rabbinate committee; Rose Leventhal, life president of the Dublin Daughters of Zion; Morris Ellis, president of the United Hebrew congregation; Rabbi Nathan Elzas, parchment manufacturer, Jewish scholar; Joseph T. Clein, hon. secretary of the Cork Hebrew congregation; Joseph Mirrelson, a founder of Lennox Street Hebrew congregation, and Solomon Max Marcus, president of the Terenure Hebrew Congregation. Solomon Birkhahn, the oldest Jew in Ireland, died in 1963 at the age of 94.

ISAAC COHEN

France*

P O L I T I C A L   D E V E L O P M E N T S

The period from July 1962 to December 1963 saw the further consolidation of the regime of Charles de Gaulle, countered by the crystallization of anti-Gaullist forces within and without parliament. The end of the Algerian war (AJYB, 1963 [Vol. 64], pp. 403–11) deprived the anti-militarists of the left of their focus for attack and convinced the rightist advocates of an Algérie française of the hopelessness of that cause. De Gaulle’s opponents ranged from the Communists to a section of the moderates. They included the Socialists, who were tentatively moving towards rapprochement with the Communists; the Radical Socialists, the traditional party of the anticlerical bourgeoisie, which had dominated the Third Republic and played a major role in the later days of the Fourth, and the progressive Catholic MRP (Popular Republican Movement). The opposition sought to exploit France’s difficulties with the United States, Britain, and even the other countries of the Common Market, in an attempt to develop an anti-Gaullist current of public opinion. This effort failed, because of the average Frenchman’s lack of interest in foreign policy. The opposition also turned its fire on the “personal government” of de Gaulle and tried to capitalize on various economic difficulties as they beset one or another section of the population.

In July 1962 parliament voted to withdraw the parliamentary immunity of former Premier George Bidault, the wartime head of the French anti-Nazi resistance who had become the political personification of the terrorist OAS (Secret Army Organization) after its organizers were captured in the spring of 1962 (AJYB, 1963 [Vol. 64], p. 304). When a warrant for Bidault’s arrest was subsequently issued in August, he fled to Germany

* For meaning of abbreviations, see p. 361.
and then went into exile in Latin America, thus ending his long political career. An attempt on de Gaulle’s life in August turned out to be the swan song of the OAS. Its collapse also ended the career of Jacques Soustelle, the former Gaullist cabinet minister whose ardent championship of Israel had for a while prompted a large section of the traditionally antisemitic far right to follow suit.

In the summer of 1962 President de Gaulle had his last important interview with Konrad Adenauer before the latter’s retirement as chancellor of Germany, and, despite recently expressed disdain for the United Nations, extended a warm welcome to UN Secretary General U Thant when he visited Paris. Relations with Tunisia, which had seriously deteriorated after the Bizerte crisis (AJYB, 1962 [Vol. 63], pp. 432–33), were put in order during the period under review. Diplomatic relations with Syria, Jordan, and Saudi Arabia, broken after the Suez affair at the end of October 1956 (AJYB, 1958 [Vol. 59], pp. 239, 246, 378), were resumed, and resumption of relations with Egypt followed.

In October there was a referendum on an amendment to the constitution, providing for the direct election of the president by universal suffrage. In the course of the opposition’s violent campaign against “personal government,” the Socialists and Communists entered into a partial electoral alliance. De Gaulle’s proposal carried with 62.25 per cent of the votes cast, 23 per cent of the registered voters abstaining. Parliamentary elections in November confirmed the Gaullist victory. The opposition made some gains, but not enough to presage a political upheaval.

A major political issue was France’s refusal in July 1963 to sign the Moscow agreement for the partial suspension of nuclear tests (p. 266). De Gaulle’s agreement with Mao Tse-tung on this issue provoked much criticism in the United States and elsewhere. His opponents’ attempts to exploit it, however, met with little success.

The assassination of President John F. Kennedy in November 1963 profoundly shocked all Frenchmen and brought France and the United States closer together despite their differences. President de Gaulle flew to Washington for President Kennedy’s funeral.

JEWISH COMMUNITY

The political developments of the period had no direct effect on the various sectors of the French Jewish community. In the last phase of the trials of OAS terrorists, as earlier, Algerian Jews were to be found among the defendants, but none were involved in major crimes, such as the attempted assassinations of President de Gaulle. As the approximately 110,000 Algerian Jewish refugees were integrated into normal French economic and social life, the pro-OAS mentality, which had afflicted many and stemmed from their resentful sense of having been despoiled and proscribed as Algerian French, gradually waned. Thus, while non-Jewish pieds noirs (native
Algerian Europeans) continued to greet each new phase of the chaotic Algerian developments with a sort of triumphant "I told you so," most Jews evinced less and less interest in Algerian affairs, even at the time of the Algerian-Moroccan crisis in September and October 1963 (p. 328).

**Zionism and Relations with Israel**

The resumption of diplomatic relations between France and Egypt brought some gloom to Zionist and pro-Israeli circles but they did not venture public criticism, taking the position that a French policy of peace and friendship toward the Arabs was not incompatible with a continuation of the traditional friendship between France and Israel. There was also some feeling of discomfort in Jewish circles when King Hussein of Jordan paid an official visit to President de Gaulle in October 1963, the more so since this coincided with biased reports in some French newspapers on the alleged fanaticism of Jewish religious groups in Israel, which had organized demonstrations against Christian mission schools there, some of which were French. During the same period there was a favorable development in Franco-Israeli economic relations. The nationalized Renault automobile company (whose general director, Pierre Dreyfus, was Jewish) resumed relations with the Kaiser-Frazer plant in Israel, with which it had arbitrarily canceled an important contract in October 1959 in order to escape the Arab boycott against firms trading with Israel. The Arab market, concerning which it had had illusions, turned out not to be worth the sacrifice of fruitful relations with the young Israeli automobile industry.

**Antisemitism**

There was a genuine decrease in antisemitism in France, at least in any active or flagrant form. Anti-Jewish scrawls in the Paris subway were rare. The principal activity of organizations specializing in the fight against racism, such as LICA (International League against Antisemitism) and MRAP (Movement against Antisemitism and for Peace), consisted of demonstrations of solidarity with the American civil-rights movement, especially at the time of the March on Washington in August 1963 (p. 18). There was, however, a profanation of the Jewish cemetery of Belfort in eastern France in March 1963 by some young hoodlums. There was something of a scandal when at the beginning of November 1963 the French radio-TV network carried an interview in which the sister of the couturier Christian Dior, who had just married the British neo-Nazi Colin Jordan, made a full-fledged Hitlerite declaration of faith. The reply given to the many who protested was that the effect of the affair was to hold the lady's political opinions up to ridicule, since her expression of them bore the earmarks of a high degree of stupidity.

In August 1963 a party of young Germans, members of the Zeichen Reue ("Sign of Repentance") group, arrived in Lyons to help in the con-
struction of the new synagogue of Villeurbanne. They were received by the municipal authorities but did not officially make contact with the Jews.

**Algerian Repatriates**

All discussions of the future of the Algerian Jews constantly returned to the word “integration.” The formulation was conventional and unjustified by the shaky structure of indigenous French Judaism. It was quite impossible for the multitude of North African Jews, from one of the oldest Jewish communities in the world, formally and organically to insert themselves into the vaguely defined French Jewish community. Algerian Jews wishing to preserve their Judaism could not become typical adherents of consistorial Judaism, their Judaism being basically different. There were about 8,000 members of the consistory, and how could 8,000 “integrate” 110,000? The real question, from a Jewish point of view, was how to preserve in these uprooted people the Jewish faith, Jewish conduct, and Jewish consciousness, and how to give the immigrant children a Jewish education. Gradually, as the diverse factors of the large new Jewish colony in France became familiar, it became clear that the answer lay in maintaining their links with tradition—not with an abstract and undifferentiated tradition, but with the specific and concrete pietist tradition of the old Algerian Jewish community and of Maghrebian Judaism in general. Thus, in a sense, what urgently needed to be accomplished was rather the reverse of integration. It was the preservation, under new social and economic conditions, of the North African Jewish “personality.”

In short, spiritual and psychological integration was even more difficult than social and economic integration, difficult as that was. The problem of social and economic integration was not uniquely Jewish but applied generally to all the pieds noirs, who found their Mediterranean habits to be at times out of tune with the French way of life. On the whole, the Jews adapted more rapidly than the others.

To the crucial problem of preserving their Judaism and the Jewish character of the North Africans there was no easy solution. Above all, much depended on the educational system. Many children and adolescents among the Algerian and other North African Jews could and would go to full-time Jewish schools, but the weak French Jewish school system had neither the material means nor the personnel to expand on the scale required. Yet only specialists in Jewish education and the Orthodox concerned themselves with this decisive aspect of the Algerian Jewish problem.

All the French Jewish organizations—the Fonds Social Juif Unifié (FSJU), the local communal institutions, the Consistoire, the various non-consistorial religious groups, including the Liberal synagogue of Paris, but especially the Orthodox groups (Representative Council of French Traditional Judaism, Sephardi Union, etc.) helped to establish and maintain communities of Jews from North Africa, especially in the populous Paris suburbs. The same phenomenon occurred in the provinces, where native
Jews or those of East European origin often joined the new communities established by the North Africans. This was reverse integration—of the old-timers by the newcomers. The new communities were dispersed throughout the country, extending to districts which had not had any Jewish communities since the Middle Ages (Lower Normandy, Brittany, and the Vendée in western France; Auvergne in the center, and the Protestant districts of the southwest). They were almost all more or less modeled on the old North African communities, with the same ritual and also the same fervor.

Though secularism and modernity had long since had an effect among the Jews in North Africa, especially the better-educated and more prosperous, the need for religion continued to be spontaneous among the rank and file of Algerian Jews and did not need to be especially stimulated even among the young people. For many in commerce or the liberal professions, regular attendance at Sabbath services was a matter of course. But a great many Algerian Jews were civil servants of one sort or another, and the need to work on Saturdays and holidays was a serious obstacle to regular attendance at services. For the younger generation, this often contributed to rapid alienation from Judaism and the Jewish community.

