Western Europe

Great Britain

Domestic Affairs

The economic difficulties of the country dominated British politics in 1967. The trade gap and gold reserves fluctuated throughout the period. In spite of statements to the effect that industrial unrest in Britain was less than elsewhere, severe strikes caused havoc—notably in the railways, where there has been working to rule, at the docks, and in the automobile industry. A last-minute compromise in December averted a national rail strike over a minor dispute regarding the railway board's modernization plan. This unrest held up the export drive on which the country's economy largely depended. Unemployment reached 600,000 at the beginning of the year, and, although later in the year the figure dropped somewhat, there was still shock that this state of affairs could have come about under a Labor government.

The bank rate was reduced by 0.5 per cent to 6.5 per cent in January and, after another reduction, was raised again as a result of the country's economic difficulties and the fluctuation of interest rates overseas. Earlier measures for compulsory price restraint remained in force. The climax came in November, when the government announced the devaluation of the pound and raised the bank rate to 8 per cent, primarily to boost British exports. The action had caused grave heart searchings in government circles, which had previously given many assurances that devaluation would not take place. The announcement was shortly followed by the transfer of James Callaghan from the Treasury to the Home Office, Roy Jenkins becoming the new Chancellor of the Exchequer. Stringent economies in government spending and a stiff budget were promised, and there was a feeling that the country's economic condition had reached a new and critical low. Despite the economic pressure, Prime Minister Harold Wilson refused in December to lift a ban on the sale of arms to South Africa, which would have brought in several million pounds in orders.

A concrete attempt to control the economic situation was Britain's application for admission to the European Economic Community (EEC; Common Market). Wilson and Foreign Secretary George Brown toured the
main European capitals to obtain support for Britain's entry, and although they seemed to have succeeded, French President Charles de Gaulle virtually vetoed the application on the grounds of Britain's unstable economy. At home, 35 Labor M.P.s voted against the government and several abstained when the question was debated in the House of Commons. A government white paper also pointed out that Common Market farm policy would cost Britain's balance of payments up to £250 million a year if she joined.

With three years of office still to run, the Labor government could press on with its policies, but there was much dissatisfaction. This was shown in by-election reverses, when Labor lost seats in Glasgow and Hamilton and had majorities cut in other places. In April the Conservatives won control of the Greater London Council, long a labor stronghold, with 82 seats against 18 for Labor. Nevertheless, the social-security program was extended by the announcement that retirement pensions and other national security benefits would be increased. The Tories also recognized that comprehensive education was here to stay. Two signs of increasingly liberal attitude in domestic life were the report in June recommending the abolition of censorship in the theater and the suggestion by the Lord Chancellor that the irretrievable breakdown of a marriage should be grounds for divorce.

The Race Relations Board, set up by the 1966 Race Relations Act (AJYB, 1967 [Vol. 68], p. 303), reported in May that it had received 327 complaints in the first year. However, almost 70 per cent of these had related to matters outside its competence, chiefly in the fields of employment, finance, and housing. Legislation was promised to fill these gaps, but many, including the trade unions, were cautious and wanted to try whether discrimination would not be effectively curbed on a voluntary basis.

**Foreign Policy**

In Rhodesia the illegal Ian Smith regime still maintained itself and Smith's party dropped its allegiance to the Crown. In Aden a bloody terrorist campaign, complicated by the internal jealousies of the rival Arab nationalist parties, took heavy toll of British troops. Britain withdrew her troops in November, and power was handed over to the National Liberation Front. In Hong Kong severe Red China-fomented rioting occurred; in Peking, British legation staff were brutally beaten. Spain's claim to the crown colony of Gibraltar after more than 260 years of British rule was resisted, largely by its people, who voted overwhelmingly for British rule in a referendum held in the summer. In Malta demonstrations took place against Britain's decision to cut its forces there by two-thirds, as part of an economy measure to reduce the army and navy.

**Middle East**

In the June Middle East war, Britain tried to maintain a policy of neutrality. In the early days of the crisis Wilson pledged Britain to maintaining
free passage of the Gulf of Aqaba and Brown pinned hopes on Russia's "defusing" the situation. Later he caused offense to pro-Israel elements by urging Israel not to hang on to territories she had acquired in the war, especially Jerusalem. In October he sent emissaries to Cairo in an attempt to recement Anglo-Egyptian relations. Britain was angered by Nasser's accusation that she had helped Israel, and there was vague talk of petrol rationing owing to the closure of the Suez Canal. Before and during the war, the British press generally supported Israel's cause, with Tories and Liberals well to the fore, critical of Nasser's inflammatory policy. Criticism of Israel came mainly from left-wing Labor circles. In the summer, however, there was a noticeable shift in attitude, the press and politicians counseling Israel to show generosity. Britain was anxious to retain what little prestige and influence she had left in the Arab world. However, in connection with Jewish community celebrations marking the 50th anniversary of the Balfour Declaration in November, Richard Crossman, leader of the House of Commons, declared that only a settlement freely negotiated between Arab and Jew could be durable and that any attempt to revert to pre-armistice conditions would be dangerous. It was unclear to what extent this represented the official view.

**JEWISH COMMUNITY**

The official population figure of Anglo-Jewry was still quoted at 450,000, out of a general population of 50 million. The main centers of Jewish population were still the large cities: Greater London (280,000), where Jews were concentrating more than ever in the outer suburbs such as Edgware, Stanmore, Hendon, Wembley, Ilford, Southgate; Manchester (28,000); Leeds (18,000); Birmingham (6,300); Glasgow (13,400). However, Jews were to be found in many rural areas, and the Jewish Memorial Council, a non-denominational educational body, appointed a minister for the smaller communities who organized religious services in such places as Hereford and the Channel Islands. Precise figures for most other areas were not available.

Ernest Krausz, a Jewish sociologist, commented that the cultural survival of the British Jewish community, rather than its biological continuity, was in danger. He was referring to assimilation, intermarriage, indifference, and ignorance. The Statistical and Demographic Research Unit reported to its sponsor, the Board of Deputies, the results of a survey showing that only 4.8 per thousand marriages were being solemnized in a synagogue (AJYB, 1967 [Vol. 68], p. 304).

**Communal Affairs**

Chief Rabbi Immanouel Jakobovits proposed to a conference held in October under the auspices of the Institute of Jewish Affairs that a sort of Beveridge report (which led to the creation of the welfare state) be produced
on the basis of a scientific survey of the Jewish community's resources and needs, looking to a rationalization and reorganization of community services. This proposal was in line with the general trend in Britain to give a "new look" to old organizations, as seen in the change in style and organization of the Jewish Welfare Board in London (previously the Jewish Board of Guardians). It now had an "American style" executive director to administer expenditures of £500,000, a tenfold increase over the last twenty years. (This despite a report in November that only five per cent of British Jews contributed to the work of the Board.)

Apart from the need for statistics and organization, the community had been looking a long time for strong leadership in an uncertain world. There was a feeling of malaise and discontent. Periodic crises, especially between the Orthodox and the Reform and Liberal sections of the community, had split the community. The Board of Deputies of British Jews, a lay body, had made several well-intentioned efforts to ameliorate the situation, and it was hoped that the election of a new president, Alderman Michael Fidler of Manchester, presaged a reorganization of that body. In general, British society, the Jewish community included, became painfully aware that affluence and the welfare state brought their own problems. Significantly, the Jewish Chronicle ran articles during the year on sexual morality and on drugs. Strong well-informed Jewish voices giving leads were needed as an old community entered a new age.

Following in a tradition set in early centuries of interceding on behalf of the Jewish communities overseas, the community took the occasion of Soviet Premier Alexei N. Kosygin's visit to Britain in February to make representations on behalf of Russian Jewry, but he refused to receive a delegation of Jewish leaders. Many members of parliament signed an appeal, and a protest march of Jewish and non-Jewish students took place. The joint British-Russian statement at the end of the visit made no reference to the Middle East.

Middle East Conflict

The six-day June war strongly affected Anglo-Jewry. Earlier, organizations had complained of lack of funds, and the Bridge in Britain, a nondenominational social-service exchange effort, had to curtail its activities for the year. In March there were both danger of a split in the quaintly named Joint Palestine Appeal (JPA), the main fund-raising organization for Israel, and the dismissal of Jon Kimche, editor of the Zionist Federation organ Jewish Observer and Middle East Review, when he refused to accede to a decision by the editorial board that he renounce an article on unemployment in Israel.

In February there was talk of a deepening friendship between Britain and Israel when a meeting between Israeli Foreign Minister Abba Eban and George Brown was followed by a British grant of £5 million credit to Israel.
Second to the United States, Britain was both Israel’s largest customer and supplier.

When the war broke in June, the community responded vigorously. The JPA emergency appeal collected £11 million through meetings and voluntary donations. Ten thousand attended a mass rally of support at the Royal Albert Hall in London. Communal leaders and Jewish intellectuals continually lobbied members of parliament. The community provided the largest group of foreign volunteers for Israel (8,000 young people, including many non-Jews, had registered for Israel by June 23; 1,100 had actually gone). The Chief Rabbi called an unprecedented meeting of rabbis of all “denominations” to discuss specific ways in which they could help. Reform rabbinical students organized a Youth Emergency Committee for training young people for service in Israel. Synagogues were crowded before, during, and after the emergency. However, the news of Israel’s victory was marred by the arrival in Britain of 132 Jews from Aden who had fled with nothing more than they could carry in their suitcases.

The crisis showed that the community had strong reserves of loyalty and a readiness to sacrifice and serve. It also showed that a challenge had to be specific to arouse. Many committees deliberated afterwards on how to maintain the new fervor and to direct it into Israeli and religious channels. The bond between the Anglo-Jewish community and Israel had been forged anew.

Religion and the Chief Rabbi

Rabbi Jakobovits was inducted in April as Chief Rabbi of the United Hebrew Congregations of the British Commonwealth of Nations. At this service, attended by all sections of the community including the Liberal and Reform, he pledged to preserve the Orthodox traditions of his office. At the same time he acknowledged dissent as an inescapable fact of Jewish life and said he would work with all in general and Jewish causes, unaffected by religious differences.

The religious jurisdiction of the Chief Rabbi is recognized by the United Synagogue in London (40,000 families) as well as most provincial and Commonwealth Orthodox congregations. To what extent he speaks in communal matters for congregations to his right and left—especially the Liberal and Reform which consistently opposed the office as such—is unclear. Many yearned for the days of Chief Rabbi Joseph Hertz, who represented “Progressive Conservatism” in religious affairs, and hoped to see the Office of Chief Rabbi as a unifying force within the community. In general, it was felt that the office needed a new dynamism and sense of direction. At a meeting of the United Synagogue in December, the Chief Rabbi criticized this organization for its preoccupation with by-laws and accounts, rather than important issues like education; pleaded for a better status for the rabbinate, and touched on the dilemma of his own office by pointing out that his strength lay not in his authority but in his ability to persuade.
In September another induction took place, that of Rabbi Eliezer W. Kirzner as rav rashi (chief rabbi) of the Federation of Synagogues. This group, to the right of the “Establishment” United Synagogue and consisting of 56 mainly small congregations in and around London, had been founded in 1887 by Lord Swaythling to cater to the special needs of East European immigrants. Rabbis Jakobovits and Kirzner had met earlier in New York and had reached agreement on a number of issues, including the recognition of the Chief Rabbi as authority and spokesman for the Ashkenazi community. They could not agree on a joint bet din (religious tribunal).

