With a knife-edge majority, Prime Minister Harold Wilson maintained control over both the House of Commons and his own Labor party despite criticism from its left wing. By autumn of 1965, foreign confidence in sterling had been restored although the underlying economic problems still remained. During the fiscal year ending June 30, 1965, home costs (cost of manufactured products) rose by 4 per cent and the retail price index by nearly 5 per cent; national production rose by about two and one-half per cent, and total incomes by over six and one-half per cent. (Parliamentary reply quoted in The Times, November 6, 1965.) These figures indicated that the much publicized incomes and prices policy of the government was still far from effective.

In order to achieve financial stability, the government cut back on social and defense expenditure. To retain Liberal support, renationalization of the steel industry was postponed until the government had a larger majority. Left-wing criticism of this and the government's support of United States policy in Vietnam did not turn into open revolt, since nobody was prepared to take any action that might precipitate a general election.

But the government was unable to stop the unilateral declaration of independence by Ian Smith's Rhodesian regime in November. It retaliated with economic measures, while the African states pressed for armed intervention. The climax came with an unprecedented rebuff to Mr. Wilson, a mass walkout by African representatives when he addressed the United Nations General Assembly in December.

One of the government's principal anxieties at home was the question of integration of colored immigrants. The Labor party had opposed discrimination against non-white immigrants, but the defeat of Foreign Secretary Patrick Gordon Walker in a by-election in January, following his earlier defeat in the race-conscious Smethwick constituency at the general election, showed that anti-colored sentiment was very strong. The government passed a Race Relations Act designed to make certain forms of discrimination illegal. In its progress through Parliament, however, more emphasis was placed on conciliation
than on punishment. A White Paper published in August foreshadowed considerable further restrictions on immigration from Commonwealth countries, established under the Act of 1962. These would affect mainly immigrants from India, Pakistan, and the West Indies, who are classified as colored. The Premier decided to set up a committee to examine the immigration laws, which were based on emergency legislation passed at the outbreak of the First World War and administered with some secrecy and harshness. Immigration was no longer a Jewish problem and no communal action was undertaken on this issue.

Sir Alec Douglas-Home resigned from the leadership of the Conservative party in July. As a politician he had been entirely eclipsed by Harold Wilson and his aristocratic background was considered an electoral liability. His successor, Edward Heath, was of middle-class origin, yet this appeared to have little effect on the party's popularity.

Sir Winston Churchill died on January 24, and was mourned with fitting honors. Israel's President Zalman Shazar and ex-Premier David Ben-Gurion attended the funeral, as did British Chief Rabbi Israel Brodie.

**Jewish Community**

With lay and religious leaders getting on in years, the Jewish community drifted on. It enjoyed great material prosperity. Communal statistics were sparse and not always authoritative. (In November the Board of Deputies of British Jews in cooperation with the Institute of Contemporary Jewry of the Hebrew University in Jerusalem, established a unit for demographic research on the Jewish communities in London and the provinces.) However, there were strong indications that the community had passed its numerical peak and might decline quite sharply in numbers. This trend began with the commonplace practice of family limitation among the children of the first immigrant generation. While the number of deaths remained more or less constant, all records of children of school age suggested a decline in their numbers. To these factors must be added emigration and the rising rate of intermarriages from fifteen to twenty-five per cent over the preceding ten years, as reported by Michael Wallach, Registrar of Jews' College.

A silent vigil took place outside the German Embassy in February to protest the time limit on German prosecution of war criminals (see p. 350). At a special session in May, the Board of Deputies, with representatives of other Jewish communal organizations, passed a resolution deploring the harsh treatment experienced by Soviet Jewry.

The Federation of Synagogues celebrated its 75th anniversary (actually it was founded in November 1887), and in April five Manchester synagogues formed the United Synagogue of South Manchester. Bert Langton became the fourth Jewish Lord Mayor of the city in the following month. In December, the Holy Law Synagogue, Manchester, celebrated its centenary.

The Vatican schema on the Jews (p. 64) had a cool reception because of
the prolonged opposition to its passage and the pronounced hostility of clerics from precisely those areas where the new spirit was most needed. Immediately after the Council's adoption of the declaration, the Board of Deputies expressed the hope that it would be implemented "by appropriate measures in all places where the situations calls for the exercise of the Church's influence and spiritual authority." In December the Board set up a committee under the chairmanship of Percy Cohen to deal with radio and television programs affecting Jewish interests.

Religion

The question of the Chief Rabbinate dominated the year. Israel Brodie retired in May, on reaching his seventieth birthday. He had held office since 1948 and his sincerity, patience, and courtesy had earned him high regard. These were the qualities for which he had been appointed to the office, for it had been felt that a more accommodating figure was required after the tempestuous closing years of his predecessor, Joseph Hermann Hertz. But they were also the qualities that limited his capacity for leadership. Three main factors were altering the position of the chief rabbi: First, an Orthodox extreme was developing which preferred segregation and even fanaticism to social mobility and acculturation—a state of affairs previously unknown in Anglo-Jewish history. Its adherents belonged mainly to separatist congregations, but they indirectly influenced the entire community, and especially the attitudes of the London Beth Din. Second, a New Establishment of English-born, but religiously observant, members was developing within the United Synagogue. Third, the chief rabbi and the London Beth Din were becoming the leading rabbinical institutions in Europe.

In the Louis Jacobs affair (AJYB, 1965 [Vol. 66], p. 363) Rabbi Brodie took an inflexible position which precipitated the secession of a limited number of members from the United Synagogue. But had Rabbi Brodie approved the appointment of Louis Jacobs as principal of Jews' College, this would probably have triggered as much hostility from the Orthodox as its refusal did from the opposition.

On May 16, Jacob Herzog, a leading member of the Israeli Foreign Office, was nominated chief rabbi. Although without practical rabbinical experience, he had the advantage of distinguished descent both from his father, Isaac Herzog, former chief rabbi of Israel, and from his maternal grandfather, Samuel Hillman, who had held an honored place as a dayyan in London. In September, however, it was announced that he was being forced to withdraw on account of ill health.

Much of the responsibility for choosing a successor devolved on Sir Isaac Wolfson, the President of the United Synagogue, whose lack of communal experience was a very considerable disadvantage under the circumstances. There were growing doubts whether the chief rabbinate, as it had functioned hitherto, was of continuing significance to Anglo-Jewry; still, it was felt that
the appointment of a strong chief rabbi would inject new life into the rather stagnant religious scene.

In December, an artificial crisis was created over the question of marriages solemnized under non-Orthodox auspices. In response to a challenge by Liberal Rabbi Brichto, Dayyan Morris Swift of the London Beth Din stated that Liberal and Reform marriages had no validity as Jewish ceremonies. Their validity in Jewish law was no greater than marriages carried out in a civil register office. This viewpoint merely restated already published rulings (e.g., by the Conference of European Rabbis in 1961) and was of no practical significance, since Orthodox authorities recognize only a rabbinical divorce as the termination of a civil or non-Orthodox marriage between two Jews. A transient ferment rapidly died out and the only significance of the matter was to show the ever-widening gulf between the Orthodox and non-Orthodox communities.

Education

Efforts to establish a Jewish Teachers' Training College within the British educational system failed when the government rejected the scheme in July on the grounds that the number of potential students was not great enough to ensure a viable institution.

Inspector Harold Levy's report to the Central Council for Jewish Religious Education stated that the number of pupils at provincial and London Board centers had fallen by fifteen per cent between 1960 and 1964. The attendance of children in the 49 Jewish day schools in the United Kingdom had risen from 8,900 in 1963 to 10,000 in 1965. Four-fifths of these were under the age of eleven and in primary schools.

It was announced that the Institute of Jewish Studies (a small but extremely learned research institution) would merge with the University College Hebrew department of the University of London, and would receive an annual subvention of £6,000 ($16,800) from the Memorial Foundation for Jewish Culture.

The Earl of Harewood opened a £105,000 ($294,000) sports block at Carmel College in June. The Leo Baeck College, a rabbinical school for both the Reform and Liberal movements, moved to its new premises in July.

Cultural Activities

The Volkswagen Foundation of Germany in April announced a grant of £50,000 ($140,000) to the Wiener Library, which houses mainly a collection of documents and books on Nazism. Abraham Rosenfeld published a complete edition of kinot for Tish'ah be-Av, with English translation and notes, the first time such a work had been attempted. The Union of Liberal and Progressive Synagogues produced the first issue of a new quarterly magazine, Pointer, and the New London Synagogue published the first number of the annual Quest.
The ministers of the United Synagogue reinstituted its adult education courses, dropped three years earlier after disputes over salaries, which offered an unprecedented number of lectures for the 1964–65 winter session.

**Social Service**

Enoch Powell, former Minister of Health, opened Ealon House, a long-term hostel for discharged mental patients, in February. In June, the Jewish Institute of Family Guidance had its first public meeting and, in the same month, a £140,000 ($392,000) Youth Center was opened in Liverpool. Sir Keith Joseph, former Minister of Housing and Local Government, opened the Rosetta and Morton Joseph Home, a Jewish Welfare Board block of flats and hostels for the aged in Hemel Hempstead, northwest of London, and, in Glasgow, a £100,000 ($280,000) extension to the Jewish home for the aged was completed in August. In November, the Residential Center for Jewish Deaf Children moved to Tottenham in North London from Wandsworth in South London.

The combined effects of the affluent society and the welfare state had virtually eliminated poverty, except for a small “problem” fringe. With longer life expectancy and smaller families, the welfare of the aged had become the most pressing problem for social workers throughout the country.

