Western Europe

Great Britain

The major political event of the year was the general election. Held in October, it brought the Labor party to power with a majority of four. As Labor could depend on the six Liberal votes on most issues, they had an adequate working majority, but not one that suggested five years of office. The new House of Commons contained 33 Jews (31 Labor, 2 Conservative). The Queen's speech at the opening of Parliament in November included a promise of action against race discrimination. Anti-colored sentiments had been played down during the election, except at Smethwick, in the Midlands, where supporters of the Conservative candidate exploited racial antagonisms. It was the only constituency where there was a major swing of votes to the Conservatives.

The financial position of the United Kingdom had deteriorated during the election period, and the new government found itself faced by grave balance-of-payments problems, which it attempted to solve by imposing a 15-per-cent surcharge on imports. This greatly annoyed continental exporters, but failed to prevent a run on sterling. The government was forced to raise the bank rate to 7 per cent, and it secured credits of $3 billion from foreign central banks for use in defending the pound. Repayments of $62 million on United States and Canadian loans had to be deferred. It appeared that the "stop-go" approach to the economy was again to prevail.

After Prime Minister Harold Wilson visited President Lyndon B. Johnson in December, he declared that the "charade" of independent nuclear power had come to an end.

Jewish Community

Chief Rabbi Israel Brodie sought to convene a communal conference on the Soviet ban on matzot baking, but was opposed by the Board of Deputies and WJC, both of which claimed the right to initiate any political negotiations. Over 9,000 lbs. of matzot were sent to Moscow by air, but it was questionable how much was distributed.
Roman Catholic Archbishop John Heenan of Westminster addressed the annual general meeting of the Council of Christians and Jews in March. Since he was the first Catholic prelate to attend such a meeting in ten years, Catholic reassociation with the council was linked with the new Vatican approach to ecumenism. The *Jewish Chronicle* gave full coverage to the schema on the Jews, but no other public interest was discernible. Neither Orthodox nor Reform leaders made any statement about it.

In June Abraham Moss defeated Sir Barnett Janner for the presidency of the Board of Deputies. Sir Barnett was 72, and it was widely felt that it was time for a new and younger president. But Moss died suddenly six days after his election, and Solomon Teff, the senior vice-president, who was the same age as Sir Barnett, became acting president and was elected president in October.

The *kashrut* commission, under the *de facto* control of the Federation of Synagogues, held no meetings for a considerable period. There was much criticism when the commission granted a license to cater meat at the London Hilton Hotel to a son of the president of the federation. The license was never utilized, but in the October elections the United Synagogue representatives won complete control of the executive, presaging an overhaul of the constitution.

The Glasgow Jewish Representative Council celebrated its 50th anniversary in April and the Exeter synagogue its bicentenary in September. Jewish students attending a new university in Exeter helped reinforce the community, but Jewish students at new universities in centers like York and Canterbury found little or no Jewish community life. In March the Hillel Foundation sought to deal with this problem by appointing Malcolm Weisman as visiting student counselor.

**Religion**

Behind a facade of official Orthodoxy, there was widespread religious indifferentism. Michael Wallach, registrar of Jews' College, estimated that only 40 to 45 per cent of families bought kosher meat (about half the pre-war figure; *Jewish Chronicle*, May 15), and the London Board of Shechita reported that 500 fewer heads of cattle were killed under its supervision in 1963 than in the previous year. In 1962 there were 1,549 marriages solemnized by rabbis, a rate of 6 per 1,000 of the Jewish population, or only three-fifths as many as in 1947.

Reform and Liberal movements showed signs of greater cooperation. The cornerstone of a £100,000 ($280,000) extension to the Upper Berkeley Street synagogue (parent synagogue of the Progressive movement) was laid in June. The new building was to house the Leo Baeck College, which would train rabbis for both wings.

The year saw a new crisis over Louis Jacobs, the modernist rabbi who had been widely regarded as the next chief rabbi. He was now director of the Society for the Study of Jewish Theology and a sharp critic of the chief rabbi and the Orthodox establishment.
From 1954 to 1960, when he was replaced by Chaim Pearl, Jacobs had been minister of the New West End synagogue, where he had a strong personal following. This congregation maintained the formal decorousness of an earlier period of United Synagogue history and remained uninfluenced by the more zealous attitudes that permeated many other communities. When Rabbi Pearl left in March for a Conservative congregation in New York, Jacobs, although not an official candidate, was chosen by the selection committee to succeed him. Chief Rabbi Brodie refused to sanction the appointment on the grounds that Jacobs's views were incompatible with the ministry of an Orthodox synagogue. Jacobs enjoyed the wholehearted support of the Jewish Chronicle in the dispute, which was conducted in a blaze of publicity that effectively hardened all attitudes. On April 13 the board of management of the New West End synagogue chose Jacobs as minister, and he occupied the pulpit on the following Sabbath. On April 23 the council of the United Synagogue met and, after a stormy debate, deposed the board and appointed four "managers" in their place. On May 3 a large number of the members decided to form a new congregation. They acquired the old St. John's Wood synagogue when that congregation moved to large premises in September and took the name of the New London synagogue.

Chief Rabbi Brodie published a statement on May 5 in which he sharply criticized the Jewish Chronicle, referring to it as "the monopolistic Jewish press." He also stated that "regrettably, everything points to the fact that Dr. Jacobs has been used as a central figure by a few resolute individuals who have openly declared their intention of trying to bring about a new orientation in our community." A reorientation could also be seen in Rabbi Brodie's action. Never before had such an ideological commitment been imposed within the United Synagogue, if only because the "Grand Dukes," who were formerly the lay leaders of the United Synagogue, would have vetoed any attempt to impose a precisely defined orthodoxy on unwilling members.

It was too early to evaluate the real significance of the New London synagogue; it could be the beginning of a "Conservative" movement (American-style) in Anglo-Jewry, or a mere splinter congregation. Much probably depended on the attitude of the next chief rabbi, for Rabbi Brodie would reach the retirement age in 1965. In the meantime, the split within the Orthodox community was widened, and the anti-Brodie wing of the United Synagogue further weakened, when Isaac Levy, the strongest ministerial supporter of Louis Jacobs, resigned from the Hampstead synagogue to become director of the Jewish National Fund in England. During the course of the controversy, Jacobs published Principles of the Jewish Faith, in which he expounded his theology.

A Society for the Promotion of Jewish Learning was launched in the summer to counter Jacobs's Society for the Study of Jewish Theology. The chief rabbi was president; Haham Solomon Gaon, vice-president, and Salmond Levin, acting chairman. Of £100,000 ($280,000) promised by Sir Isaac Wolfson over ten years for adult education, part was to be available for the new society.
Education

The London Board of Jewish Religious Education entered into an agreement with the educational trust of the Zionist Federation, which gave £50,000 (≈$140,000) to establish a Hebrew department at the Jews' Free School secondary school in memory of veteran Zionist Jacob Kopul Goldbloom. The federation agreed not to establish any secondary school without the consent of the London Board, which in return would encourage students from the Zionist Federation primary schools to enter the Jews' Free School.

In November the Zionist Federation launched a £100,000 (≈$280,000) Israel Sieff fund to promote day schools in honor of Sieff's 75th birthday. These activities were carried on against a background of a marked decline in the number of children attending Jewish schools in the metropolis. A thousand fewer children attended the various London Board centers than in 1962.

Hirsch Zimmels was appointed principal of Jews' College in February and Jacob Ross was named deputy principal. College enrolment was still too low to produce sufficient ministers. Official salaries were lower than in comparable employments, and most ministers freely accepted substantial gratuities. Such a situation held little attraction for the spiritually-minded. Three Orthodox rabbis left their synagogues during the year to take up teaching (one of them returned to a full-time and another to a part-time rabbinical position later).

Cultural Activities

In January the Ben Uri art gallery opened its first permanent home in the West End of London. In February the Westminster synagogue acquired a large number of Torah scrolls from Czechoslovakia, which it planned to house in a special museum. Walter Laqueur became Director of the Wiener Library after the death of Alfred Wiener in February. The fifth annual Jewish Choir Festival broke fresh ground by having a residential section (with those wishing to attend performances in residence) at Carmel College in April in addition to its usual public concert in London.

Cecil Roth retired as reader in Jewish studies at Oxford University and emigrated to Israel to become visiting professor of Jewish history at Bar-Ilan University. At its December meeting the Board of Deputies approved a plan to set up a research unit to investigate demographic trends within the community. Two sociological studies were published during the year: *Leeds Jewry*, by Ernest Krausz, and *Jewish Life in Modern Britain*, edited by Julius Gold and Shaul Esh.

Social Service

In June the Max Rayne Foundation gave £750,000 (≈$2,100,000) to St. Thomas's Hospital London and the Wolfson Foundation announced grants of the same figure.

In July a day center and occupational center for mentally handicapped Jewish children was established in Glasgow, and Princess Margaret opened
the Jewish Blind Society day center in Stamford Hill, North London. Minister of Housing Sir Keith Joseph laid the cornerstone of B’nai B’rith apartments for the aged in Edgware, Middlesex, in September. In October the Chaim Weizmann youth center in Manchester was opened, and the Ravenswood Village Settlement for the Mentally Handicapped was consecrated, concluding the first phase of a £400,000 ($1,400,000) project.

**Antisemitism**

No serious incidents took place during the year. Public opinion was increasingly concerned with the question of nonwhite immigration from the Commonwealth. In the main British Jews avoided any involvement in the issue. No Mosley followers stood in the general election, and the National Socialist movement was rent by a feud between its two leaders.

There was evidence that labor exchanges were cooperating in not sending Jews and Negroes to employers who indicated unwillingness to employ them. After some hesitation, Minister of Labor Joseph Godber announced in July that the exchanges would not assist employers who persisted in discrimination.

The horrors of the concentration camps were once again brought to public attention by the libel case of Wladislaw Alexander Dering v. Leon Uris and Wm. Kimber & Co., Ltd., the British publisher of Uris’s *Exodus*. Dr. Dering alleged libel in the novel. A large number of witnesses testified to the doctor’s callousness, and he was awarded derisory damages of one halfpenny. The London *Times* wrote (May 7): “It is probably true to say that an English jury has never had to listen to such horrifying evidence as was adduced in this libel action concerning the facts of Auschwitz.” Unfortunately, coverage in the popular press was extremely meager.

**Zionism and Relations with Israel**

A number of prominent Israelis visited Great Britain during the year. Deputy Minister for Defense Simeon Peres was the main speaker at the Joint Palestine Appeal president’s dinner in February. Foreign Minister Golda Meir was in London in March and met Premier Sir Alec Douglas-Home and Foreign Secretary Richard A. Butler in talks described as “frank, friendly and very valuable to Anglo-Israeli relations.” Minister of Labor Igal Allon spoke at the principal Joint Palestine Appeal dinner the same month and Zerah Warhaftig, minister of religious affairs, came in April. Peres returned in September and had meetings with the defense and aviation ministers. Minister of the Interior and Health Moses Shapira attended the Mizrahi conference in October, and Mrs. Isaac Ben-Zvi, widow of the late president, came in November to launch an appeal for the Sha’are Zedek hospital in Jerusalem.

Echoes of the Mancroft affair (*AJYB*, 1964 [Vol. 65], p. 200) continued to be heard. Sir Robert Bignold resigned as chairman of the Norwich Union Insurance Company, in January. The Arab countries blacklisted Global Tours, of which Lord Mancroft, a close associate of Sir Isaac Wolfson, was chairman, as they had the Norwich Union Insurance Company when he was on its board. Although he had been virtually certain of the presidency of the
London Chamber of Commerce in 1965, Lord Mancroft was notified in July that because of Arab pressures he would not be elected. On this occasion Mancroft declined to make an issue of the matter, which was concluded by the issuance in mid-August of a noncommittal joint statement by the Board of Deputies and the Chamber of Commerce: "It is regretted that in connection with a recent approach and withdrawal a public misunderstanding has arisen which is jointly deplored."

The British Zionist Federation's 63rd annual conference in April was addressed by Moshe Sharett. The Poale Zion group made gains on the executive. In July it was announced that no elections to the Zionist Congress would be held and that the United Kingdom would be allotted 26 delegates instead of the previous 19, to be allocated among the various parties on an agreed-upon basis.

Israel House, a permanent center for Israeli students in London, had its formal opening in May.

In September Leyland Motors signed a £3.5 million ($9.8 million) contract with its subsidiary company in Ashdod to produce 1,065 vehicles, and in November two more British submarines were sold to Israel. Israeli exports to the United Kingdom dropped in 1964, partly on account of the effect of frost on citrus fruits, and it was feared that the 15-per-cent import surcharge would further affect its position adversely. In the first seven months of 1964, United Kingdom exports to Israel rose by £4,222,149 ($11,822,017) over the same period in 1963—an increase of 32 per cent. The Anglo-Israel Chamber of Commerce suggested the formation of a council to encourage exports to Israel, but this was turned down by the government in July. Lord Drumalbyn, minister at the Board of Trade, visited Israel in April.

Personalia

Barnett Stross, a Labor member of Parliament, and Jules Thorn, an industrialist, were knighted in the New Year Honors, 1964, and Samuel Segal, a former Labor M.P., was made a life peer in December. Sir Cyril Salmon was appointed a lord justice of appeal in January.

Notable deaths included those of Ellis Franklin, banker (January 16); Michael Wix, tobacco magnate (January 23); Sir Maurice Bloch, whisky exporter and philanthropist (February 19); Jack Cotton, real-estate magnate (March 21); Abraham Rubinstein, Glasgow rabbi (April 24); Berl Wober, Scottish communal leader (November 29), and Lord Marks, chairman and joint founder of the Marks and Spencer chain of stores (December 8).

Norman Cohen
France

**POLITICAL DEVELOPMENTS**

The period under review was marked by a considerably increased divergence of views between France, on the one hand, and NATO and the European Political and Economic Union, on the other. President Charles de Gaulle's "policy of greatness," his preference for a European buffer area which would be in effect another "third world" ruled by France, his increasing tendency to snipe at the United States—all placed a strain on Franco-German relations. The situation alarmed former Chancellor Konrad Adenauer, among others, and in October 1964 he came to Paris for private talks with de Gaulle, counting on the excellent personal relations existing between these two political figures, the one already retired and the other less disposed than ever to retire.

The opposition to President de Gaulle, comprising a number of groups without a common platform and ranging from the Communists to the moderate and extreme right, naturally sought to take advantage of the disquiet sometimes aroused by Gaullist foreign policy. Nevertheless some of de Gaulle's ventures, such as his recognition of Communist China, had the support of most opposition groups. The anti-Gaullist opposition lacked common policies and goals and had produced no leader of stature comparable to de Gaulle. The stir and curiosity which initially greeted Gaston Defferre's announcement of his candidacy for the presidency in the upcoming elections quickly gave way to indifference. Defferre, the mayor of Marseilles, met with hostility even within the French Socialist party, to which he belonged, not to mention the Communist attacks and maneuvers directed against him. In the prevailing climate of indifference to politics, the opposition had little chance to achieve the strength or cohesion needed really to challenge the Gaullist hold on power.

Moreover, although French Communist leaders continued to proclaim opposition to de Gaulle, this diminished in vigor as French ties with Germany and the West weakened and the president established new ties with some Communist states. Among those received at the Elysée Palace during 1964, for example, were leading figures from Rumania, Czechoslovakia, Yugoslavia, and Bulgaria. It seemed possible that the Communists preferred de Gaulle's new "non-alignment," colored as it was by such anti-American aspects as his reference to a "European Europe" at a Strasbourg press conference in November, to a Socialist or left-wing government which would resist Communist encroachment and would remain faithful to the Atlantic Pact.

The "policy of greatness," with all that this involved in the way of initiatives, presidential voyages, and invitations to and receptions for distinguished
foreign guests, was not without its effect on the French attitude toward Israel. Officially there was no change: the State of Israel remained the ally of France, from whom it received arms and equipment. But there was less and less reference to the brotherhood-in-arms of the days of Suez. There were more and more French envoys and unofficial "exploratory missions" to the Arab countries, and there was no doubt that the search for rapprochement between France and the Arab world was reciprocal, with French officials showing a certain "understanding" for such Arab grievances as the Palestine refugee question. This development was doubtless responsible for Prime Minister Levi Eshkol's "private visit" to Paris at the beginning of July, during which he apparently obtained assurances that France's positive attitude toward Israel would continue (see p. 452). But these promises were in general terms, and were not mentioned in the short and discreet official French communiqués on the conversations.

In contrast to Eshkol, King Hussein of Jordan was invited and received very officially, with all the pomp appropriate to the presence in the capital of so august a guest. On the eve of his conversations with President de Gaulle in November, Hussein stressed his role as envoy and plenipotentiary of the entire Arab world, charged with the mission of presenting the claims of Arab nationalism and especially its views on the "Palestinian question." It should be noted, however, that officially the French government was agreeing only to conversations with the sovereign of a specified state, Jordan, and that the cultural and other agreements involved related only to France and Jordan, not to the Arab world generally.

Between the Eshkol and Hussein visits, President de Gaulle made a grand tour of Latin America. Its success was less striking than the government had anticipated. De Gaulle was indeed applauded time and again by Latin American crowds, but the continent did not receive him as a heaven-sent tutor for peoples in need of one. The end of the trip was eclipsed by Nikita Khrushchev's downfall and the Labor victory in the British elections.

At the end of 1964 the French foreign ministry was taking soundings for a revival of French influence in the Arab Middle East. Helped in this endeavor by President Ahmed Ben Bella's Algeria—which France subsidized—French government circles were making contact with representatives of the United Arab Republic.