In December, two years after the controversy about the validity of Reform and Liberal marriages (AJYB, 1966 [Vol. 67], p. 312), the matter was clarified by the Chief Rabbi. He stated that the children of marriages solemnized in Liberal or Reform synagogues that could just as well have taken place in an Orthodox synagogue were eligible to join, and be married in, an Orthodox synagogue.

**Educational and Cultural**

The London Board of Jewish Religious Education reported that of 60,000 Jewish school children in the United Kingdom, only 35,000 received some sort of religious education, 10,700 attending 50 days schools. In London 4,478 children attended Jewish primary schools, and 1,800 secondary schools. There were about 6,000 Jewish university students in Great Britain. The Joint Chaplaincy Commission, set up by Reform and Liberal groups, has been in operation for some years and has achieved limited success, but it was estimated that 90 per cent of the academically qualified Jews in Britain took no part in communal Jewish life, and many did not want to be recognized as Jews.

Early in the year an advisory committee was set up by Jews College, the Orthodox seminary, to examine ways of training university chaplains. In May the Jewish Memorial Council set up a chaplaincy plan, but without success. The small number of Hillel houses under B’nai B’rith sponsorship also promised to provide better and more coordinated facilities for students. In general, the feeling persisted that the community was not vigorous enough in trying to reach the educated and intellectual. Symptomatic was the failure of the community to raise funds for the projected construction of a “Jewish Corner” at the new University of Lancaster, which would have been the first official specifically Jewish center to become part of a British university.

At Carmel College, a plan for opening a girls’ boarding school to complement the boys’ establishment had to be dropped in March owing to the small number of applications. The money for the project, given by the Wolfson Charitable Trust, was to be used instead to improve the facilities of the boys’ school. Two new Jewish primary schools were to be built in the London boroughs of Brent and Redbridge for the growing Jewish populations in these areas, to replace vanishing Jewish institutions in London’s East End.
In December four rabbis were ordained by the Leo Baeck College, the seminary run under the joint auspices of the Reform Synagogues of Great Britain and the Union of Liberal and Progressive Synagogues.

In scholarship, a notable event was the publication of *Warrant for Genocide*, a detailed examination of the myth of *The Protocols of the Elders of Zion* by Professor Norman Cohn, director of the newly established (1966) center for research in collective psychopathology at Sussex University. The annual Jewish Book Week reported the best attendance it ever had. But the Ben Uri art gallery, the only Jewish gallery of its kind in the country, talked of having to sell its permanent collection of paintings, drawings, and sculptures, to cover its deficit.

**Antisemitism**

In April the Association of Jewish Ex-Servicemen, specially active in the field of combating antisemitism, reported that fascist activity was on the wane. But Colin Jordan, leader of the National Socialist party, was jailed for 18 months at Devizes for distributing insulting material in violation of the Race Relations Act of 1966 (AJYB, 1967 [Vol. 68], p. 303). In August his wife was charged with inciting members of the Jordan party to set fire to a synagogue in 1965, and was refused bail (AJYB, 1967 [Vol. 68], p. 306). Visits to Southampton and Oxford universities by Adolf von Thadden, the West German Nationaldemokratische Partei (NDP) leader (p. 481), were canceled after vigorous protests.

A disturbing incident in September was the destruction by fire of a partially completed synagogue in London's Kingsbury district. Another was the refusal in March of a committee of the Rickmansworth urban district council to insert an antidiscrimination clause in the new lease to be granted to a golf club.

**Interfaith Relations**

The Council of Christians and Jews, the leading interfaith organization for combating racial and religious intolerance and promoting good will in Britain, celebrated its 25th anniversary in July with a concert attended by Queen Elizabeth. The implementation of the Declaration on the Jews adopted by the Ecumenical Council was put to the test by the proposed performance in various major British cities of the controversial Oberammergau passion play (AJYB, 1967 [Vol. 68], p. 360). Three prominent Jewish producers withdrew from the project following strong criticism from the Jewish community. Before the play began its tour in May, its promoter John Mulvey, a Catholic headmaster from Leicester, consulted with Chief Rabbi Isaac Cohen of Ireland about the text. Mulvey amended several sections at Dr. Cohen's suggestion.

Earlier in the year, John Cardinal Heenan, the Catholic Archbishop of
Westminster, created a sensation by visiting the Manchester Reform Synagogue on a Sabbath, the first Cardinal in Britain to do so. The visit was sharply criticized by many Orthodox rabbis.

Personalia

Sir Seymour Karminski, a judge of High Court, was made a privy councilor. In August Harold Lever was appointed financial secretary to the Treasury. After a three-cornered fight, the Zionist Federation appointed Donald Silk, a young solicitor, as its chairman.

Colonel Robert Henriques, the scion of an old Anglo-Jewish family and a well-known writer and soldier, died in London in January, at the age of 61. A supporter of Jewish philanthropic works, he had become a Zionist during the 1956 Suez campaign. Frank Rossdale, a leader of the United Synagogue, died in London in February, at the age of 73. John Dight, for many years chairman of the defense committee of the Board of Deputies, died in London in March, at the age of 73. Brian Epstein, the manager of the Beatles, died in London in August, at the age of 32. John Collier, an industrialist and benefactor of Jewish causes, died in London, at the age of 66. Florian Sokolow, journalist and son of Nahum Sokolow, died in London in September, at the age of 79. Henrietta Cohen, concert pianist, died in London in November, at the age of 65. Sir Adolphe Abrahams, a distinguished physician, died in London in December, at the age of 84.

Michael Leigh
France

The first months of 1967 were dominated by the electoral campaign, violent polemics between the Gaullists and the Federation of the Left, and innumerable deals between the Federation and the Communists. The elections, in March, resulted in unexpectedly large losses for the Gaullists, who obtained only 244 of the 486 seats in the National Assembly, a scant plurality. The immediate consequence of this setback was that the Independent Republicans, led by former Finance Minister Valéry Giscard d'Estaing, who stand to the right of the Gaullist main force in the coalition and who gained 14 seats, became the arbiter of the situation. The defection of its deputies, whose Gaullism was not unconditional, was capable of producing a government crisis and the end of Gaullism.

Nevertheless, de Gaulle's political line did not change. In foreign policy, his anti-Americanism was even more pronounced than before. His trip to Canada, in July, was one of the more striking examples of this line, although the opposition viewed the call to French Canadians as strengthening rather than weakening the position of the United States in Canada.

De Gaulle's visit to Poland in September and his insistent emphasis on what he regarded as the Polish character of the former German territories incorporated into Poland when the Oder-Neisse line was established as the frontier, again somewhat strained Franco-German relations. De Gaulle saw himself as stimulating the spirit of independence of the Poles to wean them away a bit from Russian domination and promoting reconciliation between Warsaw and Bonn. He consulted with the Germans before visiting Poland, and kept his promise to them that he would make no concession in the direction of eventual French recognition of East Germany. But, on the whole, the trip to Warsaw was a setback; de Gaulle was unable to convince the Polish Communists that it was necessary to loosen the ties with the USSR and to stop regarding the Bonn government with constant suspicion.

The sensational element in de Gaulle's foreign policy was the violent shift in his attitude towards Israel, which veered from a sort of privileged alliance (though not sanctioned by official agreements) to one bordering on hostility and practically aligned with the policy of the Soviet Union and its satellites—and this long before his notorious press conference of November 27. The brief, dramatic talk between de Gaulle and Israeli Foreign Minister Abba Eban, on May 24, sounded the death knell of the hitherto traditional Franco-Israeli friendship. Just as de Gaulle without hesitation scrapped the assurance of "I understood you," which he once gave Algerian colonists, he now
wiped out the cordiality of one of his recent toasts to "Israel our friend, our ally!" The French embargo on arms for the Middle East was a hard blow only for embattled Israel, because France was its most important, if not the only, source of supply.

But General de Gaulle's Middle East policy was unsuccessful, if for no other reason than the Israeli victory. France shared Soviet discomfiture to the extent to which it aligned itself with the Soviet position in the Israeli-Arab conflict. At the same time, Soviet rejection of the French proposal for intervention by the "Big Four" (USA, USSR, France, England) was an obvious setback for the Gaullist turnabout.

It should be emphasized that there was vigorous opposition to de Gaulle's anti-Israel position even among those close to him. Though Foreign Minister Maurice Couve de Murville fully supported that position, Finance Minister Michel Debré (a Protestant, and the grandson of the rabbi of Neuilly), who was equally devoted to de Gaulle, tried to bend his views in a direction more favorable to Israel. De Gaulle's anti-Americanism, which made it necessary to oppose United States support of Israel, appeared to be at the bottom of his shift in attitude. However it involved also a pure, though faulty, calculation of interest. As Eliahu ben Eliissar and Zeev Schiff summed it up in their book, *La guerre israëlo-arabe* (Editions Julliard): "De Gaulle, faithful to his own political logic, wants to assure a French presence whatever happens, even at the price of sacrificing the vital interests of a friendly country and solemnly disowning it."

**The Intellectuals of the Left and the Middle East**

Since the Algerian war, the French "intellectuals of the Left," a term referring more to a certain attitude than to a precise and coherent ideology, have had an influence extending far beyond any particular political party. Almost the entire student body, aside from the small minority of neo-Fascists, have been more or less under the influence of their dialectic and vocabulary. A large number of Catholics in Christian Democratic circles, known as "témoignage chrétien" (Christian witness), fully adhered to their banner. These Christian are often much closer to Jean-Paul Sartre than to the Pope, though in principle they remain obedient to the latter. Through popular singers, music hall artists, and film producers, rallying to the "intellectuals of the Left" syndrome, the masses are touched by specific vibrations and these are spread and stimulated by a popular snobbism, yielding nothing to that of high society.

As a result, the attitude of the leaders of the intellectual Left—except for the Communists, who are not included in this category because they are too "typed"—necessarily became quite important. It was an attitude of ambiguity which, in the case of Sartre, at times was difficult to distinguish from veritable anguish. Since the "anti-imperialist front" was "indivisible," and pro-Arabism was formally integrated into that front, partisanship for Nasser
and against Israel was a logical consequence. However, with some exceptions, the attitude of most intellectuals of the Left towards Israel did not at all coincide with the Arab nationalist position. Very few believed that Israel was a puppet state, a pawn of American imperialism in the Middle East. The extreme clumsiness of Arab propaganda, which was fully adopted in word and spirit by the Arab “intellectuals of the Left,” certainly severely harmed their cause among European intellectuals. Yet the “engaged” French intellectuals were unable to change their orientation. The great anger of the “intellectuals of the Left” was the speed with which the Jews collected money for Israel, with contributions surpassing the stated goal, while a campaign for “a billion for Vietnam” in France could not raise this sum.

In the first stage of the crisis their viewpoint was generally pro-Arab, but they made an effort to moderate the brutality of the anti-Israeli invective of the Arabs. In March, Sartre went to Egypt and then to Israel. Having begun by showing a certain understanding and indeed sympathy for Nasser’s position, he later showed at least equal understanding for the Israelis in statements he made in Jerusalem and Tel Aviv. This resulted in a cooling of his relations with the Arabs.