**Antisemitism**

Although racialist groups concentrated principally on anti-colored agitation, a disturbing number of attacks on Jewish property, especially synagogues, took place in 1965. Home Secretary Sir Frank Soskice reported 12 cases of arson against Jewish communal and private properties as well as 55 cases of lesser offenses, such as slogan daubing and fly-posting. Major conflagrations involved the Brondesbury Synagogue in North-West London, an old established house of worship with a good deal of timber wall covering, which was extensively damaged in March, and the Greenbank Drive Synagogue in Liverpool in April. Many synagogues organized fire-watching schemes, particularly during the High Holy Days, but no incidents were reported. In view of the tendency for hooligans to imitate each others’ acts, it was not clear whether all the incendiarism was part of an organized antisemitic drive; however, the British National Socialist party of Colin Jordan was implicated in subsequent criminal proceedings. Even in the worst days of fascist activities in the 1930s, there had been no need to post guards for synagogues, but in the intervening years irresponsible vandalism had become an over-familiar feature of juvenile delinquency. Aubrey Desmond Cadogan was sentenced to 5 years imprisonment for arson at the Palmers Green Synagogue in North London in November. Two yeshivah students were stabbed in December in the ghetto district of Stamford Hill. In the same month a Jewish taxi driver was stabbed to death, but police discounted suggestions that antisemitism was the motive.
In January the Board of Deputies sent a delegation to the Home Secretary to appeal for early legislation against racial incitement; but as discussion on the Race Relations Bill progressed, increasing doubt was expressed whether it really covered antisemitic activities.

There was some criticism of the official hospitality and recognition afforded Ahmed Said, director of Radio Cairo, and well known for his anti-British and anti-Israel invective, who visited the United Kingdom in June as a member of a United Arab Republic parliamentary delegation.

The well known publishing house of Hutchinson caused a stir by announcing publication of a new edition of Hitler’s Mein Kampf, a project that was dropped in July, reportedly because permission had been refused by the Bavarian State government, owner of the copyright.

**Zionism and Relations with Israel**

Relations between Great Britain and Israel remained cordial throughout the year. Israeli Premier Levi Eshkol was in London in March for talks with Harold Wilson and Averell Harriman. It was believed that the British government urged avoidance of military action over the Jordan waters (p. 254). A Foreign Office statement, issued after the talks, declared that “Mr. Eshkol’s visit had advanced Anglo-Israel understanding and had successfully demonstrated the continuing friendly relations between the two countries.” Foreign Minister Golda Meir visited London in September and met with leading politicians (p. 399). George Thomson, Minister of State in the Foreign Office, visited Israel for four days in October. In the previous month he had been refused audience by Nasser because the British government had suspended the two-year-old Aden constitution and returned to direct rule, after Aden authorities had resorted to violence in support of South Arabian Federation (p. 426).

Michael Hadow succeeded John Beith as British ambassador to Israel in July. Aharon Remez succeeded Arthur Lourie, Israel Ambassador to Great Britain, in May, and in July Ephraim Evron ceased to be Minister at the Israel Embassy.

The Habimah Theater gave a short London season in April. Ninety-eight British Jews competed in the Maccabiah, in which Great Britain was placed third.

The Arab boycott continued, generally without publicity. Presumably owing to Arab pressure in Spain, the Israeli shipping company Somerfin was unable to operate a car ferry service between Southampton and Algeciras.

The freight company El Yam of Haifa placed an £11,000,000 ($30,800,000) order for ships with Charles Clore’s Furness Shipping Co. in August. Anglo-Israel trade was out of balance. In 1964 United Kingdom exports and re-exports to Israel were £29,050,000 ($81,340,000) and imports £18,130,000 ($50,764,000); exports had increased £6,000,000 ($16,800,000) over the previous year and imports had increased £500,000 ($1,400,000). A Committee for Export to Israel was set up in October, with
Marcus J. Sieff as Chairman. In December, a dispute broke out between the two governments, when the United Kingdom imposed restrictions (later lifted) on the import of Israel cotton and the Israelis threatened stoppage of shipping orders. Discussions were scheduled for 1966.

**Personalia**

Lord Silkin and Emanuel Shinwell, M.P., were created Companions of Honor in the New Year Honors (January) and the Birthday Honors (June), respectively. Austen Albu was appointed Minister of State in the Department of Economic Affairs in January. During the year Life Peerages were bestowed on Alderman Lewis Cohen, Professor Dennis Lloyd, Arnold Goodman (Chairman of the Arts Council) and Professor Richard Kahn. Victor Gollancz, the writer and publisher, was knighted, and John Diamond, Chief Secretary of the Treasury, became a Privy Councilor.

Among well-known British Jews who died in the course of the year were Sir Leon Simon, civil servant, Hebrew scholar, and Zionist thinker, April 27; Sir Brunel Cohen, a founder of the British Legion, May 10; Miriam Moses, communal worker, June 24; Oscar Philipp, industrialist and philanthropist, August 28; Bethel Solomons, Irish communal leader, September 11; Jacob Cymerman, chairman of the rabbis of the Federation of Synagogues, September 17; Sophia Witzman, official historian of the British government, September 18; Henry Solomons, Labor Party MP and former secretary of the London Liberal and Progressive Synagogue, November 7; Dame Myra Hess, one of the leading pianists of the century, November 26, at the age of 75, and Raphael Powell, professor of Roman law at London University, on November 30.

*Norman M. Cohen*
France

The year was marked by a new emphasis on the "Gaullist way." An accelerated slackening of France’s ties with the West, especially the United States, was accompanied by a closer rapprochement with the Soviet Union, Communist China, and Eastern Europe. Implied censure of NATO was sometimes coupled with outright threats that France would leave the alliance in 1969, when membership becomes revocable. A sharpness and aggressiveness against the United States became apparent, especially in connection with the war in Vietnam. Pressure was exerted on the German Federal Republic to loosen its ties to the United States and to agree to a subordinate position in a "Third Force" Europe led by President Charles de Gaulle.

A serious crisis was brought about in the European Common Market (European Economic Community-EEC) by French opposition to even a partial integration of Europe that might curtail national sovereignty. France’s refusal to concede to European institutions effective autonomy in making decisions led to her decision on July 4 to boycott the Common Market meetings at Brussels.

These policies, bearing the personal stamp of de Gaulle, were underlined by frequent visits of statesmen from countries with which France was seeking to establish new ties. The visit of Polish Premier Joseph Cyrankiewicz in September ended a critical period in Franco-Polish relations marked by several notorious espionage scandals. In November French Foreign Minister Maurice Couve de Murville visited Moscow. Field Marshal Abdel Hakim Amer, vice president and chief of staff of the United Arab Republic, visited Paris in October, having been preceded by President Charles Hélon of Lebanon. Amer’s visit brought a proclamation of a new era of friendship between France and the Arab world, but without repudiation of France’s alliance with the state of Israel.

At the end of July an important oil agreement was signed by France and Algeria. Besides determining future economic relations between the two countries, it helped to consolidate the new government of Colonel Houari Boumedienne (p. 442).

The presidential campaign, conducted with vigor by the opponents of President de Gaulle, was concerned far less with foreign policy than with the weaknesses of the government’s economic measures: the stabilization policy whose primary purpose was to maintain the soundness of the franc had resulted in a slowdown in economic expansion. Many of de Gaulle’s opponents were actually in agreement with his conduct of foreign affairs.

The Socialist mayor of Marseilles, Gaston Defferre, failed in his effort to form a broad center-left opposition bloc and to become its presidential candidate. Thereafter the major opposition to de Gaulle consisted in trying to
develop a realignment of the left with the agreement of the Communist party and the support of its large bloc of voters. Despite some hesitation on the part of the Socialist leadership, this realignment finally came into being. The man chosen to represent this new alliance of the left against Gaullism was François Mitterand, who had been minister of the interior and minister of justice in the Fourth Republic (1946–58). He was well qualified to win the support of voters ranging from Communists to Radical Socialists, particularly in the absence of any real government program.

Because of their Communist allies, Mitterand and his supporters did not take an outright position in favor of closer cooperation with the West. They nevertheless criticized de Gaulle, when the occasion arose, for his isolationist policy toward the West and for quarreling with the United States. Mitterand also supported European union, in principle, but did not place much emphasis on this point. To the so-called pieds noirs, the Algerian repatriates, he promised amnesty for former OAS terrorists, while to the Communist voters of the suburbs and factory towns he held out the bright hope of a triumphal return of French Communism to political life, and a government with Communist participation. The Communists pretended enthusiasm and noisily supported Mitterand. Much more restrained support came from other elements of the left, such as the Unified Socialist party (PSU) of Pierre Mendès-France and Daniel Mayer, and from left-wing intellectuals like Jean-Paul Sartre and Claude Bourdet.

Between de Gaulle and Mitterand was the middle-of-the-road candidate of the Popular Republican Movement (MRP), Jean Lecanuet, a politician virtually unknown to most of the voters. He based his campaign almost entirely on the issue of European integration, emphasizing its importance for French agriculture. Next in line of those seeking to succeed de Gaulle was Jean-Louis Tixier-Vignancour, a lawyer for the main defendants in the trial of OAS terrorists and a politician of the extreme right, formerly close to the Vichy regime. He conducted a long and costly campaign, stressing friendship with the United States and posing as the champion of the free world and of anti-Communism. The two remaining candidates, Pierre Marcilhacy and Marcel Barbu, were of little importance.