**Antisemitism**

In 1964 there was a certain regrouping of the factions of the extreme right, the same elements which were involved in the mad and bloody adventure of the OAS (Secret Army Organization) in the last phase of the Algerian war (AJYB, 1964 [Vol. 65], pp. 208-09). Indeed, the extreme right put forward as a candidate for president in the next election Jean-Louis Tixier-Vignancour, the lawyer who had conducted the defense of Marshall Henri Philippe Pétain and later of General Raoul Salan, in the OAS trial. As always, a revival of the extreme right, even on a very small scale, brought with it the threat of anti-
semitism, but the right wing abstained from making specifically antisemitic statements. Even the conspicuously antisemitic fascist, Pierre Poujade, once the leading figure of French neo-fascism (AJYB, 1957 [Vol. 58], pp. 242–248), "compromised" himself politically with a Jew by participating in a so-called "liberal" convention under the chairmanship of the Jewish deputy J. P. David.

In October a former non-Jewish deportee, Paul Rassinier, who had spent time in the Nazi camps, brought suit against Bernard Lecache, editor of Le Droit de vivre, organ of the International League against Racism and Antisemitism. Shortly after the liberation, Rassinier, a one-time Socialist deputy had published a book entitled Le Mensonge d'Ulysse ("Lie of Ulysses"), in which he asserted that most survivors of the Nazi camps had enormously exaggerated the atrocities committed there. He attributed the murder of the Jews chiefly to Jewish trustees (Kapos). Lecache's newspaper labelled Rassinier a fascist and said he was a spokesman for an international organization of neo-fascists. The author, who called himself an anarchist, thereupon sued Lecache for libel. The court threw out his suit on the ground that the epithet fascist, by itself, was not sufficient to constitute libel. The trial was rather tempestuous and brought lively reactions from a number of former deportees who testified against the complainant.

In May, on the eve of the university-entrance examinations, something of a sensation was produced by the refusal of the elite École Normale Supérieure to permit the candidacy of a Jewish student who was a Sabbath observer. He had specified in his application that it was impossible for him to take the examinations on a Saturday, for which they had been scheduled, as French university examinations often were. He asked their postponement on the basis of the freedom of worship guaranteed by the French constitution. The university replied that Sabbath observance was incompatible with the duties of a civil servant as well as of a student, who would have to take courses on Saturday. It asserted that while the observance of a religion was in itself altogether legitimate, there was no reason why so strictly observant a person should choose a profession in the public service which would be difficult to reconcile with his religious practices. The administration's opinion was that religious observance took precedence and that the young man should give up the idea of attending the École Normale and becoming a teacher. The petitioner protested publicly, and the case was discussed in the press. Thus, for the first time, and precisely when Jewish piety was on the rise in university circles, a contemporary case of conscience came before the public.

The young man was finally able to take the examinations which had been postponed to another date, and to enter the École Normale. Except for the Orthodox, Jewish public opinion was not aroused by the affair, but in the Paris (formerly Algiers) monthly Information Juive, Emile Touati published a vehement article against "secularist anti-Judaism." He drew a parallel between this affair and anti-Judaism of the Soviet type. He argued, among other things, that the École Normale Supérieure not only prepared people to become teachers, but was increasingly training scientific researchers working under the National Council of Scientific Research (CNRS). Freedom of worship,
said Touati, could never be reconciled with such discriminatory measures, which would in practice condemn a citizen to economic and social mediocrity because he was an observant Jew.

In August hooligans raided the old Jewish cemetery of Lauterbourg in Lower Alsace, seriously damaging seven tombs. Desecration of Jewish cemeteries had been rather frequent in Alsace between the two wars, but there had been almost no such incidents since 1945. Such misdeeds were solemnly condemned from the pulpits of the local Catholic and Protestant churches.

In September Paris was the center of a major protest movement against anti-Judaism in the Soviet Union. Several meetings took place under the auspices of various organizations, including the French section of the World Jewish Congress. Some critics accused that organization of issuing excessively moderate protests, which too often took the form of a simple appeal. The news of anti-Judaism in the Soviet Union, however, generated protests that went beyond Jewish circles. Leading Christians and liberals, not open to the suspicion of systematic anti-Sovietism, associated themselves with the Jewish protests. Earlier, in February, the publication by the Ukrainian Academy of Sciences of the antisemitic brochure *Judaism without Embellishment* by Kichko, aroused general indignation (p. 425). For the first time in their history, the Jewish Communists of France joined in the general condemnation of Soviet antisemitism, charges of which had hitherto been dismissed by Jewish and non-Jewish Communists as anti-Soviet slander. In fact, the Communist Yiddish daily *Naie Presse* categorically denounced as anti-Jewish this ostensibly “anti-religious” brochure; the protest was republished without comment under the heading “Information” in *Humanité* (March 24, 1964), central organ of the French Communist party.

### JEWISH COMMUNITY

#### North African Immigration

In 1964 the continuous flow of Jewish immigrants from Morocco was swelled by the arrival of an average of a hundred Jewish families a month from Tunisia. This influx revived the problem of integrating large numbers of Jews from North Africa into the economy (AJYB, 1964 [Vol. 65], p. 211). Unlike the Algerian refugees two years earlier, the Tunisians were not French citizens, and the questions of work and lodging, as well as of their legal status, required frequent intervention by Jewish institutions. The exodus of Jews from Tunisia was caused primarily by the grave economic crisis there, but an additional factor was the Arabization and Islamization of cultural, economic, and social life (p. 472). Most Tunisian Jews were French-educated and did not know Arabic.

The new arrivals were mostly destitute, bankrupt small merchants or unemployed workers or clerks. Tunisian law permitted each emigrant to take with him only 300 francs ($60), but often the refugees did not have even that much when they debarked at Marseilles. The Jewish organizations did their
best to give initial relief and solve the serious housing problem. At the end of 1964 the total number of North African immigrants was estimated at 200,000, including 130,000 from Algeria.

**Social Welfare and Religion**

The principal burden of helping the Jews from North Africa continued to fall on the Fonds Social Juif Unifié (FSJU). In recent years this organization had assumed many obligations as a consequence of the Algerian tragedy, but at the same time it suffered a substantial decline in the number of contributors, which, to begin with, was only a fraction of the French Jewish population. In April 1964 FSJU reported a decrease in contributors from 15,000 in the year 1962-63 to 12,000 in 1963-64, although French Jewry continued to be prosperous. FSJU's deficit for the 1963 fiscal year rose to about $300,000, while its expenses for only the religious needs of the new communities rose by $60,000. (Figures are from the April 1964 meeting of the FSJU). There was a slow deterioration of Jewish solidarity in those prosperous Jewish bourgeois circles where it had hitherto been most firmly maintained. The lack of generosity of the wealthy French Jews toward Israel had already been deplored by WZO President Nahum Goldmann, who pointed out that the 500,000 French Jews gave less than the 19,000 Swiss or the 35,000 Italian Jews.

Funds were needed also for continual adjustment in institutional and religious facilities for the North African immigrants, geographically dispersed and recently settled in areas where there had previously been no Jewish communities. The construction of synagogues and community centers, or even the opening of small houses of worship, required means which the newly-established communities obviously did not have, and appeals for financial aid either could not be granted or were notoriously inadequate. As a result, numerous proposed projects had to be abandoned, at least for the time being. The most strongly felt deficiency was a great lack of functioning rabbis that left the majority of the new communities without spiritual leaders. The Consistoire Central nevertheless opened some small new synagogues and community centers in the regions of new Jewish settlement in the west, southwest, and southeast of France, as well as in the Paris suburbs, where the number of North African Jews steadily increased. In September a community center was opened in Sarcelles, an eastern suburb, were hundreds of such families had been established in recent years in new low-rent housing developments. Synagogues were also opened in Annecy, in the Alps, and Perpignan, on the Spanish border. Annecy, which previously had had no Jewish community, now had several hundred Jewish families; the town's economy was expanding rapidly. There had been a Sephardi community in Perpignan in the first quarter of the century, but the native Jews had virtually disappeared through assimilation and dispersion. The new community was almost entirely Algerian. In September the Consistoire Central also laid the cornerstone of a synagogue in Caen, an industrial and university city in Normandy where no Jews had lived since the Middle Ages.
Communal Activities

FSJU was planning to open a major community center for Paris and the surrounding area in the prosperous and in part very elegant Auteuil district. The new Auteuil House was to replace the inadequate center in the more crowded Grands Boulevards district which was to become a youth center. There was some opposition to the proposed center both because of its cost and because its critics regarded the most exclusive section of Paris as an unsuitable location for a community house that was supposed to attract the mass of French Jews of North African origin.

While the old Jewish organizations in France continued their normal activities, some of the newer ones expanded their functions. Notable among these was the Association of Jews of Algerian Origin (AJOA), headed by Jacques Lazarus, which gradually abandoned its role as a representative of specific interests to make its presence felt on all levels of Jewish activity. It joined the World Jewish Congress, and its periodical Information Juive absorbed the Congress organ La Vie Juive. During Prime Minister Eshkol's visit to France, a delegation of AJOA reported to him on the situation of the Algerian Jews in France.

OSE had become an integral part of French life. Its city or district dispensaries increasingly performed a general health function, not confined to the Jews. ORT continued to extend its network of vocational schools, whose needs and activities increased with the new Tunisian influx. There was an increase in the number of children's homes and especially vacation camps, where strict adherence to kashrut was more and more general even when sponsoring organizations were not religious in nature. The organization Relais Juifs, directed by Henri Pohorylès, was active in developing tourism among Jews; it encouraged international meetings of young Jews during their vacations.

Education and Culture

As with synagogues, there were few full- or part-time Jewish schools in relation to the needs of the recent immigrants. Aside from the ORT technical and vocational schools, and some yeshivot in the Paris region which were not officially registered as Jewish educational institutions, there were 11 full-time Jewish schools in all France. Aside from a kindergarten and a primary school in Paris, a primary school in Lyons, and a yeshivah-lycée in Aix-les-Bains, the rest were lycées which rigorously conformed to the prevailing French secondary-school curriculum and taught Hebrew, Bible, and Talmud in addition. Marseilles, with 60,000 Jews, had no Jewish school except for the ORT vocational school.

On the university level, the University Group for Jewish Studies arranged frequent seminars on Jewish subjects at the Sorbonne. There were also about ten chairs of modern Hebrew in French universities; the courses were given by professors of Israeli origin, but the non-Jewish students usually outnumbered the Jews. These courses were not part of a Jewish educational system,
but resulted from cultural agreements between France and Israel. Also at the Sorbonne, a course in the history of Hebrew was taught in 1963-64 by Professor C. M. Rabin of the University of Jerusalem. A chair of Yiddish and Yiddish literature at the School of Oriental Languages in Paris was held by Alex Dorczanski, who was also a lycée teacher of philosophy.

The major literary event of the year was the publication of Elie Wiesel's *Portes de la Forêt* ("Gates of the Forest") by Editions du Seuil. This novel by the author of *La ville de la chance* ("Town Beyond the Wall") showed great literary maturity and placed Wiesel in the first rank of modern Jewish as well as contemporary French literature. It drew a very strong response from French literary critics. Editions Delpire published *Les Juifs* by Georges Levitte and David Catarivas, a short, excellent account of the essential meaning of Judaism in the modern world.

There were a number of exhibitions of the works of Parisian Jewish painters. Among these were two already well-known artists, Abraham Krol and Michel Adlen.

In August, to commemorate the 20th anniversary of the liberation of Paris, the national mint struck a medal bearing the head of Anne Frank.

**Zionism**

The Zionist Federation of France continued to be a skeleton organization torn by internal dissension between advocates of "political" Zionism and supporters of an apolitical attitude. Since the departure of its former president, André Blumel, it completely lacked any native element, and North African participation was negligible. Nevertheless the young Zionist groups showed relative vitality. This was particularly true of the leftist Ha-shomer Ha-tza'ir and the religious Bene Akiva, which regularly furnished young people for *aliyah* to Israel. These were few in number but qualitatively excellent. The recently founded group Oded, composed exclusively of students, mostly from North Africa, systematically prepared an *aliyah* of French-educated university graduates to help fill Israel's need for academicians. The Union of Jewish Students of France seemed to be gradually emerging from the obsession with anti-colonial leftism which had characterized it during the Algerian war and its political sequels. It was more concerned with Jewish affairs in 1964 than it had been in 1962 and 1963 and its relations with the organized Jewish community, which had long been strained, improved. Nevertheless its membership remained very small. Of an estimated 15,000 Jewish students in French universities, no more than 2,000 belonged to the union.

**Personalia**

The mayor of Belfort, Pierre Dreyfus-Schmidt, died on July 4, 1964, at the age of 62. Although he was well known as a Jew, the Catholic priests had the church bells tolled. Dreyfus-Schmidt was a "progressive" deputy and then, after its formation, a member of the Unified Socialist party. Ideologically he was on the extreme left of the socialist movement, a neutralist and anti-Gaullist. He was also, and at the same time, Jewish, in solidarity as well as
in religious tradition. In the home of this left-wing mayor of Belfort, the food was kosher. He was a distinguished lawyer; he represented the Zionist defendants in Cairo in 1954. President of the French section of the World Jewish Congress, he had made many trips to the Soviet Union and had intervened energetically for the amelioration of the lot of Soviet Jewry.

In December 1963 André Bernheim, vice-president of the Consistoire Central and a prominent Paris physician, died in Paris at the age of 86. He was a conservative Jew, who zealously studied the Talmud in the ancient manner. During his long life he played an active and fruitful role in Jewish social and religious life. He had a major collection of Jewish art and was one of those responsible for the establishment of the Museum of Jewish Art in Paris. He was the father-in-law of Professor André Néher of the University of Strasbourg and father of the historian Renée Néher-Bernheim.

In August 1964 Zvi Levine, administrative director of the Federation of Jewish Societies of France, died at the age of 69. He was a leader of Po'ale Zion and a member of the cultural commission of FSJU. Born in Lithuania, he was a Hebraist and an expert on Haskalah literature.

ARNOLD MANDEL

Jewish Population of France

E specially in France data on the Jewish population are based on rough estimates and informed guesses, particularly for individual cities and towns. Several demographic investigations have been undertaken, e.g., by Communauté (the cultural and educational service organization established by the American Jewish Committee, Alliance Israélite Universelle, and Anglo-Jewish Association) and by the Fonds Social Juif Unifié (the central Jewish welfare agency), but so far no precise information has been produced on the number of Jews in France.

The compilation offered below represents an attempt to gather all the accessible information. This summary is based mostly on JDC and CJMCAG material, but it should be understood that neither organization is responsible for the use made of their data.

It is estimated that before World War II the total Jewish population in France (excluding the departments and territories of Algeria, at that time an administrative part of France) was about 350,000, including some 175,000 foreign Jews. During the war 120,000 were deported and 60,000 emigrated, fled, or were otherwise unaccounted for. The 170,000 Jews left in France included about 80,000 foreigners who had settled there before 1933 and 5,000 to 10,000 Jews from Germany and Austria. The immigration of refugees from Displaced Persons' camps and Eastern Europe brought the total in 1947 to
210,000 to 225,000. Continuing immigration brought the total to 275,000 in 1948 and to 300,000 in 1957, including refugees from Eastern Europe, Egypt, and French North Africa. Between 90,000 and 100,000 Algerian Jews arrived in 1962.

Table 1 shows the entry of Jewish refugees from Eastern Europe, Egypt, and French North Africa from 1957 to 1964.

**TABLE 1. JEWISH REFUGEES IN FRANCE *—1957-1964**

<table>
<thead>
<tr>
<th>Year</th>
<th>From Eastern Europe</th>
<th>From Egypt</th>
<th>From North Africa</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1957</td>
<td>650</td>
<td>2,000</td>
<td></td>
<td>2,650</td>
</tr>
<tr>
<td>1958</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1959</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1960</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1961</td>
<td>2,024</td>
<td>2,267</td>
<td>5,571</td>
<td>9,862</td>
</tr>
<tr>
<td>1962</td>
<td>2,335</td>
<td>2,852</td>
<td>39,119</td>
<td>44,306</td>
</tr>
<tr>
<td>1963</td>
<td>1,008</td>
<td>2,028</td>
<td>36,736</td>
<td>39,772</td>
</tr>
<tr>
<td>1964</td>
<td>832</td>
<td>1,782</td>
<td>36,085</td>
<td>38,699</td>
</tr>
</tbody>
</table>

* Registered and assisted by French Jewish organizations; blanks indicate that figures are not available.

While the figures in this table represent only newcomers registered and assisted by French Jewish organizations, they are a fair indication of the general trend. This trend is further shown by the number of Jewish cash-relief recipients, which rose from 1,200 per month in 1956 to 3,700 in 1962, and was about 3,250 in 1964.

As a result of the massive influx of Algerian Jews after the declaration of Algeria’s independence in 1962, the Jewish population in France stood at about 500,000 in 1963. This figure will have to be adjusted upward when adequate estimates can be made of the continuing immigration of Jews from North Africa.

Table 2 shows the geographic distribution of the Jewish population in France in 1964. It must be clearly understood that these figures are approximate.