During the days preceding the Israeli attack, most French intellectuals of the Left shared the fears of the French Jews. In reply to a question regarding the Arab desire for the extirpation of Israel and the Israeli Jews, the Nouvel Observateur, organ par excellence of the intellectuals of the Left, replied that, yes, Arab nationalism wanted in effect to wipe Israel from the map of the world and exterminate its Jews. On this point the Communists were completely silent.

The odor of traditional or Hitlerian antisemitism emanating from Arab war propaganda made the “progressists” shrink away. The pro-Nasser articles in the Communist party organ Humanité by its editorial writer Yves Moreau had a deplorable effect even on the usually gullible readers of that sheet, arousing indignation and protest. The general attitude was that Israel, being the weaker and more exposed, should be defended to the limit. This situation progressively changed after the six-day war and the Arab defeat. Victorious Israel lost the support of those who defended it as “widow and orphan,” the knights in the service of the weak. Rumors spread about an Israeli militarism embodied in General Moshe Dayan, who was called an apprentice dictator. Many non-Jewish intellectuals of the Left responded with uncompromising hostility to the extraordinary and almost mystical Jewish euphoria, called forth by the reconquest of the Old City of Jerusalem and the Wailing Wall. There was a resentment in which Marxist and Christian hostility converged. Some Catholic priests and professors, whose sympathies were with the Chinese Communists, accused Israel and the Jews of aggressive clericalism, and raised a hue and cry for the “de-Zionization” of the Jewish state and, above all, the abolition of the Israel Law of Return. The identification of the French Jews with Israel appeared scandalous and inadmissible to those advancing
the argument of dual loyalty. It was the position taken by André Philip, a former Socialist cabinet member and a Protestant.

A special issue (June) of Sartre's magazine *Temps Modernes*, which had been prepared with much difficulty over a period of several years, was devoted entirely to the Israeli-Arab conflict. It juxtaposed the Arab and Israeli points of view, without dialogue or confrontation. Israeli statements came almost exclusively from extreme leftists, members of Mapam and the Israeli Communist party. Arabs who were asked to contribute to this issue refused to do so if the Algerian Razak Abdelkader, the only pro-Israel Arab nationalist, were allowed to express his views in the same publication. Its editors had to yield to their pressure. *Temps Modernes* contained also two articles by French Jews, the Marxist and pro-Arab sociologist Maxime Rodinson and the Marxist-existentialist philosopher Robert Misrahi, a former pupil and disciple of Sartre who had become an intransigent Zionist. In his editorial preface, Sartre expressed his perplexity and confusion, pointing to the complete irreconcilability of the theses presented.

Non-Jewish writers, classed as intellectuals of the Left, who gave continued support to Israel were David Rousset, author of *Les jours de notre mort* and radio commentator; the novelist René Clavel, and the former Prix Goncourt winner Jean Cau, all left-wing Gaullists. The playwright Eugène Ionesco published in the newspaper *Combat* (May 29) an unusually vehement article calling for unconditional support of Israel and the Jewish people. The majority of Jewish intellectuals of the Left, including all of the most eminent, spontaneously took up the defense of Israel. Some did so with modifications, among them Professor George Friedmann, sociologist and author of *Fin du peuple juif*? More often, however, their positions were resolute and unconditional, like that of Daniel Mayer, one of the leaders of the PSU (Unified Socialist party, a group which had split off from the Socialists because of opposition to the Algerian war) and president of the League for the Rights of Man; Professor Vladimir Jankelevitch; the socialist Pierre Bloch, and Sartre's collaborator Claude Lanzmann. Referring to anti-Israelism, which claimed to speak for Socialism or for France, Daniel Mayer declared: "I am ashamed of being a socialist, I am ashamed of being French; I will add that I feel no shame at being a Jew." Professor Jankelevitch and Bloch addressed an open letter to the Franco-Soviet Friendship organization, of which they were members, protesting against the Soviet attitude.

**Antisemitism**

In 1967, as before, various incidents showed that French antisemitism, though no longer a political force with a powerful or even consistent organization, remained a latent psychosis. It was a factor in the ideology of various old and new groups of the extreme right. On a subconscious level, it was not entirely absent from the Left, and it sometimes showed itself in anti-Israeli partisanship, particularly among the Communists.
However, during the Israeli-Arab crisis in May and June, a sector of the traditional antisemitic right, especially the former extremists of the Algerian war, sided with Israel. This paradox was not new in France. It had existed at the time of the Suez affair in 1956, when lifelong antisemites appeared to be more anti-Arab than anti-Jewish. It was possible to attend a rally for "Zionism" called in the extreme right-wing quarterly, *Le Charivari*, October-December 1967, by Xavier Vallat, the Vichy regime's commissioner for Jewish affairs, who had been tried and convicted for his anti-Jewish activities. But this time a part of the antisemitic extreme right, especially students, supported pan-Arabism and conducted anti-Israel propaganda. Throughout the summer, drawings of the Star of David and the swastika in the form of an arithmetic equation appeared on buildings in the vicinity of the Paris stock exchange. In Paris, subway station graffiti proclaimed that General Dayan was just like Hitler. A recent investigation showed that these were not the work of Arab nationalists, but of young French antisemites of the extreme right, who adopted "anti-Fascism" as a weapon for the occasion.

It was sometimes difficult to distinguish between categorical antisemitism and another sort brought forth by pro-Arab partisanship. Thus the Christian-progressist weekly *Témoignage Chrétien* published a report on the Israeli conquest of the Old City of Jerusalem, which was reminiscent of a particularly virulent traditional antisemitism. ("La guerre que j'ai vécue à Jérusalem" [The War I Experienced in Jerusalem] by Sister Marie-Thérèse, July 27 issue.) The author, a French nun in Jerusalem with a knowledge of Hebrew, showed a shocking hatred towards religious Jews.

A special issue of *Le Charivari* (October-December 1967) was devoted to "Jews in France Today." The editors were cautious in their choice of words, hinting that it was necessary "once again" to denounce the penetration of Jews into the social, political, economic, artistic, and literary life of present-day France. They strongly emphasized the role of the Jews in radio and television. Their judgments sometimes showed nuances, but on the whole their postulates closely resembled those of Roger Peyrefitte's *The Jews*, that France was completely Judaized. It was the old theme, once the refrain of the celebrated anti-Jewish agitator Edouard Drumont. The MRAP (Movement Against Racism and Antisemitism, and for Peace; AJYB, 1967 [Vol. 68], p. 311) filed a complaint against *Le Charivari*, but the special issue continued to be distributed, and it announced another, dealing with "The Jews in the World."

In November swastikas and inscriptions "Jews to the crematories" were scrawled on the walls of the great Paris Sephardi synagogue in the Rue Buffaut. The MRAP filed a complaint and organized a protest march in front of the synagogue.
Solidarity with Israel

From the beginning of the Middle Eastern crisis in May, large-scale activity in support of Israel took place everywhere in the community. It was a feverish effort whose magnitude was unexpected in view of the degree of assimilation and alienation of a very important part of French Jewry. The participation of many half-Jews, the children of mixed marriages, in the tremendous movement aroused the wonder, and often the condemnation, of non-Jewish observers. In Paris and in the large and medium-sized provincial cities, local demonstrations began when Egypt blockaded the Strait of Tiran. Parades with Israeli flags flying traversed the main streets of the cities. In Paris demonstrations were massive, especially in the area between the Place de la Concorde and the Grands Boulevards. Most of the demonstrators were young and predominantly of North African origin. They shouted slogans, including invariably: “Israel will win!” Even when the banners bore the inscription “France is with you”—for theoretically the demonstrations were not by Jews, but by the “people of Paris” without regard to religion—the participants, of whom 95 per cent were Jews, shouted: “France is with us.” The Paris police was generally friendly. The man in the street watched the spectacle with rather sympathetic curiosity, and at times with considerable astonishment.

During the very first demonstration, officially called by the Committee to Support Israel under General Pierre Koenig’s chairmanship to take place in front of the Israeli Embassy, tens of thousands of people filled the whole district and stopped traffic for hours. On the balcony of the embassy were such prominent politicians and artists as actor Michel Simon, pianist Artur Rubinstein, and Leon Blum’s widow. A coordinating committee, representing most Jewish organizations, arranged meetings and collected contributions. In the Paris suburbs these meetings were often chaired by Socialist mayors, such as Gaston Defferre of Marseilles (AJYB, 1966 [Vol. 67], p. 316). In several provincial cities they took place under the aegis of Gaullist politicians.

Despite the well-established reputation of French Jews for bashfulness in giving financial support to Israel, the great and abrupt change found expression here too, acquiring the significance of a test. The goal of 50 million francs set by the campaign in support of Israel, under Baron Edmond de Rothschild, was substantially exceeded with 45,000 contributions in 160 cities. In the provinces, Strasbourg headed the list with 3.5 million francs, as against the goal of 1.5 million set for its 12,000 Jews.

This drive led to the creation of the United Campaign, later the United Appeal, for centralizing financial aid to Israel and to Jewish institutions and agencies in France. Baron Guy de Rothschild was president of the United Appeal, Julien Samuel its secretary-general.

In their totality, the pro-Israel demonstrations by the Jews of France ap-
peared to be an important expression of Jewish renewal and unity. It was
difficult to believe that it would have no consequences for the future, for it
had the general aspects of a demonstration of national Jewish sentiment that
was without precedent in Western Europe. It was reminiscent of the spirit
that once had existed in the great reservoir of East European Jews.

North African Refugees

The Middle East conflict brought to France a new wave of North African
Jews from Morocco and, especially from Tunisia, where serious anti-Jewish
incidents took place (p. 527). Whereas Tunisian Jews had come mostly
from the great population centers, the latest contingents often came from
the smaller Tunisian towns where they had lived among the Moslems and
completely isolated from other Jews. The “anti-Zionist” frenzy of the Arab
masses made their situation particularly dangerous. Aside from the sporadic
violence and the fear of new violence, there was a systematic drive in Tunisia
toward the economic strangulation of the Jewish minority. At the top level,
this situation found expression in the sensational Smadja affair. Henry
Smadja, proprietor of the Paris newspaper Combat and an important figure
in the financial world, also owned newspapers in Tunisia, and was closely
linked with leading individuals in the Bourguiba regime. He was arrested
on March 22 at the Tunis airport, convicted to a severe prison term on a
charge of smuggling money out of Tunisia, and was finally released in return
for the payment of an enormous ransom. The newcomers from Tunisia,
who arrived in France totally destitute, were the poor, for the most part
ruined small businessmen, and others who had been forced to leave all posses-
sions behind.

The new immigrants posed severe problems for the Jewish philanthropic
organization in France. Some special funds had been established for the
benefit of recent Jewish refugees from Algeria. But the latest wave of North
African Jews included many old people whose rehabilitation was difficult, if
not impossible. Jewish organizations in France, in cooperation with the Jew-
ish Agency for Israel, tried to orient the younger newcomers toward aliyah,
but exerted no pressure. The economic recession and growing unemploy-
ment in France made the situation particularly difficult for the Moroccan
and Tunisian refugees. Since they were foreigners on French soil, and very
often had no vocational skills, they were barred from many fields of activity
and could not easily obtain work permits. The Fonds Social Juif Unifié
(FSJU) allocated three francs (about $.60) per person per day for relief.
Even this very modest sum, multiplied by thousands, constituted a very heavy
outlay for the community.