Some weeks before the election de Gaulle was expected to get about 65 per cent of the vote. The long suspense produced by his silence—he waited to the last minute before declaring that he would be a candidate to succeed himself—embarrassed his rivals and they did not know just whom to attack.

But when the die was cast, it became clear that the opposition to de Gaulle was stronger than had been thought. The first public meetings and television appearance of the candidates indicated that Mitterand and Lecanuet were making an impression. When the first ballot on December 5 gave de Gaulle only about 44 per cent of the vote, it was a surprise at home and a sensation abroad, for no one had expected that a second ballot would be necessary.

Only de Gaulle and Mitterand, who had received close to 32 per cent of the votes, were left for the second round. (Lecanuet had received less than
16 per cent, despite the wide response to his campaign; this showed that European unity was not the central political interest of the French.) It had not been possible to form a centrist opposition movement. In the last analysis, de Gaulle and the Gaullists were the center.

The second ballot on December 19, giving 13,083,699 votes to de Gaulle and 10,619,735 to Mitterand, meant an unquestionable recovery for imperiled Gaullism. Nevertheless the Mitterand miracle had importance, and there was no doubt that during his second seven-year term, de Gaulle would have to reckon with possible reversals, and perhaps serious ones. Moreover, nothing was really settled pending the 1967 legislative elections.

The final results showed that opposition to de Gaulle had led the backers of the extreme rightist Tixier-Vignancour—about 5 per cent of the electorate—to vote on the second ballot for Mitterand and his new popular front. At the same time, many voters of the left and extreme left voted for de Gaulle.

This was the first time that a French president was elected by direct popular vote, a change proposed by de Gaulle and adopted by referendum. De Gaulle's opponents had opposed direct election.

The question of the Jewish vote had never before been of importance because of the small number of Jewish voters. Most French Jews, including those of North African origin, were citizens, and the number of Jewish voters was estimated at about 350,000—a very rough figure, like all statistics relating to Jews in France. The visit of Marshal Amer of Egypt shortly before the elections may have lost President de Gaulle a certain number of Jewish votes (p. 420). On the other hand, an attack on the Rothschilds by Mitterand probably shifted some Jewish votes to de Gaulle. In general, Jewish organizations or groups did not take a stand on the elections. Leading Jews were found on both sides: Pierre Mendès-France and Daniel Mayer supported Mitterand, while Jérôme Lindon, head of the Éditions de Minuit publishing firm, the novelist Joseph Kessel, and Pierre Lazareff, director of the Paris daily France-Soir, backed de Gaulle.

Problem and Fact of Antisemitism

The debates of the Vatican Council, and especially those on the schema on the Jews, had major repercussions in France both among Jews and Catholics of the left, who had for years fought for a Jewish-Christian rapprochement and had categorically condemned all forms of antisemitism. The final version of the schema, which failed to absolve Jews of "deicide," (p. 64) was a disappointment to the Jews and liberal Christians. There was some sort of organized protest after the publication of the schema. Unfortunately, the key figures in this protest were largely from the ranks of Jewish Communists who were, to say the least, out of place in an essentially religious debate to which they brought the confusion of their customary propaganda. The official representatives of religious Judaism, including Chief Rabbi Meir Jaïs of Paris, also spoke out clearly on this matter.

It would be wrong to describe as literary an event such as the publication
of *Les Juifs* ("The Jews") by Roger Peyrefitte, a former diplomat turned writer. The book was announced with a great to-do as a "philosemitic" work months before it appeared. Actually, the author made Judaism appear odious and ridiculous under the guise of an investigation of Jewish life, especially that of religious Jews. His pretended erudition on the subject was nothing but a collection of old anti-Jewish libels of the lowest type. Obsessively, the author sees Jews everywhere. By ridiculous etymologies he ascribes Jewish ancestry to a large assortment of persons, both well-known and unknown. Thus de Gaulle was really "Kolb" and was, of course, Jewish, along with innumerable other famous persons, including a good many antisemites. The book also appealed to unhealthy curiosity and eroticism; Jewish religious customs were presented mainly from this point of view. The publication announcement tempted the reader by referring to the "erotic predisposition" of Jews. The reviews were poor, but the book had three large editions.

The Rothschild family, whom Peyrefitte had libeled, brought suit against the author and Flammarion, the publisher of the book. As a result, the objectionable passages were altered by the author, and a new, slightly expurgated, edition was put on sale. A second libel suit was immediately begun. In December 1965 an amicable out-of-court settlement was reached by the Rothschilds and Flammarion, whereby Flammarion paid a substantial sum to the Fonds Social Juif Unifié as damages.

An article in the leftist periodical *Nouvel Observateur* by the German-born Jewish actress Simone Signoret showed a certain very unpleasant anti-Judaism, if not outright antisemitism. In connection with the presentation of the film *La Nef des Fous* ("Ship of Fools"), she attacked what she regarded as the deliberate attempt of producers of films dealing with World War II to show the sufferings of the Jews and to remain silent about the sufferings of others, for instance the Communists. The *Nouvel Observateur* had many Jewish contributors, not to mention readers. The non-Jewish movie critic Henri Chapier protested violently against this attitude in the center-left opposition newspaper *Combat* (October 23, 1965), reproaching Madame Signoret particularly for never having criticized Soviet war films, which do not acknowledge even the existence of the Jews.

In October Minister of the Interior Roger Frey ordered the police to halt the printing and distribution in France of 150,000 stickers bearing Hitler's picture and the words "He was right," part of a campaign organized by the World Union of National Socialists.

In November antisemitic medical students at the University of Lyons clashed with their Jewish fellow-students. At the same time, an appeal by Ha-shomer Ha-tza'ir to Jewish youth for support and aliyah brought a reply from an antisemitic youth group in posters and pamphlets telling Jewish youth to get out of France. The same group planned a demonstration to be held in the center of Lyons, and a Jewish youth group prepared for a counter-demonstration at the same time and place. A large turnout of police prevented both demonstrations.
In November the Lille synagogue was defaced with swastikas and anti-Semitic inscription.

**Jewish Community**

**Communal Organizations**

In November the Fonds Social Juif Unifié (FSJU-United Jewish Philanthropic Fund; AJYB, 1965 [Vol. 66], p. 371) held its 16th assembly. The debates and resolutions of these sessions pointed to a new role for FSJU as no longer an organization restricted to Jewish communal service but rather as the basic communal agency dealing with every aspect of Jewish life, outside of the purely religious. This new perspective was made clear in the summary report of Vice President Claude Kelmann, and was mentioned also in the remarks of President Guy de Rothschild. If this plan were carried out, FSJU would change from a fund-raising, financing, and administrative agency into one combining within itself the character of both the East European kehillot of the early twentieth century and the Board of Deputies of British Jews. The social and cultural bases of French Jewry, with its extreme fragmentation of affinities and allegiances, were of course very different and infinitely less favorable for such a structure than were those which formerly existed in Eastern Europe or even those in England today.

The community center was not originally part of the French Jewish tradition. Religious activity was the domain of the synagogue, but since synagogue attendance fell in the postwar years, and synagogue buildings in the provinces were increasingly neglected, these were used as community centers. The first was opened in 1955 and at the end of a decade there were 52. More and more new centers were being opened, especially in the many communities near Paris where large numbers of Jews from North Africa—Algerian repatriates and immigrants from Morocco and Tunisia—had settled (AJYB, 1965 [Vol. 66], pp. 370–71). The establishment of the community center as “the house of the people” was unquestionably a stimulus to Jewish life, especially for the young. But it also raised new questions, particularly of program. The temptation was to do anything, no matter what, so long as it attracted people. Some of the provincial community centers showed a lively spirit and had outstanding activities, especially in the university towns of Strasbourg, Grenoble, Lyons, and Montpellier, where Jewish students participated in community life.

**Communal Activities**

Elections for the administration of the Consistoire Central (AJYB, 1965 [Vol. 66], p. 371) of Paris took place at the end of November 1965. Initially there was a prospect of two opposing lists, with a new group representing North African Jews planning a massive penetration into the citadel of the
Jews of France. In the end, however, there was only one list, including a fair proportion of Algerian Jews.

An Association of Jews of Tunisian Origin (AJOT) was established on the model of the Association of Jews of Algerian Origin (AJOA-[AJYB, 1965 (Vol. 66), p. 372], to guide the religious, cultural, and social activities of the constantly increasing number of Tunisian Jews in France. Maurice Aziza was secretary of this group. An Association of Moroccan Jews (AJOM) was also founded.

In December AJOA held its annual assembly under the co-chairmanship of Rahammim Naouri, former chief rabbi of Bône, and David Askenasi, former chief rabbi of Oran. André Narboni, former president of the Algerian Zionist Federation, now holding an important official position in the Jewish Agency in Israel, also participated. The grave threat of the total dejudaization of many uprooted young Algerian Jews who had not made contact with French Judaism was discussed by AJOA head Jacques Lazarus. The audience of 1,500 gave Lazarus, an Ashkenazi, a long ovation and a triple escort of honor for his unceasing work in behalf of Algerian Jews. Of the 120,000 Algerian Jews in France, 10,000 were members of AJOA.

Culture and Education

Two of the three French scientists, François Jacob and André Lwoff, who received the Nobel Prize in medicine for 1965 were Jews and active in communal affairs.