**TABLE 2. GEOGRAPHIC DISTRIBUTION OF JEWS IN FRANCE, 1964**

<table>
<thead>
<tr>
<th>City</th>
<th>Jewish population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agen</td>
<td>480</td>
</tr>
<tr>
<td>Aix-en-Provence</td>
<td>1,200</td>
</tr>
<tr>
<td>Aix-les-Bains</td>
<td>160</td>
</tr>
<tr>
<td>Albi</td>
<td>160</td>
</tr>
<tr>
<td>Amiens</td>
<td>440</td>
</tr>
<tr>
<td>Angers</td>
<td>180</td>
</tr>
<tr>
<td>Annecy</td>
<td>260</td>
</tr>
<tr>
<td>Antibes—Juan-les-Pines</td>
<td>400</td>
</tr>
<tr>
<td>Auxerre</td>
<td>80</td>
</tr>
<tr>
<td>City</td>
<td>Jewish Population</td>
</tr>
<tr>
<td>----------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Avignon</td>
<td>1,200</td>
</tr>
<tr>
<td>Bayonne</td>
<td>600</td>
</tr>
<tr>
<td>Beauvais</td>
<td>320</td>
</tr>
<tr>
<td>Belfort</td>
<td>1,300</td>
</tr>
<tr>
<td>Besançon</td>
<td>600</td>
</tr>
<tr>
<td>Béziers</td>
<td>280</td>
</tr>
<tr>
<td>Blois</td>
<td>250</td>
</tr>
<tr>
<td>Bordeaux</td>
<td>6,400</td>
</tr>
<tr>
<td>Bourges</td>
<td>90</td>
</tr>
<tr>
<td>Brest</td>
<td>100</td>
</tr>
<tr>
<td>Caen</td>
<td>320</td>
</tr>
<tr>
<td>Cannes</td>
<td>880</td>
</tr>
<tr>
<td>Carpentras</td>
<td>140</td>
</tr>
<tr>
<td>Castres</td>
<td>160</td>
</tr>
<tr>
<td>Châlons-sur-Marne</td>
<td>100</td>
</tr>
<tr>
<td>Châlon-sur-Saône</td>
<td>140</td>
</tr>
<tr>
<td>Chambéry</td>
<td>150</td>
</tr>
<tr>
<td>Châteauroux</td>
<td>150</td>
</tr>
<tr>
<td>Cherbourg</td>
<td>40</td>
</tr>
<tr>
<td>Clermont—Ferrand</td>
<td>800</td>
</tr>
<tr>
<td>Colmar</td>
<td>800</td>
</tr>
<tr>
<td>Compiègne</td>
<td>100</td>
</tr>
<tr>
<td>Creil</td>
<td>320</td>
</tr>
<tr>
<td>Dijon</td>
<td>1,000</td>
</tr>
<tr>
<td>Douai</td>
<td>240</td>
</tr>
<tr>
<td>Évreux</td>
<td>350</td>
</tr>
<tr>
<td>Grenoble</td>
<td>2,800</td>
</tr>
<tr>
<td>La Rochelle</td>
<td>260</td>
</tr>
<tr>
<td>Le Havre</td>
<td>800</td>
</tr>
<tr>
<td>Le Mans</td>
<td>360</td>
</tr>
<tr>
<td>Lille</td>
<td>3,200</td>
</tr>
<tr>
<td>Limoges</td>
<td>560</td>
</tr>
<tr>
<td>Lunéville</td>
<td>360</td>
</tr>
<tr>
<td>Lyons</td>
<td>25,000</td>
</tr>
<tr>
<td>Mâcon</td>
<td>200</td>
</tr>
<tr>
<td>Marseilles</td>
<td>60,000</td>
</tr>
<tr>
<td>Meaux</td>
<td>350</td>
</tr>
<tr>
<td>Metz</td>
<td>3,220</td>
</tr>
<tr>
<td>Montargis</td>
<td>60</td>
</tr>
<tr>
<td>Montauban</td>
<td>320</td>
</tr>
<tr>
<td>Montpellier</td>
<td>2,300</td>
</tr>
<tr>
<td>Mulhouse</td>
<td>1,920</td>
</tr>
<tr>
<td>Nancy</td>
<td>3,320</td>
</tr>
<tr>
<td>Nantes</td>
<td>320</td>
</tr>
<tr>
<td>Nice</td>
<td>20,000</td>
</tr>
</tbody>
</table>
TABLE 2. GEOGRAPHIC DISTRIBUTION OF JEWS IN FRANCE, 1964  
(Cont'd)

<table>
<thead>
<tr>
<th>City</th>
<th>Jewish population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nîmes</td>
<td>1,040</td>
</tr>
<tr>
<td>Orléans</td>
<td>600</td>
</tr>
<tr>
<td>Pamiers</td>
<td>60</td>
</tr>
<tr>
<td>Paris (Seine)</td>
<td>300,000</td>
</tr>
<tr>
<td>Pau</td>
<td>600</td>
</tr>
<tr>
<td>Périgueux</td>
<td>480</td>
</tr>
<tr>
<td>Perpignan</td>
<td>1,300</td>
</tr>
<tr>
<td>Poitiers</td>
<td>200</td>
</tr>
<tr>
<td>Rennes</td>
<td>160</td>
</tr>
<tr>
<td>Roanne</td>
<td>520</td>
</tr>
<tr>
<td>Rouen</td>
<td>800</td>
</tr>
<tr>
<td>St.-Etienne</td>
<td>800</td>
</tr>
<tr>
<td>Sedan</td>
<td>240</td>
</tr>
<tr>
<td>Sens</td>
<td>60</td>
</tr>
<tr>
<td>Sète</td>
<td>160</td>
</tr>
<tr>
<td>Strasbourg</td>
<td>14,000</td>
</tr>
<tr>
<td>Tarbes</td>
<td>240</td>
</tr>
<tr>
<td>Thionville</td>
<td>520</td>
</tr>
<tr>
<td>Toulon</td>
<td>1,280</td>
</tr>
<tr>
<td>Toulouse</td>
<td>20,000</td>
</tr>
<tr>
<td>Tours</td>
<td>600</td>
</tr>
<tr>
<td>Troyes</td>
<td>460</td>
</tr>
<tr>
<td>Valence</td>
<td>900</td>
</tr>
<tr>
<td>Valenciennes</td>
<td>240</td>
</tr>
<tr>
<td>Versailles</td>
<td>800</td>
</tr>
<tr>
<td>Vichy</td>
<td>750</td>
</tr>
</tbody>
</table>

**Total** .................................. 492,950

In summary:

1. The table shows a total of 81 Jewish settlements in France. There were probably other towns with small Jewish communities not recorded at the time when these estimates were made.

2. Paris had about 300,000 Jews, or 60 per cent of the total Jewish population in France; Marseilles, 60,000; Lyons, 25,000; Nice, 20,000; Toulouse, 20,000; Strasbourg, 14,000, and Bordeaux, 6,400. All other Jewish communities ranged from about 100 to about 3,000.

3. The Jewish community in France was the fourth largest in the world, after the United States, USSR, and Israel.

4. Curiously, the table shows that the present geographic distribution of the Jews as partly following the historic pattern of settlement of Jews in France.
after the expulsion from Spain and Portugal. The Jewish communities in southern France have recently been reestablished and/or enlarged, and in many of them Sephardim have assumed leadership.

BORIS SAPIR AND LEON SHAPIRO

Belgium

DOMESTIC DEVELOPMENTS

The battle between the French- and Flemish-speaking section of the population continued to dominate the political scene. A new law that provided for the sole use of French or Flemish as the official language in any area, depending on the origin of the majority of the population there, led to a veritable language frontier within the country. It influenced the selection of government personnel and was also responsible for the delay in revising the constitution, virtually unchanged since Belgium’s independence in 1830. Powerful factions pushing for a political federation with two separate parliaments threatened the government coalition of the predominantly Flemish Catholic party and the majority Socialist party in the Walloon areas.

Municipal Elections

As a result of these tensions, both the Catholic and Socialist parties lost votes in the municipal elections of October 1964. The Freedom and Progress party until 1962 called the Liberal party, now in opposition to the government coalition, won many seats on a platform of linguistic freedom, especially in Brussels. Five Jews ran on the party's slate in Antwerp, where a large number of Jews who recently acquired citizenship voted for the first time.

Antisemitism

Volksunie, the Flemish People's Union, with notorious Nazi collaborators in its ranks, polled 12 per cent of the votes cast in the Antwerp election. Although it did not use antisemitic slogans, the party's anti-Jewish sentiment was expressed in a letter by one of its leaders to the Belgisch Israelitisch Weekblad (October 10, 1964), the only Jewish weekly in Belgium. While conceding that the Jews were sufficiently assimilated to speak and read Flemish, the writer still denounced them as alien beneficiaries of Flemish hospitality. He urged them to prove their loyalty by giving unstinting support to the Flemings, for whose struggle, he maintained, Jews should have particular understanding since it was similar to Israel's fight for independence. The edi-
tor replied that Belgian Jews were not aliens but Belgians having the same political and civic rights as all other citizens.

Antwerp's Socialist Mayor Lode Craybeckx was involved in an incident in April that brought severe censure from Jews and non-Jews alike. He shouted to Jews in a café opposite the town hall invectives such as “dirty Jews, parasites, the Nazi crematories should have finished the job!” Witnesses to the incident testified under oath, and Jewish organizations issued strong protests. The non-Jewish editor of Antwerp's daily Le Matin wrote a scathing article stating that, as Belgians and citizens, “We are ashamed that a man such as this holds the position of mayor and is permitted to discredit our city.” Jewish diamond dealers from the United States refused an invitation to attend a reception at the town hall. Craybeckx, who was frequently seen at Jewish meetings and had officially visited Israel several times, was told by the Israeli embassy not to attend the annual party given on Israel's Independence Day. He subsequently apologized to the community in an open letter to the Antwerp and Jewish press and in a radio announcement.

Craybeckx's apology was officially accepted but condemnation of his outburst continued. Antwerp's Jews were dismayed when Craybeckx again headed the list of Socialist candidates in the municipal elections, and a number refused to run for other offices on the same ticket with him. The scandal cost the Socialists many votes, but Craybeckx was reelected. Later, a message from Cardinal Léon Joseph Suenens, sent to the community on the occasion of Rosh Ha-shanah and the tenth anniversary of the Belgisch Israelitisch Weekblad, rebuked a large section of the Belgian people for not being friendly enough to the Jews and called for a change of attitude.

**Nazi Criminals**

Intercession by patriotic organizations and by the association of former concentration-camp inmates moved Justice Minister Pierre Vermeylen to introduce a bill in Parliament extending for ten years the period for prosecution of Nazi war criminals. After a long debate the law was passed on November 19, by the combined vote of all 148 members of the Catholic, Socialist, and Freedom and Progress parties, with the four Communists abstaining on the ground that the law was not strong enough, and the Volksunie casting its 5 votes against it. Frans vander Elst, leader of the Volksunie, argued that such legislation was completely unnecessary two decades after the end of hostilities, and contrary to the spirit of the Declaration of Human Rights. If the law had not passed, 1,338 Belgian war criminals who had been sentenced to death in absentia would have been free to return to Belgium in 1965 without punishment. The most notorious among them was the arch-collaborator Léon Degrelle, whom Spain had refused to extradite and who had announced publicly in Madrid that he wished to go back to Belgium to address public meetings and run for public office.

A congress of 25 experts representing the more than 60 organizations of the International Union of the Resistance met in Antwerp on November 19 to examine evidence of the growth of neo-Nazism, particularly in Germany,
Austria, Japan, the United States, and South America. The experts chose Antwerp as their meeting place because they were of the opinion that the most dangerous nucleus of the neo-Nazi movement was being formed there. Jewish delegates to the congress were Marion Muszkat of the University of Tel-Aviv; Simon Wiesenthal of the Documentation Center, Vienna; C. C. Aronsfeld of the Wiener Library, London; Sigmund Roth of WJC, London, and Roger Katz, president of the former Jewish resistance fighters in Belgium.

**Economic Situation**

The internal political dissension in no way affected the country's economy. Considered as the sick partner in the European Common Market only three years ago, Belgium had now completely recovered. Production and export figures showed an increase of about 7 per cent over 1963, largely because of the many plants built by foreign investors, mainly American. And whereas Belgium had previously had a serious unemployment problem, it now had to recruit manpower from Italy, Spain, and Turkey.

**JEWISH COMMUNITY**

There were estimated to be 40,500 Jews in Belgium, out of a total population of about 9.5 million. Twenty-four thousand lived in Brussels, 13,000 in Antwerp, 1,500 in Liège, 1,500 in Charleroi, and 500 in small scattered communities. The general trend among the Jews was to move from provincial towns to Brussels or Antwerp, where, they felt, their children could grow up in a Jewish milieu.

But the cosmopolitan atmosphere of Brussels, now the seat of hundreds of international organizations and regarded as in some manner the capital of Europe, did not encourage an intensive Jewish life. There had been no marked change in the size of the community, and intermarriage and assimilation were increasing. Jews were well represented in the professions, especially in medicine and law; many were independent entrepreneurs in the garment, fur, and leather industries.

The Antwerp Jewish community developed along different lines. Its number showed an annual increase of about 400, caused by the high birth rate among the many Orthodox families and a steady influx of refugees from Eastern Europe. Mixed marriages were extremely rare. Most of the Jews were engaged in the diamond trade, with only a few in the professions.

**Emigration**

There was a significant drop in emigration to all overseas countries. Only 30 persons, all recently arrived refugees, emigrated to the United States—the smallest figure since 1945. Aliyah, too, was negligible, although many Jewish children, especially in Antwerp, were affiliated with youth groups which organized annual trips to Israel. On the other hand, the number of refugees
choosing Belgium as a resettlement country was rising because of the favorable economic situation.

**Citizenship Status**

Only several hundred of the Jews deported during the war lived to return to Belgium. The larger part of the postwar community consisted of refugees from all parts of Europe, who until a few years ago were stateless, primarily because the acquisition of Belgian citizenship was difficult and costly. More recently, and particularly in 1964, many became citizens as a result of relaxed naturalization regulations, requiring only five or in some cases three years of residence, and a lower fee.

**Community Organizations**

With the end of CJMCAG (p. 242), Jewish welfare organizations faced a serious cut in the JDC-CJMCAG funds that had been used for current operations. CJMCAG grants of about $4.5 million had made possible the construction of youth centers in Brussels, Charleroi, and Liège, homes for the aged in Antwerp and Brussels, vacation camps, synagogues, and Jewish schools.

For current needs the large communities now organized intensified campaigns. The Centrale d'Oeuvres Sociales Juives, the Brussels social welfare and fund-raising body, set a 1964 campaign goal of $100,000 for its social welfare program, the youth center (with 600 members), a vacation program, and a school canteen. Under its newly elected president, Joseph Konkommer, the Antwerp central welfare organization, Centraal Beheer, deriving its income from membership dues and fund-raising campaigns, sought to increase its constituency. Its program included the construction of a larger home for the aged, social and medical services, and a canteen.

**Jewish Education**

In Brussels five per cent of Jewish children attended the community's day school, including grades from kindergarten through high school. Several Jewish leaders, who ascribed the low attendance to the school's Agudath Israel orientation, opened the Gadenou school, which offered a traditional education with a Zionist orientation for kindergarten and primary-school children. On the initiative of Chief Rabbi Robert Dreyfus, the Central Consistory established an association to promote Jewish religious instruction and raise funds for a larger teaching staff.

In Antwerp about 90 per cent of the Jewish children attended Jewish day schools. Yesode Ha-torah (Orthodox, with an Agudath Israel orientation) had a student body of 1,100 and was building an extension to accommodate more. The enrolment in the Tahkemoni (traditionalist, with a Zionist orientation) was 700. Both schools had classes from kindergarten through high school, and were recognized and assisted financially by the state.

The hasidic groups of the Belzer and the Satmar rabbis each had a primary...
day school for some 400 children. The Belzer school was constructing a new building with the help of CJMCAG funds.

Mizrahi’s plans for the establishment of a Talmud Torah evening school for children attending non-Jewish schools were opposed by Agudath Israel on the grounds that it could not offer adequate instruction and would be a deterrent to day-school attendance.

**Religious Life**

In Brussels the cornerstone for the first Sephardi synagogue was laid in October by Conrad Franco, president of the Sephardi community, which had formerly prayed in a separate room of the main synagogue. The number of Sephardim had grown to 200 families with the influx of Egyptian Jews after the 1956 Suez crisis. The Mahaziqe Ha-dat community (Orthodox with Mizrahi orientation) appointed Rabbi Shemariah Karelitz of Vilna as its spiritual leader.

In Antwerp the study quarters of the Mahaziqe Ha-dat synagogue, damaged by fire on Passover Eve in 1963, was being rebuilt. Rabbi Hillel Medalie of Leeds, Great Britain, son of the former Moscow chief rabbi, was appointed rabbi of the Shomere Ha-dat community. Several small hasidic synagogues, such as the Chortkover, Visznizer, and Gerer, were rebuilt or completely renovated with the aid of CJMCAG and local funds.

**Communal Affairs**

Delegates of 52 Jewish organizations of all tendencies met in Brussels in June to discuss the situation of the Soviet Jews. The conference adopted a resolution calling on the Soviet government to grant its Jews religious and cultural rights and to cease the defamatory campaign against Judaism. The resolution was handed to Prime Minister Theo Lefèvre by Max Gottschalk, president of the Centre National des Hautes Études Juives (National Center for Advanced Jewish Studies), who chaired the conference; Paul Philippson, president of the Central Consistory, and Chief Rabbi Dreyfus, with a request that the government intercede in behalf of the Soviet Jews. Lefèvre raised the problem with K. N. Rudnev, vice-president of the USSR council of ministers, who came on an official visit in October. The prime minister showed him antisemitic Soviet publications when Rudnev claimed ignorance of anti-Jewish discrimination in his country.

Numerous memorial services honoring the Jewish victims of Nazism were held throughout the country. There were pilgrimages of thousands of Jews and Belgians to the Mechelen barracks to commemorate the deportation of 26,000 Jews, and to Brendonk, the Belgian concentration camp, where many Jewish and non-Jewish underground fighters had been killed by the Nazis. At Brendonk, now a national memorial, the Czech ambassador placed an urn, containing earth and ashes from Theresienstadt, beside urns from Buchenwald, Auschwitz, Dachau, and other concentration camps. In April the revolt of the Warsaw Ghetto was commemorated in Brussels and a memorial
for Jewish war victims was unveiled at the Charleroi cemetery. Elaborate plans for a 20th-anniversary memorial service marking the liberation of the concentration camps were made in Brussels by the international committee of former camp inmates. The committee also issued a strong appeal to all governments to extend statutes of limitation on the prosecution of Nazi war criminals.

**Restitution**

Jewish organizations repeatedly protested to the government the ineligibility of Belgian Jews to receive indemnities from the DM 80 million ($20 million) of West German reparations funds for Belgian victims of the Nazi occupation. So far, only former political prisoners had received indemnification. In an effort to change the situation, Socialist Senator Henri Rollin interceded with the government in November to use remaining reparation funds for compensation to Belgian Jews who had been forced to wear the yellow star and live in hiding during the war.