Chief Rabbi Rahamim Naouri, formerly chief rabbi of Bône and now in Paris and a member of the great rabbinical tribunal of France, had a strong influence on the various sections of Algerian Jewry in France. Algerian Jews gave new life to such organizations as the religious Zionist youth group Bene Akiba and the left-wing Zionist Ha-shomer Ha-tza'ir. On the initiative of leading Algerian Jews, above all Jacques Lazarus, formerly the director of the Algerian Jewish Committee for Social Studies (AIYB, 1962 [Vol. 63], p. 450) and his brother-in-law Haiem Cherqui, formerly the director of Jewish programs for Radio Algiers, the Association of Jews of Algerian Origin was founded in April 1963. By the end of the year it had thousands of members, and its executive committee included the elite of the Algerian community—e.g., Henri Chemouilli, Mme. Gilberte Dijan (one of the former leaders of Algerian WIZO), Chief Rabbi Meyer Jaïs of Paris, and Chief Rabbi Naouri. The purpose of this organization was to protect and advance the interests of Jews of Algerian origin. Jacques Lazarus also reestablished in Paris the monthly Information Juive, long the modest but excellent organ of the Algerian Jewish community. It now served as the unofficial organ of the association, while treating general Jewish problems with the help of some of the best Jewish writers of France, including André Néher, Mme. Eliáne Amado-Lévi-Valensi, Emmanuel Lévinas, and Rabi.

The 110,000 North African arrivals had made the French Jewish community the largest in Western Europe, somewhat more than 500,000. Despite the vitality of the Algerian Jews, an erosion of Judaism and Jewish consciousness was taking place also, especially among the workers in the great industrial centers. One symptom of this was the large number of re-
quests for a legal change of name made by Algerian Jews, as reported in each issue of the *Journal Officiel*.

FSJU continued to direct philanthropic activities, almost all of which centered on the newcomers from Algeria and the other North African countries. (Immigration from Tunisia and Morocco continued, but on a smaller scale than in previous years.) By the end of 1963 most observers agreed that France's continuing economic expansion made it unlikely that the refugees would constitute a mass of unemployed. Much of their housing was bad, but that was primarily because much of French housing in general was bad. The proportion of North African Jews requiring philanthropic assistance in France was probably not much greater than it would have been if they had stayed in North Africa.

The Jews of France were nevertheless confronted with considerably greater pressures than in the past, simply because of the increase in the total number of persons using the services of their organizations. In addition, Jewish organizations found it necessary to give loans or grants to enable North African Jews to find minimally adequate housing, since their own resources, or their government loans or grants, were insufficient.

**Education and Religion**

Educating the children of the repatriates, many of whom had large families, required a major effort. FSJU, OSE, various local committees, and, during the second year, the Association of Jews of Algerian Origin, sought to extend the network of children's camps, boarding schools, etc. The Jewish educational system—inadequate as it already was in the way of full-time schools—stretched its facilities to accommodate some newcomers. To the Strasbourg and Paris schools, Lyons added a full-time Jewish school, and the possibility of establishing a school in Marseilles, which had the greatest Jewish concentration outside of Paris, was under consideration. The École Normale Israélite Orientale, which had previously specialized in training teachers for the schools of the Alliance Israélite Universelle (an educational network greatly reduced since the start of the era of decolonization), had for several years been functioning as an ordinary Jewish secondary school, a valuable addition to the two other Jewish secondary schools in Paris, the Yavné and Maimonides schools. There was a rapid development of the network of ORT technical schools, with the creation of new apprenticeship centers and an increase in the time devoted to general and Jewish cultural subjects. A Talmud Torah correspondence school, conducted by the Orthodox Rue Montevideo synagogue for young Jews isolated from Jewish communities or from access to Jewish education, gained a considerable number of new subscribers with the arrival of the Algerian Jewish refugees. In the provinces new Talmud Torahs were constantly being established, generally upon the initiative of the parents of students or students themselves. The *yeshivot* of the Paris area, at Brunoy and Fublaines, were subject to almost no communal control; their operation and resources were
independent, and their methods of instruction were not at all in conformity
with French scholastic norms. Elie Rothnemer, a popular figure formerly
prominent in the Jewish youth resistance to the Nazis and member of
Ha-shomer Ha-tza'ir, was appointed director of the Fublaines yeshivah. In
addition, some hundreds of yeshivah students, some of them transplanted
from other countries, maintained a sort of extraterritorial status in the mid-
dle of the Ile de France.

In the religious sphere more than in others, French Jewish institutions
experienced a degree of renewal. Young people's services were initiated by
the Strasbourg community and spread throughout France, with rather im-
pressive results qualitatively as well as quantitatively. They also led to a
bold and happy fusion of the two main Jewish rites, the Ashkenazi and
Sephardi. Frequently services combined the Sephardi pronunciation with
the liturgy and melody of East European Hasidism.

In its large, ultra-modern synagogue, the Strasbourg community abolished
the ancestral custom of announcing the offerings of those honored by be-
ing called up to the reading of the Torah. This measure, long advocated by
the dynamic elements of the Jewish youth of Strasbourg, tended toward
democratizing the synagogue by removing the identification of Jewish wor-
ship with the wealthy bourgeoisie.

Cultural Activities

The first community center in Paris, modeled on centers in Strasbourg,
Lyon, Montpellier, and other provincial cities, was opened to the public in
July 1963. Its large building on the Grands Boulevards, purchased by
FSJU, included a large lecture hall which could also be used for services
(Rosh Ha-shanah and Yom Kippur services were held there in 1963 by
members of the former Algiers community), a restaurant, several gym-
nasiums, a library and record collection, an office for the central Jewish
book service, numerous small meeting rooms, offices for FSJU services, and
headquarters for youth groups. That a city with more than 200,000 Jews
had come into possession of a center only at so late a date was due to doubts
about the ability of such an enterprise to serve as a center of gravity for a
widely-scattered Jewish community, which in any event had access to many
other meeting halls. There had also been a certain amount of opposition
from Yiddishist circles, attached to the Federation of Jewish Societies and
the traditional landsmanshaften, who disliked the prospects of being a mi-
nority in a setting where the majority was North African. Among a number
of successful events conducted at the center during its first months was an
important discussion led by Léon Askenazi before a large audience, on the
two main tendencies in Judaism, the mystical and the rationalist. The pro-
gram was occasioned by the publication of Difficile liberté ("Difficult Free-
dom") by Emmanuel Lévinas, and La Voie du Hassidisme ("Hasidism's
Way") by Arnold Mandel.

An abundance of community centers in the provinces, as well, stimulated
an increase in Jewish lectures and discussions. In the university cities there
was a new rapprochement between Jewish students and community leaders,
who had until recently been estranged from each other for lack of spiritual
and political affinity. The organized Jewish students, always far to the left
of the community leaders, were particularly critical of the latter for their
timorous neutrality on major questions such as the Algerian war, the tor-
ture of Arab nationalists, and conscientious objectors, etc. Jewish students
from North Africa often served as intermediaries between the University
circles and the communities.

The “colloquies of Jewish intellectuals” sponsored by the cultural com-
mission of the French section of WJC were now a solidly established in-
stitution. Each year they drew a large number of Jewish academic and
other intellectuals for increasingly lively and extensive discussions. In July
1963 the Presses Universitaires de France published an extensive selection
from the proceedings of the first three colloquies, under the title of La
Conscience Juive, and with a full introduction by André Néher, professor of
Jewish studies at the University of Strasbourg. The October 1963 colloquy
was devoted to the “problem of forgiveness.” It examined the ethical, theo-
logical, and philosophical questions involved in Jewish attitudes toward Ger-
many and it discussed the position of the Arab world, morally imprisoned
in its hostility toward Israel. As in previous colloquies, André Néher was
the guiding spirit. Others who participated were Professor Wladimir Jan-
kélévitch, who took a strongly anti-German position; Professor Eugene
Minkowski, an eminent psychiatrist and old-fashioned liberal; Carlos de
Nesry, a distinguished hispanic and Talmudic scholar; Professor Joseph
Colombo, a brilliant representative of the Italian Jewish intelligentsia, and
the poet Claude Vigée, teacher of French literature at the Hebrew Univer-
sity in Jerusalem.

In Paris a small group, completely independent of existing Jewish institu-
tions and organizations, was formed for the purpose of conducting disin-
terested studies of fundamental spiritual disciplines on a level appropriate
to adults with a broad general culture, and even of some cultural distinction.
It was in effect a seminar for advanced self-education where professors,
writers, and university people in general came together to increase their
knowledge of Jewish matters without benefit of formal instruction. This
small academy, called the Paris Bet Ha-midrash, was directed by the scholar
Joseph Gottfarstein. Among its members were the philosopher Mme. Amado-
Lévi-Valensi, the noted psychiatrist Henri Baruk, Rabbi Zini, Léon Askenasi,
and Emile Touati. The group was particularly concerned with the halakhic
status and ethical significance of proselytes to Judaism (gerim). It was in
contact with the Israeli organization known as the Union for Proselytes
(Agudah le-ma'an gere tzedeq), which had its headquarters in Jerusalem
and planned the early establishment of a European office in Paris.
Literary Events

The Prix Goncourt for 1962 was awarded to the Polish-born Jewish novelist Anna Langfus (whose first novel *Le Sel et le soufre* [*The Whole Land Brimstone*] had won the Prix Charles Veillon) for her novel, *Les Bagages de sable* (*The Lost Shore*), whose subject was not specifically Jewish. The Prix Rivarol (entirely unconnected with the ultra-rightist and antisemitic periodical of the same name), awarded to a French writer of foreign nationality, went to Elie Wiesel, the Jewish writer now of American nationality, for his novel, *La Ville de la chance* (*The Town Beyond the Wall*). Wiesel was a rising star in French Jewish letters, one of whose ardent admirers was François Mauriac. Other books by Jewish writers published during the year included Leon Arega's novel, *Sans trace* (Gallimard); the memoirs of Clara Malraux, the German-Jewish former wife of André Malraux (Gallimard); an excellent translation of J. Klein-Haparash's lively epic, *Tel qui fuit devant le lion* (*He Who Flees the Lion*); movie director Max Ophul's memoirs (Robert Laffont); a pessimistic novel on life in a kibbutz written in French by the Israeli writer Maurice Politi, *Les Evadés du paradis* (*Escapes from Paradise*) (Gallimard), and Claude Vigée's Zionist-inspired book of poetry, *Le Poème du retour* (Mercure de France). Studies and books of essays included Charlotte Roland's *Du Ghetto à l'occident*, a sociological examination of the Jews of the Paris working-class district of Belleville (Editions du Minuit); Rabì's *Anatomie du Judaïsme français* and Moché Catane's *Les Juifs dans le monde* (*The Jews in the World*; Albin Michel); Eliane Amado-Lévi-Valensi's *Les Niveaux de l'être* (*Levels of Being*; Presses Universitaires de France); Léon Poliakov's *Le Procès de Jérusalem* (Calmann-Levy); Emmanuel Lévinas's *Difficile liberté* (Albin Michel); Emmanuel's *Commentaire juif sur les Psaumes* (Payot); Arnold Mandel's *La Voie du Hassidisme*, in the "Liberté d'esprit" series edited by Raymond Aron (Calmann-Lévy) and his *Le Petit livre de la sagesse populaire juive* (*Little Book of Popular Jewish Wisdom*; Albin Michel), and the Israeli poet Hayyim Gouri's (i.e., Guri) *La Cage de verre* (*The Glass Cage*; Albin Michel), an account of the Eichmann trial translated from the Hebrew.