In mid-November the number of recent North African immigrants was
estimated at 16,000, of whom 12,000 were aided by FSJU. It was expected
that another 20,000 to 30,000 refugees would arrive from North Africa
soon, for the North African diaspora was undergoing total liquidation.
Communal Life

Baron Alain de Rothschild was elected president of the Consistoire Central, the official representative body of France's 520,000 Jews, to succeed the late Louis Kahn; Jean-Paul Elkann became president of the Paris Consistoire, replacing Rothschild.

The June events somewhat boosted communal activity, particularly that of the youth groups. Synagogues had never been so crowded, and one could speak without exaggeration of a religious revival in a country where only a small minority of Jews had ever been observant. New synagogues were opened in various parts of France. Prayers were said everywhere for peace and an Israeli victory. Provincial communities joined in regional federations, notably in the southeast and southwest. Rabbi Jackie Amar of Bordeaux, the major center of the Southwest, was named its regional Grand Rabbi. At the age of thirty, he was the youngest Grand Rabbi in France.

Religious life showed strength not only in the many communities with large North African Jewish inhabitants, but also in other old, but traditionally secular communities. Thus all the Jews of Roanne in the Loire region attended religious services. This community, established by Polish Jews in the 1920s, was thoroughly Zionist but religiously indifferent, and had had neither a synagogue nor a rabbi.

Zionist youth groups, such as the left-wing Hashomer Hatzair and the religious Bene Akiva, concentrated their activity in May and June on getting volunteers for settlement in kibbutzim. Huge number of young Jews and also many young French non-Jews left for Israel.

Culture and Education

In the first days of the Middle East crisis, the Jewish artists in France, joined by many of their non-Jewish colleagues, organized a collective exhibition of their paintings, with proceeds earmarked for aid to Israel. Among them were such illustrious names as Max Ernst, Jean Miro, and André Masson. Marc Chagall dropped everything to devote himself to the defense of Israel. To those who expressed the fear that the war would destroy his pictures in Israeli museums and collections, Chagall replied: "It's all the same to me. I'll do others, just as long as the war is won." Under the direction of Rabbi Josy Eisenberg, Jewish programs on French television were often very good. One dealt with the Maharal of Prague and the legend of the Golem. A Jewish theatrical troupe, directed by the Orthodox Rabbi Jerome Cahen of Besançon, who also acted in the play, made several tours of France and Switzerland. It presented Stefan Zweig's Jeremiah with considerable success in Strasbourg.

There was little change in the Jewish education of children. Approximately 5,000 full-time students were enrolled in Jewish schools. The Jewish lycée of Nice, established by the Alliance Israélite Universelle, was in grave diffi-
culties and close to dissolution at the end of 1967. It had been under fire by a part of the community because it did not devote enough time to Jewish studies. Enrollment in the ORT schools increased with the arrival of new immigrants from North Africa. Adults needing vocational retraining and young people wanting to learn a trade attended classes. ORT instituted courses for the training of television technicians.

The pro-Israel climate resulted in some increase in the number of students taking modern Hebrew as a foreign language in French lycées. Interest in Hebrew had been steadily declining in recent years. There was a greater increase in Jewish Agency-sponsored evening Hebrew courses for adults (ulpanim) in Paris and other major cities. These courses were increasingly attended by non-Jews of various backgrounds, many of them Catholic priests wishing to learn Hebrew.

**Publishing**

A substantial number of books on Jewish subjects were published in 1967, both French works and translations of books published abroad. After the six-day war almost all large Paris publishers wanted to put out something "Israeli." Moshe Dayan's Journal du Sinai ("Diary of the Sinai Campaign") was republished, and though it dealt with the 1956 campaign, it had a very large sale. Claude Vigée, professor of French literature at the University of Jerusalem and the most important contemporary French Jewish poet, published Moissons de Canaan ("Harvests of Canaan"; Flammarion), a collection of prose poems and descriptions of Israeli landscapes, and an account of the atmosphere in Israel during the recent crisis. Michel Borwicz, a well-known specialist on the history of Poland under the German occupation, gave an excellent, meticulously documented account of the insurrection of the Warsaw Ghetto in his book L'insurrection du ghetto de Varsovie (Julliard). Leon Poliakov traced the history of money lending and its implications for medieval Jews in Les banquiers et le Saint-Siège ("The Bankers and the Holy See"; Calmann-Lévy). Claude Lévy and Paul Tillard gave a moving account of the Grand Rafie du Ve V d'Hiv ("The Grand Roundup at Vel d'Hiv"; Laffont), the deportation from France in 1942 of thousands of Jews of foreign nationality and their ultimate fate in the Nazi death camps. A collection honoring the Yiddish poet Halper Leivick, *H. Leivick, poète Yiddish* appeared in French (Editions G.O.P.A.). Contributors to the volume included Manes Sperber, Alex Derczanski, and Marc Chagall. Editions Julliard published the first book in French on the six-day war, La guerre Israélo-arabe ("The Israeli-Arab War") by Eliahu ben Elissar and Zeev Schiff. Un espion qui venait d'Israel ("A Spy who came from Israel"), a fictionalized life of Eli Cohen by the Israeli authors Uri Dan and S. Ben-Porath became a best seller (Editions Fayard).

André Schwartz-Bart's new book *Un plat de porc aux bananes vertes* ("A Plate of Pork with Green Bananas"; Editions du Seuil) was not concerned
with Jews or Judaism, but its appearance was used by the author publicly to profess his faith in Zionism and, in an interview with the *Nouvel Observateur*, to reproach his "progressist" friends for their systematic pro-Arab prejudice.

Other translations included *La Trève* ("The Truce") by the Italian Jewish author Primo Levi (Grasset); Jacob Tsur's *Prière du matin* ("Morning Prayer") translated from the Hebrew by the author, the former Israeli ambassador to France (Editions Plon); a new novel by Yael Dayan, *Si la mort avait deux fils* ("If Death Had Two Sons"); several stories by Isaac Bashevis Singer, *Le Confessional* ("The Confessional"; Stock); Isaac Babel's *Contes d'Odessa* ("Tales of Odessa"; Gallimard); Simon Wiesenthal's memoirs, *Des Assassins parmi nous* ("The Murderers Among Us"; Stock); *Veilleur où en est la Nuit* ("Watchman What of the Night") by Alexander Donat (Seuil), and Bernard Malamud's *L'homme de Kiev* ("The Fixer"; Seuil).

**Personalia**

Louis Kahn, a high-ranking naval engineer, died in Paris in February, at the age of 72. A technician of exceptional competence, he had rendered great service to de Gaulle's Free French Committee in London during World War II. He played a major role in the French Jewish community. As president of the Central Consistory, he widened the scope and contacts of that old institution of French Jewry, so long petrified in social conservatism. He was a religious man and a practicing Jew. Called "Admiral Kahn" by everyone (he had the civil equivalent of that rank), he extended his activity and influence far beyond consistorial circles. He often spoke in his personal capacity in defense of nonconformist views. He made numerous trips to Israel. In 1963 he headed the French delegation to the "Days of French Judaism" in Tel Aviv. He was given a state funeral with a guard of honor in the court of honor of the Hôtel des Invalides in Paris.

Arnold Mandel
Belgium

The center-right coalition government of the Social Christian party (PSC; Catholics) and the conservative Party of Liberty and Progress (PLP, the former Liberals), headed by Prime Minister Paul Vanden Boeynants, formed in March 1966, was unable to carry out one of its most important program points—to balance the budget without imposing new taxes. After negotiations between the two coalition partners, PLP reluctantly agreed to new legislation, including a rise in taxes. As a result, a balanced budget was submitted for 1968 and the Belgian currency was stabilized.

Although the unemployment rate of about 60,000 in 1967 was higher than the year before, it gave no cause for alarm, especially since the establishment of new industries (chemical, automobile) was creating new jobs. Therefore, economists preferred to speak of a temporary slowing down of prosperity, rather than a recession. In 1967 the national income increased by about 2 per cent, compared with 2.5 per cent in 1966; prices rose by some 5 per cent, and wages were increased by 2.5 per cent in July to meet the higher cost of living.

Language Battle

The truce in the language battle between Flemish- and French-speaking Belgians (AJYB, 1967 [Vol. 68], pp. 319-20) which was to expire at the end of 1967, at first relaxed tensions. In November Flemish nationalists again became active in Brussels and its suburbs which they claimed as belonging to Flemish territory. At the same time, the Flemish nationalist party Volksunie (AJYB, 1966 [Vol. 67], p. 324), which in the last elections had received up to about 15 per cent of the vote in some sections of Belgium and was seated in parliament, tried to win supporters on economic grounds. Fuel for new dissatisfaction was a suggestion by Socialist party president Leo Collard for economic regionalism, based on prevailing conditions and needs, and without regard for linguistic frontiers or current provincial division.

Neo-Nazism

The Brussels-based International Union of Former Resistance Fighters interceded with the Austrian embassy in Brussels in connection with the scheduled retrial of Jan Robert Verbelen, former leader of the Flemish Nazi party, who had been acquitted in Vienna in December 1965 (AJYB, 1966 [Vol. 67], p. 320). The union demanded the exclusion of former Nazis from
the court and jury, and suggested in the September issue of its organ *La Voix Internationale de la Résistance* that the Belgian Minister of Justice formally intervene in Vienna to prevent a new juridical scandal.

In October swastikas were painted on the tombstones of resistance fighters in Nivelles cemetery outside Brussels. The regional Federation of Former War Veterans organized a silent march through the streets of the city to protest against this act of vandalism.

Jean Brans, a top collaborator during the Nazi occupation of Belgium who had been sentenced to death in absentia by a military court in 1948, was arrested in September when he tried to drive across the border into Belgium. In recent years Brans had worked as a legal adviser in Germany.

According to the Brussels daily *Le Soir*, members of the Union of Flemish Nationalists, a small extremist movement of the former Flemish SS, celebrated Hitler's birthday (April 20) in a swastika-bedecked Antwerp cafe. The police checked the names of participants.

**Middle East**

At the outbreak of Israeli-Arab hostilities in June, the Socialists and the center-right government coalition immediately expressed sympathy for Israel. Leading politicians, such as Senator Etienne de Valée-Poussin of PSC; Joseph Hougardy, PLP vice president, and former Socialist Justice Minister Pierre Vermeylen spoke in Brussels. Former Prime Minister Théo Lefèvre, Socialist Senator Edouard Anseele, and PLP Senator Joseph Merchtiers addressed Zionist Federation-organized mass meetings in Antwerp. Socialist party leader Victor Larock and Pierre Vermeylen asked Foreign Minister Pierre Harmel to support Israel. On June 8 some 20,000 Jews from all parts of Belgium demonstrated in the streets of Brussels. At the head of the marchers were former Foreign Minister Paul-Henri Spaak, Lefèvre, former Catholic Prime Minister Gaston Eyskens, former Minister of Education Henri Jeanne, many MPs and senators, Catholic and Protestant clergymen, and the entire Belgian rabbinate.