Jewish organizations also expressed dissatisfaction with the June 1964 amendment (p. 412) to the German restitution law of 1957 regarding indemnification for the loss of household furniture to persons who had not submitted their claims by March 31, 1959. The organizations maintained that some claimants had not submitted claims because they could not at that time present certain proof required by law. They therefore asked that the period for filing claims be now extended for Belgian Jews.

**Relations with Israel**

Hadassah's 1964 Henrietta Szold Award, consisting of a citation and a gift of $1,000, was given to Queen Mother Elisabeth for her dedication to the Youth Aliyah cause and her help in saving thousands of Jews from Nazi destruction. She donated the $1,000 gift to Youth Aliyah. In her concern for the fate of the Soviet Jews she also joined Bertrand Russell, Martin Buber, Albert Schweitzer, François Mauriac, and other notables in an appeal to Khrushchev to put an end to anti-Jewish discrimination.

The visit of King Baudouin and Queen Fabiola to Israel, on a return trip from the Far East in February, was received with enthusiasm by the Jews of Belgium. The royal couple participated in the planting ceremony of the King Baudouin forest near Nazareth, initiated by the Belgian Jews in gratitude for their countrymen's aid during the Nazi occupation. The king also lit six candles at the Martyrs' Monument in memory of the six million Jews who perished in the Nazi holocaust.

Several prominent Israelis visited Belgium in 1964. Receptions that turned into mass meetings were given in honor of Foreign Minister Golda Meir by the Zionist Federation in Antwerp and Brussels. President Eliahu Elath of the Hebrew University was received by Queen Mother Elisabeth during his visit. A number of Keneset members attended the European Conference of the General Zionists, held in Antwerp in August.
With the aid of Israel Goldstein, world chairman of Keren Ha-yesod, and Edward Rostal of Jerusalem, 1964 contributions to the Magbit (appeal) were 100 per cent larger than the year before. In addition, a postwar record of 8,557 shekalim were sold. There were no elections for delegates to the World Zionist Congress, since an agreement was reached by the parties to send two delegates from Mapai, one from Mapam, one from Herut, one from Mizrahi, and one from the General Zionists.

On the “Day of the Book and of Peace,” sponsored in Brussels in May by the Belgian WIZO and the Belgian-Israeli Friendship League under the patronage of Israeli Ambassador Amiel E. Najar, books by André Maurois, Robert Aron, Irwin Shaw, Henri Torrès, and others, autographed by the authors, were sold for the benefit of WIZO schools in Israel.

In April the car ferry Bilu left from Antwerp on its maiden trip (AJYB, 1963 [Vol. 64], p. 316; 1964 [Vol. 65], p. 222), to begin its regular service as a floating motel between Israel and Italy.

**Arab League Boycott**

Israel's protracted negotiations for association with the European Economic Community (EEC) were finally successful. A three-year agreement was signed in Brussels on June 5, reducing tariffs on some 25 Israeli export items and exempting Israel from the 20 per cent common external tariff of EEC (p. 453).

The Arab League's reaction to the agreement, which it had tried to prevent or postpone, was an announcement that it would open an office in Brussels, the seat of the Common Market, in order to study on the spot Israel's relations with EEC and to strengthen its own economic ties with the member nations.

At the same time the Arab boycott office increased its pressures. Several Antwerp firms received warning from Damascus and the Iraqi embassy in Brussels to break off trade relations with Israel. Firm government action against such pressures was requested by the Belgisch Israelitisch Weekblad and, following an interpellation in parliament in June, Foreign Minister Paul-Henri Spaak sent a note of protest to the Iraqi embassy. Further proof of the government's friendship for Israel was seen in Foreign Trade Minister Maurice Brasseur's participation in Belgian Day at the Tel-Aviv International Trade Fair on June 18. However, Arab boycott activities persisted and in October four Belgian firms were advised of information from the ambassador to Libya that they would be placed on the Arab blacklist unless they guaranteed in writing to stop trade with Israel.

**Awards**

The Royal Academy of Languages and French Literature awarded the triennial Léopold Rosy prize to the poet David Scheinert.

The young theater group of the Antwerp Jewish Cultural Circle won the Marcel Vandermolen amateur drama prize for the second consecutive year, this time for its production of Michel de Ghelderode's *Escurial*.
Personalia

A Flemish-language history of the Antwerp Jews by the historian Ephraim Schmidt was published in February.

Siegfried Ratzersdorfer, for many years president and honorary secretary of the Centraal Beheer, died in Antwerp at the age of 76.

In Brussels Serge B. Chlepner, professor of political economy at the university, died at the age of 74.

Jacob Zwi Lemel, a Jewish journalist and writer, passed away suddenly in May at the age of 63. He was a contributor to Unzer Vort, Paris, and author of Jours de Terreur, a book on Belgian Jewry's sufferings during the war, which was published several weeks before his death.

Joseph Benezra, vice-president of the Brussels Sephardi community and member of the social welfare agency's board of directors, died at the age of 56.

Herbert Kellner

Netherlands

Jewish Community

Jews formed only a small minority of the population, 27,000 out of a total of 12,040,000 (AJYB, 1964 [Vol. 65], p. 228). There were no special problems in regard to the status of Jews, whose relations with their non-Jewish neighbors were excellent. The general attitude was that Jews were among the pillars of the Dutch community and had made major contributions to the country's culture (e.g., Spinoza, the painter Josef Israels, and the writer Hermann Heijermans). There was no discrimination of any sort. The only antisemitic event in the period under review (January 1, 1964, to December 31, 1964) was the destruction of some tombstones in the Jewish cemetery at Winterswijk in the Eastern Netherlands. The Christian population of the town immediately took up a collection to indemnify the Jewish community for the damages. The burgomaster and town council promised a reward of $2,500 for the discovery of the delinquents.

Communal Activities

There was still no common body to represent the three sections of the Jewish community, Ashkenazim, Sephardim, and Liberals. Any statement or representation required discussions among the Jewish communities in order to achieve ad hoc cooperation. Traditional differences appeared to make any organic cooperation of the Orthodox and liberal congregations nearly impos-
sible. It was increasingly difficult to replace the older leaders, since those academically trained young people who were most interested in Jewish affairs tended to leave for Israel.

The Nederlands Israëlietisch Kerkgenootschap (Federation of the Orthodox Jewish Communities in The Netherlands) discussed the possibilities for a Jewish spiritual revival in Holland. The federation's leaders were especially concerned with the problem of preserving knowledge of Jewish culture, history, and religious tradition. One of them, Mozes Koenig, proposed the establishment of an Ulpan for the popular presentation of Jewish scholarship and culture. This plan was accepted in October, and steps were taken to effectuate it in the near future.

The seminary for Jewish teachers reduced its requirements for admission, making an extended primary-education diploma sufficient. It had 36 students; since 1945, 29 examinations had been held.

The B'nai B'rith had a four-day congress (April) at Scheveningue for European District XIX. Discussion centered on methods of assuring the survival of Jewry in the next generation. A similar discussion was held in July at the conference of the youth department of the World Union for Progressive Judaism in Amsterdam, with 60 delegates from England, France, the United States, Israel, Germany, and Holland.

The Liberal Jewish movement was outgrowing its existing synagogues. To meet its expanding needs, it began the construction in Amsterdam of a large new synagogue with a community center. The cost was met in part by a government contribution, and in part by the community's own funds, supplemented by a substantial CJMCAG grant.

The Jewish Social Work Foundation (Stichting Joods Maatschappelijk Werk) remained the leading philanthropic organization. Through its membership in the Standing Conference on European Jewish Community Services, it was developing closer cooperation with Jewish social services of Belgium and West Germany. Several meetings took place with board members and professionals of the Service Social Juif of Brussels and the Centrale of Antwerp. Protection of children, old-age care, psychotherapy, and training of social workers were the main subjects discussed. The Jewish communities of the Benelux countries initiated a social committee of the Standing Conference, whose first meeting took place in Brussels in October.

CEFINA (Centrale Financierings-Actie voor Joods Sociaal Werk in Nederland) collected about $125,000 as of March. Between Passover and Rosh Ha-shanah the joint Israel drive, Collectieve Israël-Actie, collected nearly $200,000, and the Jewish National Fund about $15,000.

The youth camps at Wijk aan Zee and the psychiatric clinic at Amersfoort were increasingly used by Belgians.

Zionism and Relations with Israel

Relations between Israel and the Netherlands continued good. The number of non-Jewish Netherlanders visiting Israel increased steadily, as did the number of Israeli students coming to the Netherlands for special studies.
In December the two countries ceased to require visas from each other’s nationals. The Israeli government opened a tourist office in Amsterdam.

Netherlands Minister of Economic Affairs B. W. Biesheuvel visited Israel and had several conferences with Prime Minister Levi Eshkol and other officials. Israeli Foreign Minister Golda Meir visited the Netherlands in connection with Israel’s negotiations with the European Economic Community.

The “Four days marching event” in July at Nijmegen in the Eastern Netherlands—an annual event to which many countries send representatives—brought Israeli soldier girls and some individual Israeli athletes to Holland.

There were exhibits of the work of Israeli artists, especially in Amsterdam, but they were of relatively minor significance. The general critical reaction was that Israeli painting and sculpture were still in the experimental stage. Nevertheless, a number of Dutch Jewish artists and theoreticians were concerned with Israeli art, including Johan G. Wertheim and Professor Hans Ludwig Jaffé. Willem J. H. B. van Sandbergen, the (non-Jewish) former director of the Municipal Museum in Amsterdam was named an advisor to the Jewish National Museum in Jerusalem for a two-year period.

A gathering of the Netherlands Zionist Students Organization was combined with the congress of the World Union of the Jewish Students, held at Egmont (Holland) in the beginning of 1964. At its sessions the discussions centered around the spiritual crisis of Dutch Jewry. Of about 120 students, half came from the Netherlands and the balance from England, Israel, France, Italy, Sweden, and Switzerland. Among the speakers were Albert Memmi, author of Portrait d’un Juif (AJYB, 1963 [Vol. 64], pp. 13–14; 1964 [Vol. 65], p. 225, 326), and Professor Isaiah Leibowitz of the Hebrew University in Jerusalem. Leibowitz’s statement that Israel is a non-Jewish secular state provoked wide discussion, both at the congress and in the local Jewish press.

The Netherlands Zionist Congress, meeting January 20–21, too, considered the spiritual crisis within Jewry. The president of the Netherlands Zionist Organization, Jozef S. Van de Hal, asserted that Jewry in the Netherlands was in danger of becoming institutionalized. He noted that mixed marriages had increased to 42 per cent of all marriages in which one partner was Jewish and that only 50 per cent of Jews were members of a Jewish community.

Zionist students in the Netherlands appeared to be increasingly influenced by Orthodox groups. At the request of the Zionist students, Abraham S. Goudsmit, of The Hague, was appointed to serve as a special rabbi for the students. In cooperation with the Jewish Historical Museum in Amsterdam, the student organization opened a Hanukkah exhibition.

Interest in the Hebrew language increased. The Tarbuth center of the Zionist organization arranged courses with 275 participants. This did not indicate any increase in aliyah, although there was a steady trickle of young Jewish people, intellectuals and members of youth organizations, leaving for Israel. The elder generation tended to confine its interest in Israel to visits.
Reparations and Restitution

The modifications in the German Restitution Law, approved in October 1964 (p. 413), did not seem likely to have much importance for Dutch Jewish claimants, since few of them had registered claims larger than Fls. 20,000 ($5,600). Nor was the Hardship Fund of much significance, since most of those entitled to restitution-indemnification had claimed their rights in time. It was estimated that there might be about a thousand new registrations for this Hardship Fund.

Personalia

The 70th birthday of Abel J. Herzberg, the veteran Zionist leader, was celebrated. The Hague received a new chief rabbi, Simon Beeri, formerly of Helsinki.

Among those who died during the year were Raymond Henry Pos, former governor of Surinam and Netherland's ambassador to Cuba and Haiti; Judge Albert Leydesdorff, a leader of the Liberal community; Levi L. Preger, community leader in Rotterdam; Aron Vedder, leading social worker; Alex Wins, a leader of the Po'ale Zion; the distinguished Jewish scholar Rabbi Armin Katz; Otto Meyer, director of the Jewish Historical Museum in Amsterdam, and Lydia Winkel, journalist and leading resistance fighter during World War II.

GERHARD TAUSSIG

Scandinavia

P olitically Scandinavian showed little change in 1964. Elections in Denmark and Sweden kept the Social Democratic parties in power, although in Denmark they were in a slightly weaker position than before the elections. Denmark and Norway continued their membership in NATO, and Sweden maintained her status of neutrality. All three remained members of the European Free Trade Area (EFTA). The December 1964 agreement of the Common Market countries on further reductions of duties on their trade with each other was expected to hurt Denmark's vital agricultural exports.

In general, Scandinavian economic activity continued to increase; there were labor shortages in most fields, especially housing, and wages and prices tended to rise.

Jewish Communities

Denmark's 4.6 million inhabitants included about 6,000 Jews, almost all residing in Copenhagen and its environs. Some 1,800 single persons and heads
of families were taxpaying members of the Jewish community. In 1964 there were 62 births, 19 marriages, and 96 deaths. The annual numbers of births and marriages had remained more or less constant since the war. The proportion of older people in the population was growing, as was their need for communal services.

Sweden's total population grew from 7.4 million in 1961 to 7.5 million in 1964, but the Jewish population was unaltered at about 14,000. Half lived in Stockholm and its environs, 1,500 in Gothenburg, 1,500 in Malmö, 350 in Boras, 150 in Norröping, and the rest in smaller communities in Hälsingborg, Karlstad, Kalmar, Karlskrona, and Sundsvall. The emigrants from Germany and DP's were now self-supporting, but 200 families still received assistance from the Jewish community, aided by grants from CJMCAG.

Norway's 3.5 million inhabitants included about 800 Jews, of whom 600 lived in Oslo and 120 in Trondheim.

Emigration

Because of the social, political, and economic stability in the Scandinavian countries and the absence of discrimination, Jewish emigration was small. Only a few families went to the United States and to Israel. Some young people also emigrated, especially the brides of foreigners. There were also a few cases of immigration of this kind, and a few families came from Eastern Europe. Skilled workers of all kinds were welcome, and there were no difficulties as to their integration.

Status of Jews

There was no civil or legal distinction between Jews and non-Jews, and discrimination and antisemitism were all but nonexistent. In April 1964, the 150th anniversary of the royal decree which officially recognized the Jewish community in Denmark was celebrated in the synagogue of Copenhagen. This decree prepared the way for full civil and political rights for Danish Jews, finally affirmed in the Constitution of 1849. No discrimination against Jews was ever adopted by any subsequent Danish government even under the hardest pressure during the Nazi occupation. King Frederik IX and Queen Ingrid attended the synagogue service, as did all the highest officials of the country.

In the summer of 1964, Henry Grünbaum, a Jew, became a member of the Danish government as minister of economics.

When Nikita S. Khrushchev paid a visit to the Scandinavian countries in the summer of 1964, it was agreed among the Jewish communities that each of them should protest, through USSR embassies or through their governments, the discrimination against Jews in the Soviet Union. The protests attracted widespread attention from the Scandinavian press and radio.

Community Organization

The Jews of each Scandinavian country were represented by a central board of the Jewish community. These boards operated nearly all the estab-
lished Jewish institutions: synagogues, homes for the aged, schools. All Jews were community members unless they formally notified their board of their decision to resign. Only a few resigned—in Denmark, five to ten persons yearly. The boards taxed the members about two per cent of their taxable income, through special commissions. The 1964 budgets were about $100,000 for Copenhagen, $250,000 for Stockholm, and $20,000 for Oslo.

With considerable aid from CJMCAG, community centers had previously been built in Oslo, Gotenburg, Malmö, and Stockholm. In 1964 the Copenhagen Jewish community started the remodeling of its administration building into a center which was expected to furnish adequate, modern premises for all cultural activities.

The Scandinavian Jewish youth organizations had since 1919 been united in a federation which held annual summer congresses in each of the countries in turn, with lectures, discussions, and camping activities.

The communities always worked closely with each other, and a meeting of board leaders from the three countries to discuss common problems, mainly cultural and educational, was planned for the spring of 1965.

Under the auspices of the Copenhagen Jewish sport club Hakoah a site was bought in an idyllic place near Copenhagen for a summer and training camp, to be open also to other Jewish youth clubs. A substantial grant for this project was obtained from CJMCAG.

The communities of Denmark and Sweden were members of the Standing Conference on European Jewish Community Services and in 1964 contributed to the emergency aid sent by all European communities to the Jews of Skopje, Yugoslavia, who were heavily hit by an earthquake.

### Jewish Education

Denmark had a 160-year-old primary school. Originally there had been one school for boys and one for girls, but after the war they were united into a coeducational school. It had its own board of directors, the majority of whose members were also members of the community board. The school had seven classes with about 140 pupils. Most teachers were Jewish, and lessons in Jewish subjects were given five hours per week, on an average, to each class. Ninety per cent of expenses were met by government and municipal subsidies. A Talmud Torah, founded in 1853, had about 120 pupils and was run by the community. A kindergarten connected with the day school had 40 to 50 children. The migration of community members into the suburbs of Copenhagen necessitated a regular bus service for the smaller children. Even with substantial subsidies from governmental sources, the kindergarten fees were high, and the major part of the bus-service costs therefore had to be paid by the Jewish community.

A program for supplying educational material for children and young people was started, with the aid of CJMCAG, with the publication of a Danish translation of Gilbert Klaperman's *Story of the Jewish People*.

The school conducted a summer camp on the northern coast of Zealand to which the children went for three-week periods, for lectures and vacations.
In 1964 the camp was enlarged and modernized with the aid of CJMCAG. The most Orthodox group, Mahaziqe ha-Dat, had a kindergarten and a heder with 60 to 70 pupils.

In Sweden the Hillel Day School, founded in 1955, had about 100 pupils in six classes. It had its own premises in the new Judaica House, the community center of the Stockholm community, inaugurated in September 1963. This gave the pupils an opportunity to participate in the activities of the youth center in the same building. The center also housed a kindergarten with 40 to 50 children, and there was a Talmud Torah with about 550 pupils. Bus service was provided to pupils from the environs. The budget for the schools was about $32,000. The community also ran a summer camp in Glämsta, on the sea near Stockholm, to which children from the other Swedish and Scandinavian communities were invited to participate in sports, lectures, and even bar mitzvah preparation.