In October 1963 "Days of French Jewry in Israel," designed to give the Israeli public a picture of French Jewry, were organized on the initiative of the French section of WJC and with the cooperation of numerous French Jewish organizations (including the Alliance Israélite Universelle, the Zionist Federation of France, the Conseil Représentatif des Juifs de France, and the Consistoire), as well as the Israeli section of WJC, the Israeli ministry of foreign affairs, and the embassies of France at Tel-Aviv and of Israel at Paris. The 50 or so French Jews from the political, academic, literary, journalistic, and other fields who went to Israel included Grand Rabbi of France Jacob Kaplan; Grand Rabbi of Paris Meyer Jaïs; Pierre Dreyfus-Schmidt, mayor of Belfort; the philosophers Wladimir Jankélévitch and Emmanuel Lévinas; President of the Consistoire Admiral Louis Kahn; President of the
Zionist Federation of France Néhémié Rottemberg, and l'Arche editor Arnold Mandel.

Personalia

Two outstanding Jewish intellectuals died within a short time of each other. The renowned historian Jules Isaac, author of histories used in all French secondary schools as well as a specialist in the history of antisemitism, died in September 1963 at the age of 86. His researches on the Christian sources of antisemitism played an important part in bringing about changes in the Catholic liturgy and catechism, designed to eliminate unfavorable references to the Jews, as well as the "Points de Seeligsberg," (1947) in which Catholic and Protestant leaders decisively condemned all tolerance of antisemitism. Professor Isaac was received in audience by Pope John XXIII in May 1960 and had an extremely important conversation with him.

In October 1963 the poet, novelist, essayist, and dramatist Edmond Fleg, died in Paris at the age of 89. Born in Geneva, he came to Paris in search of literary fame. As a student at the elite École Normale Supérieure, famous as an incubator of nonconformists, he devoted himself to pure estheticism, but the Dreyfus affair made him deeply conscious of his Judaism. After devoting himself for several years to Jewish studies, he published a long cycle of poems, Ecoute Israel ("Hear, O Israel"), telling the story of Judaism through the centuries. He left his mark on all aspects of French Jewish literature and was the founder of the French Jewish educational movement which furnished the cadres of the Jewish resistance during the occupation. Both Fleg and Isaac were among the principal Jewish initiators of the movement for Christian-Jewish friendship.

Arnold Mandel

Belgium*

INTERNATIONAL AND DOMESTIC DEVELOPMENTS

The period under review (July 1, 1962, to December 31, 1963) found the Belgian nation still struggling with the unsolved problems of revising the constitution, little changed since 1830, and striking a balance between traditional concepts of national sovereignty and the implications of NATO and the European Common Market. The conflict between Flemings and Walloons continued to divide the nation.

* For meaning of abbreviations, see p. 361.
Fortunately, political tensions were offset by healthy economy. In 1962, despite the absorption into the labor force of Belgians returning from the Congo, unemployment was less than two per cent. Prices remained stable except for rising retail food costs, and industrial investments were up 8.7 per cent. Finally, all fears about the effect of the loss of the Congo on Belgium's balance of trade were dissipated when Belgium showed a continuous excess of exports over imports. In October 1962 Belgian exports reached the highest monthly figure in history, $400 million.

Continuous labor unrest led to the introduction of a bill in parliament "for the maintenance of order," which included new regulations on the "right to strike." During a seemingly interminable debate, the government majority (Social Christian and Socialist) was attacked from the left by dissident socialist elements and from the right by the Liberal party. The bill seemed likely to undergo much modification in committee before coming to a vote.

At the same time, the government surprised everyone with a plan to convert Belgium's nine provinces into five large economic regions with individual development plans. This was considered in some circles as a step toward the federalism demanded by many of those engaged in the "language battle."

Language Battle

The struggle between the French- and Flemish-speaking sections of the population continued. Extremists in both camps organized street demonstrations, mass meetings, and student strikes in the universities. Official calls for unity went unheeded. The Flemings felt threatened by the power of French culture, while the French-speaking Walloons felt threatened by the increasing numerical predominance of the Flemings, with their higher birthrate. Moreover, the French speaking areas had lagged behind the Flemish-speaking ones economically in recent years because of the decline of the Belgian coal-mining industry.

The Flemish nationalist movement aroused Jewish fears because of the reactionary tendencies of its extremist elements. Some of these had been pro-Hitler and had actively collaborated with the Nazis during the occupation. (So also, but with less popular support, had the Walloon fascists led by Léon Degrelle.) More moderate elements of the Flemish population publicly denounced the fascist character of the extremists.

The conflict was reflected in the major parties. The Catholic party was predominantly Flemish, while the Socialists and Liberals were strongest among the Walloons. Even within the parties there were sharp differences between Flemish and Walloon sections. Thus one of the principle political developments of recent years was that the demand for a federal system, formerly heard only from the Flemish side, was now raised by many Walloon Socialists. It was strongly opposed however, by the Flemish members of the same party, who felt that it would leave them as an isolated minority in Flanders.
The Congo

Although the former Belgian Congo was now an independent country, its history and economy remained closely linked to Belgium. Events there were followed with great interest in Belgium.

Former residents of the Congo often translated their interest into direct action. At the beginning of 1963 anti-American sentiment rose because of United States support of UN action in the Congo, and a few private American homes in Brussels were stoned. Many Belgians resented the United States' replacing Belgium as the principal supplier of a variety of industrial and consumer goods. In 1962 the value of United States exports to the Congo reached $68 million, three times as high as in 1961. This was the first time Belgium had been ousted from the role of principal supplier to the Congo. Belgian resentment was not assuaged by the fact that the United States exports were entirely covered by the $72 million of economic aid which the United States furnished the Congo in the same year.

There were items of specifically Jewish interest in Congo affairs. Some surprise was expressed in Brussels at remarks attributed to Rabbi Moise Levy in a New York Times dispatch (November 10, 1962) from Elisabethville (Katanga) that only 500 Jews remained of a pre-independence Jewish population of 1,250, and that the synagogue damaged in Elisabethville in January 1962 could not be restored for lack of funds. Since in most cases only heads of families had returned, leaving wives and children in Europe or neighboring African countries, such a figure might actually mean that more Jewish businessmen than ever before were in Elisabethville. Since the Congo Jewish community had always had the reputation of being quite prosperous, the rabbi's appeal for funds was found to be puzzling.

In March 1963 an Israeli businessman, Simeon Asher, was killed by a Congolese soldier in Elisabethville. His burial was the occasion for extensive protests by the European population. Many stores were closed and employees of the Union Minière railroad demanded more adequate security measures and stayed away from work to join the funeral procession. A delegation from the Israeli embassy at Leopoldville arrived to conduct an inquiry.

In April a spokesman for the government of the Congo Republic (Leopoldville) announced in New York that despite Arab objections his government would stand by its decision to include Israel among the nations scheduled to help in retraining the Congo army.

Many Antwerp Jews in the diamond trade were concerned when the Société Minière de Batwanga threatened the Congolese government with a shutdown of operations early in 1963. The company produced 80 per cent (by weight) of the world's industrial diamonds and paid $12 million in taxes to the local provincial government in 1961. The threatened shutdown was in protest against the government's failure to check the smuggling trade in stones mined illegally by tribes in the interior.
Community Relations

In March 1963 the International Union of the Resistance announced a decision to create a memorial in Israel to all resistance fighters who lost their lives during the Second World War. This was to be either a pillar in the Yad Va-shem complex of buildings in Jerusalem or a new forest.

A committee for a National Monument to the Jewish Martyrs of Belgium was established and received the patronage of Queen Mother Elisabeth and Belgium Primate Leo Josef Cardinal Suenens. A monument on an appropriate symbolic theme was to be erected at Anderlecht, a Brussels working-class district, in a public square designated for this purpose by local government authorities.

In December 1962 the Soviet violinist David Oistrakh played at a concert organized by the Group of Former Political Prisoners of Silesia and Auschwitz to raise funds for the International Monument in Auschwitz, under the patronage of Queen Mother Elisabeth of Belgium.

The 20th anniversary of the Warsaw Ghetto uprising was the occasion for a concert in April 1963, under the patronage of Queen Elisabeth and 39 Jewish organizations. "A Survivor of Warsaw," an oratorio by Arnold Schoenberg, was presented by the orchestra and chorus of the Belgian radio-television network. There was great consternation when it became known that the Belgian delegation to similar ceremonies in Warsaw had been refused Polish visas. The Polish consulate in Brussels gave no explanation beyond referring to instructions from Warsaw.