At a meeting of the government Commission of Foreign Affairs Lefèvre stated that Israel had absorbed thousands of Jews leaving Arab countries since 1948 and that it would be only right for these countries to absorb the Arabic refugees on their soil.

While leading personalities continued to speak in support of Israel after hostilities ceased, government spokesmen did not. After meeting with the Dutch and Luxembourg foreign ministers, Harmel in September visited Yugoslav President Josip Broz Tito, Tunisian Foreign Minister Habib Bourgiba Jr., and United States Undersecretary of State Eugene V. Rostow for discussions of the Middle East situation. In October Paul Struye, president of the Belgian Senate and of the political commission of the Council of Europe's assembly in Strasbourg (*AJYB*, 1966 [Vol. 67], p. 325), rejected the internationalization of Jerusalem, and advocated as the best solution extraterritorial status
for the holy places, akin to that enjoyed by the Vatican. He also suggested a kind of European Marshall Plan for the Middle East, in association with the United States.

**Israel and the Common Market**

Israel's formal application for association with the European Economic Community (EEC; Common Market), submitted by Israel Ambassador Amiel Najar in October 1966, was discussed in January in preliminary talks between the members of the Commission of the European Community and the Israeli delegation. In June, a few days after the Israeli-Arab cease-fire, the commission sent a formal recommendation for association to the Council of Ministers. Israel had little hope of a favorable decision in view of France's hardening position.

**Jewish Community**

The estimated number of Jews in Belgium remained at 40,000; some 24,000 lived in Brussels, 13,000 in Antwerp, 1,500 in Liège, 1,000 in Charleroi, and 500 were scattered in small communities throughout the country. There was a small trickle of immigrants: a few families from North Africa settled in Brussels and some East European refugees in Antwerp.

**Aid to Israel**

At the beginning of the Israeli-Arab crisis in May, action committees representing all sectors of the Jewish community were set up in Brussels and Antwerp to coordinate efforts in behalf of Israel. Alexis Goldsmith, president of the Belgian section of the World Jewish Congress, headed the Brussels action committee and Georges Mahler, president of B'nai B'rith, the one in Antwerp. These committees organized mass meetings, kept the Belgian people informed of developments, and arranged for more than 100 volunteers to go to Israel to help with civilian work. The sole purpose of the solidarity committees, chaired by Leon Maiersdorf in Brussels and by David Seifter in Antwerp, was to raise funds. Amounts were not made public, but the contribution was called outstanding. Blood and drugs were collected with the aid of the Red Cross in Brussels, Antwerp, Charleroi, and Liège.

**Community Affairs**

The Centrale d'Oeuvres Sociales Juives, the fund-raising agency in Brussels, established a consultative council in 1967 to centralize services and inter-agency public relations. In 1967 the Centrale raised $118,000, an increase of 16 per cent over 1966. These funds were distributed among the beneficiary agencies, including the Service Social Juif, the Brussels home for the aged, the youth center, vacation programs, and scholarship funds.
The number of beneficiary agencies increased to 15 when the association of former deportees in Belgium and the Amitié, the new vacation camp of Centre Laïc—a nonreligious institution promoting Jewish education based on history and religion—became affiliates of the Centrale. Jean Bloch was confirmed as the Centrale president. The Service Social Juif in Brussels gave financial and other aid to approximately 800 persons monthly, an increase of 7 per cent since 1966. About 30 per cent were over 65 years of age.

In Antwerp, the Centraal Beheer's monthly relief roll was about 500. In September the organization paid homage to Charles H. Jordan, the late executive vice-president and general director of JDC, for his outstanding contribution to European post-war communal reconstruction. Representatives of all Antwerp community agencies participated.

The Union des Femmes Juives en Belgique (UJWB) was founded in Antwerp as the umbrella organization for Jewish women's agencies. Its purposes were to advance cooperation in matters concerning the status of women; expand social welfare activities, and act as spokesman for its member agencies: the Women's International Zionist Organization (WIZO), B'nai B'rith Women, Mizrahi Women's Organization, the Women's Committee of the Centraal Beheer (central Jewish welfare agency in Antwerp), and Keren Yaldenu. In March UJWB affiliated with the International Council of Jewish Women; Mrs. Eva Fischer, president of WIZO for Belgium and Luxembourg, was appointed president; Mrs. Isabella Ehrenfield, secretary.

In September more than 1,500 Jews from all parts of Belgium went on the annual pilgrimage to the Dossin barracks at Malines to commemorate the deportation of some 25,000 Jews to Nazi death camps. Similar services were held by former inmates of concentration camps at Breendonck camp where many Jewish and non-Jewish resistance fighters had been killed by the Nazis; Vice Premier Willy Declerck lit the flame of remembrance.

International Conferences

A conference on "Jewish Life in Contemporary Europe," sponsored by the Centre National de Hautes Études Juives (National Center for Advanced Jewish Studies) of the Brussels University Institute for Sociology and the Institute for Contemporary Jewry of the Hebrew University, Jerusalem, was held in Brussels in January. More than 40 scholars from Western and Eastern Europe, the United States, and Israel attended sessions dealing with Jewish education, and the Jewish cultural renaissance in Britain, Europe, and Israel. The Standing Conference of European Jewish Community Services participated in a session devoted to the role of research in Jewish communal life.

About 30 writers from Great Britain, France, Switzerland, Sweden, Denmark, and Belgium participated in the sixth World Jewish Congress-sponsored colloquium of Yiddish writers in Brussels in March. Topics discussed
included the status of Yiddish today, its future as a spoken language, and Yiddish as a way of life.

**Education**

In March Bernhard Kahan, president of the Antwerp Tachkemoni school (traditionalist with Zionist orientation) opened the school’s new wing, with classrooms for a kindergarten and instruction in the crafts. CJMCAG helped finance the construction costing some $60,000. The Yesode Ha-torah school (Orthodox, with Agudath Israel orientation), the city’s largest Jewish school with an enrollment of 1,700 students, for the first time had female graduates. Eight young women who had received training as mathematics, history, Flemish, and French teachers, were appointed to posts in Belgian public high schools without having to take state license examinations (AJYB, 1967 [Vol. 68], p. 322).

In June the Brussels Ecole Israélite (traditionalist, with pro-Israel orientation) marked its 20th anniversary. It had a total enrollment of 365 students in kindergarten, primary, and secondary grades.

On the initiative of Rabbi Hillel Medalie of the Shomere Ha-dat community in Antwerp, who also served as youth chaplain at Louvain University, the Centraal Beheer in Antwerp invited more than 100 American students to take their Passover and other holiday meals at the home for the aged.

**Religious Life**

Rabbi Benjamin Ringer, a 27-year-old Orthodox youth leader, was appointed youth chaplain for Belgium. In March Rabbi Abraham Dahan, formerly of Rabat, Morocco, was appointed rabbi of the Union Libérale Israélite de Belgique, the Liberal congregation founded in Brussels in 1966. The congregation had more than 100 members, among them many Americans working in the city.

**Personalia**

In May, several months before his death, Charles Jordan, executive vice-chairman of JDC, was made grand officier de l’ordre de Léopold “for worldwide humanitarian action and outstanding services after World War II.” Max Gottschalk, director of the Centre National des Hautes Etudes Juives and honorary president of Central d’Oeuvres Sociales Juives, was made commandateur de l’ordre de Léopold in November, as was Professor Chaim Perelman of Brussels University. Paul Philippson, president of the Consistory and the Service Social Juif, and Leon Maiersdorf, president of the Brussels home for the aged, also became grand officiers de l’ordre de Léopold.

Meir Lekker, director of the Brussels Keren Ha-yesod, was appointed deputy director of the UNESCO social security division in Paris. Henry Gut-wirth, a prominent diamond merchant, established at the new university in
Antwerp a foundation to promote research and build up a science library.

Moïse Izgur, until 1960 director of the Keren Ha-yesod, died at Brussels in September, at the age of 77. The Spanish-born artist Manuel deMondoza Ramurez, winner of several international prizes, whose paintings were exhibited in many capitals of the world, died at Antwerp in October, at the age of 44.

Herbert Kellner
Netherlands

The 1967 elections in the Netherlands, described as the most spirited since the end of World War II, reflected increasing desire for social, political, and religious changes in the country. The proliferation of parties, represented in parliament in uneasy coalition, has been blamed for causing two cabinet crises in the last two years. In October 1966 the coalition government of the Catholic People's party (KVP) and the Socialist Labor party (PvdA) fell in a dispute over economic policy, and less than a month later, a caretaker government under Premier Jelle Zijlstra, an economics professor and former director-general of the Netherlands bank, was created by a coalition of his Protestant Anti-Revolutionary party and the larger Catholic party.

Discontent with an unwieldy political structure and the post-war population explosion resulted in the creation of a new party, Democraten '66. Its leader, Hans van Mierlo, a 35-year-old former editorial writer of the newspaper *Algemeen Handelsblad*, rallied around him young intellectuals working toward a political structure closer to the American or British two-party system. Mierlo insisted that there was no need for continuing the old system of giving minority opinion representation in regions dominated by religiously affiliated parties. They argued that religious differences, as well as the ties between religion and politics, were weakening, and that the system should reflect constituency representation. The liberalizing forces at work in the Dutch Catholic Church bore this out. In the past, the Roman Catholics, numbering some 40 per cent of the population of 12.5 million, had considered it their duty to support the Catholic party, the largest single party which controlled one-third of the Chamber seats. However, before the election, the Roman Catholic Bishop of s'Hertogenbosch, Monsignor Jan Bluysen, asked Catholics not to support automatically the Catholic party, but to give their vote to the party of their choice.

On February 15 over 7.5 million eligible voters chose from among 24 different parties vying for 150 seats in the lower house of Parliament. The appeals of Democraten '66 were remarkably successful, for the new party emerged with seven seats and tied for sixth place. At the same time, the Catholic party's loss of eight seats (from 50 to 42) was interpreted as a sign that the country was moving away from denominational parties and separating religion from state affairs. The Socialist party, the partner of the Catholic party in the 1966 government, also was cut from 43 to 37 seats. This reflected a trend begun in the 1966 provincial and municipal elections, when both the KVP and the PvdA lost votes to the new left-wing Pacifist Socialist party (PSP) and the right-wing protest Farmers' party (Boerenpartij) that had emerged in the 1963 elections.
The Farmers' party, headed by Hendrik Koekoek and counting ex-Nazis among its followers, won seven seats in the February election. In other results, Premier Zijlstra's Protestant Anti-Revolutionary party gained 2 seats (a total of 15), and the Liberal party, representing the middle-to-upper-income groups and business interests, and the Communist party also gained one each (17 and 5 seats, respectively).

Zijlstra again was offered the premiership, but turned it down. Nearly two months after the election, Petrus J. S. de Jong, minister of defense in the Zijlstra coalition and himself only a little right-of-center, formed a right-of-center coalition government with the Roman Catholic, Liberal, and the two leading Protestant parties. Together they controlled 86 of the 150 seats in Parliament. In the new cabinet were six Roman Catholics, three Liberals, three Anti-Revolutionary party members, and two from the Christian Historical party. Joseph M. A. H. Luns, foreign minister for the last 15 years and a member of the Roman Catholic party, continued in his post. The Socialist party, still the second largest was excluded. One of its spokesmen called the new cabinet the most right-wing since the war. Democraten '66 immediately condemned the cabinet as "weak" and unable to take "progressive" action.