The seventh conference of French-speaking Jewish intellectuals on “Israel in the consciousness of Jews and of the peoples of the world” took place in Paris in October. Among those who participated in the penetrating discussions were Professors Vladimir Jankelevitch, André Néher, Georges Friedmann, André Amar, Jean Halperin, Henri Baruk, and Jean-Marie Domenach, editor of the Catholic progressive magazine Esprit. The proceedings of these conferences were being published annually by the publishing house Presses Universitaires de France.

In March the French Union of Jewish Students celebrated its twentieth anniversary with a series of cultural and artistic events. Among them were an exhibition and the sale of Jewish books in St. Germain des Prés, the literary quarter of Paris. Fifty writers and many visitors attended. One evening was devoted to the reading of Jewish poetry and a major discussion of Jewish literature, with novelists and essayists Anna Langfus, Piotr Rawicz, Albert Memmi, and Arnold Mandel participating.

In the latter half of December a seminar of the training of staff for Jewish youth and community centers was held at the Maimonides school in Paris under the auspices of the commission on centers and vacation camps of the permanent Conference of European Community Services. It brought together young French-speaking Jews from all parts of Europe, including Greece and Turkey. Arrangements for the seminar were made by JDC.
The University Center of Jewish Studies (CUEJ) continued to expand work in Jewish education at French universities (AJYB, 1965 [Vol. 66], p. 372). It opened its program for the academic year in November with a lecture by Professor André Néher on the ethics of Maharal (the High Rabbi Judah Löw ben Bezalel of Prague, 16th-century Talmudic scholar and mathematician), before an audience which filled the great Richelieu auditorium at the Sorbonne.

A plaque was placed on the house on the Ile de la Cité, in Paris, in which the Jewish writer Edmond Fleg lived for most of his life. A new Hebrew chair—the eleventh in a French university—was established at the University of Besançon for the academic year 1965–66 (AJYB, 1965 [Vol. 66], p. 372).

An increased number of students attended yeshivot, especially that of Aix-les-Bains and the Sephardi Eschel Center (traditional, with French as the language of instruction) in Strasbourg. The technical training given by ORT was now strongly oriented toward electronics, and turned out an increasing number of specialists in this field. There was also an extension of intensive ulpan courses in modern Hebrew, especially in the Paris area, where about a dozen were conducted under the auspices of the Zionist Federation of France and the Jewish Agency.

As part of a long series of programs on world literature over the French radio (France-Culture), the novelist Manès Sperber conducted severalbroadcasts on modern Yiddish and Hebrew literature. Most of these programs were broadcast in November and December and consisted of commentaries by specialists and reading of poetry and prose.

A new institution, the Centre universitaire de préparation au professorat d'hébreu (CUPPH-University Center for the Training of Professors of Hebrew), opened in Strasbourg in 1965, with ten students who received scholarships from the Alliance Israélite Universelle.

New Publications

The Alliance Israélite Universelle began the publication of Les Nouveaux Cahiers, a quarterly literary review.

The well-known sociologist Georges Friedmann, a specialist in the study of new societies, caused a sensation, both in Jewish circles and in the French intellectual world, with his book Fin du peuple juif? ("End of the Jewish People?") published by Gallimard in its series Idées ("Ideas"). The discussion evoked by the author's questionmark, especially among Jewish students and young Zionists, brought forth some interesting views, but no precise answer to the question posed. Friedmann, who had lived in Israel in 1963 and 1964, made ample use of Israeli sociological studies for describing a situation in which, he felt, the spread of a hedonistic civilization was necessarily incompatible with the survival of Jewish culture and could rapidly bring about the disappearance of Jewish uniqueness. By an essentially identical process he also applied these theories to Judaism in the diaspora, and predicted the "end
of the Jewish people.” It was often hard to tell whether he was rejoicing over what he said he saw, or lamenting, or reporting.


The novel Saute Barbara (“Jump Barbara”) by Anna Langfus deal with the profound moral problems of those who escaped death under Hitler. So did La Main sur la bouche (“Hand on the Mouth”) by Thérèse Sandrau, dealing with the traumatic effects of the Nazi period on a Jewish child. Both novels were published by Gallimard.

The Théophraste Renaudot prize for 1965 went to Georges Perec, young great-nephew of the famous Yiddish writer, Isaac Leib Peretz, for Les choses (“Things”). The book had no Jewish content, the author admitting that he had no interest in Jewish matters. The Prix Interallié also went to a Jewish writer, Jaques Lanzmann. Editions Durlacher published the second volume of Renée Néher-Bernheim’s Histoire juive, a textbook on the period from the Renaissance to the present.

Personalia

Sam Lévy, president of the Orthodox Rue Cadet synagogue in Paris, was named a Chevalier of the Legion of Honor for his social and educational work as a leader of the CRITF-Conseil représentatif des Israelites traditionnalistes de France (Representative Council of Traditionalist Jews of France). The same honor was conferred on Jacques Lazarus, editor of Information Juive, for his work on behalf of the Algerian repatriate.

Wolf Levitan, furniture manufacturer and generous contributor to Jewish causes, died in January at the age of 76.

Arnold Mandel
Belgium

DOMESTIC DEVELOPMENTS

General Elections

In the elections of May 23, 1965, the Catholic and Socialist parties, partners in the coalition government, lost 850,000 votes. Most of these went to the conservative party for Liberty and Progress, the former Liberal party, which had for the last four years been in opposition. Campaigning on a platform of “economic measures for expansion of commerce” and of complete language freedom, it gained 28 seats in the Chamber of Deputies, for a total of 48, against 77 for the Catholic party, which lost 19, and 64 for the Socialist party, which lost 20.

The Flemish nationalist party Volksunie (AJYB, 1965 [Vol. 66], p. 378) gained 7 seats, giving it a total of 12. It received 6.5 per cent of the vote—nearly 15 per cent in Antwerp. Although many former notorious Nazi collaborators were active in this party, it refrained from using antisemitic slogans. Volksunie’s seats had grown from one deputy in 1957 to five in 1961, and twelve in 1965. The Brussels independent daily Le Soir questioned editorially whether it was pure coincidence that the newly elected Volksunie members of parliament greeted the crowd at a victory rally by raising the right hand in what resembled the Nazi salute.

Since only few Jews in Belgium were native-born or had acquired so-called “great naturalization,” which entitles them to vote in the national elections (most Jews who acquired citizenship in 1965 were in the category of “limited naturalization” and could vote only in municipal elections—AJYB, 1965 [Vol. 66], p. 381), their vote was without influence. On the Liberal, Socialist, and Communist lists there were a few candidates of Jewish descent who had no links with the Jewish community; none was elected.

The resignation of the government of Théo Lefèvre in May was followed by the longest parliamentary crisis in Belgian history. The Liberty and Progress party, though prepared to participate in a coalition government, refused to approve the projected revision of the constitution worked out by the former government, on the ground that this did not adequately protect the linguistic minorities. It also rejected the economic program of the Catholic and Socialist parties. On July 28 a new coalition government of 16 Catholic and 12 Socialist ministers was formed by Prime Minister Pierre Harmel, a Walloon Catholic and a conservative member of the centrist Christian Social party. The Liberty and Progress party remained in opposition.
Language Battle

Measures for more political and cultural autonomy did not satisfy the nationalist groups in Flanders. In the summer Antwerp groups held noisy demonstrations in churches at the seashore where sermons were still in French, which at times led to street fighting. Since many tourists spoke French, shopkeepers protested that the demonstrations hurt business. Senator Hilaire Lahaye of the Liberty and Progress party asked the government to apply a prewar law forbidding formation of paramilitary units to the Volsunie troopers, but no action had been taken by the end of 1965.

In Fouron, a border district which had belonged to the French-speaking province of Liège and was now in the Flemish Limburg province, 165 Walloons appealed to the European Human Rights Court * in Strasbourg, France, charging that the Flemish majority refused to open French-language courses for their children. Some appeals came from the Flemish cities of Ghent, Antwerp, and Louvain and caused a delay in parliamentary approval of Belgium's further participation in the European Court. Only after long deliberations was affiliation extended for two more years. The appeals were still pending.

The new government set up a special commission of members of the three major parties to study measures for improving relations between Flemings and Walloons.

Economic Problems

Belgium enjoyed general prosperity, but there was a slight drop in business in the latter part of 1965. An unusually rainy summer caused a poor harvest. Prices rose about 10 per cent and, since wage agreements generally included provision for cost of living raises, wages also rose. Investment of foreign capital, much of it from the United States, continued high. Many new automobile and chemical plants were established, especially in the Antwerp area. The economy still required foreign manpower, but less than in previous years (AJYB, 1965 [Vol. 66], p. 380).

The large number of foreign workers, especially from North Africa, Turkey and Greece, led to much resentment in several areas. (Some cafés in Antwerp had signs reading “Barred to North Africans.”) In his opening address to the provincial council, Antwerp Governor Richard Declerck stressed the important contribution of foreigners in Belgium, mentioning the Jewish contribution to the prosperity of the diamond trade.

* An international court set up in January 1959 by members of Council of Europe, to hear individual complaints on grounds of deprivation of human rights. Its decisions were binding on governments that had ratified the Human Rights convention in 1950 (all members except France). The Council of Europe, essentially an intergovernmental organization, with 15 member nations, was established in May 1949.
Nazi Criminals

By a vote of 85 to 49, the Senate approved and passed to the Chamber of Deputies a bill, supported mainly by the Flemish wing of the Christian Social party, providing pensions for former Nazi collaborators who had been imprisoned for less than five years, to compensate them for the loss of personal belongings during the war. In March the Belgian association of former concentration-camp inmates organized a silent protest march to the Parliament in Brussels. (The bill did not become law.)