In July 1963 an announcement was made in Brussels of the formation of an International Committee for a Dachau Monument, to pursue the work started the previous year by a committee in Luxembourg. The new committee was headed by Arthur Haulot, Belgium's high commissioner for tourism and president of the Luxembourg committee. The dedication of the monument was scheduled for April 29, 1963, the 20th anniversary of the liberation of the camp at Dachau. The Bavarian government promised to prepare the ground for the monument, to construct a museum, and to relocate the refugees still living in the camp.

In October 1962, 25 professors of the University of Brussels refused to answer census questions which they regarded as having racial implications. They announced their defiance of the law and invited arrest. No action was taken by the authorities.

The International Union of the Resistance, with headquarters in Brussels, sent a telegram to Chancellor Konrad Adenauer in April 1963, expressing indignation at the work of German scientists in Egypt (p. 302). Claiming to represent 500,000 resisters and victims of Nazism, they urged German government action to bring the work to an end. The resistance group also lodged a protest in Brussels in August 1963 against the possibility that the statute of limitations effective on May 8, 1965, in France and Belgium would permit many war criminals to escape punishment. They were particu-
larly concerned that Belgium’s arch-collaborator Léon Degrelle, reputedly living in Spain (AJYB, 1963 [Vol. 64], p. 315), would thus escape trial. They urged governments in possession of evidence against war criminals to speed up prosecutions.

The controversial play *The Deputy* (pp. 197; 254), portraying Pope Pius XII’s failure to act on behalf of Jews during World War II, had been scheduled to be performed by the Flemish National Theater in Brussels, but was withdrawn in October 1963 with the announcement that it was not possible to put on a play which constituted “a wilful offense against the Vatican.”

**The Verbelen Affair**

During the period under review, Austria refused Belgian demands for the extradition of Robertus Jan Verbelen, a Nazi war criminal arrested in Vienna after having been sentenced to death in Belgium *in absentia* (AJYB, 1963 [Vol. 64], p. 315). Austria acted on the ground that since it had no capital punishment, it could not extradite a man to a country where he would be subject to punishment more severe than that allowed by its own code. In March 1963 an Austrian high court restored Verbelen’s citizenship, which had been canceled a year earlier, thus making extradition impossible (p. 262).

**Relations with Israel**

Israel continued to seek association with the European Economic Community (EEC; Common Market), whose six member nations absorbed three-fifths of its exports (p. 301).

An Israel delegation of 25 experts, led by Minister of Finance Levi Eshkol, arrived in Brussels in November 1962 for top level talks. (While in the Belgian capital, Eshkol addressed a meeting of the Socialist International. He said that Israel was demonstrating socialist solidarity by sending its experts to the developing countries in furtherance of socialism’s tenet of bettering the standard of living of people all over the world.) The talks were interrupted in December, to be resumed in January. In the interval Israel launched an intensive diplomatic campaign in the six Common Market countries for a favorable decision. But after France’s veto of Britain’s bid for entry, further Israeli talks were postponed. The matter remained in suspense, although in April 1963 the EEC Council of Ministers authorized continuation of the talks on a limited basis to cover grapefruit, fertilizers, and bathing suits. Official Israeli sources expressed disappointment about the limitation since Israel exported over 150 items to the Common Market area. (Meanwhile 34 Israeli exporters united to put on an impressive display at the Brussels Commercial Fair in May. May 6 was “Israel Day” at the fair, where the Sabra automobiles attracted particular interest.) Talks were resumed in June but the council decided to strive for nothing more than a normal trade agreement.
Labor leaders from the six EEC countries, meeting in Dortmund, West Germany, in July 1963, urged that a “favorable understanding” be worked out between the Common Market and Israel. At the end of July the Council of Ministers voted to place the continuation of the discussions on the agenda of their next session. Discussions were resumed in November.

In October 1963 an agreement was reached permitting EEC scholarships for African students to be used for study in Israel. These funds were formerly earmarked for use in the Common Market countries.

All Belgian office buildings, including the Common Market headquarters, flew their flags at half mast following the news of the death of Israeli President Isaac Ben-Zvi. Minister of Foreign Affairs Paul-Henri Spaak called on the Israeli ambassador to convey the government’s condolences, while in Tel-Aviv the Belgian ambassador gave the government a special message from King Baudouin.

The community and Zionist organizations canceled Independence Day and other community ceremonies and directed all commemorative efforts to a religious ceremony in the Great Synagogue. Prince Albert represented the royal family; Queen Elisabeth, 84 years old and ill, sent her lady-in-waiting; Prime Minister Théo Lefèvre attended, as did Common Market President Walter Hallstein. The president of the senate, a delegation of deputies, and the entire diplomatic corps were also in attendance.

In November 1962, 124 mayors and other municipal functionaries made an official ten-day visit to Israel under the sponsorship of the European Foundation for International Exchanges. On his return the mayor of Ghent contrasted Israel’s ability to plan for modern living with the difficulties of readaptation encountered by Belgian cities (some dating from the 8th century). He lauded Israel for its lack of prejudice and for the freedom accorded all religions, citing the fact that the mayor of Nazareth, whom he had met, was an Arab, as an example.

In October 1963 the car ferry Bilu (AJYB, 1963 [Vol. 64], p. 316) was launched in Hoboken, Belgium. It was to carry 520 passengers and 120 automobiles as a floating motel on a regular 65-hour schedule between Italy and Israel. Launched in the presence of government officials and members of the Jewish community from all over Belgium, it was named after the first group of Russian emigrants to Palestine, who settled there at the end of the 19th century. It was to go into service in the spring of 1964.

There had been rumors that Israel had protested to the Belgian Fabrique Company that sale to South Africa of the Israeli Uzzi submachine guns, which the company manufactured under license from Israel, was a violation of the licensing agreement. In October 1963 the Israeli government denied such a protest, but explained that it opposed the supply of arms to any area of “international tension” or to “colonial states engaged in suppressing national movements fighting for freedom.”

Israel was represented in an international basketball competition in Brussels during the December 1962 holiday season.
Belgian sculptor Jacques Moeschal participated in an international symposium of sculptors on outdoor form and space relationships, held in Mitzpe Ramon in December 1962. The sculptor created an abstract work in cement to stand along the rim of Makhtesh Ramon, a 1,000-foot-deep crater.

**JEWISH COMMUNITY**

The Belgian Jewish community conducted a major campaign to raise funds for the French Jewish community's use on behalf of immigrant Jews from North Africa, especially Algeria. This was the first time Belgian Jewry had mobilized its forces to help with a Jewish problem outside the country and not involving Israel. Committees were established in Brussels, Antwerp, Liège and Charleroi, and were endorsed by organizations representing all political, religious, social, and cultural tendencies. Over 70 organizations throughout the country lent their name, and in a few weeks raised $35,000. The Antwerp committee experimented with a novel technique. It installed 50 telephones in the Diamond Exchange for a one-day campaign and made over 2,000 calls, dispatching volunteers from the Jewish youth movements in automobiles to make immediate collections of money pledged over the telephone.

The stimulus for this campaign in Belgium and other European countries came from the efforts of the newly created Standing Conference on European Jewish Community Services, of which Belgian Jewry was a member. In November 1962 the (U.S.) Council of Jewish Federations and Welfare Funds presented its Schroeder Award for "superior initiative and achievement in the advancement of social welfare" to the standing conference. It was accepted by Charles H. Jordan, director general of JDC, which shared the prize for having brought about the formation of this European group.

Chief Rabbi Robert Dreyfus of the Moselle department (France), former rabbi of Brussels, became chief rabbi of Belgium in July 1963. The post had been vacant since 1942, when Chief Rabbi Joseph Weiner died in a Nazi concentration camp. In October 1963 King Baudouin received Rabbi Dreyfus and President Paul Philippson of the Consistoire Central. On behalf of Belgian Jewry the Consistoire sent a message of condolences on the death of Pope John XXIII to Rome and to the Apostolic Nuncio in Belgium.

Under the auspices of the institute of sociology of the University of Brussels and of the Hebrew University in Jerusalem, the Belgian National Center of Higher Jewish Studies and the Institute for Contemporary Judaism of Jerusalem organized a first international conference on "Jewish Life in Contemporary Europe." The conference took place in September 1962 at the Solvay Institute in Brussels, under the direction of Professor Moshe Davis of Jerusalem and Max Gottschalk of Brussels. Fourteen countries were represented by 70 experts.

Queen Fabiola visited the Jewish Home for the Aged in June 1963, spending over two hours in conversation with the residents. She kissed an
old Sephardi woman who had conversed with her in Spanish, the Queen's native language.

In December 1963 the president of the senate unveiled busts of King Baudouin and Queen Fabiola, additions to the series of royal statues in the senate chambers. The statues were the work of the celebrated Jewish sculptor Idel Janchelevici, creator of the monument to deported Belgians at Fort Breendonck.

For the first time in Belgian history the prime minister sent greetings to the Jewish community on Rosh ha-Shanah 1962. In his message Premier Lefèvre expressed appreciation for the community's contributions to Belgium's prosperity and to its economic and cultural life.

In November 1962 the national record library, in collaboration with B'nai B'rith presented a recording of a Yom Kippur service, secretly recorded in the Moscow Great Synagogue. A representative of the Belgian ministry of cultural affairs was the guest of honor.

**Brussels**

The ten-year-old Centrale d'Oeuvres Sociales Juives, the Brussels fundraising organization, raised over $90,000, a record for local institutions. The annual campaign was launched at a community meeting addressed by Minister of Social Affairs Edmond Leburton. The Jewish choir of Belgrade was featured at the meeting.

The Great Synagogue of Brussels celebrated its 85th anniversary in March 1963 with a concert of religious music. Besides the cantor of Brussels, cantors from Zurich, Paris, and Antwerp participated.

In September 1963 the Brussels B'nai B'rith dedicated its new headquarters in the presence of Mayor L. Cooremans, Belgian government officials, communal leaders, and representatives of the Israeli embassy.

**Antwerp**

Antwerp inaugurated two new Jewish high-school buildings in the presence of the most important government officials of the city and the province. In November 1962 Yesode ha-Torah (Orthodox, with an Agudath Israel orientation) inaugurated its new high school for girls, and in May 1963 Tachkemoni (Shomere ha-Dat; Orthodox, with a Mizrahi orientation) opened its high school for boys and girls. Both buildings were financed with CJMCAG contributions, in addition to local funds. With the technical assistance of JDC, the Centrale of Antwerp, the local welfare agency, brought American camp counselors to work as volunteers in their summer vacation colony.