The growing demands for electoral reform—eliminating weak coalitions and increasing the influence of the electorate on the selection of the premier—were not answered. And the new administration augured no dramatic changes in policy. It was beset by many problems, the most pressing being the growing inflation, a slowdown in the growth rate, and rising unemployment. One immediate need was providing 50,000 new jobs per year. However, the recent abandonment of wage restraints tended to restrict the flow of capital for new ventures that would open up additional jobs.

War Criminals

New efforts were made in 1967 to obtain the release of three Nazi war criminals, Ferdinand aus der Fuenten, Franz Fischer, and Joseph Kotolla, who had been found guilty of the deportation and murder of Dutch Jews, and were serving life sentences in Breda prison. (A fourth, Willy Lages, had been released for medical reasons at the end of 1966.) The Council of Jewish Communities and other Jewish groups repeatedly protested against a possible reduction or commutation of their sentences. The majority of Dutch people supported these protests, and in October Minister of Justice Carel Polak rejected the second request for pardon in seven months.

In July the Dutch government's Institute for War Documentation, in cooperation with the West German War Crimes Investigation Center at Ludwigsburg, completed a supplementary list of 348 German judges and prosecutors who had condemned Dutch nationals to death during the Nazi occupation of Holland. The list was transmitted to Bonn with the request
that the war criminals be tracked down. A list of 310 Nazi war criminals wanted in Holland had been submitted earlier.

In October the international search continued for Erich Rajakovic, aide to Adolf Eichmann, for complicity in the deportation of 100,000 Dutch Jews. The Dutch sought his extradition after the Amsterdam Institute for War Documentation received information that he was on his way from Austria to Yugoslavia.

**JEWISH COMMUNITY**

Following the trend in recent years, the Jewish population showed little change. Numbering some 30,000 in an estimated population of 12,455,000, the community was still predominantly one of aging persons. The figure is based on the 27,000 estimate, established in a recent study by the Jewish Social Work Foundation (Stichting Joods Maatschappelijk Werk), and about 3,000 non-registered Jews. The Amsterdam community of some 12,000 Jews, was by far the largest.

**Community Study**

In mid-November the publication of a 177-page sociological study by Sylvain Wijnberg, *De Joden in Amsterdam* (Utrecht University: doctoral dissertation), created a furor in the Jewish community. It also received extensive publicity in the Dutch press. According to the study, most of the Jews in Amsterdam no longer practiced their religion or attended synagogue. However, they apparently continued to identify themselves as Jews and believed that antisemitism still existed in the Netherlands.

Wijnberg interviewed 210 Jewish adults, 18 years of age or older. Of these, only 36 per cent could read Hebrew. One per cent attended daily services at Orthodox or Liberal (Reform) synagogues; 25 per cent attended synagogue only on the High Holy Days; 74 per cent never attended. He found that 54 per cent do not believe in God, and 76 per cent do not accept the concept of Jews as the "chosen people."

Dutch newspapers commented that the "Jewish Community is Dissolving" (*Algemeen Handelsblad*); "Over Half of Amsterdam's Jews State No Belief in God" (the Calvinist *Trouw*); or "Jews of Amsterdam Feel Insecure" (*De Telegraaf*).

Jewish community leaders questioned whether the small sampling was representative, and whether the dire conclusions were therefore valid. Since the sample was chosen at random, critics also suggested it included many whose ties to Judaism were remote. However, few disagreed that the Amsterdam Jew was less observant than his parents. In fact, recent estimates, based on participation in religious ceremonies and contributions to Jewish institutions and charities, indicated that about a third of the Jews would rather not be considered as belonging to the Jewish religious community. The 15th century Dutch-Portuguese synagogue was unable to attract more than 20 or
30 Jews to Friday evening services, and has become increasingly dependent on tourists to help make up the daily *minyan*.

**Reaction to Middle East Crisis**

The Israeli-Arab conflict and events preceding it aroused strong expressions of solidarity with Israel. An Amsterdam public meeting, co-sponsored by the Ashkenazi, Sephardi, and Liberal religious communities, and the Zionist Federation, drew an unprecedented crowd of ten thousand Jews and non-Jews. The major political parties sent messages pledging support of Israel. On June 5, the day fighting began, thousands of young people conducted a sympathy march in Amsterdam. A nation-wide fund-raising campaign, organized by the United Israel Appeal and headed by the Landelijke Comite, an interfaith emergency committee of prominent Dutch citizens, was formed for that purpose. The committee was under the chairmanship of Professor M. A. Beek, president of the Netherland-Israel Friendship League (Genootschap Nederland-Israel), and Professor A. Andriessen, former minister of economic affairs and also a leader of Genootschap. As chairman of the Stichting van der Arbeid, an organization of the three largest employers' and workers' associations (general, Protestant, and Catholic), Andriessen also initiated the "Three-Hours-Wages-for-Israel" campaign.

A first group of Dutch Jews between the ages of 18 and 30 left for work in Israel settlements in June. Hundreds of other Jewish and non-Jewish volunteers offered their services to the Israel Embassy at The Hague.

The Genootschap published and circulated a statement on Israel, which was quoted in newspapers and discussed on the radio. A student organization at Leyden University included the statement in a portfolio, which was sold at a teach-in organized at the university. Another teach-in was held at the University of Rotterdam. On Rosh-Ha-shanah, the Nederlandsch Israëliëtisch Kerkgenootschap (central organization of Ashkenazi Jews) published *Weerklank van de Sjofar* ("Resonance of the Shofar"), a collection of articles on the six-day war, written by Dutch Jews.

After the initial outburst of pro-Israel sympathy, voices were raised for a more objective view of the Israeli-Arab conflict. At times these were described as pro-Arab, but often as pro-leftist. Vehement exception was taken to the "Three-Hours-Wages-for-Israel" campaign. In fact, after Israel's victory, sentiment mounted for financial assistance to the Arab states, particularly on the part of several large industries that claimed financial interests in Arab countries. Some of the workers' groups objected to the campaign for financial or ideological reasons, and the effort petered out.

Traditional pro-Arab voices were heard more frequently, and their arguments were taken up by the pacifist and leftist sectors, and then by the mass media, including the teenage publication *Hitweek*, the weekly radio and television magazine *Televisier*, and the women's periodical *Avenue*. *De Groene Amsterdammer*, a leftist political weekly, and the venerable literary monthly
De Gids, which was becoming increasingly pro-left, also came out in support of the Arabs. On December 24 IKOR, the Protestant inter-church radio and television organization, broadcast an hour-long documentary on Arab refugees, which Israel sympathizers labeled as blatant Arab propaganda. During the Christmas holiday, televised interviews with prominent Arabs were somewhat anti-Jewish in tone.

While the Socialist Labor party (PvdA), remained pro-Israel, strong opposition to Israel was found in the smaller but more militant Pacifist Socialist party and among some left-wing extremists of PvdA. The latter included a faction headed by Hans Lammers, editor of De Groene Amsterdammer. Some journalists indicated a belief that pro-Arab circles were behind these new efforts, but no evidence was provided.

Religious Activities

The Sephardi congregation of Amsterdam accepted an Ashkenazi rabbi for the first time since its establishment over 350 years ago. Rabbi B. Drukarch took up his duties in January 1968, several months after he was appointed by the 79-year-old Sephardi Chief Rabbi S. Rodrigues Pereira. Rabbi Drukarch had been head of the Ashkenazi congregation's pastoral department, and spiritual leader of a small Amsterdam congregation. The Ashkenazi Chief Rabbi refused to give him a pulpit because he had been ordained by an Orthodox rabbi in the United States, not at the Ashkenazi Rabbinical Seminary that had existed before the Second World War.

Intergroup Relations

The 677-year old Maastricht synagogue, the second oldest in Europe, which had been looted and partly destroyed by the Nazis during World War II, was completely restored at the expense of the municipality and returned to the few survivors of the town's Jewish community, in Amsterdam on January 1.

A monument was unveiled in Edam, in January, in memory of the town's Jews who were deported by the Nazis during the occupation. Only a fraction of the Jewish community remained.

During the Easter weekend, the appearance in Dutch daily and weekly newspapers of an ad intended to revive interest in the Dutch Reformed Church among nonobservant Christians, touched off a new controversy. Its text was interpreted by Jewish religious authorities as obliquely blaming the Jews for the death of Jesus, and Rabbis Aron Schuster and S. Rodrigues Pereira, the respective Ashkenazi and Sephardi Chief Rabbis of Amsterdam, jointly protested to the Central Board of the Dutch Reformed Church. Jacob Soetendorp, leader of the Liberal (Reform) community, protested in a separate letter. The rabbis pointed out that a few references in the notice were apt to evoke antisemitism at a time when efforts were being made to improve understanding among different religions.
Within a week, the Board of the Dutch Reformed Church voiced "deep regret" that "Jewish fellow citizens" were hurt by the press advertisements. While the board conceded that "a wrong reading of the New Testament has caused untold suffering to the Jewish people throughout the centuries," it reiterated the common knowledge that the Church "condemns every form of antisemitism." However, in September, the three rabbis attended in the former St. Barthomaeus temple at The Hague the baptism of the son of Crown Princess Beatrix of Holland and her German-born husband, Prince Claus von Amsberg (AJYB, 1966 [Vol. 67], p. 333; 1967 [Vol. 68], p. 326).

Zionism

While Zionist youth organizations continued their activities, the chairman of the Netherlands Zionist Federation (Nederlandse Zionisten Bond) executive, J. van der Hal, noted an increasing lack of interest in Zionism by Bond members. In January, the Federation was forced to cease publication of the oldest Zionist periodical in the world, the 57-year-old monthly Joods Wachter, after a steady decline in circulation. The membership, in turn, accused the executive of having failed to provide active leadership.

At the end of January Dutch Foreign Minister Joseph Luns attended ceremonies at the residence of Israel Ambassador to the Netherlands, Daniel Lewin, in which 42 Dutch resistance fighters were honored by Yad Washem, the Israel Center for Documentation of the Nazi holocaust, for having saved at great personal risk hundreds of Jews during World War II.

At the end of July a fifty-man Israel army contingent visiting the Netherlands was given top billing by the mass media and was warmly received in a number of public ceremonies.

Personalia

In April Carel Polak, a 47-year-old professor at the University of Leiden, was appointed minister of justice. He was the fourth Jew to hold this post in the Netherlands government. Ivo Samkalden, former minister of justice and professor of international relations at Leyden University, became the first Jewish mayor of Amsterdam in August. In June Queen Juliana named Gershon Sholem, German-born professor emeritus of Jewish mysticism at the Hebrew University, an extraordinary member of the Royal Dutch Academy.

David Cohen, professor emeritus of ancient history at the University of Amsterdam, died on September 2. Professor Cohen was appointed to the chair in 1926. He was a cofounder, with Alfred Wiener, of the Jewish Information Office, and helped transfer it from Nazi Germany to London in 1939. This move saved what was later to be known as the Wiener Library. At one time, he was accused of having been a "collaborator" because he had been chairman of the Nazi-appointed Joodsche Raad (Jewish Council), in 1941.