The former Belgian resistance fighters protested strongly against the proposed choice of the Belgian Catholic Senator Victor Leemans as chairman of the Council of Europe in Strasbourg. During World War II the Nazi occupation authorities had appointed him secretary-general of the ministry of economic affairs, and in this capacity he had greatly aided the German war effort. After the war Leemans escaped prosecution on the ground of insufficient evidence. However, the resistance movement claimed to have evidence of his pro-Nazi attitude and decided to fight to bar him from such an important post. The congress of the European Union of Resistance, held in Brussels in November to commemorate the tenth anniversary of its foundation and the twentieth anniversary of the victory over Nazism, decided to inform all members of the Council of Europe and all European governments of the Nazi activities of Leemans. The congress also charged the Arab League with conducting active propaganda against Jews throughout the world, with the support of neo-Nazi organizations in various countries. It urged the Council of Europe to promulgate a European law forbidding incitement to racism.

Robert Jan Verbelen (AJYB, 1964 [Vol. 65], p. 221), a former leading collaborator with the Nazis in Belgium, was acquitted in December by a court in Vienna, and this caused strong indignation in Belgium, where he had been sentenced to death in absentia in 1947 on charges of participation in mass killings of Belgian patriots and resisters. He was located in Vienna in 1962 by the Union of Former Resistance Fighters in Europe, but the Austrian government refused extradition on the ground that he had become an Austrian citizen. Official protests were filed with the Austrian government by Belgian Foreign Minister Paul-Henri Spaak and by the Belgian ambassador in Vienna. The Belgian Council of Ministers, in a special session, decided that every possible measure be taken to protest against the judgment. The government stated that it had done its utmost to bring about Verbelen’s conviction. It had put at the disposal of the Austrian government copies of the complete Verbelen file and sent high-ranking officials to Vienna to supply additional information. In the light of testimony by witnesses at the trial, Belgian authorities looked upon the acquittal as an insult to the resistance movement.

Jewish organizations sent telegrams to the Austrian embassy calling the verdict a cynical insult to the memory of the victims of Nazism. A delega-
tion of Belgian patriotic organizations called on Prime Minister Harmel and requested energetic intervention with the Austrian government. The man in the street was shocked, and in Antwerp a window at the Austrian consulate was broken in protest. The Austrian embassy and Common Market mission received several threatening phone calls. The Belgian dailies wrote that no just verdict could be expected since former Nazi judges had continued to function after the so-called denazification of Austria.

**Antisemitism**

Twice in six weeks, in July and September, swastikas were daubed on 22 Jewish shops in the Rue Haute, a Brussels business street. A man belonging to a neo-Nazi group was arrested. The non-Jewish shopowners in the street unanimously condemned the daubing. Demonstrators carrying placards with slogans, such as “No pardon for Nazis,” marched through the streets.

In Antwerp some owners of houses refused to rent apartments to Jews.

**Communal Relations**

Belgian Jewry mourned the death of Queen Mother Elisabeth in Brussels in November, at the age of 89. Memorial services were held in all Jewish communities and synagogues. She had been the patroness of arts and sciences, the protectress of the persecuted and the needy. Her personal courage and deep interest in Israel were well known. She was the first member of a royal family to visit the new state. When Hitler came to power, she offered Albert Einstein hospitality in her palace. She maintained a cordial friendship with Chaim Weizmann. During the war she was directly responsible for saving many children and aged persons from deportation.

The cornerstone was laid in April for the National Memorial for Jewish Martyrs of Anderlecht, a Brussels suburb. The municipality of Anderlecht gave the site for the memorial, on which were to be engraved the names of 25,000 Jews deported from Belgium and killed by the Nazis. Funds were to be contributed by the Belgian Jews; Queen Mother Elisabeth was patroness of the sponsoring committee.

Memorial services for Jewish victims of Nazism were held in September in Malines where 500 Jews marched through the streets to the memorial in the Caserne Dossin, from where the Jews were deported to Poland. On the occasion of the twentieth pilgrimage to the site of Breendonck, Belgium’s wartime concentration camp, the Polish ambassador gave to the memorial organization an urn containing ashes from Auschwitz, Grossrosen (Silesia), Maidanek, and Treblinka.
JEWISH COMMUNITY

Population

The Jewish population of Belgium was estimated at about 41,000 out of a total population of about 9.6 million. Some 24,000 lived in Brussels, 13,500 in Antwerp, 1,500 in Liège, 1,500 in Charleroi, and 500 in other provincial towns. While the number of Jews in Brussels was stable, there was a slight increase in Antwerp, due to natural growth and the steady influx of refugees from Eastern Europe (AJYB, 1965 [Vol. 66], p. 380). In Brussels Jews lived scattered in various districts, while in Antwerp they were more concentrated. Assimilation continued to grow in Brussels, although the youth center and other youth groups were increasingly active in promoting Jewish education. The Antwerp Jews had an active communal life and intermarriage was rare. A small number of families, mainly refugees, emigrated to the United States; of the many Jews who visited Israel, only a few settled there.

Community Organization

The Jewish central fund-raising organizations in Brussels and Antwerp intensified local campaigns to make up for the cut in JDC-CJMCAG funds. The $100,000 raised in 1964 by the Centrale d'Œuvres Sociales Juives, the local welfare and fund-raising body in Brussels, was distributed among 11 social organizations, including the welfare agency, youth center, home for the aged, school canteen, and scholarship fund. Its goal for 1965 was $120,000. The Centraal Beheer, Antwerp's central Jewish welfare agency, increased its membership and local contributions for the support of its vacation and social-welfare programs and the home for the aged which now had a new wing (AJYB, 1965 [Vol. 66], p. 381). The Medical Psychological Center, with branches in Brussels and Antwerp and a governing board consisting of members of the two welfare organizations, served a growing number of patients suffering from mental diseases, mainly as a consequence of Nazi persecution.

Welfare needs in Europe were discussed on May 2 at a meeting in Antwerp of the Standing Conference on European Jewish Community Services. Community leaders of 14 European countries and representatives of JDC and HIAS attended.

Jewish Education

At the beginning of the school year, the École Israélite in Brussels moved to the building formerly occupied by the French Lycée. It was purchased with the aid of CJMCAG funds and a legacy from the late Elias Baum, a Brussels philanthropist. Some 300 children ranging in age from 4 to 18 attended the school, which had grades from kindergarten through high school and offered a traditional education with a Zionist orientation. It was accredited, received a government subsidy, and its graduates were admitted to the:
university without special examination. In Antwerp about 2,000 children (about 90 per cent) attended Jewish day schools. The Yesode Ha-torah—Beth Jacob school, the largest in the city, opened a special department to train teachers for French, history, and natural sciences. Satisfactory completion of the course made them eligible to teach in Belgium’s high schools. The school also opened a department for advanced Jewish studies.

Religious Life

In June the first Belgian Liberal Jewish congregation was formed in Brussels under the leadership of Rabbi Lionel Blue of London, the religious director of the European Board of the World Union for Progressive Judaism. Rabbi J. Soetendorp of the Amsterdam Liberal Synagogue participated in the inaugural Friday-evening service, and prayers were read in French, English, and Dutch. Rabbi Bernard H. Mehlman, United States chaplain in Frankfurt, lent the group a Torah scroll.

The Bet Ha-midrash of the Mahazziq Ha-dat congregation in Antwerp was dedicated in September (AJYB, 1965 [Vol. 66], p. 382). The new premises, to which a neighboring building was added, contained classrooms for the study of the Talmud.

The family of the late Herman Schamisso, president of the Antwerp Centraal Beheer from 1947 until his death in 1957, made a gift of a synagogue for the new wing of the agency's home for the aged, and it was dedicated in October.

Chief Rabbi Robert Dreyfus represented Belgium at the meeting of the Standing Conference of European Rabbis in Brussels in October under the chairmanship of Chief Rabbi Israel Brodie of Great Britain. Other representatives present were Rabbis Hans I. Grünewald (Frankfurt), Jacob Kaplan (Paris), H. Chilli (Paris), Aron Schuster (Amsterdam), Elio Toaff (Rome), Myer S. Lew (London), and A. M. Rosen, secretary (London). Rabbi Simon Langer of the Rabbinical Council of America and Rabbi Samson R. Weiss of the Union of Orthodox Jewish Congregations attended as observers. After holding joint meetings with delegates from a number of rabbinical and synagogal organizations, the standing conference set up the Conference of European Rabbis and Associated Religious Organizations.

Social Services

A meeting of the social commission of the Standing Conference on European Jewish Community Services was held in Brussels in November under the chairmanship of Paul Philippson, president of the Brussels Service Social Juif. Doctors, social workers, and volunteers from Belgium, Germany, France, Holland, and Switzerland participated in a discussion of problems of the aged.

A friendship club operated by the Service Social Juif had 60 members; in
October the Antwerp Welfare Organization set up Shalom, a 50-member friendship club.

The number of relief cases increased. About 900 persons in Brussels and 700 in Antwerp received medical and welfare aid, 40 per cent being older than 60.

Cultural Activities

Les Belges face à la persécution raciale ("Belgians Against Racial Persecution"), written by Betty Garfinkel and edited by Professor Max Gottschalk, was published under the auspices of the Institute of Higher Jewish Studies and found considerable response in the Belgian press. With the help of the Belgian people about 25,000 Jews had escaped deportation by the Nazis. The book pinpointed the help given by Queen Mother Elisabeth, Joseph-Ernest Cardinal Van Roey and other clergymen, and such Belgian officials as Yvonne Nevejan, directress of the government-sponsored agency for the protection of children. In January Mrs. Nevejan received an award from Yad Wa-shem Institute in Israel for having saved many children from deportation.