The large synagogue of Mahaziqe ha-Dat (Orthodox, with an Agudath Israel orientation) was seriously damaged by a fire of unknown origin on the eve of Passover 1963. Eleven Torah scrolls and important books and other religious items were destroyed. Total damages, only a small portion of which was covered by insurance, was estimated at about $140,000.
WZO President Nahum Goldmann was the principal speaker at the opening of Antwerp's 1962 Keren ha-Yesod campaign in November.

Charleroi

In February 1963 this community of about 900 Jews inaugurated a new, modern synagogue to replace one greatly deteriorated since the war. Funds came from local sources and JDC-CJMCAG.

Liége

Forty delegates from 11 countries attended a congress in Liége called by the Union of European Jewish Students in December 1962.

Former Bishop Joseph Kerkhofs of Liége died in January 1963, greatly mourned by the Jewish community. He had been active in the Resistance and had been instrumental in saving many Jews, especially children. He was credited with having saved the rabbi of Liége by sheltering him in his home in the garb of a Catholic monk.

Civil Rights

The European Convention on the Rights of Man was invoked successfully by a Brussels unemployed Jew named M. Cymerman, who claimed that his religious convictions prevented him from reporting for his insurance benefits on Saturday in accordance with the regulations of the unemployment-insurance system (AJYB, 1963 [Vol. 64], p. 317). He reported daily, but refused to come on the Sabbath. The court ruled in his favor in August 1963, citing Article 9 of the convention: "... freedom to practice a religion cannot be subjected to any restrictions other than those necessitated by public order and security."

Zionist Activities

In April 1963 WIZO organized a book day for the benefit of its professional schools in Israel. An outstanding group of European authors were assembled for the event in Brussels, autographing copies of their books. Among the authors were Mendel Mann, André Maurois, Joseph Kessel, Albert Memmi, Robert Aron, and many Belgian writers in both Flemish and French.

In November 1962 Pioneer Women held an International Congress in Brussels, with delegates from 25 countries. Under the patronage of the rectors of four universities and the minister of education, they discussed the "Education of Youth in a Spirit of Friendship and Understanding between Peoples."

The Antwerp section of the Friends of the Hebrew University organized a gala benefit concert in January 1963. In May the Belgian Friends sponsored a concert by Yehudi and Hephzibah Menuhin in Brussels for the
benefit of the Archeological Institute of the Hebrew University, named after Queen Elisabeth.

In September 1962 Queen Elisabeth received Moses Kol, head of Youth Aliyah, who presented her with a Menorah in thanks for her patronage of the organization. In March 1963 she attended an operatic performance celebrating the 10th anniversary of the Belgian Friends of Youth Aliyah.

About 100 delegates from 14 countries gathered in Brussels in October 1963 for a European conference of the Jewish National Fund. They pledged to raise $11 million for Central Galilee and voted to plant a forest in the name of King Baudouin, who accorded his patronage to the plan.

**Mixed Marriages**

The question of the validity of a mixed marriage, argued before the Israeli supreme court in December 1962 and January 1963 aroused much interest in Belgium (p. 316).

**Awards**

Hélène Beer received the Brabant Province literary award for her novel *The Paths of Vallorge* in December 1962.

An Antwerp girl, Naomi Klein, was a finalist in the Israeli World Bible contest in Jerusalem in April 1963.

The annual “Graphica Belgica” prize for the best printed book in Belgium was awarded to Netanel Lewkowicz’s *Bava Metzi’a* (a tractate of the Talmud) with Yiddish commentary. Lewkowicz was president of the Belgian Zionist Federation.

Irene and Yvonne Bugod, 16-year-old Jewish twins, represented Belgium at the April 17 finals of the international piano contest held by “Les Jeunesses Musicales” at Majorca. The Bugod family had been in Belgium for only four months, having just arrived from Rumania. They shared a second prize.

**Personalia**

Jonas Zweig, chief rabbi of Antwerp since 1955, died of a heart attack in June 1963, at the age of 54. His successor, Samuel Sapira died a month later, at the age of 72. Louis Gross, president of the Brussels Jewish community, died in July 1963, at the age of 78.
Netherlands*

DOMESTIC DEVELOPMENTS

National parliamentary elections took place in May 1963, to the accompaniment of an extraordinary lack of interest by the voters.

Seventeen parties sought the 150 seats in the lower house that had been held by eight. The nation having been governed by a right-wing coalition of Catholics, Liberals, and Protestants, whatever interest there was in the elections lay in the possibility of the return of the Socialists and Social Christians in a larger coalition. The Socialists had been in every cabinet since the end of the war, except that of the incumbent Prime Minister Jan E. de Quay.

It had been thought likely that the surrender of New Guinea in 1962 (AJYB, 1963 [Vol. 64], p. 319) would hurt the government parties with voters opposed to the liquidation of the empire, but it had little effect on the election results, which demonstrated the stability of the political scene. The Catholics gained a seat, the Socialists lost five, and the Liberals lost three. The Catholic party again emerged as the strongest party and the Socialists remained in the opposition. One of the seats they lost went to the Communists, who went from three to four.

The new parliament had four Jewish members: two socialists in the lower house, and one socialist and one Communist in the senate.

The Netherlands economy flourished during the period under review (July 1, 1962, to December 31, 1963). The government promoted industrialization with a liberal tax policy and the labor force was extremely stable; unemployment was less than one per cent. Industrial production was estimated at 2½ times greater than before the war. Natural gas deposits, recently discovered in the northern provinces, were among the richest in the world and made the Netherlands more than self-sufficient in fuel.

Relations with Israel

Common Market negotiations with Israel (p. 301) had some echoes in Holland. Socialist Deputy Goes van Natours addressed a series of sharply critical questions in August 1962 to the European Economic Community Council of Ministers, the governing body of the Common Market, as to why the Israel negotiations were proceeding so slowly. It was felt that pressures of this kind had helped to reopen Common Market negotiations with Israel in February 1963. (In December 1963 Prime Minister Victor Marijnen told

* For meaning of abbreviations, see p. 361.
the senate that the Dutch government was not responsible for Israel's difficulties in trying to achieve association with the Common Market and predicted that such status was "unattainable.")

An Israeli youth defense group of 40 boys and girls participated in a four-day marching event in Amsterdam in July 1962. They then toured Holland for 10 days as guests of the cities of Amsterdam and Rotterdam.

The orchestra of the Israeli youth organization Gadna won first prize in an international competition held in the Netherlands in August 1962.

The Dutch government lent 110 drawings and paintings by Vincent Van Gogh to Israel for exhibition in Tel-Aviv in January 1963 and Haifa in March.

Both chambers of the Dutch parliament adopted resolutions of condolences in April 1963 on the occasion of the death of Israeli President Isaac Ben-Zvi.

In October 1963 the Netherlands state mint issued two gold commemorative medals in honor of the 15th anniversary of the State of Israel.

The Socialist International, meeting in Amsterdam in September 1963, called on the Soviet Union to wipe out "any trace of anti-Jewish discrimination" and urged direct Israel-Arab peace negotiations and the halt of arms deliveries in the Middle East.

Meewuis Goodswaard, a 70-year-old Netherlands citizen convicted in Cairo in October 1960 of spying for Israel, was returned to Amsterdam in October 1963 after lengthy negotiations by the Dutch government.

**JEWISH COMMUNITY**

According to the Dutch Jewish community's long-awaited demographic study of the Jewish population, there were about 23,000 Jews in 1963, compared with 140,000 before the war. The report expressed concern about the increase in mixed marriages, the declining birth rate, and the general aging of the Jewish population. From 1954 to 1961, according to the study, 613 intermarriages took place, as against 469 in-marriages; there were 87 mixed against 74 in-marriages in 1961.

The 1963 official government census, released in August 1963, showed only about 14,500 declared Jews: about 13,350 Ashkenazim, 700 Liberals, and 450 Sephardim.

**Communal Activities**

In a special drive on behalf of North African Jewish refugees in France during the last half of 1962, CEFINA (Centrale Financierungs Actie voor Joods Sociaal Werk in Nederlands) raised 50,000 1 guilders, including 22,500 guilders contributed by an anonymous non-Jew.

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1 1 guilder = about $0.27.
In 1963 the historic Portuguese synagogue and community elected a new slate of officers who undertook to accelerate a program of restoration for which CJMCAG had granted funds.

JDC-CJMCAG agreed to help the Jewish Mental Health Association and the Joodse Invalide (an organization for chronically ill aged) construct a new 25-bed wing for the senile, to be attached to the mental-health hospital in Amersfoort.

With the help of a JDC-CJMCAG grant, the Hague Jewish community converted its old synagogue building, no longer needed for prayer because of its reduced numbers, into a modern well-planned community center. The center opened in October 1962.

The Liberal Jewish movement, with headquarters in Amsterdam, was very active throughout the country although it had only one other organized synagogue and community center. This synagogue-center, in the Hague, was inaugurated in November with the help of a JDC-CJMCAG grant. The Amsterdam group was engaged in raising funds for the construction of new and larger facilities.

The Hoofdsynagogue inaugurated a community center, Amsterdam’s first, in January 1963. Built with the help of a JDC-CJMCAG grant and with JDC technical assistance, it offered a full program of Jewish social, cultural, and educational activities under Orthodox auspices.

In November 1963, in the presence of a large community audience and under the guidance of an Amsterdam city-council member, the first pile was sunk into the ground for a new children’s home. It was to combine within a single framework facilities for children hitherto cared for in three institutions in Holland, all of which were to be sold. The execution of the project was to be carried out in a three-way partnership using local funds, a Dutch government contribution, and a substantial JDC-CJMCAG grant. The institution was to have a capacity of about 40 children and was to be completed in 1965.

Zionist Affairs

WZO President Nahum Goldmann addressed the Dutch Zionist Association in January 1963. J. S. Van Hall was elected president for the coming year.

Manfred Gerstenfeld of the Netherlands was elected president of the World Union of Jewish Students at its international congress in Jerusalem in August 1963.