Jerry Goodman
Italy

The year 1967 saw the continuance of the Center-Left government under Premier Aldo Moro, a coalition of Christian Democrats (DC), Republicans (PRI), and the Unified Socialist party (PSU: the fusion of Pietro Nenni's Italian Socialist party and Giuseppe Saragat's Social Democratic party). The government put off action on several important matters, such as reform of the universities, until after the parliamentary elections in the late spring of 1968. Among the measures approved in 1967 were plans for economic planning (repeatedly modified and weakened by pressures from conservative economic groups); the construction of schools and universities, and a new public security law to replace the Unified Police Code, which had been instituted by the Fascist regime in 1931 and had become obsolete in spirit and substance.

On October 31, after a heated debate of 15 days and nights to defeat the opposition of the right-wing parties, the Chamber of Deputies adopted a bill for the election of regional councils in 1969. The establishment of regions with autonomous governments within the framework of the republic, a major constitutional provision for administrative decentralization, had been made a condition by the Socialists for joining the coalition government. The bill was sent to the Senate for approval.

In spring 1967 a serious scandal involving the secret service began to darken the country's political life. It was revealed that, for a number of years, the secret service (SID, formerly SIFAR) had been keeping secret files on many politicians, industrialists, churchmen, and others, going far beyond its formal function of protecting the security of the state against foreign agents. These files contained information on several cabinet ministers and even on the president. The scandal was aggravated by the mysterious disappearance of the most important and potentially most sensitive files. The press, both pro- and anti-government, and much of public opinion reacted strongly with requests for a formal parliamentary investigation. The government, on grounds of state security, refused to permit this. Officials in charge of SIFAR when the dossiers had been started were removed from their posts. The government stated that its own secret investigation found no particular political involvement. However, another development, apparently connected with this episode, was the exposure by the radical weekly L'Espresso of a plot for the political disruption of parliament in July 1964, when the various political parties were laboring long and unsuccessfully to produce a compromise formula for the formation of a coalition government. According to L'Espresso
Antonio Segni, then President of Italy, and General Giovanni De Lorenzo, commander of the Carabinieri (national military police), and a major figure in the SIFAR scandal, were involved in this political plot. De Lorenzo brought a suit for defamation against *L'Espresso*, and hearings began in December.

There was much public interest in the proposal of a Socialist deputy to legalize divorce under certain special circumstances, such as the insanity or conviction to long prison terms of a marriage partner, or attempted murder of the spouse. Legal divorce does not exist in Italy and as a result millions of citizens are forced to enter "illegal" family relationships. There is a possibility for Catholics married in religious ceremonies to obtain an ecclesiastical annulment, but this involves a long and costly procedure. (The Concordat of 1929 between Italy and the Roman Catholic Church recognizes the validity of Catholic marriage and its subjection to the provisions of canon law. Nullity of religious marriage is the sole prerogative of the ecclesiastical courts.) Those married in civil or non-Catholic religious ceremonies have no legal possibilities whatsoever for divorce and remarriage.

The adoption of the new proposal for "piccolo divorzio" (limited divorce) will be difficult, primarily because of opposition by the Church and the Christian Democratic party. However, the Parliamentary Commission on Constitutional Affairs has determined that such a law would not violate the constitution, and in autumn 1967 the Chamber of Deputies called for reform of the Concordat, which is not limited to questions of marriage, but also gives the Church rights and advantages in such matters as religious education in the public schools and tax exemption.

In June the parliament adopted legislation implementing its ratification of the UN genocide convention. Previously (AJYB, 1966 [Vol. 67], p. 339), the courts had denied extradition of Nazi war criminals apprehended in Italy, since they were legally defined only as political criminals.

Italy vetoed Austria's bid for membership in the European Economic Community (EEC; Common Market). The veto expressed Italy's displeasure with Austria over the growing terrorist activity in the Alto Adige (South Tyrol), a region with a German-speaking majority, enjoying special autonomy within the Italian state (AJYB, 1967 [Vol. 68], p. 370). Italy put the blame for the terrorism on Austria's laxity in repressing and penalizing the terrorists mainly Austrians crossing the border to stir up an irredentist movement.

**Middle East Conflict**

The reaction of the political parties and the Italian people to the six-day Israeli-Arab war in June was mixed. The Communist party (PCI) and the Socialist party of Proletarian Unity (PSIUP, formed in 1964 by a group of left-wing Socialists after a rift within the Socialist party) immediately and strongly supported the Soviet position, and at times appeared to be even more extreme in their anti-Israel pronouncements. The official Communist news-
paper L'Unità exclusively presented the official Arab viewpoint and in a number of instances published news and commentary that was incomplete, tendentious, and even obviously untruthful. Within the Communist party itself there was some significant dissension and some feeling that its attitude was cynical and overly partisan.

The Unified Socialist party and the small Republican party adopted from the first a firm position defending Israel's right to existence. It was probably the influence of their leaders that finally moved the Italian government to abandon its neutrality for a more favorable stand toward Israel (as evidenced, for example, by its vote at the emergency session of the United Nations)—this in contrast to the "neutralist," but in fact pro-Arab line proposed by Foreign Minister Amintore Fanfani of the Christian Democrats. Fanfani was an energetic and ambitious politician of unquestionable ability, whose attitude toward the Middle East crisis was evidently dictated by a desire to safeguard Italy's immediate economic interests in the Arab world. (It should be mentioned that, before World War II, he wrote books and articles in which he justified the racial laws of 1938.) Other Christian Democratic leaders as well as the rightist Liberal party vigorously supported the cause of Israel.

The political groups of the extreme right (monarchists, neo-fascists, Nuova Repubblica) were suddenly also on the side of Israel. However, the motives for their stand, in parliamentary speeches and in their publications, were suspect not only because of the notoriously antisemitic past of many of their leaders, but also because they clearly utilized the crisis for anti-Communist polemics and giving vent to their hatred for non-white and colonial peoples.

After hostilities had ceased, the attitude of large sectors of the population and of the non-Communist press toward Israel gradually turned from understanding to caution, and even to opposition. Certain newspapers, which were controlled by the State Oil Agency (ENI) with its strong interest in the exploitation of Egyptian oil, carried articles that in some aspects, and most especially for their reference to "double loyalty," were reminiscent of the Fascist press of the 1930's. At the same time, the Communists continued to condemn Israel for "aggression" and "violence."

The Vatican

The proposed divorce law introduced in the Italian legislature brought a strong reaction from Pope Paul VI and the semi-official Vatican daily L'Osservatore Romano. Catholics were asked not to vote for the political parties which had supported the introduction of the legislation.

The Pope's travels abroad were followed with considerable interest by the Italian people. A certain amount of criticism was leveled against the Pope for his voyage to the Shrine of Fátima in Portugal in May, both because of the importance it gave to the cult of the Virgin—which those favoring new inter-Christian understanding would have liked to see diminished—and
for the political implications of setting foot in a country governed by a fascist (Salazar) regime.

Ecumenism

After the Sacred Congregation of Rites had abolished the medieval cult of Simon of Trent (AJYB, 1966 [Vol. 67], pp. 74–75), the Rabbinical Council of Italy, in March, lifted the ban (herem) once laid upon the city of Trent.

Jewish-Christian dialogue took place in Rome between members of the Kadimah Jewish Club and a Catholic parish youth club.

A new translation of the Hebrew Bible was being prepared under the joint sponsorship of Catholic, Protestant, and Jewish religious groups.

A revised program of Catholic religious instruction in the secondary schools went into effect in the current school year. Civiltà Cattolica, the leading Jesuit publication in Rome, commented that the program was aimed at “forming and developing the Christian personality of the young, respecting their freedom . . . in accordance with the directions of the Vatican Council.”

JEWISH COMMUNITY

Support of Israel

Within the Italian Jewish community, as in other Jewish communities throughout the world, the Middle East crisis profoundly shook souls and consciences. Many Jews generously contributed money, blood, medicine, and clothing; participated in aiding refugees, and performed other necessary tasks. Hundreds of youths registered to go to Israel as civilian volunteers; about 200 worked in kibbutzim and moshavim during the summer, and longer; others helped in the hospitals. The central Jewish community bodies, though not always quick and efficient, coordinated and moved forward the various initiatives. Throughout the communities there were public demonstrations in defense of Israel’s right to exist. On the eve of the war, the Unione delle Comunità organized a vigil in Rome; thousands of people participated, including representatives of all Italian political groupings. There were similar vigils at Milan and elsewhere.

Other, unofficial, activities took place in the months after the war. In Milan, a public debate was held under the auspices of a group of Jews “of the Left,” who had organized themselves early in the crisis in an attempt to oppose from within the pro-Arabism of the Communists. Arab students, Communist leaders, and various members of the cultural and artistic world also joined in the debate.

But there were also individual Jewish members of the Communist party who disassociated themselves from the support given to Israel by the great majority of Jews. Some did not hesitate to refer to themselves as spokesmen for the Jews in public anti-Israel debate or in the communist press.
**Community Study**

Upon the initial suggestion of the Institute of Contemporary Jewry of the Hebrew University, Jerusalem, under the auspices of the Unione delle Comunità Israelitiche Italiane, and with the decisive financial aid of the Jewish Agency, a statistical survey of the demographic, social, professional, and religio-communal situation of Italian Jewry was undertaken in 1965–66 (AJYB, 1966 [Vol. 67], p. 341). Directed by Professor Roberto Bachi of the Hebrew University, the research was conducted by Franco Sabatello and Sergio Della Pergola, two young Italian graduate students. Questionnaires (consisting of 44 items) were mailed to 2,983 Jewish families, constituting 25 per cent of the registered membership of the Jewish communities. (Since the law requires the registration of all Jews with the community organization and since community services are enjoyed only by its members, an estimated 92 to 95 per cent of Italy’s Jews are registered.) Of these questionnaires, 61 per cent were completed and returned. Suitable techniques were used to complete data regarding the remaining families.

**POPULATION**

The study found that the number of family members registered with the 23 Jewish communities was 30,644 in 1965; to these must be added 2,000-2,500 who, for various reasons, had not registered. Forty-two per cent of the Jews were in Rome; 28 per cent in Milan; 22 per cent in the six middle-sized Jewish communities (Turin, Florence, Trieste, Venice, Genoa, Leghorn, each with a Jewish population between 600 and 1,800), and only 8 per cent in the 15 smaller communities (150 to 450 Jews). Since each community also embraces outlying areas, these percentages included some 1,000 persons (4.5 per cent) living in over 300 other towns throughout Italy. As a result of general migration over the past century, many of the once flourishing communities, such as Ancona, Ferrara, Mantua, Modena, Leghorn, and Padua, were now disappearing. The middle-sized communities, which had grown by absorbing immigrants from the provincial centers, were also in serious decline. Altogether, 75 per cent of Italian Jews lived in the four largest cities, each with a population of over a million. The proportion of Jews in the total population was 6 to 10,000 (.06 per cent).