The Antwerp city council, reversing a previous decision, permitted the private theater group, Fakkeltheater, to present Rolf Hochhuth's The Deputy in the city-sponsored theater in February. Performances were also given in Malines, seat of the Roman Catholic primate of Belgium. In provincial towns' in Flanders, where the city councils were predominantly Catholic, the play was banned on the ground that it was offensive to the majority of the population. A theater group in Brussel was preparing its performance in French.

At the poetry biennial in September "The Poet," a statue by the Jewish sculptor O. Zadkine, was unveiled before the casino in Knokke.

Restitution

The Belgian government ruled that Belgian Jews who had lived in hiding or had to wear the yellow star during the war could not receive compensation from reparations funds for Belgian victims of the Nazi occupation (AJYB, 1965 [Vol. 66], p. 383). The government argued that when West Germany agreed to pay DM 80 million for this purpose, it did not include Jewish claims. The Jewish organizations, however, rejected this explanation because the West German government had left the distribution of the funds to the discretion of the Belgian government. They also pointed out that the Dutch government, which had signed a similar agreement with West Germany, paid compensation to Dutch Jews who had to wear the yellow star or had lived underground. Another reason given by the authorities for the rejection was that if payments were made to Jews, many non-Jews who refused to work for the Germans and were persecuted would also have the right to indemnification.

The claim involved about 200 Jews who asked for symbolic payment of
$13 for each of the 27 months of Nazi occupation. This would still leave money for compensation to former inmates of political camps. At the end of 1965 these efforts remained unsuccessful.

**Relations with Israel**

Georges Cassiers was appointed ambassador to Israel. Shammai Cahana, deputy director of the international division of the foreign ministry in Jerusalem, replaced Phinehas Eliav as councilor of the Israeli embassy in Brussels. Zalman Rapaport, deputy director of the Israel ministry of agriculture, was appointed councilor for agriculture. The growing importance of discussions at the Common Market made this appointment necessary; until June, Mordechai Baron of the Israeli embassy in London had come to Belgium for such talks.

Abba Eban, deputy premier of Israel, lectured at the Royal Institute of International Relations in Brussels on the Middle East. He met with Prime Minister Théo Lefèvre and Minister of Education Henri Janne.

A Kneset delegation, composed of General Moses Dayyan, Hayyim Zadok, Benjamin Avniel, Joseph Sappir, Michael Hazani, Mordechai Bentov, and General Moses Carmel, visited Strasbourg, Luxembourg, and Brussels at the invitation of the Council of Europe and the European Economic Community (EEC-Common Market). They arrived in Belgium at the end of March and had important meetings with high EEC and government officials.

When Hayyim Zadok became Israel’s Minister for Commerce and Industry (p. 402), he had conversations with the Common Market authorities on the minimum tariffs on citrus fruits from non-Common Market countries.

In January 1965, Joseph Komkommer, president of the Antwerp section of the Belgian Friends of the Hebrew University, Jerusalem, announced at a concert of the Belgian National Orchestra in Antwerp the completion of the Institute of Archeology in Jerusalem. Funds for its construction were raised in Belgium by means of concerts. A delegation of the Belgian Friends of the Hebrew University of Jerusalem was received by King Baudouin and Queen Mother Elisabeth to whom the Golden Book of the Archeological Institute had been presented. On the occasion of the concert 86 artists exhibited paintings, sculptures, and ceramics on the theme “Israel” in the concert hall. The exhibition was later transferred to the Antwerp Academy of Fine Arts. A recital for the benefit of the Hebrew University was given in December by Yehudi and Hephzibah Menuhin.

Rabbi Solomon Goren, chief chaplain of the Israeli army, opened the Magbit (campaign) in Antwerp in January. Contributions from 1,400 donors were 50 per cent higher than in 1964. The Brussels campaign, which was held separately, was opened in March by Nahum Goldmann. A conference of the Jewish National Fund, held in Antwerp on October 24 under the chairmanship of its president, Pinkus N. Ferstenberg, decided to conduct a three-year special drive for $50,000, to be called “Belgian Jewry for the Development of Galilee.”
**Personalia**

King Baudouin conferred honors on board members of the Yesode Ha-torah school in Antwerp: I. Freylich, S. Klagsbald, S. Perl, S. Roitenberg, H. Einhorn, M. Hus, J. Ringer, and S. Wasserman. Sophie Sorokine, board member of Youth Aliyah in Brussels, was similarly honored. Professor Chaim Perelman of Brussels University, a logician, received an honorary doctorate from the University of Florence. Jean Bloch, president of the Centrale d'Oeuvres Sociales Juives was elected president of the Cercle Mars et Mercure Internations, an organization of businessmen, financiers, and army officers.

Salomon Ullman, former chief rabbi and chaplain of the Belgian army, died in Antwerp in May at the age of 83. Josua Horowitz, president of the Shomere Ha-dat community and of the Magbit in Antwerp, died in August at the age of 73.

HERBERT KELLNER
Netherlands

In February 1965 the government of Prime Minister Victor G. M. Marijnen resigned because of a split in the coalition cabinet over the question of permitting commercial radio and television. In April a new cabinet took office, headed by Premier Joseph M. L. T. Cals, who, like his predecessor, was a member of the Catholic People's party. The new coalition included the Labor party, formerly in opposition, and the Liberal party; the (Protestant) Christian Historical Union, which had favored the introduction of commercial television, went into opposition. The Catholic People's and (Calvinist) Anti-Revolutionary parties were represented in the new cabinet, as they had been in the old. Justice Minister Isidoor Samkalden, a Labor member of the new government, was a Jew.

In June Crown Princess Beatrix announced her engagement to Claus von Amsberg, a German and, in World War II, a member of the Waffen-SS. Despite widespread objections, a large majority in parliament voted for legislation conferring Dutch citizenship on von Amsberg and approving his marriage to the Crown Princess. The cabinet's decision was that marriage festivities be held in Amsterdam despite the protests of Jewish groups and a large part of the city's residents. Cals and the crown princess discussed the matter with the three representative organizations of the Jewish community (Nederlandsch Israëlitisch Kerkgenootschap, Portugees Israëlitisch Kerkgenootschap, and Verbond van Liberaal Religieuze Joden in Nederland), with leading rabbis, and with outstanding members of former resistance fighters. But the cabinet insisted that the ceremonies be held in Amsterdam, the only city large enough to house the many guests from abroad. It was argued, particularly by the Labor party, that although von Amsberg had fought in an SS Panzer division, he was not anti-Jewish; on the contrary, he had worked with a Jewish lawyer in Germany. Mozes H. Gans, editor of the Jewish weekly Nieuw Israëlietisch Weekblad, regretted (November 5) that the Jews had been drawn into the discussions.

Jewish Community

The Jewish population has remained at an estimated 27,000 (AJYB, 1965 [Vol. 66], p. 385), with a disproportionately high number of elderly people. Of these, 12,000 lived in Amsterdam. For the first time since 1954, there were signs of an increase in the Jewish birthrate. Except for 200 mostly young people who left for Israel, there has been no emigration of Jews. Immigration, too, was at a standstill.

Although Jews, in general, participated in the prosperous economic life of the country, a large number of victims of the Nazi persecution were unable
to support themselves, and were maintained by the Dutch government and Jewish organizations.

Communal Activities

In October the Federation of the Ashkenazi Orthodox Jewish Communities (Nederlandsch Israëlietisch Kerkgenootschap) (AJYB, 1965 [Vol. 66], p. 386) celebrated its 150th anniversary at a gathering of 600 prominent Jews and non-Jews. Representatives of the Queen and many Protestant and Catholic clergymen attended. They were addressed by Justice Minister Samkalden, who emphasized the integration of Dutch Jewry in the country's life; by Isaac Dasberg, president of the federation, who discussed the history of the Jewish community in the early 19th century; by Chief Rabbi Aron Schuster of Amsterdam, and by Jan Tabak, deputy burgomaster of Amsterdam. Tabak announced that two bridges in the former Jewish section of Amsterdam would be named in memory of Jozef Hersch Dünner, chief rabbi of Amsterdam at the turn of the century, who laid the foundation of neo-Orthodoxy in Holland, and Meijer de Hond, the "rebbe" of the Jewish working classes who had died in Auschwitz. Dasberg was decorated with a high order.

Elections for the Amsterdam Jewish Community Council were held in October. Hans R. Eyl succeeded Sally A. Themans, who resigned as president; several young people were among the newly-elected council members.

In the fall new synagogues were inaugurated in Buitenveldert, a suburb of Amsterdam, and in the North Sea resort of Zandvoort, to accommodate Jewish guests.

Social Welfare

On January 1, 1965 a new public-assistance law went into effect. At first private social institutions, among them the Jewish, thought they would no longer have responsibility for giving aid, but they soon realized that the government's standards for what constituted need differed from their own. The Jewish Social Work Foundation (Stichting Joods Maatschappelijk Werk) (AJYB, 1965 [Vol. 66], p. 386), was very much involved and was represented on various governmental and nongovernmental committees.