Cultural Activities and Awards

An exhibit devoted to Dutch Jewish life, organized by the Canadian Jewish Congress, opened in Montreal on August 15, 1962. The municipality of Amsterdam and the Portuguese synagogue of Amsterdam lent prints, drawings, manuscripts, and rare books for the occasion. One section of the
exhibit was devoted to the help which non-Jews had provided Jews during the occupation.

The Jewish Culture and Information Institute and the Jewish-Christian Brotherhood Association of Buenos Aires paid public tribute to Gorrie Ten Boom, a Dutch Protestant leader visiting in Argentina, who had rescued hundreds of Jews during the Nazi occupation. Her family had been killed in camps for similar help to Jews and she had been sent to Ravensbrück.

The European Cultural Foundation, headed by Prince Bernhard of the Netherlands, awarded its annual Erasmus Prize for contributions to European culture to Martin Buber in April 1963.

Reparations and Restitution

In October 1962 the West German government agreed to pay $31.25 million to the Dutch government for the indemnification of victims of the German occupation of Holland. The agreement was part of a treaty involving the return of 25 square miles of territory to Germany. Organized Dutch Jewry strongly opposed ratification of some of the terms of the agreement because it included categories of Dutch citizens who, it was felt, should not have been included; the Jewish community wished to see the funds distributed only to Jewish survivors and relatives.

Parliament ratified the treaty without change in February 1963, with a number of Socialist and Communist deputies voting against it on the grounds of the inadequacy of the sum. In April the cabinet decided to advance funds for immediate payment without waiting to receive the money from Germany. The senate approved this proposal in May 1963. It was estimated that 11,000 Jews would be among the approximately 67,000 Dutch citizens compensated.

A Dutch court in Arnhem ruled in January 1963, that a bronze sculpture by Honoré Daumier, purchased by a Dutch art collector at a Nazi auction in 1941, had to be returned to the estate of the German banker Jakob Goldschmidt. It was expected that the decision might affect many millions of dollars worth of confiscated Jewish properties disposed of by the Nazi regime.

Resistance and Antisemitism

Clara Ascher-Pinkhof, Dutch-born Israeli author and survivor of Bergen-Belsen, won the $1,000 German Youth Book prize for 1962 for her Children of the Star. She contributed the sum to a fund for the dependents of other survivors, but refused to go to Germany to receive the award, stating, "I cannot cross that border again."

The executive committee of the Dutch Labor party submitted a memorandum to the Argentine embassy in the Hague in July 1962, sharply protesting against the antisemitic events in Buenos Aires.

Dutch public opinion was shocked in October when new students being
hazed at Amsterdam Municipal University carried out orders to lock up Jewish students in a small cellar after a performance of *Dachau*, a play dealing with concentration-camp life. Many students fainted; some were the children of parents murdered by the Nazis. The entire press condemned the students’ acts and the minister of education spoke on the subject in parliament. The minister of justice promised a full investigation and prosecution if it was warranted. The chancellor of the university ordered students to attend a film showing of the “Real Horrors of Dachau.”

The Hague Comedy Theater announced that it was abandoning its plan to put on a production of the controversial play *The Deputy* (p. 254), on the ground that the play could be given outside of Germany only in an amputated form and as a consequence its meaning would be distorted.

In January 1963 two leading lawyers, Professors J. M. Van Bemmelen and W. P. J. Pompe of Leyden and Utrecht universities, urged the release of four German war criminals still imprisoned in the Netherlands; all had originally been sentenced to death but had had their sentences commuted to imprisonment. The Dutch press rejected the proposal almost unanimously, as did representatives of the Liberal, Socialist, and Conservative parties.

In April Dutch attention was drawn to accusations launched in Munich against Wilhelm Harster, a high civil servant in the Bavarian interior ministry. Harster, who had been head of the Nazi security service in Holland during the occupation and admitted his responsibility in the deportation of 100,000 Dutch Jews, had served a prison sentence in Holland before his German appointment. During the course of an inquiry growing out of the accusations made in Munich, he implicated Erich Rajakowitsch, an Austrian war-time Eichmann aide expelled from Switzerland in April 1963. The Netherlands government announced that it would seek Rajakovic’s extradition, although his whereabouts were uncertain.

In September 1963 Dutch authorities banned a theatrical performance in Maastricht by a West German group whose stage manager was Veit Harlan, producer of the antisemitic Nazi film *Jud Süss* (p. 235). The ban followed a protest in the Dutch senate by a Socialist who called for Harlan’s expulsion from the country as an “undesirable alien” who should not have a labor permit.

### Anne Frank

Pope John XXIII gave a private audience to Anne Frank’s father Otto Frank and his second wife in April 1963. He held a copy of the *Diary*, and expressed the hope that the “seeds she planted would flourish” and that her book might help achieve a better understanding among men. Frank presented the Pope with a special edition of the *Diary*.

In November 1963 Simon Wiesenthal, director of the Jewish Documentation Center in Vienna (p. 264), announced that he could identify the man who had arrested Anne Frank and her family. As the dramatic story unfolded and the accused, Karl Silberbauer, was suspended from his functions
as a minor police official in Vienna, attention in Amsterdam turned to the
hunt for the informer, a former warehouse employee of the Frank family,
who had pointed out the celebrated hiding place. Dutch justice officials
ordered a new investigation.

In Vienna Silberbauer's wife asked, "Who knew Anne Frank would be-
come so famous?" Silberbauer himself, after his suspension, asked, "Do you
realize what's happened to me? I've had to turn in my revolver and my
police card. Now I have to pay in the streetcars. You can imagine how the
conductor looks at me now."

**Personalia**

In August 1963 two Jewish scholars were named to important posts at
the University of Utrecht: the noted mathematician Herman Freudenthal
as vice chancellor and the jurist Lodewyk Kymans Vandenberg, as secretary
of the academic senate.

Raymond Heny Pos became the first Jew to represent the Netherlands
abroad when he was sworn in as ambassador to Cuba by Queen Juliana
in August.

In August the Hague Jewish community elected Rabbi Simon Beeri of
Helsinki as their chief rabbi.

The Jewish community noted with sorrow the death in November 1962
of Queen Mother Wilhelmina who had been the Queen of the Netherlands
during the Nazi occupation years. Her war-time security chief told a Dutch
television audience that she had made him promise that he would never let
her fall into Nazi hands alive.

Jacobus Cohen, prominent community leader and head of the social com-
mission of the Jewish Social Work Foundation of Amsterdam, died suddenly
at the age of 49 in December 1962. He was a delegate to the Standing Con-
ference of European Jewish Community Services.

Leonard Seidenman
During the period under review (July 1, 1962, to December 31, 1963) the census of 1960, from which only approximate figures were as yet available, showed little change in the Jewish population. There were about 19,000 Jews in the total population of 5,500,000, 11,500 citizens and 7,500 foreigners. The high percentage of foreigners was largely the result of difficulties in obtaining naturalization.

Twenty-five communities, with a total membership of 4,387, were affiliated with the Swiss Federation of Jewish Communities (Schweizerischer Israelitischer Gemeindebund—SIG). The largest of these, that of Zurich, celebrated its hundredth anniversary in 1962 and the centenary of the St. Gall community came in 1963. Both communities published anniversary volumes which were valuable contributions to the history of Jews in Switzerland.

The Federation of Communities was affiliated with WJC and represented in its European executive, belonged to the Standing Conference on European Jewish Community Services (p. 223), which held its annual meetings in Geneva, and maintained close relations, especially in matters concerning refugees, with JDC, whose European central office had moved to Geneva. A Swiss ORT society worked for the goals of the World ORT Union, which also had its headquarters in Geneva and maintained a central institute in nearby Anières for the training of teachers.

Delegates to a conference of the Federation of Communities in May 1963 unanimously adopted a resolution appealing urgently to the government of the Soviet Union to give the Jewish population of that country the same opportunities for religious and cultural life as were available to other religious and ethnic groups, and to combat antisemitic tendencies more energetically than in the past.

In Basel, Geneva, Zurich, and elsewhere the 20th anniversary of the Warsaw Ghetto uprising was commemorated at meetings in April 1963.

Cultural Activities

The Federation of Communities subsidized the preparation and publication of scholarly research and other writings. Under its auspices a history of the Jews in Switzerland to the present day was commissioned, but the

* For meaning of abbreviations, see p. 361.
manuscript was not completed because of the death of the author. The federation was represented on the Swiss National Committee of UNESCO. The staff gave particular attention to the furtherance of religious and cultural life in the smaller communities.

The Swiss radio included talks on Jewish religious topics in its programming. Like the various Christian churches, the Federation was invited to participate in the Swiss National Exposition in Lausanne in 1964. It prepared a worthwhile exhibit for the space assigned to it.

Social Welfare

Various institutions established by the Jews of Switzerland served to combat the isolation of the elderly and make it possible for them to engage in socially useful activity. Thus the Zurich rabbinate provided a visiting service, the Wednesday club in Zurich brought the elderly together in regular meetings of various types, and the “Active Old Age” workrooms in Zurich made it possible for them to do useful work at home. A three-day seminar on care of the aged took place in Zurich in June 1962 under the auspices of the Federation of Swiss Jewish Philanthropies (Verband Schweizerischer Jüdischer Fürsorgen—VSJF), a department of the Federation of Communities, and the Standing Conference on European Jewish Community Services. There were delegates from the Netherlands, the German Federal Republic, Austria, Yugoslavia, and Switzerland.

At the end of 1962 VSJF was supporting 303 refugees and assisting almost a thousand more, many of whom it also helped in presenting restitution claims. At the end of 1962 its national home for the aged, Les Berges du Léman-Maon, at Vevey on the shore of Lake Geneva, was caring for 120 persons. Assistance to refugees was financed chiefly by subsidies from JDC and the Swiss authorities and by annual contributions from the various Jewish communities. Late in 1962 the Federation of Communities undertook a drive on behalf of the Algerian Jewish refugees in France. A number of children of refugees from Algeria were also guests at the federation’s 1962–63 winter camp at Saas-Grund in the canton of Vallis.