In Norway there was no Jewish day school, but 80 children in Oslo and Trondheim received religious education.

Religious and Cultural Activities

Marcus Melchior was chief rabbi of the Copenhagen community. He lectured on Jewish subjects all over Denmark and was known as one of the finest orators in the country. After five years of preparation for the rabbinate at Jews' College in London, Rabbi Melchior's son, Bent Melchior, was installed as the second rabbi at the end of 1963. Besides performing his rabbinical duties, Bent Melchior lectured at the Jewish day school and the Talmud Torah and organized study circles.

Members of Agudath Israel were organized in Mahaziqe ha-Dat. They had a synagogue of their own and a rabbi, Israel Chaikin, but were also members of the central community of Copenhagen.

In Stockholm the chief rabbi was Professor Kurt Wilhelm. The second rabbi was Emil Kronheim, who was about to retire. Stockholm and Gothenburg also had very small Orthodox congregations.

B'nai B'rith lodges in Copenhagen, Stockholm, Malmö, Oslo, and Gothenburg were united through a Scandinavian board and worked closely together through the exchange of lecturers and the periodical B'nai B'rith Nyt, published in Copenhagen.

The communities had clubs for adults and youths, covering every field of cultural activity. In 1964 the Federation of Scandinavian Jewish Youth Organizations (S.J.U.F.) held its yearly congress in Finland and a summer camp in connection with this congress. The federation had its own periodical, S.J.U.F.-Bladet.

Denmark also had the Jødisk Samfund, a monthly dealing with general Jewish matters and subsidized by the community. Israel was published by the Zionist organization, and a new periodical, Jødisk Debat, was issued by a group of young people. Preparations were made to establish a club for Jewish students in Copenhagen early in 1965, similar to the one which had existed in Stockholm for many years.
In Sweden the literary magazine, *Judisk Tidskrift*, appeared for the 37th year. After the death of Professor Hugo Valentin of the University of Uppsala in 1963, the *Tidskrift* was edited by the economist Franz Arnheim. Daniel Brick edited the Zionist and literary monthly *Judisk Krönikan*, founded in 1931, and the Stockholm community issued the quarterly *Församlingsbladet* on communal affairs.

In September a new and revised edition of the principal work of the late Professor Valentin, *Judarna i Sverige* ("The Jews in Sweden"), was published in Stockholm.

Works published in Denmark in 1964 included *Skreaedderens Søn* ("The Tailor’s Son"), a book of memoirs by Sam Besekow, producer at the Royal Theater in Copenhagen. It described his childhood and youth among the Jews who, like his own father, had fled from the pogroms in Russia at the beginning of the 20th century and settled in Copenhagen. The book was hailed by critics as a masterpiece.

On the 150th anniversary of the freedom charter of the Danish Jews, the Copenhagen Jewish community and the local B’nai B’rith lodge published a symposium, edited by the librarian Julius Margolinsky and Professor Poul Meyer. In nine essays the authors described all aspects of Jewish life in Denmark during the preceding 150 years. Rafael Edelmann, librarian of the Royal Library of Copenhagen, wrote of the great Jewish scholar and rabbi, David Simonsen, whose ancestors were among the first Jews settled in Denmark. After his death in 1932, Simonsen’s famous collection of Hebraica and Judaica was given to the Royal Library. This *Bibliotheca Simonseniana* was now, through Edelmann’s skill and care, one of the finest collections of Judaica in Europe. In 1964 the library was enlarged through a gift from the author Shea Tenenbaum, of Long Island, N.Y., of about 800 volumes of mostly modern Yiddish writings, including the catastrophe literature. Edelmann himself continued to edit the *Corpus Codicum Hebraicorum Medii Aevi*. The Parma Pentateuch was completed, and Part III of Maimonides’ commentary on the Mishnah was prepared for publication in 1965.

**Zionism and Relations with Israel**

About 4,000 Jews in Scandinavia were members of various Zionist organizations united in the Union of Zionist Federations of Scandinavia. The Denmark-Israel Society, with a majority of non-Jewish members, was very active in arranging lectures and tourist flights to Israel.

Only a few families and idealistic young people went on ‘aliyah. But many young people went to Israel to spend a year of voluntary service, *shenat sherut*, in a kibbutz, and there were numerous chartered flights from all Scandinavian countries to Israel.

Many high officials visited Israel, among them the Danish minister of ecclesiastical affairs, Mrs. Bodil Koch, who later opened the annual United Israel Appeal in Copenhagen with an enthusiastic and stirring speech. In 1964 the appeal raised about $60,000 in Denmark, $100,000 in Sweden, and $20,000 in Norway. Considerable amounts were also raised by Keren Kayyemet
le-Yisrael, Youth Aliyah, and WIZO. WIZO in Denmark and the Agudath
Israel's sewing circle each supported a kindergarten in Israel. The Zionist
youth organization, Bene Akiva, was active.

**Social Services**

The Jews benefited equally with non-Jews from the high standards of social
legislation in the Scandinavian countries. For special needs and supplementary
relief, the Jewish communities and their philanthropic institutions disposed
of the interest from large endowments—in Denmark and Sweden $1.5 million,
and in Norway about $150,000. These funds also furnished means for medi-
cal aid, recreation, scholarship, trousseaux, and assistance to Jews in transit.
Sweden received $90,000 from CJMCAG for relief and rehabilitation of
hard-core cases among immigrants. The Swedish ORT committee received
$15,000 from the Swedish government for technical training of Jewish youth.
In Norway a wide campaign for relief and refugees, under the sponsorship
of the King, was opened by the Norwegian Refugee Aid, of which the Jewish
community was a member.

Homes for the aged and nursing homes existed in all Scandinavian coun-
tries. The new old-age and nursing home in Copenhagen, inaugurated in 1961
in the presence of Queen Ingrid, was enlarged in 1964 from 32 to 36 rooms.
Because of the still growing need for care for the aged, the community began
to remodel an apartment house into a 27-room nursing home. Ninety per cent
of the capital outlay and all maintenance expenses were to be paid from gov-
ernment and municipality resources. The Jewish women’s organization in
Copenhagen arranged a regular service for visits to lonely old people, sum-
mer excursions and fortnightly gatherings.

**Personalia**

In Oslo, Norway, the German-born Salo Gronowitz was appointed profes-
sor of atomic energy at the university.

In May the president of the Jewish community of Copenhagen, Otto Levy-
sohn, died, aged 65. In connection with the celebration of the 150th anniver-
sary of the Freedom Charter in April 1964, he had been awarded the Royal
Order of Knighthood of the First Degree. The King sent a message of con-
dolence to his widow. Leo Fischer, who succeeded him as president of the
community, had also been awarded the Royal Order of Knighthood in con-
nection with the same celebration.

**Julius Margolinsky**
Italy

December of 1963 saw the resignation of a temporary government headed by Giovanni Leone. Aldo Moro, another representative of the Christian Democratic party, Italy's largest political grouping, then formed a cabinet based on the "opening to the left," a new coalition of parties which for the first time since 1947 included the Socialist party of Pietro Nenni. Besides the Christian Democrats and the Socialists, the cabinet included the Social Democrats and the Republicans, as had most previous cabinets. Nenni became vice premier and the Social Democrat Giuseppe Saragat foreign minister.

The government was subjected to constant sniping from political groupings outside the governmental coalition—the relatively small Monarchist and Liberal parties on the right and the large Communist party on the left—as well as from dissidents within the Christian Democratic and Socialist parties. At the same time the government was also under attack by organized labor and big business because a series of measures it was forced to adopt to check inflation slowed down Italy's economic boom. Conflict and mistrust among the partners in the coalition hindered agreement on policies and the introduction of major reforms, and the government finally resigned in June 1964.

A few weeks later Moro was entrusted with the formation of a new government based on the same coalition, which appeared to be the only one capable of mustering a parliamentary majority. The coalition faced yet another test in December 1964, when the seriously ill President Antonio Segni resigned. The secular parties in the coalition backed Saragat for the post, while the Christian Democrats nominated Giovanni Leone, one of the party's more conservative leaders. But many left-wing Christian Democrats refused to support Leone, casting their ballots for more radical members of their party, such as former Premier Amintore Fanfani or the trade-union leader Giulio Pastore, or abstaining. From December 16 to 28 the deadlock continued, as votes shifted among a number of candidates of all political hues. Saragat was finally elected on the twenty-first ballot by a majority that included the secular parties in the coalition, most of the Christian Democrats, and the Communists, whose votes had been cast first for their own candidate, Senator Umberto Terracini, and then for the Socialist Nenni.

The Vatican

The period under review was notable for the pilgrimage of Pope Paul VI to the Holy Land in January 1964 and the overwhelming approval of the document on the Jews by the third session of Vatican Council II, on November 20. The declaration, absolving the Jewish people of the deicide charge, was adopted after long deliberation and against opposition (see p. 123). Nearly
the entire Italian press, both religious and secular, as well as the radio and television, praised these two initiatives of the Church. On his return from the Holy Land, Paul VI was enthusiastically received by the population of Rome.

The press showed extremely mixed reactions, however, to the dispute over the role of Pope Pius XII during the Nazi murder of six million Jews. Paul VI repeatedly defended the memory of Pius XII, as did L'Osservatore Romano, the official organ of the Vatican, and Civiltà Cattolica, the publication of the Jesuits. On the other hand, a number of secular periodicals and serious studies of contemporary history, though avoiding negative judgments on Pius XII, were cautious in their approach to the question.

THE JEWISH COMMUNITY

The number of Jews in Italy changed little in the period under review. Births and deaths were approximately equal and immigration was very limited, in the absence of conditions that had stimulated it earlier. Official statistics continued to estimate the size of the Jewish community at 35,000, concentrated in the major cities. Rome, with its Jewish proletariat, was the only city to show a natural population increase; it now had over 13,000 Jews, almost all of native Italian stock. Milan was second, with about 9,500, an increase of 1,500 in one year. Its industrial and commercial development and the rather liberal naturalization laws favored this new community. It attracted a large percentage of immigrants, both recent and of longer standing: first from Germany, Yugoslavia, Hungary, and Rumania; then from Egypt, Lybia, Iraq, and Iran. Other major Jewish communities were Turin, with 2,000; Florence and Trieste, with 1,500 each; Venice, with 1,100; Leghorn, with 1,000, and Genoa, with 800. Several once large communities were now reduced to a shadow of their former importance: Pisa, 500; Ancona, 400; Padua, Ferrara, Modena, Mantua, Verona, and Vercelli, 200 or fewer. South of Rome, with the exception of Naples with a Jewish community of about 500, there were no concentrations of Jews large enough to be worth counting. In contrast to the situation in recent years, conversions to Catholicism no longer constituted an important factor; and mixed marriages, though rather frequent, did not always mean defection from Judaism.

Community Activities

The administrators of the individual communities performed miracles of balancing their budgets in an effort to preserve a community structure passed down to them through the centuries. They had to deal with problems concerning worship, education, and social assistance which were aggravated by the lack of active interest in communal affairs on the part of most members. Legacies that had been left to the communities had lost their value and their real property had deteriorated. At the same time, they received greatly reduced contributions from JDC and CJMCAG. The problem was no longer one of constructing new synagogues and new centers, as it had been for some
years after the war, but of meeting the operating expenses of existing institutions with the moderate obligatory dues paid by the members.

Two important projects were completed by the community of Rome, under the presidency of Professor Fausto Pitigliani. The Asili Infantili Israelitici (Jewish Children’s Home), considered one of the most progressive institutions of its kind in the city, was now located in a well-designed new building, dedicated in March. It was erected on the same site on Lungotevere Sanzio where the organization had occupied a small villa for fifty years. Thanks to contributions made in memory of Angelo Donati, a banker who was born at Modena and lived in France, where he was able to save many Jews during the Nazi occupation, one floor was reserved for the Collegio Rabbinico Italiano and its library, thus resolving a problem which had seriously concerned the Unione delle Comunità Israelitiche Italiane (Union of Italian Jewish Communities). Archives from the smaller communities nearing extinction were also transferred to this building.

Another initiative which won particular acclaim was the establishment of a Jewish Museum in Rome’s Central Synagogue. Here the story of the Jewish community of Rome, the first reference to which goes back to the ambassadors sent to the city by the Maccabees, was presented painstakingly in a series of mementos spanning the period from the ancient Republic to present-day Rome. On display were plaster casts of catacomb inscriptions and of the architrave of the recently uncovered Ostia synagogue, the oldest known in Europe. There were also exhibits of ancient manuscripts, silver, tapestries, ceremonial and art objects, and historical documents. Among the last were records of the Nazi deportations of Italy’s Jews.

Education and Culture

Jewish education was the joint responsibility of the education department of the Unione delle Comunità Israelitiche and of the corresponding agencies in the individual communities. Jewish nursery schools enrolled a total of 529 children; elementary schools, 1,248; the scuole medie (intermediate schools), 648; teacher-training schools, 45; and Talmud Torahs, 389—in all, a total of 2,859 receiving regular Jewish instruction. Of these, only 369 students in Milan could finish the full eight-year course of the scuola media, the first three years were offered to 222 in Rome and 51 in Turin. Elementary-school attendance was 645 in Rome, 364 in Milan, and 90 in Turin. There were elementary schools also in Florence, Genoa, Leghorn, and Trieste. Venice had only a single nursery school, while Ancona and Ferrara had no Jewish schools at all.

The Collegio Rabbinico Italiano in Rome had thirteen students in intermediate courses and six in the advanced group, hardly an adequate number to fill the vacancies gradually appearing in the rabbinate. Chief Rabbi Elio Toaff, speaking at a two-day conference on educational problems convened by the Union of Italian Jewish Communities in June, proposed that the scope of this college be enlarged to serve as an institute not only for rabbinical students, but for all Jews who wish to engage in advanced Jewish studies. At
this conference, attended by rabbis, educators, and communal representatives, Jewish communities throughout the country were urged to provide adequate means of support for Jewish education by the time education subsidies from CJCMA were terminated, next year.

The five ORT vocational schools, the Associazione delle Donne Ebrehe Italiane (ADEI—Association of Italian Jewish Women), WIZO, and the various Jewish cultural groups directed by young people (Centri Giovanili Ebraici, Bené Akiba, Movimento Torah we-Israel), offered valuable training to 3,300 Jewish students throughout the country.

**Publications**

Fifteen Jewish newspapers and magazines were published in Italy, each of the larger communities having its own information bulletin. Approximately 7,000 Jewish families received an average of four or more periodicals regularly and were therefore fully informed of events affecting the Jews in Italy, Israel, and elsewhere.

The publication of books of Jewish interest also was vigorous. The Unione delle Comunità continued to furnish material for teachers and textbooks for children. Of special importance were the recently published first two volumes of *Storia di Israele* (“History of Israel”), compiled by Elia S. Artom, and a new translation, with additions, of the *Storia degli Ebrei* (“A History of the Jews”) by Solomon Grayzel. To the Italian reader this new presentation of the well-known Grayzel history was especially attractive because it contained additional detailed information on Italian Jewry. The response to Attilio Milano’s new book *Il Ghetto di Roma—Illustrazioni storiche* (“The Ghetto of Rome—Historical Insights”), published by Staderini of Rome, showed the reawakened interest of both Jews and non-Jews in the history of Italian Jewry, long neglected by both Christian and Jewish scholars. The second volume of the *Bibliotheca Historica Italo-Judaica* (“Italo-Jewish Historical Bibliography”) by the same author, published by Sansoni of Florence, offered a guide to new historical research projects. A brief but penetrating study by Gemma Volli, *I ‘Processi tridentini’ ed il culto del beato Simone da Trento* (“The ‘Trials of Trent’ and the Cult of the Blessed Simon of Trent”), originally appeared in the literary and political periodical *Il Ponte*, Florence. As a result of this article, the ecclesiastical authorities reexamined a blood libel dating back to 1475 and forbade the faithful to enter a chapel in the church of San Pietro at Trent commemorating the alleged martyrdom of the boy Simon Unverdorben.

Non-Jewish publishing houses, too, continued to feed Italian interest in Jewish affairs. After having found a good market for books on Jewish subjects by Italian and foreign Jewish writers of international reputation, they turned to Israeli literature. *Racconti di Gerusalemme* (“Stories of Jerusalem”) by the eminent writer Samuel Joseph Agnon, published by Mondadori, met with resounding success. The volumes of *Racconti d’Israele* (“Stories of Israel”), published by Dall’ Oglio, and Mordecai Bernstein’s dramas published by Il Saggiatore, were also well received.
Attitude Toward Jews

The attitude of the state toward its Jewish citizens was in general correct and friendly. This year was marked by the absence of such occasional misunderstandings as had occurred in recent years, perhaps partly because the Socialists were now represented in the government together with the Christian Democrats. Nevertheless it appeared that a bill to punish public offenses against all religions equally with offenses against the Catholic religion would remain blocked in the Chamber of Deputies.

Three Jews were appointed to serve on the national planning committee for commemorating the 20th anniversary of the Resistance: Judge Sergio Piperno, president of the Unione delle Comunità Israelitiche, and the Communist leaders Senator Umberto Terracini and Deputy Emilio Sereni. One of the major events of this anniversary was the observance in Rome of October 25 as a day memorializing the deportation of Italy's Jews. On this occasion a gold medal "for civic merit" was presented to the Unione delle Comunità, as the representative of Italian Jewry. This was the first time such an honor had been accorded to a public institution. A commemorative plaque was also placed in the ghetto of Rome, on the very building from which the Nazi roundups began on October 16, 1943.

As a result of an agreement reached in June 1961 between Italy and the Federal Republic of Germany, the Bonn government paid 6.5 billion Italian lire (about $10 million) to the Italian government, to be divided among former deportees and the survivors of those who died in concentration camps, whether Jews or Christians. Upon publication of the conditions for the distribution of the money in the Gazzetta Ufficiale of January 21, 1964, about 15,000 Jews submitted claims.