A second problem for the Jewish Social Work Foundation arose from the policy of the newly-created Ministry of Culture, Recreation, and Social Work, to regard social work as only a small part of welfare activity and to place special emphasis on community development and community organization. The Jewish community had little knowledge of the techniques of community development, since, after the war, its social institutions had had to concentrate on case and group work. There were some small beginnings in community organization, such as several contact committees in Amsterdam and elsewhere, youth and senior citizens' clubs in Amsterdam, The Hague, and Rotterdam, and some cultural projects.
The campaigns of CEFINA (Centrale Financieringsactie voor Joods Sociaal Werk in Nederland), the Joint Israel drive (Collective Israel Actie), and the Jewish National Fund (Joods Nationaal Fonds) raised an approximate total of $250,000.

A Jewish children's home was opened in Amsterdam on November 16 by Queen Juliana. Justice Minister Samkalden, Deputy Burgomaster Tabak, Gerard Polak, president of the Jewish Association for the Protection of Children, and Chief Rabbi Schuster attended the ceremony. The home could accommodate 52 children under the age of 19. A Jewish students' home providing eating facilities for 80 and a dormitory for 15 was established in Amsterdam by the Jewish welfare organization Meshibath Nefesh.

The Verbond, an organization of Jews of East European origin, proposed to bring about 50 Jewish families from Latin America to Amsterdam; neither the other Jewish organizations nor the Dutch authorities favored the immigration of Jews who were not in need.

In December 1965 a Simon Wiesenthal fund was established to help finance Wiesenthal's efforts to trace Nazi criminals. The board of this fund consisted mainly of non-Jews.

Cultural Activities

Of the many plans discussed by communal leaders for a revival of Jewish culture, only the Ulpan Mozes König became a reality.

A number of courses on Jewish history, religion and culture were given especially in cities like Amsterdam, The Hague, Rotterdam, and Utrecht. The interest in these activities was substantial.

Professor Jacques Presser's book *De Ondergang* ("The Fall") was published in The Hague by the government library. Commissioned by the Dutch government, it dealt with the persecution of the Jews in Holland during the German occupation. Three editions were sold out within a short time, and at the end of the year the book was still on the top of the list of bestsellers. Although it was generally highly praised, some Jews felt that Presser, a Jew whose first wife had been killed by the Nazis, had written a highly skilled accusation of the Nazis rather than an objective historical account. The book was read largely by non-Jews, and the Dutch Ministry of Education considered using it as a high school textbook.

The Jewish Museum in Amsterdam exhibited the works of Jewish Theresienstadt artists. Among them were water colors and drawings of the concentration camp by Karel Fleischmann, Friedrich Fritta, Moritz Nagel and Otto Ungar (AJYB, 1965 [Vol. 66], p. 440). The exhibition was visited by hundreds of non-Jewish Dutch youths.

In March Jewish family archives were established under the presidency of the Amsterdam Jewish psychiatrist, Dr. Joseph Weyl. It was to prepare a collection of all Jewish genealogies for the Bibliotheca Rosenthaliana.

The communal archive services of the city of Amsterdam issued an inventory of 1,354 items in the archives of the Amsterdam Portuguese Jewish
community between 1614 and 1870. The first item in the listing, prepared by Wilhelmina C. Pieterse, was *Livro de Bet Haim do Kahal Kados de Bet Yahacov*, with registers, funeral registers, minutes, manual of the treasurer, and archives of the Sefardi Etz Haim yeshivah library.

*Jewish Stories by Dutch Writers*, edited by Bea Polak, was published in Amsterdam. Stories by the Jewish writers Abel J. Herzberg, Marianne Philips, Meyer de Hond, Meyer Sluizer, Herman Heyermans, and Samuel Goudsmit were included. Among the non-Jewish authors was the famous Dutch writer and reformer Multatuli (Max Havelaar). Abel J. Herzberg received the 1965 Constantijn Huygen award for his literary works.

**Zionism and Relations with Israel**

Relations between the Netherlands and Israel remained cordial. An increasing number of Jewish and non-Jewish tourists and officials visited Israel. Early in the spring the burgomaster of Amsterdam, Gijsbert van Hall, unveiled in Jerusalem a model of Mari Andriesen's statue, the "Dockworker," of which the original stood in front of the Amsterdam Portuguese synagogue on the Jonas Daniël Meijerplein to commemorate the general strike called by Amsterdam's non-Jewish workers to protest the persecution of Holland's Jews during the Nazi occupation. Jeannette Schouwenaar-Franssen, then minister of social work, visited Joseph Burg, Israeli minister of social affairs at that time.

The number of Israeli students attending courses in Dutch universities was steadily growing; they were especially numerous at the veterinary faculty of the University of Utrecht, where they established an Association of Israeli Students.

The various sections of the Netherlands Zionist Organization held regular meetings, but interest was slight. Efforts to mobilize Dutch Jewry culturally and politically left the majority of Dutch Jews untouched and uninterested. In 1965, 175 persons, mostly children and youths, settled in Israel.

Several exhibitions of Israeli art were arranged in Amsterdam and elsewhere in the country, including the paintings of Simon Buchbinder at Apeldoorn, Jehiel Krize in Amsterdam, and 50 Israeli painters at Emmeloord.

A Hebrew seminar was held at Oosterbeek with 115 students and 10 teachers.

**Personalia**

Isaac de Vries, well-known Amsterdam Jewish lawyer and the president of the Israel Appeal, left with his family for Israel. He had been president of the Dutch Zionist Organization for ten years.

Hans Bloemendal, hazzan of the Amsterdam Jewish community, became professor of biochemistry at the Catholic University of Nimiegien.

Leo L. van Leeuwen, Jewish community leader in Rotterdam died in September at the age of 55.

GERHARD TAUSSIG
Italy

President Giuseppe Saragat, elected three days before the new year, began 1965 with an inaugural address in which he stressed the ideals of the resistance movement that had fought the Nazi-Fascist oppressor and the anti-fascist origins of the present republic. Saragat, himself a Social Democrat and a former partisan, was the first Italian president belonging to a secular party. Although the members of the governing Center-Left coalition (Socialists, Social Democrats, and Republicans on the one hand; Christian Democrats on the other) had split sharply in Saragat's election, Premier Aldo Moro continued to maintain equilibrium by balancing the pressure of conservative elements in his own party with that of the Socialist left wing.

Provincial elections, held in some parts of Italy in June, strengthened the alliance of Catholics and Socialists. The neo-Fascists of the Italian Social movement and the monarchists suffered a serious defeat, while the Communist party, with almost 8 million votes in the country—a fourth of the electorate—remained stationary.

Some steps were taken in 1965 toward the reunification of the Socialists (PSI) of Pietro Nenni and the Social Democrats (PSDI), who had split from them in 1947 under the leadership of Saragat. In the fall a plan for closer ties with the PSDI, in which Mario Tanassi had succeeded Saragat as leader, was approved at the 36th PSI convention. Unity between the parties was, however, opposed by the PSI faction headed by Riccardo Lombardi.

There was a slight improvement in the economy, which had suffered a recession in 1964. The balance of trade was favorable. Wages rose approximately 9 per cent, while the cost of living was up only 4.9 per cent, but unemployment was still about 7 per cent and one Italian worker in six had to find employment abroad. Personal savings set a new record of $525 per capita, about equal to West Germany and exceeded only by the United States.

The travels of Pope Paul VI, and particularly his visit to the United Nations, made a profound impression.

Italian Foreign Minister Amintore Fanfani, who had been elected president of the United Nations Assembly, ran the risk of a crisis at the end of November by advocating the admission of Red China to the UN, although the Italian delegation voted against it, and by acting as an intermediary conveying secret messages between the North Vietnamese and United States governments in regard to conditions for possible Hanoi-Washington peace talks. Fanfani's eventual resignation seriously weakened the government.
JEWISH COMMUNITY

In 1965 there was little change in the Jewish population in Italy (AJYB, 1965 [Vol. 66], p. 395). Deaths exceeded births except in Rome, where the trend was slightly more positive. The approximately 33,000 registered Italian Jews (and the additional 3,000 to 4,000 Jews not registered in their communities) showed a growing tendency towards concentration in the bigger cities, particularly Rome and Milan. Once flourishing communities such as Ancona, Pisa, Mantua, Ferrara and Modena were rapidly disappearing as a result of emigration and a low birthrate. The medium-size communities (Turin, Florence, Trieste, Venice, and Leghorn) were also declining rapidly, even after absorbing newcomers from nearby smaller communities. Recently established communities (Genoa, Bologna, and Naples) remained stable. The Rome Jewish community was the largest, with approximately 13,000 persons registered; Milan had 9,000; Turin, 1,800; Florence, 1,400; Trieste, 1,100; Genoa, 1,000; Leghorn and Venice less than 800 each, while Naples, Mantua, Bologna, Ancona, and Pisa had between 200 to 500 registered Jews. Thus more than two-thirds of the Jews in Italy were concentrated in Rome and Milan. At the beginning of the century only 63 per cent lived in cities with more than 100,000 inhabitants; in 1931, 76 per cent, and in 1965 almost 100 per cent.

The great majority of Jews belonged to the middle and upper classes, sharing many of the social characteristics of these groups. Jews were active in the professions and in the various spheres of commerce and industry. In Rome, where there was a sizable proletarian class (some 3,000 or 4,000 persons), a heritage of the ghetto restrictions under the Papacy, many Jews worked in the retail clothing business and about a sixth still earned their livelihood as peddlers.

In contrast, Milan was a typical community of immigrants and in-migrants where the main problem was one of integration among Jews of varying origin: Ashkenazi, North African, Egyptian, Persian, Italian, etc. In the smaller communities, the Jews were almost all of Italian origin and, except for Leghorn and Venice, prosperous. The number of mixed marriages varied from place to place; in the ancient traditionalist Roman community there were relatively few, while in Milan they constituted more than half of all marriages entered into by Jews.