Youth

The Federation of Communities conducted its own youth program intended especially for those young people who did not belong to any of the youth organizations. It also organized an annual two-day youth conference for all Switzerland, as well as summer and winter vacation camps. It planned to establish a youth hostel of its own as soon as it could find a satisfactory location. Zurich had a Jewish day school with nine years of instruction and in Basel there was a three-year day school.

Heirless Property

Efforts begun in 1947 by the federation, and later joined by the government of Israel, to secure a legal settlement of the question of ownerless and
heirless Jewish property in Switzerland, were finally successful. The strong opposition to removing, even temporarily, the carefully guarded secrecy of bank accounts was overcome, and in December 1962 the Federal parliament unanimously approved a law proposed by the Federal Council. It was to be in effect for a period of ten years from September 1963, requiring all depositories to report property held for foreign citizens and stateless persons "concerning whom there is no reliable information since May 9, 1945, and concerning whom it is known or presumed that they were victims of racial, religious, or political persecution." An ordinance implementing this law designated an "office for reporting the property of foreigners who have disappeared" in the justice division of the Federal department of justice and police in Berne. The duty to report existed where there was any doubt. Property thus uncovered was, where possible, to be turned over to the rightful owners or their legal heirs. Where these could not be discovered, by public notices or otherwise, it was to be turned over to a special fund whose use the Federal parliament would determine, taking into consideration the origin of the property. The regulations adopted were to be such as to prevent the heirless property from going to any foreign state, or to Swiss cantons or communities which might be able to claim the property in the absence of natural heirs on the basis of existing law.

Antisemitism and Neo-Nazism

There were no longer any antisemitic organizations and publications, such as existed during the Nazi period. Nevertheless one occasionally came across latent antisemitism in education and economic and social life. From time to time lapses in the press or elsewhere were combatted in the usual way by the defense and information department of the Federation of Communities. The Society for Cooperation between Christians and Jews (Christlich-jüdische Gemeinschaft) made a valuable contribution to the fight against racial and religious prejudices.

In the period under review it was necessary to take a position against the showing of films made by Veit Harlan, who directed the Nazi propaganda film Jud Süß. In Basel and Berne public opinion, with the unmistakable support of the authorities, forced the withdrawal of one such film. In Zurich, where presentation had been forbidden some years ago but later permitted, a new prohibition was imposed by the city council in the spring of 1962 after street demonstrations had taken place in which leading Jews and non-Jews participated. An action committee including representatives of the major political parties and religious and cultural organizations had protested strongly against the reappearance of the Nazi director, and a delegation of the Federation of Communities appealed to the mayor. The prohibition was based on the ground that the presentation of Harlan's films would be offensive to public sentiment. There was reason for concern in the fact that the demonstrations brought out youthful counterdemonstrators with Nazi slogans.
The International Consultative Committee of Organizations for Christian-Jewish Cooperation met in Zurich in March 1963. It concerned itself chiefly with counteracting antisemitism by the education of the youth.

International neo-Nazism was unable to take root in Switzerland. Nevertheless secret meetings of the "European New Order" (ENO) took place in Zurich, Lausanne, and finally, in April 1962, in Geneva. The cantonal authorities of Waadt, of which Lausanne was the capital, declared in May 1962 that meetings of right-wing extremists would no longer be permitted in the future. Some of the participants in the various meetings had for years been barred by the authorities from entering Switzerland, as had the Swedish publisher Einar Aberg (p. 341), who from time to time sent his anonymous antisemitic diatribes into Switzerland. G. A. Amaudruz, a Swiss citizen living in Lausanne, served as liaison officer for ENO and edited its publication Europe Réelle, which went unnoticed in Switzerland.

Zionism and Relations with Israel

There was widespread sympathy for Israel in Switzerland. The membership of Schweiz-Israel, founded in 1957, included the leading personalities of Swiss political, social, and cultural life. In the spring of 1963 a similarly constituted Swiss Committee for Aid to Israel was set up to obtain subscriptions to Israel's development loans.

The annual United Israel Appeals (Magbiot) enjoyed the participation of Keren ha-Yesod, the Federation of Communities, the Swiss Zionist Federation, WIZO, the Swiss Association of Friends of the Hebrew University, and the Friends of the Swiss Children's Village Kiryat Ye'arim. The Swiss Association of Friends of the Weizmann Institute of Science, which attracted particular interest in scientific and industrial circles, also continued its activity.

Contact with Israel was also carried out through various group tours. These included a study trip by members of the various Jewish communities, and youth vacations in Israel organized by the Federation of Communities and the Zionist Federation. There were also visits by well-known politicians, journalists, scientists and economists.

Benjamin Sagalowitz
Italy*

During the period under review (July 1, 1962, to December 31, 1963), the political situation did not change substantially, but became somewhat more unstable. The government of Amintore Fanfani, predominantly Christian Democratic but including Social Democratic and Republican ministers, fell as a result of the conflict within the ranks of its own supporters over its program of an “opening to the left.” The general parliamentary elections of April 1963 cut the representation of the Christian Democrats, the Monarchists, and the Neo-Fascists, while strengthening the Communist, Social Democratic, and Liberal parties. A caretaker government was formed by the Christian Democrat Giovanni Leone, including many of the outgoing ministers. This government avoided political decisions so far as possible and devoted itself primarily to dealing with the economic slowdown which had begun to develop.

Finally in November, after laborious negotiations, Christian Democratic party chief Aldo Moro succeeded in forming a new cabinet, which, in addition to the inclusion of representatives of the two minor parties, the Social Democrats and the Republicans, brought to the government—for the first time since the unification of Italy—representatives of the Socialist party. In the new cabinet composition, Christian Democrat Aldo Moro assumed the post of premier, Socialist Pietro Nenni that of vice premier, and Social Democrat Giuseppe Saragat that of foreign minister.

The April elections brought five Jews to the Senate (four Communists and one Liberal) and three to the Chamber of Deputies (two Socialists and one Communist).

The Vatican

During this period the attention of the entire country—including the Jews—was concentrated on what was taking place in the Vatican. Here sat John XXIII, a humane, sincere pope, a man of great piety and political intuition. Having convoked the Second Vatican Ecumenical Council for October 11, 1962, he confirmed in his preparatory encyclical, Pacem in terris (“Peace on Earth”), dated April 11, 1962, that every human being has the right to honor God according to the dictates of his own conscience, as well as the right to respect for his person. At the same time, the pope entrusted Augustin Cardinal Bea with the presidency of a special commission, the Secretariat for Promotion of Christian Unity, to propose to the Ecumenical Council measures.

* For meaning of abbreviations, see p. 361.
to improve relations between the Catholic church and other religions or sects. Cardinal Bea made it clear that both the problem of antisemitism and that of the alleged responsibility of the Jewish people for the death of Jesus would be examined by the Ecumenical Council. In January 1963, on the invitation of the Università degli Studi Sociali Pro Deo (Pro Deo University of Social Studies), an agapé (fraternal love feast) took place, presided over by Cardinal Bea himself and with the participation of representatives of 21 different religions, including Judaism, to seek points of understanding and contact among the various faiths.

During the few weeks before the close of 1962 in which the first session took place, the Ecumenical Council did not have time to take up the question of interfaith relations. Then, in June 1963, between the first and second sessions, Pope John died, mourned deeply by men of good will the world over. In July the Sacred College of Cardinals elevated Giovanni Battista Cardinal Montini, archbishop of Milan, to the papal throne. He assumed the name of Paul VI.

An antisemitic book, Complotto contra la Chiesa ("Plot Against the Church"), by a Maurice Pinay (a pseudonym) distributed in the first session to all the Council fathers, and only to them, had no influence.

Pope Paul VI, who immediately after his election had clearly manifested his determination to carry on the Ecumenical Council, opened its second session in September 1963. On November 8 Cardinal Bea's Secretariat submitted to the Council fathers a draft on the "Attitude of Catholics toward non-Christians, particularly toward the Jews," as Chapter IV of the schema on ecumenism. The text of this draft was not made public, in keeping with Council practice, but a Vatican communiqué declared: "... the draft deals first with the deep bond that ties the Church to the Chosen People of the Old Testament. ... A second point [is that] the part the Jewish leaders of Christ's day played in bringing about the crucifixion does not exclude the guilt of all mankind. But the personal guilt of these leaders cannot be charged to the whole Jewish people either of his time or today. It is therefore unjust to call this people 'deicide' or to consider it 'cursed' by God. ... The sacred events of the Bible and, in particular, its account of the crucifixion, cannot give rise to disdain or hatred or persecution of Jews. Preachers and catechists ... are admonished never to present a contrary position; furthermore, they are urged to promote mutual understanding and esteem. ..."

Although many fathers in the Council are known to have been favorable to the draft, there was also considerable opposition. Partly this arose because of the objections to any Council act concerning Jews—seen as being favorable to Israel—expressed by Arab states, and reflected in the Council. Some bishops raised tactical objections to considering Jews in connection with Christian ecumenism. Unavowed, but doubtless potent, too, was the position of more conservative elements who saw no reason to alter theological views deprecatory or hostile to Jews. Such views were summed up in an antisemitic brochure entitled The Jews and the Council in the Light of Holy Scripture
and Tradition, written by a "Bernardus" (obviously a pseudonym) and anonymously distributed to Council fathers only.

A week before the Council closed, the moderating bishops in charge announced that only the first three chapters of the ecumenism schema would be discussed, but not Chapter IV on the Jews nor Chapter V on Religious Liberty. Nor was any official indication given as to when these might be discussed, although many bishops had hoped for at least a token vote on the two statements. "What is put off is not put away," declared Cardinal Bea on the closing day of the second session, expressing his conviction that in the third session, to be held in autumn 1964, these subjects would be "treated and judged with mature consideration."

In the closing meeting of the 1963 Council, Paul VI announced quite unexpectedly his desire to make a pilgrimage shortly to the Christian holy places in "Palestine."