Zionism and Relations with Israel

On the whole, there was no dissension in matters of principle within the organized Italian Jewish community. Its members were moderately observant of religious practices and compactly mobilized in support of Israel. The direction of the community, which had been in the same hands for many years, was being transferred, without opposition, to younger men whose leadership potential had matured in the last ten or fifteen years. The Federazione Giovanile Ebraica d'Italia (FGEI, Italian Federation of Jewish Youth), with a large following among young Jews, was the training ground for the new leaders. The Federazione Sionistica Italiana (Italian Zionist Federation), under the presidency of Giovanna Luzzatto and later of Maria Mayer; the Associazione delle Donne Ebreo d'Italia, and WIZO, all energetically cultivated relations between Italy's Jews and Israel.

The relative proximity of Italy and Israel and the many transportation facilities resulted in a flow of tourists and students between the two countries. But emigration to Israel was very small.

In Israel the Bet WIZO-Italia, providing after-school recreation for hundreds of children from the poorer sections of Jaffa, was largely financed by
WIZO and ADEI. The Conegliano synagogue in Jerusalem, with services conducted according to the Italian rite and a museum of precious, traditional Jewish art objects, were visited by many Italian and other tourists. Arks with sacred furnishings, formerly belonging to Italian synagogues no longer in use, continued to be transferred to various synagogues in Israel under the direction of Umberto Nahon.

Trade relations between Italy and Israel were not extensive, since Italy was unwilling to offend the Arabs by significant commitments toward Israel. But Italy's participation in the International Fair at Tel-Aviv, which opened in June 1964, seemed to portend an increase in such trade in the future. Only the United States Pavilion was more impressive than the Italian, which was visited by large number of Israelis and foreigners.

**Personalia**

A number of prominent Jews passed away during the period under review: Gino Luzzatto of Venice, 87, a foremost authority on the economic history of Italy who had been for some decades professor, and twice rector, at the Ca' Foscari University in Venice and president of ORT-Italia and vice-president of the Associazione Italia-Israel; Paolo d'Ancona, of Milan, for many years professor of the history of art at the university, an expert on Italian miniatures and pre-Renaissance sculpture and paintings, and Leone Leoni, formerly chief rabbi of Ferrara and Venice. Leone Carpi, lawyer, member of a noted family of Italian patriots and a Zionist Revisionist leader for thirty years, died in Jerusalem, where he had been living in his latter years.

The death of Professor Vincenzo Arangio Ruiz, not a Jew, was a great loss to the Jewish and non-Jewish communities. A jurist of fine reputation, he had been president of the Associazione Italia-Israel since its inception.

**Attilio Milano**

**Greece**

The general election in November 1963 ended eleven years of rightist rule which had begun with the victory of Marshal Alexander Papagos at the polls in November 1952. The National Radical Union, headed by Papagos's successor Constantine Karamanlis, was defeated by the Center Union of the 75-year old George Papandreou. The latter did not have an absolute majority, however, and was unwilling to make any concessions to the Communist-backed Union of the Democratic Left in order to secure the support of its deputies. As a result, new elections were held in February 1964 in which the Center Union secured 174 of the 300 seats in parliament. Among the measures introduced by the Papandreou government during its first year
in office were free education at all levels, from elementary school through university, and an increase in the legal minimum wage. It also amnestied most of the country's remaining political prisoners, whose number had already been reduced from over 50,000 in 1950 to less than 1,000.

The continuing Cyprus crisis did not permit the government to concentrate on domestic problems. In general, Premier Papandreou sought to dissuade the Cyprus government from taking measures likely to provoke Turkish counter-action. The Greek government's relations with President Makarios of Cyprus were at times severely strained, both because of his penchant for rejecting its advice and because of a suspicion that Makarios was no longer interested in Enosis—union with Greece—but wished to retain Cyprus as an independent state under Greek Cypriot rule. Greece was also uneasy about Makarios's importation of Soviet weapons. Yet, Papandreou rejected Turkish proposals that the Greek and Turkish governments undertake direct negotiations on the Cyprus issue. He held that such negotiations, if they failed, could produce a serious crisis in the relations between the two countries, and therefore urged that negotiations be conducted, through the United Nations mediator, only by representatives of the Greek and Turkish Cypriots. There was, however, no contact between the leaders of the two communities on Cyprus.

Turkey sought to bring pressure on Greece through action against Greek citizens living in Turkey. By the end of 1964 it was estimated that more than half of the 12,000 members of this group had been expelled on one pretext or another. No action had been taken against the much larger group of Turkish citizens of Greek descent, mostly in Istanbul, who were protected by the Turkish constitution and the Treaty of Lausanne, but they lived in constant fear as long as the Cyprus question remained unsettled. The Turkish government also imposed restrictions on various activities of the Greek Orthodox Ecumenical Patriarchate, situated in Istanbul, and expelled some of its priests.

The Cyprus question also adversely affected Greece's relations with her Western allies and limited her participation in NATO. On several occasions Greek forces did not participate in NATO maneuvers to avoid cooperation with Turkish units. There were also occasional demonstrations against United States offices in Athens because of supposed American partiality for the Turks. After the withdrawal of United States missiles from Turkey, Russia shifted from a pro-Greek position on Cyprus to one closer to Turkey.*

**JEWISH COMMUNITY**

The Greek population of approximately 8,500,000 included only about 6,500 Jews; before the war the Jews had constituted approximately one per cent of the population. In the past several years the size of the Jewish population had not changed significantly. Emigration was almost nonexistent; Israel exerted

* This section reviewing general political developments was prepared in the office of the American Jewish Year Book.
little attraction for the time being, and the doors of the United States were practically closed since the expiration of the special legislation on behalf of displaced persons on June 30, 1952.

The Jewish population, blended into its environment, was scattered among 18 communities, varying greatly in size and distributed throughout the country. (The largest were Athens with 2,800 Jews, Salonika with 1,000, and Larissa with 450.) The consequent crumbling of communities with small Jewish populations formed an obstacle against which efforts to reconstitute a Jewish life broke down. In recent years the members of the Jewish community succeeded in regaining their former positions in all fields of current activity. One would search in vain for signs of the ruin which had resulted from the Second World War and the Nazi occupation. But the remarkable economic recovery of the Jews was not accompanied by any comparable revival in education and religious activity. Nevertheless, even the modest degree of success attained in these areas represented a triumph over obstacles.

**Finances**

The community was faced with a financial problem as a result of the prospective cessation, at the end of 1964, of allotments from the CJMCAG, which was terminating its work. It hoped to meet this problem by making the communities self-supporting through investments, the income from which would permit them to balance their budgets while making proper provision for their various programs, especially in education and social welfare. The capital invested in this manner would become the property of the communities, which would pledge themselves not to alienate it. It would come from such community-owned sources as funds held by OPAIE (Organization for the Assistance and Rehabilitation of Greek Jews) and the properties of defunct communities. Unfortunately, this proposal was only under study at a time when it would have been desirable to have it in full operation. It was hoped that the necessary investment capital could be mobilized in time, and that the project would serve as a point of departure for autonomous communities anxious to do more and better work. At the same time, there was some fear that autonomous communities would not be anxious to seek the advice of the central council when it was no longer distributing the allotments from abroad which they had hitherto received through it. Besides its important role as the representative of Greek Jews (AJYB, 1960 [Vol. 61], p. 218), the Central Council of Jewish Communities had increasingly advised and coordinated the communities in their activities.

The economic rehabilitation of the communities was only one aspect of the problem. The Council was also faced with the task of finding local contributions to replace the funds previously received from CJMCAG, so as not to reduce its activities. At its convention in July, the Council appealed to all communities to practice "austerity" until such funds were found—a prospect that was not too favorable at the time of writing.
Education

Two newly established Jewish schools in Larissa and Athens had 50 and 150 students respectively. The first was a state school for Jewish children, and the second a communal school. Both schools were under non-Jewish direction because of the lack of a Jewish candidate with the requisite qualifications for the directorship.

Elsewhere, local initiative made up for the absence of regular classes, which could not be organized because of the lack of teachers and sufficient students. In one place a traveling teacher would make regular visits to neighboring communities; in another, volunteer teachers would bring the youth together and spread the good word. Elsewhere, as in Salonika, teachers chosen and appointed by the community provided students in some private schools with a Jewish education during periods when their fellow students were taking a course in religion. Jewish studies received the same accreditation as the course in religion. It was estimated that two of every three Jewish children between the ages of seven and twelve received from one to six hours of Jewish instruction a week. Effective vehicles of Jewish education, which had the advantage of combining the useful with the pleasant and which reached a large number of children and adults, were the excellent translations of textbooks used in the United States, such as *Jewish Heroes* published by United Synagogue, and *Outline of Jewish Knowledge*, published by the Bureau of Jewish Education (now Jewish Education Committee). Aside from these translations, no current Jewish literature was available in Greek.

Religious Activities

In general, it became easier to meet the religious needs of the community. Some synagogues were restored, places of prayer were organized, young rabbis trained in foreign seminaries returned to take up their duties, and others were preparing to follow them. To the extent that the communities were willing and able to undertake the necessary sacrifices for using their service, these young rabbis could be expected to bring a great stimulus to religious life and to expand Jewish education and improve its quality.

Intergroup Relations

The small Jewish population did not constitute a problem for anyone, living in harmony with the rest of the population. This was indicated by the relatively high percentage of mixed marriages; among the Jewish population of Athens, these accounted for 26 out of 92 marriages in the four years under review. Since these marriages were usually accompanied by the conversion of the non-Jewish spouse, they attracted less attention and caused less disquiet than they formerly had. The percentage of such marriages elsewhere in Greece was very low.

There was no organized antisemitism and the Jews were not subject to discrimination. The wave of swastikas which reached the country at the beginning of 1960 was arrested in mid-1963. They were to be seen until then,
though at fairly long intervals, illuminated by flaming torches or accompanied by threatening letters. These were directed to certain Jews, who were ordered to leave the country on pain of death: to theater directors who had produced pro-Jewish plays such as Dreyfus, Anne Frank, and Bertholt Brecht's Irresistible Rise of Arturo Uix, or had welcomed Jewish groups; and to Greek artists who had been acclaimed in triumphal tours of Israel. Here and there, persons caught in the act of daubing swastikas were arrested, tried, and released. But there was no indication that these incidents involved any clandestine organization, or were anything except the acts of individual crackpots. The reaction to them was always genuine and spontaneous; the press demanded the discovery and exemplary punishment of the culprits, and the ministry of justice directed the prosecutors to apply the law with full rigor.

The primate of Greece, speaking for the Orthodox church, delivered a withering condemnation of antisemitism at a special news conference called in April, 1960 for that purpose. Recalling the Jewish roots of Christianity, he declared that hate was incompatible with the Christian spirit and that antisemitism wherever it showed itself was always an anti-Christian act.

These declarations followed shortly the suggestions made by Amilcas Alevizatos, a professor at the school of theology of the University of Athens, and taken up in the newspaper Vima (January-February, 1960) by the well-known philo-Semitic journalist Pavlos Paleolologos, that all passages “offensive to the dignity of the Jewish people” be removed from the Good Friday liturgy. This question came under the jurisdiction of the ecumenical patriarchate.

Indemnification and Restitutions

The problem of heirless property still remained unsolved. OPAIE, an organization established by a decree of March 1949 to receive these properties, (AJYB, 1960 [Vol. 61], p. 218) had not been able to claim them because of its inability to furnish the required proof of the death of the victims who had perished in concentration camps. Such proof could not be gotten without the aid of a special law, which had not yet been passed and which neither the Jews nor the government seemed to be pressing for. Although it was occasionally possible to establish the fact of death by the testimony of witnesses, this was insufficient for any large-scale recovery of heirless property. OPAIE was therefore mainly confined to administering heirless properties, the income from which augmented the welfare funds of the central council. As a result of a considerable increase in the last few years, these properties were now estimated at a value of about $600,000.

Another problem was that of properties abandoned on Rhodes by owners who were formerly Italian residents and now lived in other countries, and who had showed little interest in claiming their rights, which were in imminent danger of being abrogated. An effort was made to draw up a list of these abandoned properties and their owners living in Africa, the United States, and Latin America, in order to request them to cede their claim for the benefit
of the Jewish philanthropies administered by the central council. After a promising start, this effort failed to produce any result.

Another type of claim, also in danger of lapsing, existed under German law for property seized in Greece and transported to Germany. Indemnification for such property depended on proof of its transport to Germany, and many such claims had remained unsatisfied for years because it was impossible to furnish the necessary proof.

In March 1960 an agreement was signed in Bonn, setting DM 115,000,000 ($3,830,000) as the indemnification to be paid by the Federal Republic of Germany to persons in Greece who had suffered under the Nazis for reasons of race, religion, or opposition to Nazi ideology. The agreement was ratified in August 1961. At the same time a law was promulgated defining the categories entitled to indemnification and fixing the payments for each category. The original proposal was modified to give greater consideration to basic Jewish claims, with the warm support of the spokesmen for the parliamentary majority (Dimitrios Vranopoulos) and the minority (Ioannis Toubas). These modifications removed provisions which would have confined payments to heirs of the first degree, most of whom had died in concentration camps along with their relatives, and excluded the more numerous heirs of the second degree, as well as those who were Greek nationals at the time of the persecutions but had subsequently emigrated and had thereby forfeited their citizenship and right to indemnification.

The amounts of indemnification were fixed at 30,000 drachmas ($1,000), payable to heirs, for loss of life; 25,000 drachmas ($833) for 60 per cent disability and proportionately smaller sums for lesser degrees, and 1,000 drachmas ($33) for each month of deprivation of liberty and deportation. It was estimated that of some 62,000 claims for indemnification, about 7,200 were Jewish; approximately 6,000 of these were from persons living abroad. The average Jewish claim was believed to be higher than others, since in many cases Jewish claims combined personal claims with claims as heirs. The DM 115,000,000 paid by Germany turned out to be inadequate to meet all the claims recognized as legitimate; as a result the claimants received only 55 per cent of the amount provided under the law.

**Relations with Israel**

Although Greece still did not recognize Israel *de jure*, relations between the two countries were friendly, and were becoming closer. There was a growing exchange of visitors, drawn from the political, cultural, commercial, and journalistic spheres, between the two countries. Particularly worthy of mention were the visits of Deputy Prime Minister Abba Eban and archaeologist Yigael Yadin to Athens to deliver well-attended and enthusiastically received lectures at the School of Political Science and the Archaeological Society. Minister of Public Works Angelos Angeloussis' visit to Israel in October 1964, was the first by a Greek cabinet minister during his term of office. Such officials as the governor and vice-governor of the Agricultural Bank also visited
Israel. The visits, usually followed by speeches, press reports, or articles, helped to inform the Greek public of Israel’s achievements.

Artistic exchanges included a week of Greek movies in Tel Aviv, a Greek theatrical tour, an exhibit of Greek painting in Jerusalem, Tel Aviv, and Haifa, and a similar Israeli exhibit in Athens. Serious efforts were under way to develop tourism in both directions; the regular air and sea services between the two countries were supplemented by the inauguration of a ferry service. Groups of students enjoyed Israel’s hospitality on scholarships while studying in such fields as agriculture, construction, and poultry-raising.

Trade between the two countries continued to increase, and Greece improved her balance in the exchange. Greek exports to Israel rose from $2.9 million in 1962 to $4.45 million in 1963; in the same period imports from Israel increased from $3.6 million to $4.6 million. In 1964, for the twelfth successive year, Israel participated in the Salonika international fair, although Greece had never been represented at the biennial international commercial exposition of the Middle East in Tel Aviv.

Relations Between Israel and Cyprus

Israel’s relations with Cyprus were in many respects similar to her relations with Greece. There were the same exchanges of visits and study missions, and Israeli goodwill visits to share the fruits of Israel’s experience in agriculture, trade, unionism, hotel management, and the like. Before the Cyprus crisis, Israel furnished about 85 per cent of the tourists visiting that country. The two countries had exchanged ambassadors since 1961. Although contacts with Cyprus were restricted by the crisis on the island, relations did not seem to be affected by the efforts of Cyprus to strengthen its ties with the non-aligned states in order to win support for its cause. President Makarios remained faithful to his pledge to maintain friendly relations with all countries, especially the neighboring ones.

VICTOR SEMAH

West Germany

FOREIGN POLICY AND STATUS OF BERLIN

Expectations that Chancellor Ludwig Erhard would be less committed to close relations with France than Konrad Adenauer had been, and more inclined to adjust German policies to those of the United States and Britain, were not entirely borne out by events.

In reporting on his first five months in office to the Christian Democratic Union (CDU) congress in Hanover (August 15 to 17), Chancellor Erhard asserted that the main purposes of his foreign policy were the strengthening
of NATO and reconciliation with France. Negotiations with the United States on a Multilateral Nuclear Force (MLF), however, created opposition among Germany’s NATO partners and strained the ties with France, which the Franco-German friendship treaty of 1963 had intended to promote. There was also increased dissension in the European Economic Community, concerned largely with Franco-German differences over a common grain price for the EEC.

German foreign-policy initiative was hampered by several factors: the campaign of Konrad Adenauer’s “Gaullist” faction of CDU against Foreign Minister Gerhard Schröder’s willingness to seek new solutions for outstanding problems, the impending Federal elections of 1965, and the opposition of powerful groups of refugees and farmers to any changes in the status quo.

In 1964 Chancellor Erhard and Foreign Minister Schröder had conversations with British, Italian, French, and American leaders, including Presidents Charles de Gaulle and Lyndon B. Johnson. There were no major announcements about any of these conversations, although a conference between Henry Cabot Lodge, former United States ambassador to South Vietnam, and Chancellor Erhard, on August 26, did result in an announcement that Lodge had received a promise of German economic aid for the American effort in Southeast Asia. An October conference between Prime Minister V. G. M. Marijnen and Foreign Minister Joseph M. Luns of the Netherlands and Chancellor Erhard resulted in an agreement to proceed with further plans to unify Europe, while leaving the door open for England’s participation.