There was no noticeable Jewish emigration. The Jewish Agency, JDC, and other organizations aided Jewish refugees passing through Italy on their way to North America, Australia, and Israel.

Legislation

Although, in general, Italian Jews enjoyed full equality, some aspects of Italian legislation inherited from the days of fascism had not yet been eliminated. These affected daily life little. But in their communal activities
they were subject to regulations laid down in a resolution of October 30, 1930, which, under fascism, had had indisputable advantages (among other things, it permitted persons registered with Jewish communities to elect their communal officials—something denied to other Italians). With the advent of the republic, however, certain provisions of this law, as well as its general spirit, came into question. Therefore the Unione delle Comunità Israelitiche (AJYB, 1965 [Vol. 66], p. 396) appointed a panel of Jewish jurists to draw up a new draft bill.

Another legislative problem involved punishment of disrespect for religion. The Italian penal code (also drawn up under Mussolini) provided penalties only for disrespect for Catholicism; penalties for offenses committed against all clergy and sacred objects, were more severe when the Catholic church was involved. Recently a judge questioned the constitutionality of this legislation, but the constitutional court ruled in May that the wording of the penal code was not incompatible with the principles of the constitution. As a result, religious minorities had no recourse but to fight for complete legal equality.

The Italian parliament’s failure to pass legislation implementing its ratification of the UN genocide convention made it possible for some Nazi criminals to elude the German courts. Since genocide was not yet a crime under Italian law, but only a political offense, it was not subject to extradition. On October 8 the chamber of deputies approved a bill on genocide which still had a long way to go before final passage.

**Antisemitism**

Italian Jews were not subject to special discrimination. There were a few neo-fascist, antisemitic youth groups, but their significance was negligible. These groups, often controlled and financed by MSI (the neo-fascist Italian Social Movement) and its German counterparts, generally restricted their hostile acts to distributing handbills or daubing swastikas on the outer walls of buildings. In recent years these groups had joined forces with Arab students at the smaller universities of Pisa, Padua, and Perugia, in anti-Israel and antisemitic propaganda.

**Ecumenical Council**

In 1965 the Jews were given considerable attention, as a result of the debate in the Ecumenical Council (p. 62). The Italian Jews themselves did not give great weight either to the debate or to the final document which resulted from it, and merely took note of what the Council decided.

A Lenten sermon delivered by Pope Paul VI dealt with the gospel of Passion Sunday. According to the Pope, this “narrates the conflict, the clash between Jesus and the Hebrew people” who “not only did not recognize Him, but fought Him, abused Him and finally killed Him.” The sermon was widely interpreted as supporting the idea of the collective guilt of the Jews in the death of Jesus, and the astonishment and protests of the general public and
the Jewish community which followed this homily caused keen embarrass-
ment in the Vatican.

Education

Day schools, from kindergarten through the highest grades of high school,
were maintained by Jewish communities and had a total enrolment of 2,700.
Twelve kindergartens in the larger cities were attended by 410 children; five-
year elementary schools with 1,213 pupils were located in Milan, Rome,
Turin, Trieste, Florence, Genoa, Leghorn, and Venice; three-year lower high
schools in Rome and Milan and a lyceum (five-year senior high school) in
Milan had a combined enrolment of 740 students. Talmud Torahs established
by 17 communities were attended by 338 students. A number of ORT voca-
tional schools in Rome, Milan, Genoa, and Leghorn had an enrolment of
close to 1,000 Jewish and over 400 non-Jewish youths.

In 1964–65 there were 15 students at the Collegio Rabbinico Italiano in
Rome, of whom two were graduated. Seven young students attended the
Collegio Rabbinico Margulies in Turin.

Community Activities

The Unione delle Comunità Israelitiche continued to represent the Jews
in their relations with the Italian authorities. Insufficient funds and staff, how-
ever, prevented it from organizing needed cultural programs, and several
other organizations sought to fill this void. In April the Turin Jewish com-
munity sponsored a conference on community problems, the first fruitful
meeting of Jewish leaders in preparation for the scheduled May 1966 con-
vention of the Unione.

The Federazione Giovanile Ebraica d'Italia (FGEI, Italian Federation of
Jewish Youth) (AJYB, 1965 [Vol. 66], p. 398), the largest and most im-
portant Jewish youth association in Italy, with a membership of 700 to 800,
held its 18th convention in Florence in December. It had made significant
contributions, with both ideas and personnel, playing an important role in the
local communities, in Zionist activities, and in intergroup relations, and
sending delegations to seminars, festivals, and other events abroad. A num-
ber of youth centers in the larger Jewish communities were affiliated with
FGEI, among them Kadimah in Rome and the '45 Club in Milan. There were
youth centers also in Trieste, Florence, Genoa, Turin, Venice, and some
smaller cities. In the spring the Venice youth center launched a vigorous
campaign against the statute of limitations for Nazi war criminals and its
various demonstrations were supported by a number of political parties.

The Center for Contemporary Jewish Documentation, established in 1955
to record the fate of Italy's Jews under fascism and nazism, continued its
valuable work of research, cataloguing, and cooperating in gathering evidence
in the prosecution of Nazi war criminals, despite financial difficulties.
Publications

At the initiative of FGEI the editors of the Italian Jewish newspapers met in Rome in May to prepare the ground for the publication of one or more journals on a high cultural level which would appeal to a wide readership. There were close to twenty Jewish newspapers and magazines in Italy, which differed in purpose, circulation, and frequency of publication. None of these, unfortunately, were adequate in their discussions of Jewish news or culture. The journal with the largest circulation was the monthly FGEI organ, Hatikvah, edited by Sergio Della Pergola. Transferred in January from Rome to Milan, it continued to deal with Jewish communal and general questions, Zionism, and problems specifically related to Jewish youth. It was read also by a wide circle of adults who shared its objective and serious orientation. The future of La Rassegna mensile d’Israel ("Israel Monthly Review"), a cultural and topical review, was threatened by the death of its editor, the octogenarian Dante Lattes, who was succeeded by Joseph Colombo. Under the 20-year-long editorship of Carlo Viterbo, the weekly Israel continued to be the link among Italy's Jews, especially in the smaller, dwindling communities. Other publications were the bulletins published by the Rome and Milan communities; Karnenu, the Keren Kayyemet le-Yisrael review; L'Eco dell'educazione ebraica, the publication of the Jewish teachers; La Fiamma, Ebrei d'Europa and Il Portico d'Ottavia, recently established by the Zionist Socialists.

The Unione delle Comunità Israelitiche publications in 1965 were: a Hebrew-Italian dictionary (compiled by Emanuele M. Artom), the third volume of the History of Israel (Elia S. Artom), and a publication for teachers. Much more on matters of Jewish interest was put out by non-Jewish publishers.

Among historical and sociological studies special mention should be made of the works of two young Jewish scholars, Antologia sull'antisemitismo moderno ("Anthology of Modern Antisemitism") by R. Piperno, published by Cappelli, and Atteggiamenti e problemi dei giovani ebrei romani ("Attitudes and Problems of Young Roman Jews") by E. Sonnino, published by the Statistical Institute of the Rome University. Major firms published translations of Gershom G. Scholem's Major Trends in Jewish Mysticism (Saggiatore publishers), Harry M. Orlinsky's Ancient Israel (Cappelli), and Jules Isaac's L'enseignement du mépris ("The Teaching of Contempt") by Comunità publishers.

Under the direction of Professor Roberto Bachi of the Hebrew University of Jerusalem, two Italian Jewish students began an extensive study of the Italian Jewish community.

Zionism and Relations with Israel

Fear of antagonizing Arab nations at times made for a somewhat ambiguous foreign policy towards Israel. Thus the Italian delegation to the UN only
abstained from voting on the Soviet motion calling for condemnation of Zionism, along with Nazism and antisemitism (p. 461).

At the end of June the Zionist Federation of Italy held its annual conference. A number of young men, trained by FGEI, assumed their new responsibilities in the Federazione Sionistica Italiana (FSI, Italian Zionist Federation). In November the ADEI-WIZO (Associazione delle Donne Ebree d'Italia—Women's International Zionist Organization) and Bene Akiva also elected officers.

FGEI, Bene Akiva and Ha-shomer Ha-tza'ir organized summer camping, winter outings, and trips to Israel in cooperation with the Jewish Agency. The Maccabee sport groups won honors in the national judo competition, and in the Maccabiah in Israel.

There were close and cordial contacts with Israel, especially through the Jewish Agency which gave valuable assistance to Italian Jewish organizations. Many tourists and students crossed the Mediterranean every year, but aliyah was infrequent.

**Personalia**

A number of prominent Jews died in 1965: Dante Lattes, 89, eminent scholar, leader, and pioneer of Italian Zionism and editor of *La Rassegna mensile d'Israel*, (November); Elia S. Artom, 78, professor at the Collegio Rabbinico Italiano, in Rome, (March); Cesare Valabrega, 70, musicologist and conductor; Nino Donati, 74, long the president of Keren Kayemeth in Italy (in Florence, April); Marta Navarra, 70, (in Israel, August), formerly president of the Italian Jewish Women's Association, and Odo Cagli, an attorney and formerly president of the Rome Jewish community. Riccardo Musatti, 45, an active anti-fascist and later a prominent journalist died in Milan (June). The Israeli ambassador, Maurice Fischer, 61, died in Rome (August) after only a short stay.

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