THE JEWISH COMMUNITY

The Italian Jewish population remained about 33,000 to 35,000, two-thirds of them concentrated in two cities: 12,000 in Rome and 8,000 in Milan. There were communities of 1,000 to 2,000 in Turin, Florence, Trieste, Venice, and Leghorn. Assimilation and intermarriage continued to cause some erosion in the Italian Jewish community. While births counterbalanced deaths, a small population increase was provided by Jews of Italian origin who returned home from South America, or by Jews who continued to come from various Arab countries around the Mediterranean, from Iran, and from Iraq. There were also some from Hungary and Rumania. The settlement of the former group was partly permanent and partly temporary; that of the latter was for the most part temporary. Both groups usually failed to register with the communities.

Communal Activities

The Jewish communities did their utmost to provide their small constituencies with religious and social services. Under the aegis of the Unione delle Comunità Israelitiche Italiane (Union of Italian Jewish Communities), and with the aid of German restitution payments, contributions from JDC and CJMCAG, and individual donations, all the larger communities had modernized their buildings and improved religious, educational, and social-welfare services.

During the period under review the Roman community undertook a thorough reconditioning of its administrative offices in the main synagogue. It also established a museum there to house materials on the history of Roman Jewry and a selection of precious ritual objects in its possession. The community completed construction of an imposing building on the Lungotevere Sanzio which was to house nursery, elementary, and secondary schools, the Collegio Rabbinico, and a central archive to which would be transferred the
archives of the disintegrating small communities and microfilms of Jewish
documents scattered in Italian state archives. The construction of a new
Jewish hospital and a home for invalids in the Magliana area, to replace those
now deteriorating on the Isola Tiberina, was to be started shortly.

The new school in Milan (AJYB, 1963 [Vol. 64], p. 323) was in full opera-
tion, and the street on which the building complex was located was named
by the city in honor of Sally Mayer, a late president of the Milan Jewish
community. In Florence a new building was being constructed to accom-
modate the elementary school and later the first classes of the secondary
school; it was dedicated to the memory of Chief Rabbi Nathan Cassuto,
killed during the racial persecutions. Jewish community buildings in Turin,
Venice, Ancona, Bologna, and Mantua were also completed recently or were
undergoing substantial renovations.

On September 23, 1962, a new synagogue was opened at Leghorn to re-
place the very famous one destroyed during the Second World War. The
exterior, designed by the Roman architect Angelo Di Castro, was inspired
by the tent which Moses caused to be erected in the desert to protect the
Tables of the Law. It had a capacity of 1,000 seats. Its cost, about 240 million
lire ($400,000), was borne in large part by the Italian government. An aus-
tere ceremony on October 16, 1963, in the heart of the ghetto in Rome, com-
memorated the razzia (raid) by the German police 20 years before, in which
more than a thousand Jews were seized. A public secondary school in Milan
was named in honor of Eugenio Colorni, a Jewish hero of the Resistance.

Education and Culture

One of the great difficulties of every community, rendered more acute by
the rapid growth of all Italian cities and the dispersal of Jewish residential
areas, was that of providing children with Jewish education, at least in the
elementary grades. In 1962 enrolment in all Jewish schools and Talmud
Torahs was 2,664: 962 in Rome, 871 in Milan, 191 in Turin, 145 in Leghorn,
and so on. This indicated that approximately half the Jewish children attended
Jewish schools. But while the large communities were able to provide suffi-
ciently complete educational facilities in the elementary grades, the smaller
ones could not. This contributed to the disappearance of the smaller com-
unities.

The Unione delle Comunità Israelitiche Italiane tried to assist in the
Jewish education of children by promoting suitable textbooks. For young-
sters attending elementary classes, it arranged for the replacement, in the
five basic textbooks, of sections containing religious-historical material of
Christian tone with others of Jewish tone. For somewhat older children, it
provided for the publication of a new three-volume history of the Jews by
Rabbi Elia S. Artom, and for all young people it promoted the publication
of a new Hebrew dictionary compiled by Rabbi Emanuele Artom (the He-
brean-Italian part was to appear shortly) and a translation of Solomon Gray-
zel’s History of the Jews. A new translation of the Torah into Italian, with
facing text in Hebrew and notes, was being carried out under the guidance of Rabbi Dario Disegni of Turin. It was the first Italian translation done by Jews since that of Samuel David Luzzatto a century earlier. In 1963 Disegni and three collaborators issued the second volume, containing the Earlier Prophets.

The ORT vocational training schools, the adult-education centers, the Associazione delle Donne Ebree Italiane (ADEI—Association of Italian Jewish Women), and WIZO, each in its own field, carried on important educational activities and strengthened the cohesion of the community.

Publications

Despite the small size of the Italian Jewish community, there were some ten periodicals serving its internal needs. So far it had not been possible to reduce their number or to raise the level of their content. The Rassegna mensile di Israel ("Monthly Review of Israel"), edited by Dante Lattes, was the only one which penetrated beyond the confines of the Jewish community and found a non-Jewish audience. The Italian press continued to give abundant space to current events concerning Jews, especially in Israel. But little appeared concerning the Jews of Italy or the other countries of the Diaspora.

In the field of books, Jewish subject matter was popular with authors, translators, publishers, and readers, and dozens of titles published during the past year dealt with Jewish themes. Many described the wartime murder of Jews and the rebirth of Israel.

This interest in Jewish subjects coincided with, and was reinforced by, important marks of official recognition. Three major literary prizes were awarded to Jews for books which directly or indirectly dealt with Jewish themes. In 1962 Giorgio Bassani won the most coveted literary prize, the Viareggio, for his Il giardino dei Finzi-Contini ("The Garden of the Finzi-Contini"), describing a segment of Ferrara Jewry during the Fascist years; its sale of 300,000 copies set a record for Italian publishing. In 1963 Natalia Ginsburg received the Strega prize for her Lessico famigliare ("Family Lexicon"), the chronicle of a family of assimilated Jewish intellectuals. Primo Levi, author of the most moving book written in Italy on the life of the deportees, Se questo è un uomo (1947) ("If This is a Man"), was awarded the 1963 Campiello prize for his new book La tregua ("The Truce").

Attilio Milano's Storia degli ebrei in Italia ("History of the Jews in Italy") drew commendation from qualified sources and attracted interest among readers of every religious faith. It was the first study of its kind to be placed in the hands of the general Italian public; to many it revealed the outlines of a history that had been almost completely unknown and hence generally scorned.

Attitude toward Jews

There were no actual incidents of discrimination, but the fact that Italian Jews were outside the dominant Christian Democratic party limited their role
in government and their enjoyment of official patronage. This contributed to the orientation of many Jews towards the parties of the left. And because during the racist period young Jews had been excluded from the universities, few Jews were now able to reach those high academic posts which Jews had often filled before.

The Italian magistracy often failed to show much appreciation of the physical and moral sufferings endured by Jews during the racist period. In January 1963 the court of appeals in Genoa, declaring that "the fact does not constitute an offense," upheld the acquittal of Giovanni Durando on a charge of publishing offensive statements against the Jews in his journal, *La voce della giustizia* ("The Voice of Justice") (*AJYB*, 1962 [Vol. 63], p. 326). In the same month the investigating section of the court of appeals in Bologna refused a German request for the extradition of the German Nazi Erhard Kröger. The Italian judges regarded Kröger's order for the slaughter of 2,245 Jews and 800 inmates of a mental hospital in Poland in 1941 as a case of political crime and not of murder.

**Zionism and Relations with Israel**

The entire internal life of the Italian Jewish community was Zionist-oriented. In January 1963 Renzo Bonfiglioli, former president of the Unione delle Comunità Israelitiche Italiane, was named president of the Federazione Sionistica (Zionist Federation). In February the federation sponsored a number of study days, in which a notable number of young people participated.

Relations between Italian Jews and Israel were close. Numerous tourist parties visited Israel, and groups of youths made prolonged stays at seminaries or *kibbutzim*. The Bet Italia in Jaffa, which offered hundreds of children after-school recreational facilities and vocational training, was largely subsidized by the Association of Italian Jewish Women and the Italian WIZO. In November 1962 the Aliyat ha-No'ar center, erected with funds donated by Italian Jews and dedicated to the memory of Anne Frank, was solemnly inaugurated at Ne'ot Mordecai in Galilee. The Italian synagogue in Jerusalem expanded its precious collection of synagogue furnishings and Jewish ritual objects obtained from every part of Italy and provided a center for worship and meeting for Italian residents and visitors, as well as for tourists from other countries.

The sympathy between the peoples of Italy and Israel was profound; Italy remained a favorite goal of Israeli tourists, and Israel the goal of frequent Italian missions. But while commercial exchanges between the two countries were of some importance, Italian financial and industrial circles had little interest in the economic development of Israel. Italy's concern not to offend the Arabs sometimes even manifested itself in hostile acts, an extreme example of which was failure to invite Israeli participation in the Mediterranean Olympics held in Naples at the end of September 1963.

In cultural exchange, however, relations remained as cordial as ever. The excavations in the amphitheater of Caesarea, sponsored by the Cassa di
Risparmio (Savings Bank) of Milan, were completed. So were those at Ramat Rachel near Jerusalem, which for three seasons engaged a mixed mission composed of representatives of the department of antiquities of the Israeli ministry of education and of the University of Rome. The two institutions reached a new agreement to carry out excavations in the Phoenician center of Achzib on the coast north of Acre. The municipal theater of Haifa was invited to participate in the International Festival of Prose Theater in Venice in September 1963, and although the performances were given in Hebrew, the theater company was hailed as one of the best.

Personalia

Among the losses suffered during the period under review were: Guido Bedarida, a lawyer of Leghorn, historian of contemporary Jewry in Italy, and coordinator of cultural activities in Italy; Professor Salvatore Foa of Turin, noted for his historical research on the Jews of Piedmont; Attilio Ascarelli, professor of forensic medicine, who conducted with competence and selflessness the medical investigations of the corpses of the victims of the German massacre at the Fosse Ardeatine in Rome, and Arturo Orvieto of Milan, an authority on criminal law, known to the public for his popular articles. Alfredo Sabato Toaff, chief rabbi of Leghorn and last director of the famous Rabbinical College of Leghorn, died on November 18, 1963, at the age of 83. Renzo Bonfiglioli, former president of the Unione and president of the Federazione Sionistica, died in Ferrara in November 1963.

Attilio Milano