In a speech in New York on June 11, Erhard declared that the Munich agreement of 1938 was dead and that the Federal Republic had no territorial claims against Czechoslovakia. This assurance was given to counteract Transportation Minister Hans Christoph Seebohm’s repeated public statements laying claim to the Sudetenland, seized by Hitler Germany in 1938 (p. 413).

There were several developments concerning relations with the Soviet Union and with the (East) German Democratic Republic (DDR).

In response to the friendship treaty between Moscow and East Germany signed on June 12, Washington, Paris, and London issued a statement stressing that Berlin’s close ties to the Federal Republic were “essential for the viability of Berlin . . . and will be maintained. . . .” The three Western powers also asserted, for the first time, the right of the Federal government to represent Berlin to third powers.

On September 1 the acting premier of East Germany, Willi Stoph, said that former Chancellor Adenauer had employed authorized representatives of the Federal Republic in 1962 to make contact and propose negotiations for a political détente. This claim was denied by Adenauer, who said that Stoph exaggerated the importance of some technical talks in 1962.

On September 2 Soviet Prime Minister Nikita S. Khrushchev announced his intention to visit Bonn early in 1965, but his successors failed to indicate whether they would make such a visit in his stead.

A German expert in detecting wiretaps, Horst Schwirkmann, who had been checking the German embassy in Moscow, was poisoned on September 9 in
Sagorsk (USSR). He was treated at a West German hospital, and Bonn addressed a sharp note of protest to Moscow, demanding punishment of those responsible. The Soviet government expressed its regrets about the incident.

An agreement which had permitted West Berliners to visit relatives in the East during the 1963–64 Christmas season led to nine months of negotiations for a new and broader agreement. On September 9 the East Berlin government announced that after November 2 old-age pensioners could visit relatives in West Germany for up to four weeks. West Berlin Senatsrat Horst Korber and DDR Undersecretary of State Erich Wendt signed a one-year agreement allowing West Berliners to visit relatives in East Berlin at the end of October and on Christmas, New Year, Easter, and the Whitsuntide holidays of 1965. The agreement worked without friction, and 57,000 West Berliners visited East Berlin in the fall of 1964.

Early in October, 57 residents of the Soviet Zone succeeded in escaping to West Berlin through an underground passage, in the largest mass escape since the construction of the Berlin Wall. When an East German army officer discovered the passage, he was shot by West Berlin accomplices of the escapees. A West Berlin court convicted them of murder.

On November 22 the German public honored the memory of John F. Kennedy on the first anniversary of his assassination. Memorial addresses were delivered by Chancellor Erhard and by Berlin Mayor Willy Brandt. An exhibition of Kennedy mementos was opened by Mrs. Edward Kennedy at Frankfurt, and the German postal authorities issued a special stamp bearing the late president’s picture.

**DOMESTIC AFFAIRS**

President Heinrich Lübke was reelected for a five-year term on July 1 by 710, of 1,024 Bundestag votes. The Social Democratic party (SPD) was sharply criticized for not having offered a candidate to oppose him. On February 16 Berlin Mayor Willy Brandt was elected president of SPD by 320 of 334 votes and named as the party’s candidate for chancellor in the 1965 Bundestag election. Konrad Adenauer was elected head of CDU by that party’s congress on August 17.

The Social Democratic party made major gains in communal elections in Lower Saxony, Hesse, North Rhine-Westphalia, Rhineland-Palatinate, and the Saarland. Public-opinion surveys in November showed that nationally the party was about seven per cent more popular than the CDU-CSU which had been the strongest party for 15 years and, together with the small FDP, had formed the government.

In June former Admiral Hellmut Heye, the deputy for armed-forces affairs (designated by the Bundestag to watch over the activities of the military), published a series of articles in the weekly *Quick*, sharply criticizing the treatment of soldiers by officers of the Bundeswehr. These articles arouse heated public debate. On June 22 Chancellor Erhard, Bundestag President Eugen Gerstenmaier, and spokesmen of all political parties expressed their confi-
dence in the overwhelming majority of Bundeswehr personnel, but the government promised to examine carefully Heye's report and to bring about such changes as might be justified by his charges. On November 3, after a long illness, Heye resigned his position and was succeeded by Matthias Hoogen (CDU) on December 11.

A series of fatal attacks on taxi drivers provoked demands for reintroduction of the death penalty, abolished by the Federal constitution. Adenauer and other CDU members and FDP member Siegfried Zoglmann spoke in favor of the death penalty for certain crimes, while Chancellor Erhard, Minister of Justice Ewald Bucher, and SPD Deputy Carlo Schmid opposed it. Although public-opinion polls ran strongly in favor of the suggested constitutional change, there was no prospect of its being accomplished in parliament.

The death of Heinrich von Brentano on November 14, at the age of 60, was mourned by all political parties and the public. He was the first foreign minister of the Federal Republic (1956 to 1961) and a loyal supporter of Konrad Adenauer's European policy.

**Economic Affairs**

On March 6 a commercial agreement with Bulgaria was added to those in effect with Rumania, Hungary, and Poland. The three-year agreement provided for an exchange of goods worth 460 million marks.

On July 16 German-Yugoslav economic negotiations were successfully concluded in Bonn. The Federal Republic agreed to treat Yugoslavia as a General Agreement on Tariffs and Trade (GATT) member, and the Yugoslavs consented to postpone negotiations on their reparation claims against West Germany.

The Federal budget for 1964 was DM 60.3 billion, six per cent higher than that for 1963. It passed the Bundestag on April 16 after a two-day debate and over the opposition of SPD. A DM 63.9-million budget for 1965 was adopted in October.

At the end of 1963, 29.5 million people were employed in West Germany (excluding Berlin). These included more than a million foreign workers, mainly from Italy, Spain, Greece, and Turkey. There were 146,000 unemployed, but 614,530 jobs were unfilled. In the fall of 1964 the number of unemployed was 102,000, and 680,000 jobs were unfilled.

On May 13 the Federal cabinet decided to introduce anti-inflationary measures, and tariffs were lowered to facilitate imports. On July 1 tariffs on imports from EEC countries were reduced by 50 per cent. At the same time, the Federal government urged the Common Market to reduce tariffs by 25 per cent on trade with third countries.

Grand Duchess Charlotte of Luxembourg, President Lübke, and President de Gaulle opened the new major waterway linking the Rhine with the industrial area of Lorraine. Two-thirds of the cost of the project, DM 800 million ($200 million), was borne by France and one-third by the Federal Republic.
FORMER NAZIS

In January Hans Krüger, appointed minister for refugees in October 1963, was suspended pending verification of charges against him by the East German regime, in December 1963, that he had participated in the formulation of death sentences against Polish citizens while serving as judge of a special court in Konitz. Krüger denied this at first, but photostatic documents confirming his appointment as assistant judge of the special court were produced later. He resigned from the cabinet early in 1964.

The Bavarian minister of cultural affairs and education, Professor Theodor Maunz, who had long been under attack because of his statements as an expert on constitutional law during the Nazi regime, resigned in July.

WAR CRIMES AND NAZI CRIMES

The Central Office for the Investigation of Nazi Crimes at Stuttgart-Ludwigsburg, established in 1959 to coordinate and accelerate procedures, announced in September that it had investigated or initiated legal action in a total of 688 cases. In 1964 only 19 proceedings required further investigation, while of the closed cases, 508 had been handed over to prosecuting authorities and 59 had been joined to pending trials.

Minister of Justice Ewald Bucher reported to parliament early in the fall of 1964 that by January 1 of that year, German courts had sentenced 5,445 persons in addition to about 5,000 prosecuted by Allied courts. About 800 cases were still pending.

Robert M. Kempner, who had been an assistant prosecutor at the Nuremberg trials and was now a lawyer and author in Frankfurt, estimated that there were several thousand Nazi criminals for whom no search had as yet been instituted at all or who had not been apprehended. As an example, he noted that the murder of 4,000 Catholic priests in the Dachau concentration camp had not yet been investigated.

Under existing German law, the statute of limitations was to end the possibility of opening new cases against Nazi criminals on May 8, 1965, the 20th anniversary of the end of World War II. There was heated discussion of the question of extending this time limit. Proponents of an extension held that mass murderers should not be protected by law, while opponents argued that to extend the statute would be to introduce an unconstitutional ex post facto law. As a compromise measure, some experts, like Kempner, suggested that the statute of limitations should be considered as running not from May 1965, but rather from the birth of the Federal Republic in 1948 or the ending of the occupation status in 1955, when West Germany gained real sovereignty.

Even among cabinet members, there was no unity on this question. Interior Minister Hermann Höcherl suggested at the end of September that the statute
of limitations be extended by five years. Justice Minister Bucher soon there-
after declared that constitutional objections were decisive, and the Federal
cabinet finally adopted that view. Public protest within and outside of Ger-
many was heavy. Israeli Prime Minister Eshkol repeatedly demanded further
trials in addresses to the Keneset and in a letter to the Federal chancellor.
Erhard’s reply was not made public. On November 18 the Zentralrat der
Juden in Deutschland proposed that a suggested extension of the statute of
limitations from 20 to 30 years be put in force without delay.

On November 20 the Federal government published an appeal to all gov-
ernments, organizations, and individuals within the country and abroad to
aid in the unearthing of Nazi crimes and those who committed them.

On December 9 the Bundestag requested that the government intensify
efforts for the prosecution of Nazi murderers and report before March 1,
1965, whether indictments had been initiated in all known cases. If it could
be established that they had been, it was hoped, no new legislative steps would
be required. All parties voted for the resolution except FDP, which voiced
misgivings of “a legal-political nature,” thus supporting Justice Minister
Bucher.

The most important Nazi crimes trial of 1964, and the largest German post-
war trial, was the Auschwitz trial which opened before the Frankfurt assize
court (Schwurgericht) on December 20, 1963. It was not expected to end be-
fore the second half of February 1965.

Sixty per cent of the persons interviewed in a public-opinion poll conducted
in August by the Divo Institute indicated that they had taken notice of the
Auschwitz trial; 95 per cent had taken notice of the Eichmann case. Only
50 per cent of all persons interviewed were able to state precisely the purpose
of the trial: the punishment of the perpetrators of the crimes committed in
the Auschwitz (Oświęcim) concentration camp. While 53 per cent considered
it proper to continue holding such trials, 39 per cent were opposed because
“one should not stir up these things after so many years.” The strongest aver-
sion from the Auschwitz trial and similar proceedings was evinced by persons
between the ages of 35 and 45 (45 per cent of whom were against the trial).
Younger and older people were somewhat more favorably disposed to the
trials. The higher the degree of education, the more pronounced was approval
of the trials.

A later public-opinion survey conducted by the Wichert Institute of Tue-
bingen, in mid-October, revealed that 63 per cent of men and 76 per cent
women were against the continuation of trials. Again, elderly people were
more strongly opposed to further proceedings than young people.

The original indictment was directed against 23 men, for murder and
assisting in murder in a multitude of instances between 1942 and 1944. Be-
fore the opening of the court sessions the last Auschwitz commandant, former
SS Sturmbannführer Richard Baer, died at the age of 52. Heinrich Bischoff
(60) died during the trial, and the cases of Hans Nierzwicki (59) and Gerhard
Neubert (55) were severed from the main proceedings because of illness. The
trial continued against 19 former SS Führer and Unterführer, who now
ranged in age between 42 and 69 years. Among them were Robert Mulka (69), Karl Höcker (53), Wilhelm Boger (58), Hans Stark (43), Johann Schobert (42), and Franz Hofmann (58). Hofmann was already serving a life sentence for murder committed in the Dachau concentration camp. They included one academically trained engineer, three physicians, a pharmacist, two civil servants, and one man trained in the law. Fourteen of the accused were still under investigative arrest. On December 12 the court visited the Auschwitz site, but all but one of the defendants refused to participate in that trip.

A large exposition on the Auschwitz camp horrors, which opened in Frankfurt in November, provoked protests by the defense counsel, and pictures of the defendants were removed.

The Frankfurt assize court also had before it, starting on April 27, the trial of two close collaborators of Adolf Eichmann, former SS officials Hermann Krumey (59) and Otto Hunsche (53). The prosecution charged them with the deportation to Auschwitz, between March 19 and July 9, 1944, of about 438,000 Hungarian Jews, approximately 300,000 of whom were killed immediately. They were also accused of robbing Jews of money and objects of great value.

In April the Kiel court sentenced former SS Obersturmbannführer Hans Graalfs (49) to the minimum penalty of three years of penal servitude for having assisted in the murder of 760 Jews in Russia.

In the same month, after ten weeks of deliberation, the Braunschweig court sentenced former SS officials for assisting in the murder of 5,200 Jews in one instance, 1,700 in another, 200 in a third, and two in still another in Pinsk in August 1941. Franz Magill (63) and Kurt Wegener (55) received sentences of five years, Walter Dunsch (59) four years and four months, Hans Walter Zech-Nenntwich (47) four years. Zech-Nenntwich was freed by one of the jail guards and escaped to Egypt, but returned from there and surrendered to the legal authorities of Lower Saxony. One defendant was not convicted for lack of evidence.

On May 12 the Cologne court sentenced ex-SS Hauptsturmführer Werner Schönemann (52) to six years of penal servitude for aiding in the killing of 2,170 Jews in White Russia.

On June 30 the court of Aurich sentenced Karl Struwe (61) and the Borkum physician Werner Scheu (53) to nine and ten years respectively for aiding in the murder of 220 Jews in Lithuania. Three other defendants were found not guilty.

On October 29, after proceedings of many months' duration, the Hanover court sentenced Anton Müller (55) to five years, Adolf Schaub (51) to two years and three months, Luitpold Fuhrmann (66) to two years, and Josef Schmidt (65) to two years and six months for murder or aiding in the killing of 7,600 Jews in Sobibor. One accused, Herbert Schoenborn, committed suicide while under investigative arrest. The proceedings against the major defendant, Richard Nitschke (66), for whom the state attorney had demanded a life sentence, were interrupted because of his ill health. During the trial, de-
fense counsel Gerd Heinecke of Hanover asserted that, as a dictator, Hitler was above the law and that, although he ordered the killing of people, he was not motivated by evil or base tendencies. Although his deeds were terrible and the deaths of the victims horrible, Heinecke said, officials and soldiers who carried out those orders, "thus doing only their duty," should not be punished. These opinions were widely condemned by legal authorities and public opinion.

The trial of ex-SS Obersturmbannführer and General of the Army Karl Wolff (64) opened on July 13 and ended on September 30 at Munich. Wolff had been chief of Heinrich Himmler's personal staff. He was found guilty of having assisted in the deportation and killing of at least 300,000 Jews who were transported from Warsaw to Treblinka, and was sentenced to 15 years. Wolff, who in the last phase of the war conducted the negotiations for surrendering the German forces in Italy to the Allies, had for years successfully concealed his collaboration in Nazi crimes. He was the highest surviving official of the SS and Himmler's staff.

In Düsseldorf the trial of 11 men involved in crimes committed at Treblinka between July 1942 and October 1943 opened on October 12. The main defendant was the former SS official Kurt Hubert Franz, charged with complicity in the murder of 700,000.

On October 15 the Cologne court opened the trial of 10 former SS and concentration camp officials charged with shooting more than 10,000 Soviet prisoners of war at the Oranienburg camp in 1941 and 1942.

The trial of Ewald Peters (49), a department head in the security branch of the Federal criminal investigation office, was upset by his suicide in jail on February 3. Arrested late in January, after having accompanied Chancellor Erhard to Rome as a bodyguard, Peters had been charged with having played a part in the mass execution of Jews in Southern Russia in 1942 and 1943.

The so-called euthanasia trial opened at Limburg on July 14 and was ended prematurely in the middle of September. Two main defendants had committed suicide while being investigated: Professor Werner Friedrich Heyde (who used the alias of Sawade) and his colleague Friedrich Tillmann. A third defendant, Bernhard Bohne, had escaped to South America in the summer of 1963. The only remaining defendant, Hans Hefelmann, was charged with having had a decisive part in the killing of 70,000 adults and 3,000 children who were mentally or physically handicapped. The proceedings were suspended on September 13, after a court medical officer established Hefelmann's physical inability to stand trial.

**INDEMNIFICATION AND RESTITUTION**

The Novelle (concluding amendments) to the restitution legislation (Rückерstattungsgesetz) of the Federal Republic was adopted by the Bundestag in June 1964. One essential improvement provided for the payment in full of claims which previously could be satisfied only 50 per cent. The sum of DM 1.5 billion ($375 million) was reserved as an upper limit. The possibilities for
full satisfaction of claims under the revised restitution law put restitution claimants in a much better position than that which obtained for persons making claims under the indemnification law. Indemnification claimants could receive no more than DM 75,000 (a little less than $20,000) at the time of writing. Claims up to DM 80,000 ($20,000) were to be satisfied in 1964, up to DM 240,000 ($60,000) in 1965, and all others after January 1, 1966. Interest was to be paid from January 1, 1968. A fund of DM 800 million (previously DM 400 million) was set aside for claimants who filed late or whose property was confiscated by the Nazis abroad. Claimants whose rights were damaged in the Eastern part of Berlin were to be covered by the new law, as were all who resided in areas specified by the Novelle at any time between January 30, 1933, and December 31, 1961. The Novelle was approved by the appropriate parliamentary committee on April 22 and by both houses of parliament in June; early in October the president signed it into law. Final legislation on indemnification was not yet formulated.

In anticipation of the changes in Federal law the State of North Rhine-Westphalia decreed several improvements in its restitution legislation on February 12.

**ANTISEMITISM**

There were no reports of major antisemitic incidents. It was clear that anti-Jewish prejudices were not yet fully eradicated, but reliable scientific studies and public-opinion surveys were not available for 1964. Agitators succeeded in convincing some people that fantastic restitution sums were paid to Jews in and outside of Germany and that tremendous amounts were being paid to Israel. Some Germans also resented the continuation of the search for Nazi criminals, wanting this chapter of German history to be forgotten. Lastly, the question of giving full diplomatic recognition to Israel seemed to irritate people. The long delay had aroused feelings of guilt and these were projected against the Jews, as if they were, as the Nazis had claimed, "eternal trouble-makers."