Births exceeded deaths only in the community of Rome; in the smaller communities, and in the Italian Jewish community as a whole, there were more deaths than births. The unfavorable age distribution of the Jewish population made its mortality rate higher than that of the general Italian population—the medium-sized and smaller communities had a mortality rate of over 22 per thousand (1961–65). Still, over the last 20 years the number of Italian Jews has remained very nearly constant, as a result of immigration. In 1965 the average size of the Jewish family was 2.57 (2.95, counting also
non-Jewish members). Intermarriages were increasing, averaging as much as 50 per cent in some areas.

IMMIGRATION

A little over 20 per cent of Italy's Jews were immigrants, living primarily in Milan. Most of them came after 1949, from Egypt and, to a lesser degree, the other Arab countries; 4 per cent came from Israel. They generally have had some high-school education, and were active in business.

(During the Middle East crisis close to 3,000 Jews, who fled persecution in Egypt and, above all in Libya, sought temporary refuge in Italy. They were temporarily housed in refugee camps in Latina and Capua and aided by the Jewish communities, the Jewish Agency's Italian office, JDC, and HIAS. Others made an effort to integrate into the Jewish communities.

There has been no significant Jewish emigration. However, each year there seemed to be an increase in the number of young Italian Jews attending universities in Israel, often with the intention of permanent settlement. Some 25 Jews left for Israel in 1967 for a limited stay.)

OCCUPATIONAL AND SOCIAL STRUCTURE

The survey also found the average level of education among Jews to be higher than of the population as a whole. Fifteen per cent of the Jews were college graduates and illiteracy was almost nonexistent. In Rome, where 43 per cent of the Jews attended school for a maximum of five years and only 8 per cent had university degrees, the level of education was lower than in other Jewish centers in Italy.

The social and professional standing of the Jews of Rome also seemed lower than that of other Italian Jews. In general, Italian Jews were active primarily in business, particularly in trade. Of the heads of families living outside of Rome, fewer than a third were in business and almost a fifth in the professions. In Rome more than half of the gainfully employed Jews were in business (frequently small shopkeepers or even peddlers) and fewer than a seventh in the professions. Rome also had more laborers and salaried employees (about five per cent of all Italian Jews) than other communities. Fewer than one per cent were in agriculture, primarily landowners.

A third of the Jewish families owned their own homes. Ownership was more common among Roman Jews than among the Milanese, who are generally recent immigrants, and more common among owners of larger businesses, business executives, and professionals than among small businessmen, clerks, and laborers.

Community Activities

The Unione delle Comunità, the representative and coordinating agency of the community, was plagued by a chronic shortage of funds and adequate
personnel. It also suffered from a lack of enterprise and direct contact with the members of the various communities, a situation aggravated by the Unione's failure to publicize its activities. There was a great need for stronger organizational structures and for cultural initiatives to reawaken interest in Jewish life. One achievement that must be attributed in part to the Unione was the final approval by the parliament of the genocide legislation, for which the Unione had exerted pressure over a period of years.

A special convention of the communities that was to meet in June 1967 to consider means of changing a 1930 law regulating the Jewish communities and the Unione (AJYB, 1966 [Vol. 67], p. 339) was postponed to April 1968, pending the completion of a new draft bill by a Unione-appointed panel of jurists. The possibility of changing the law seemed rather doubtful, for two reasons: 1) A radical reform would abrogate the present law and would require an agreement with the Italian government as well as autonomous communal statutes. 2) Many feared that a discussion of democratizing the law would reopen the question of the communities' present right to tax their members for support of basic religious services.

The Federazione Giovanile Ebraica d'Italia (FGEI, Italian Federation of Jewish Youth), while still the foremost Jewish student organization, declined somewhat in membership. Among its chief nation-wide cultural activities in 1967 were a spring conference on the theme "Jewish Humanism and the Alienation of Mass Culture" and an autumn meeting on "Relations between Israel and the Diaspora after the Six Day War." The annual congress of FGEI, at the end of December, dealt with Israel and the Middle East. The participants reaffirmed Israel's right to defend itself and their own identification with the Jewish people. At the same time, they made a plea for the promotion of cooperation with the Arabs and for a peaceful solution to the Middle East conflict. The conferences and the congress were quite well attended and gave rise to animated discussions. A number of local cultural and recreational programs were sponsored by about a dozen FGEI-affiliated centers in Rome, Milan, Turin, Trieste, Florence, Genoa, Venice, Naples, Siena, and other cities.

The Maccabee groups, especially in Rome, used the medium of active sports to arouse a Jewish consciousness in youths who were not attracted to the cultural activities of FGEI because they lacked the necessary education or interest. Annual summer and winter camps, sponsored by FGEI, Bene Akiva, and the Ha-shomer Ha-tza'ir movements, and trips to Israel organized by FGEI in cooperation with the Jewish Agency of Jerusalem as part of summer-camp activities, were among regular youth activities.

The Centro di Documentazione Ebraica Contemporanea (CDEC, Center for Contemporary Jewish Documentation; AJYB, 1966 [Vol. 67], p. 340), founded in 1955 through FGEI initiative to record the fate of Italy's Jews under Fascism and Nazism, increased its activities despite financial difficulties. It recently began to add to its library various works on Jewish his-
tory and philosophy, and continued work on its fifth volume of collected essays and documents. The center has furnished documentation in trials of several former Nazis in Austria and Germany. Its files were consulted also by Italian and foreign historians and scholars. In the wake of the Israeli-Arab conflict, the center received large numbers of newspaper clippings and books on Israel and the Arab states.

In the spring a delegation of Jewish communities, led by the Unione’s president, Sergio Piperno, made a pilgrimage to the site of Auschwitz.

Education

During the 1966–67 school year, 1,942 students attended Jewish schools—1,206 in the five-year elementary schools in Rome, Milan, Florence, Turin, Trieste, Genoa, Leghorn, and Venice; 556 in the three-year lower high schools in Rome, Milan, Turin, and Florence; and 170 in the liceo (five-year senior high school) in Milan. Another 494 children attended kindergarten, and 277 were enrolled in Talmud Torah courses.

The Collegio Rabbinico Italiano, in Rome, supported by the Unione delle Comunità, had 15 students; the Collegio Rabbinico Margulies, in Turin, 14; the Seminario D. Almagia, a teachers’ seminary in Rome, 15. ORT vocational schools continued to operate in Rome, Milan, Genoa, and Leghorn, with a total enrollment of 789 Jews and 588 non-Jews. Courses in Hebrew sponsored by the Zionist Federation and youth groups were given in a number of cities.

Publications

There has been almost no change in the number or circulation of Italian Jewish publications. None had the scope, circulation, or orientation that would make them a common forum for the views and interests of the small Italian Jewish community. Ha-Tikwà, the monthly organ of the FGEI, published in Rome, had the largest number of readers (7,300), many of them adults. Aside from matters relating specifically to youth, it was a political and cultural journal, treating such questions as Jewish thought, politics, the crisis in the Hebrew schools, the community law, and the demographic and social situation of the Jews. The monthly La Rassegna mensile di Israel, financed by the Unione delle Comunità and edited by Professor Joseph Colombo, was the only specifically cultural Italian Jewish magazine; its circulation is limited, however, to a thousand copies per month. The weekly Israel (privately published and edited by C. Alberto Viterbo, with a circulation of about 2,000) has remained primarily a journal of information, reporting events in Israel and social and family news of the Italian communities. The name of La Voce della Comunità di Roma was changed to Shalom in November. It no longer described itself as the organ of the Rome community, but as the “monthly of the Jews of Rome.” It planned to publish cultural rather than
purely informative material and to seek the collaboration of some non-Jewish writers. Shalom's editorial staff consisted mainly of young people formerly active in FGEI and in the Bene Akiva movement. Among other Jewish periodicals, the Bollettino della Comunità di Milano, Karnenu (the magazine of the Keren Kayyemeth), L'Eco dell'Educazione Ebraica (organ of the Hebrew teachers), La Fiamma (privately published), and Il Portico d'Ottavia (Zionist Socialist) should also be mentioned.

Agiografi ("Hagiographa"), the fourth and last volume of an edition of the Bible prepared by Rabbi Dario Disegni, was published shortly after his death. Among the books of Jewish interest published in 1967 were Italian editions of a number of well-known works: Il torto diventerà diritto ("And the Crooked Shall Be Made Straight") and Racconti ("Stories") by S. Agnon (Mondadori); Poesie by Nelly Sachs (Einaudi); L'ambiguità del bene ("The Ambiguity of Good") by Kurt Gerstein (Feltrinelli); and, dealing with the Israel-Arab war, Israele '67 (Azione Comune); Moshe Dayan e la Guerra d'Israele ("Moshe Dayan and the Israeli War") by O. Ribelli (Italiana); La Campagna del Sinai ("Diary of the Sinai Campaign") by Moshe Dayan (Mondadori); Sei giorni per sopravvivere ("Israel's Fight for Survival: Six Days in June") by Robert J. Donovan (Rizzoli); and La grande sfida Israele ("Israel: Years of Challenge") by David Ben-Gurion.

Antisemitism

Pro-fascist, neo-Nazi, and anti-semitic groups in Italy had little political weight. Some were tacitly supported by MSI (Movimento Sociale Italiano, the neo-fascist political party), or by similar groups in West Germany. Their activities were limited to the distribution of leaflets, the profanation of Jewish graves and synagogues, and the publication of newspapers. These appear to have grown in number of late. Noteworthy among such publications was La Rivolta del Popolo, whose article series (beginning in June) leveling against the Jews the traditional charges of Communism, internationalism, etc., created a stir.

There was much displeasure and surprise among Italian Jews when Silvio Tavolaro, a prominent jurist and former president of the Associazione Italia-Israel, attended a memorial service for former Fascist Justice Minister Alfredo Rocco, a noted anti-semitic, in April.

The district judge of Merano (Alto Adige) handed down a ruling making the defense of Nazism (and therefore the public display of swastikas) legal, inasmuch as an Italian law of 1952 defined as illegal only the defense or manifestations of Fascism, and made no explicit reference to Nazism.

As for antisemitic incidents, one deserving mention occurred in the Leonardo da Vinci public school in Milan. Here several youngsters played a cruel joke on a Jewish classmate by painting a large black swastika on his back. Those responsible were punished, and the student associations of Milan went on record with a request for more severe punishment.
Personalia

A number of eminent Italian Jews died in 1967: Professor Dario Disegni, Chief Rabbi of Turin and director of the Collegio Rabbinico Margules in January, at the age of 80; Guido Calabresi, a lawyer and president of the Padua Jewish community, also in January, at the age of 81; Carlo Schapira, a leading textile manufacturer and holder of the Cavaliere del Lavoro decoration; Giacomo De Benedetti, a writer and professor of modern literature at the University of Rome, at the age of 66. Vittorio Del Vecchio, former president of the Rome Hebrew school, died in February, at the age of 80. Among prominent Jews who died later in the year were P. Sereni, a jurist; Dr. Amadio Coen, president of the Jewish community of Mantua, at the age of 80, and the pianist Gualtiero Ventura, in June. Dr. Bruno Polacco, the Chief Rabbi of Leghorn in June, at the age of 45; Ruggero Di Segni, a lawyer and vice president of the Unione delle Comunità Israelitiche in October, at the age of 54; Angelo Orvieto, the Florence poet, in December, at the age of 98.

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