Occasional desecrations of Jewish cemeteries and anti-Jewish utterances were reported, but their frequency, was below that of the recent past.

**Nationalism**

Although antisemitism and Nazism were not only officially taboo but—as practically all observers agreed—dead as political forces, nationalist tendencies were sometimes easily awakened. All major political parties catered to nationalist feelings, reputedly strongest among the refugees from Eastern Germany and Eastern Europe. Frequent Sunday speeches by Transportation Minister Seebohm, demanding Sudeten areas which had been restored to Czechoslovakia, were mildly criticized by Chancellor Erhard, but never corrected by the speaker himself, who continued to enjoy the ardent support of the refugee organizations.
Periodicals appealing to nationalist groups and emotions increased in circulation and popular appeal. The most important one was the cleverly edited Deutsche National-Zeitung und Soldaten-Zeitung, published in Munich; it denied that it was antisemitic and was able to cite the fact that a number of Jews wrote for it. Among them were two American Reform rabbis associated with the American Council for Judaism—Rabbi Elmer Berger, executive vice-president of the Council, and Rabbi Abraham Cronbach, professor emeritus at Hebrew Union College, Cincinnati. An interview with Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, also appeared in the paper. It was nevertheless a definitely nationalistic and prejudiced publication. Of course, under the constitutional guarantees of freedom of speech and expression to everyone who did not openly advocate the overthrow of the government or the replacement of the democratic order by a totalitarian one, no action against this or similar publications, like Nation Europa of Coburg, was or could be taken.

Attempts to organize rightist parties were less successful than in former years. The German constitution stipulated that a political party had to gain five per cent of the vote or a plurality in one district to be represented in parliament, and the same provision existed in the states, except Bavaria, where ten per cent of the vote was required. None of the rightist splinter groups—the most important of which were the Deutsche Reichspartei, the Deutsche Gemeinschaft, and the Deutsche Block—were able to obtain seats in state or Federal parliaments or in communal councils. On November 28 a new Nationaldemokratische Partei Deutschlands was founded in Hanover by Friedrich Thielen of Bremen, Adolf von Thadden (Deutsche Reichspartei), Wilhelm Gutmann, and Heinrich Fassbender. Their chances of success seemed negligible for the time being.

HIAG (Hilfsgemeinschaft auf Gegenseitigkeit der Soldaten der ehemaligen Waffen-SS), an association of former SS members claiming to have only mutual-benefit purposes, held some meetings but was often prevented from holding larger gatherings either by order of public authorities or as a result of public protests. It did get some encouragement from a few politicians.

**INTERGROUP RELATIONS**

The Deutscher Koordinierungsrat der Gesellschaften für christlich-jüdische Zusammenarbeit (German Coordinating Council of Societies for Christian-Jewish Cooperation) sponsored the annual national Brotherhood Week in March. There were special celebrations in 36 cities; in Berlin more than 100 lectures, discussions, plays, films and exhibits were scheduled. The press, radio, and television cooperated, and the Allgemeine Wochenzeitung der Juden in Deutschland published two special issues of more than 116 pages. The high point of Brotherhood Week was the ceremonial closing of the Cologne exposition “Monumenta Judaica” (AJYB, 1964 [Vol. 65], p. 254), which had received hundreds of thousands of visitors from all over Germany and abroad since its opening in October 1963. Four thousand five hundred persons at-
tended the event and 8,000 others could not be seated. The assembly was addressed by Augustin Cardinal Bea, head of the Secretariat for the Promotion of Christian Unity in Rome, Professor Ernst Simon of the Hebrew University in Jerusalem, who represented Martin Buber, and Evangelical Bishop Wilhelm Stahlin. Each made a plea for tolerance and mutual understanding based on the common Judeo-Christian heritage. Cardinal Bea pointed out that the late Pope John XXIII had considered it a major purpose of the Ecumenical Council to improve relations not only between various Christian groups, but also between Catholics and Jews (see p. 109).

The Cologne Library for the History of German Jewry, "Germania Judaica," founded in 1958, extended its activities. It held an educators' conference late in January at which the main speakers were the Hamburg publisher Gerd Bucerius, Professor René König of Cologne University, Professor Saul B. Robinson (of Israel), director of the UNESCO institute for educational questions at Hamburg, and Professor H. J. Gamm of the Pedagogic Academy at Oldenburg. They all discussed methods of interpreting intergroup problems, particularly those concerning Jews.

The annual Hour of Commemoration was held on the birthday of Anne Frank at her birthplace in Frankfurt. Her 75-year-old father, Otto Frank, attended the ceremony for the first time.

Various religious groups cooperated in urging the Federal government to establish diplomatic relations with Israel.

**RELATIONS WITH ISRAEL**

Israel's relations with the Federal Republic were subjected to serious strains in 1964. While the absence of formal diplomatic relations between the two countries had created tensions for years, the problem now became more urgent and painful than before. The restitution agreement between Germany and Israel was to expire in 1965. The trade mission which had been established under this agreement still transacted much business that would ordinarily be handled by consular or diplomatic officials. With the agreement's expiration, there would be no agency to perform these functions.

Israel was increasingly concerned about the German scientists who were producing weapons for Egypt (see p. 453; AJYB, 1964 [Vol. 65], p. 302). Also, neither the Israeli government nor people had any sympathy for the German government's reluctance to extend the statute of limitations for Nazi crimes beyond May 9, 1965 (p. 409). While the German public did not in general seem interested, there was strong pressure from press and television to give Israel full diplomatic recognition. A petition for action in this direction was initiated by the Coordinating Council of the Societies for Christian-Jewish Understanding and the German Trade Unions Association at a rally in Cologne in October. Delegates of all major political parties demanded action by the government without further delay, as did Evangelical groups and students' organizations.

In a radio interview with the journalist Alfred Joachim in April Chancellor
Erhard stressed his cordial personal relations with Jewish leaders such as Prime Minister Levi Eshkol and WZO President Nahum Goldmann, but expressed misgivings about Arab reactions to any West German recognition of Israel.

King Hussein of Jordan visited Germany late in November, and President Gamal Abdul Nasser of the United Arab Republic was expected to return Bundestag President Eugen Gerstenmaier's November visit to Egypt in the spring of 1965. Gerstenmaier had long been known as a friend of Israel. Reports that these visits were aimed at improving relations between Israel and its Arab neighbors found little credence.

JEWISH COMMUNITY

The Jewish population of the Federal Republic as a whole increased slightly, although West Berlin's remained stable. Deaths substantially exceeded births, but Jewish immigration was again much higher than emigration. The immigrants included many "returnees," i.e., Jews who had lived in Germany before the holocaust and came back to spend their last years in their country of origin. The average age was steadily rising: on October 1, 1963, it was 44.8; on October 1, 1964, 46.1.

On October 1, 1964, there were 25,064 Jews, of whom 13,568 were men and 11,496 were women. Of these 5,794 lived in West Berlin, with a slight excess of men over women. From October 1963 to October 1964 there were only 69 Jewish births, but 482 deaths. Immigrants numbered 1,223 and emigrants only 531.

Communal Affairs

The more than 70 Jewish communities carried on their traditional religious, educational, social, and charitable activities. The Zentralrat der Juden in Deutschland directed by its secretary-general Hendrik George van Dam in Düsseldorf, continued to represent German Jewry at home and abroad. Its administrative council (Ratsversammlung; AJYB, 1964 [Vol. 65], p. 257) met regularly and provided a link between the communities.

A two-day conference of the Zentralrat at Hanover in March was attended by about 80 delegates from all over Germany. Professor Herbert Lewin of Offenbach, council president, reported on the first half of his term

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1 The increase from 22,853 to 25,064 within one year was due not only to the excess of immigration over emigration but even more to a change in the method of counting the Frankfurt Jewish community. Until 1964 Frankfurt counted only the registered members of the local Jewish community (July 1: 2,837). On October 1, 1964, the city of Frankfurt published the number of all persons who had registered with its authorities as Jews: 4,122 on that date. Thus it became clear that in Frankfurt 1,285 or 45 per cent of the Jews had not joined the Jewish community. If that percentage obtained for West Germany as a whole, there would be about 35,000 Jews, even though only about 24,000 were registered members of Jewish communities.
of office, and van Dam spoke, among others things, on Arab anti-Jewish propaganda in Germany, former Nazis in high offices, trials of Nazi criminals, indemnification and the economic situation, and fund raising. Problems of financing and of social security for communal employees were also discussed.

In October the council directorate met in Cologne. It demanded full freedom of expression for all victims of Nazism, protested against a gathering of former members of the Waffen-SS at Rendsburg, opposed enforcement of the statute of limitations for Nazi murderers, and urged the establishment of diplomatic relations with Israel and the recall of German weapons experts from Egypt.

Religious Activities

While Federal and state central bodies concentrated on problems of restitution and indemnification, politics, and public relations, most religious and cultural activities fell to the local communities. The number of rabbis increased to twelve, with rabbis officiating in Berlin, Cologne, Dortmund, Düsseldorf, Heidelberg, and Munich, and serving neighboring communities, as well. There was also an increase in the number of teachers to 56 in October. They instructed children in the laws, customs, and history of Judaism and in Hebrew.

The approximately 1,200 school-age Jewish children attended public schools where they also were able to receive religious instruction from community teachers. In a few cities these classes were supplemented by hadarim. Germany’s was the only sizable Jewish community in which no full-time Jewish day school existed. There had been a considerable number in pre-Hitler Germany and even under Hitler. (In 1937 there were still 151 Jewish primary and 18 high schools).

No new synagogues were dedicated in 1964. In December 1963 a prayer room was rededicated in Augsburg. (The main synagogue building, once one of the most beautiful in Germany, remained in ruins.) Bavarian Prime Minister Alfons Goppel as well as high clergymen of both Christian churches attended, and Catholic Bishop Josef Stimpfle sent a cordial letter.

Cultural Activities

The Allgemeine Wochenzeitung der Juden in Deutschland, published in Düsseldorf by Karl Marx and edited by Hermann Lewy, completed its 19th volume. Founded as a Jewish communal weekly for the British occupation zone soon after World War II, it had by now replaced most of the dozens of Jewish periodicals that existed in Germany before 1938. It was read by numerous non-Jews and circulated not only in Germany, but also in about 50 other countries; a special edition was flown to Israel. It made a major contribution to the cultural life of the community. Other Jewish weeklies included one in German and one in Yiddish that were published in Munich, and two by and for Jewish youth (Kontakt, first in Cologne and more recently at Düsseldorf, and Schalom, in Berlin).

Numerous books on Jewish subjects were published by German publishers, including four firms owned by Jews and having a specific Jewish program. At
the annual book fair at Frankfurt more than 200 new Jewish books were advertised by 68 different non-Jewish publishing houses. Even this was only a fraction of the books on and by Jews currently published in West Germany. An anthology of Jewish writings, edited by the late Federal President Theodor Heuss and published on his 80th birthday by the Econ publishing house at Düsseldorf, went into a second edition shortly after publication.

On May 27 the 80th birthday of Max Brod was widely celebrated. Poet, novelist, and Kafka editor and biographer, Brod lived in Tel-Aviv but still paid annual visits to Germany. Sizable crowds honored him at Düsseldorf and Munich, and he received the Pirkheimer prize at Nuremberg.

On the occasion of the 100th anniversary of the death of the Jewish composer Giacomo Meyerbeer, in May, the Berlin State Institute for Musical Research exhibited 120 items from its Meyerbeer archive of 3,000 documents relating to the composer's life and work.

The annual Leo Baeck prize was awarded to Konrad Schilling, a Cologne teacher, for his part in preparing the "Monumenta Judaica" exposition. At the award ceremony in Cologne's city hall, addresses were delivered by Cologne Lord Mayor Theo Burauen and Alexander Ginsburg and H. G. van Dam on behalf of the Zentralrat.

In March the Hebrew University opened a sociology institute named for Franz Oppenheimer, whose 100th birthday was celebrated on March 30, with an address by Chancellor Erhard at the Free University of Berlin.

The 80th birthday of the painter Ludwig Meidner, once a leading impressionist, was widely celebrated in April. His works were exhibited in various cities, and he was made an honorary citizen of Darmstadt, where he was still painting. He had returned to Germany in 1953 and lived there almost forgotten until 1963, when he was rediscovered by accident during the "Synagoga" exposition.

In August a special German postage stamp was issued on the 100th anniversary of the death of Ferdinand Lasalle, great German socialist, who had lived and died as a Jew.

In September the 50th anniversary of the death of the Jewish socialist Reichstag member Ludwig Frank was observed by the city of Mannheim, where he had lived.

Social Services

As in previous years, the Zentralwohlfahrtsstelle der Juden in Deutschland (ZWST—Central Welfare Office of Jews in Germany) was the major instrument for providing social and health services by and to the Jewish community of Germany. No statistics on these activities were available.

ZWST published three issues of its organ, *Jüdische Sozialarbeit*, and the League of Jewish Women three issues of its periodical *Die Frau in der Gemeinschaft*.

In January Jewish social workers met at Munich to study the personal problems of Jews in Germany. The ZWST youth commission decided to increase the number of Jewish youngsters sent to Israel during their vacations from
40 to 50. At a meeting in Berlin in May discussion centered on problems of child care. Twenty directors of Jewish kindergartens met in Berlin in June to discuss common problems. A seminar for vacation helpers was conducted at Wembach. Wembach and Sobernheim provided summer vacations for about 500 children and a sizable group of adults.

The 72 children who survived a madman's bomb-throwing rampage at a Catholic school in Cologne accepted an invitation to spend a few weeks in July at the children's home of that Jewish community.

In a joint ceremony in Munich, JDC celebrated its 50th anniversary and the Jewish loan institute, Iwria, its tenth, in October. During the decade Iwria provided 1,002 loans totaling more than DM 4 million ($1 million). Of these loans, 633 went to merchants, 148 to craftsmen, 107 to small industrialists, 68 to intellectuals, and 46 to others.

The Jewish Hospital of Berlin celebrated its 50th anniversary in November 1964.

A book by Dora Edinger about the life and writings of the late Bertha Pappenheim, the German Jewish feminist and social worker, was published in 1963 by Ner-Tamid at Frankfurt.

Zionism

The Zionist organizations (General, WIZO, and youth groups) remained active politically and socially. The Israeli campaigns (Keren Ha-yesod, Keren Kayyemet le-Yisrael, and Children's and Youth Aliyah) all raised increased sums. The Keren Ha-yesod (Magbit—United Israel Appeal) reported on November 12 a total of DM 1.5 million, an increase of more than DM 300,000 over 1963. In two years the number of donors had risen from 1,200 to 1,700. Its presidium consisted of Professor Herbert Lewin, Henry Ehrenberg, Rabbi I. E. Lichtigfeld, Manfred Rosenthal, Arno Lustiger and Henry Ormond. The Children's and Youth Aliyah reported a 1963 income of about a half million marks: the 1964 figures were not yet available.

The representatives of the Zionist Organization met at Stuttgart on January 19. In September Israel Kornat became secretary general of the Zionist Organization in Germany. Four delegates were to represent Germany at the World Zionist Congress which was to open in Jerusalem in late December.

In April Nahum Goldmann spoke in Frankfurt to celebrate the 16th birthday of Israel. He also spoke in Munich for the first time in 30 years.

Personalia

In January the Munich lawyer Siegfried Neuland was honored on his 75th birthday. He had refounded the Munich Jewish community with 105 survivors in 1945 and headed it most of the time since 1951. From 1952 to 1963 he represented Bavaria's Jews in the state senate.

In March at Frankfurt Dr. Fritz Kauffmann, who had emigrated to Denmark in 1933, received the Paul Ehrlich Prize of DM 100,000 ($25,000) for his research on the salmonella bacteria.
Jacob Picard (aged 81) received the Bodensee prize on June 14 at Überlingen. Most of his stories centered around Jewish life in small villages near Lake Constance, where Picard grew up. Picard was now an American citizen.

In December Josef Wulf of Berlin was awarded the Carl von Ossietzky medal by the local group of the International League for Human Rights, in recognition of his numerous studies on various aspects of the Nazi regime.

In February Rudolf Ullstein died at the age of 89. He was the last of the five Ullstein brothers, whose publishing house had been the largest in Germany until 1933. He returned from England to his native Berlin in 1949 to reactivate his old firm.

In February, with the death of Alfred Wiener, founder of the London library bearing his name, German Jews and Gentiles recalled that he had for decades been a leader of the Central Association of German Citizens of Jewish Faith. Shortly after his death, the Berlin Jewish community awarded the Heinrich Stahl prize to the Wiener Library.

Shelomo F. Ettlinger died in Frankfurt in February. He was a historian of Frankfurt Jewry and vice president of the B'nai B'rith lodge there. He emigrated to Israel in 1937 and returned 20 years later.

Lawyer Hugo Goldberg died at Wiesbaden in April. He was the honorary president of the local Jewish community.

Marek Allerhand, honorary president of the Magbit committee and a leader of the Berlin Jewish community, died in May at the age of 82.

In May Hans Reichmann of London died at Wiesbaden at the age of 64. Until 1938 he had been a legal advisor (Syndikus) of the Central Association of German Citizens of Jewish Faith. In London he was active in HIAS, United Restitution Office, the Council of Jews from Germany and the Leo Baeck Charitable Trust, and other institutions such as the Leo Baeck Institute and the Wiener Library. He was buried in London where his widow, the well-known historian Eva G. Reichmann, was living.

Lawyer Edouard Lehmann of Saarbrücken, member of the directorate of the Central Council of Jews, died in June.

Joel Brand, who negotiated with Adolf Eichmann in Budapest in 1944 for the release of Hungarian Jews and later wrote and testified about it, died in July at the age of 57.

One of Germany's best-known actors, Ernst Ginsberg, died in December, at the age of 60. He was famous in Berlin and Munich before 1933, emigrated to Switzerland, and was again seen in Munich after 1952.

Hans Lamm