

Western Europe

GREAT BRITAIN

TOWARD THE END of the period under review (July 1, 1957, through June 30, 1958) the popularity of the government headed by Prime Minister Harold Macmillan began to recover from the low point to which it had fallen during the year. The government's deflationary policies combined with an improvement in the terms of trade to produce a sharp rise in gold and dollar assets. At the same time, economic activity slackened, though only a few areas had noticeable unemployment. The recession in the United States during the autumn of 1957 and winter of 1958 tended to lessen confidence in the future. The international situation remained a source of concern, though it was less tense than during the Suez crisis in the fall of 1956. Within the Jewish community the most noteworthy event during the year was the enthusiastic celebration of the tenth anniversary of the State of Israel.

International Relations

On July 15, 1957, Robert Carvalho, president of the Anglo-Jewish Association (AJA), stated that the Association was giving "serious consideration" to making contact with Russian Jewry. Maurice Edelman, M.P., chairman of the AJA foreign affairs committee, added that he had been in touch with the foreign secretary about the advisability of sending a delegation, but no further developments in this direction were reported during the year. Ten months later, on May 6, 1958, Edelman spoke of "Khrushchev's anxiety to bring about a new mood on Jewish affairs" and described as "often baseless and very damaging" certain "irresponsible statements on the position of Soviet Jewry" made by "an irresponsible clique."

On April 19-20, 1958, Alderman Abram Moss, senior vice president of the Board of Deputies of British Jews, represented British Jewry in Warsaw at the commemoration of the fifteenth anniversary of the uprising in the Warsaw Ghetto.

On July 26, 1957, the Israel government protested to the British Foreign Office against the decision of the British Petroleum Company (in which the British government has a controlling interest) and the Shell Oil group to withdraw from their marketing operations in Israel. This decision was widely criticized in the press and in Parliament. Answering a question in the House of Commons on July 29, Foreign Secretary Selwyn Lloyd stated that the government had no prior knowledge of the companies' decision, and in a

Parliamentary debate on the subject on August 2, Paymaster-General Reginald Maudling denied strongly that it was a political decision. On April 1, 1958, the Shell interests were transferred to a company headed by Isaac Wolfson, a prominent financier and benefactor of Israeli institutions.

In September 1957, a delegation of eight members of the Knesset visited England for a meeting of the Inter-Parliamentary Union.

In the course of a House of Lords debate on January 29, 1958, the spokesman for the government said that it stood by Sir Anthony Eden's Guildhall Speech (*see* AMERICAN JEWISH YEAR BOOK, 1957 [Vol. 58], p. 243) and added that concessions would have to be made by both Israel and the Arab states if agreement was to be reached between them.

The Arab states' boycott of Jewish business firms was discussed by the Board of Deputies, which said on October 10, 1957, that it had machinery ready to put into operation to counter the boycott.

The Board of Deputies was represented at the inaugural conference of the Coordinating Committee of Jewish Organizations which opened in Rome on January 27, 1958. At the insistence of the Board, the Anglo-Jewish Association was not invited.

Community Organization

The final meeting of the triennial session of the Board of Deputies of British Jews took place on April 20, 1958. The first meeting of the new Board took place on June 22, 1958, when all four retiring officers were reelected.

Dissension between the Board of Deputies and the Anglo-Jewish Association continued, though the issues were minor. On September 17, 1957, Robert Carvalho, president of the AJA, said that the Association had not been invited to the Rome conference of Jewish organizations because of the Board's opposition. When this matter was raised at the Board on November 17, President Barnett Janner replied that it had been agreed from the outset that in countries where organizations representing the community existed, they alone would be invited to attend the conference. The AJA complaint was renewed in February 1958 after the conference had taken place. Carvalho also complained on May 5 of the "lack of enthusiasm" for the Emancipation Centenary shown by the Board, which had declined the AJA's invitation to join in a celebration dinner.¹ At the Association's annual meeting on February 17, 1958, Carvalho called the Rome conference a danger to Anglo-Jewry, asserting that the selective character of the participants impaired its value. He stated that the British delegates to the Conference on Jewish Material Claims Against Germany (CJMCAG) had been "successful in securing a complete overhaul of the principles which had so far applied to the use of Conference funds generally."

¹ The event commemorated was the successful conclusion, on July 26, 1858, of a long struggle to enable Jews to sit in the House of Commons without taking the oath in a Christian form. In celebration, the B'nai B'rith arranged a meeting addressed by Jewish M.P.'s on June 2, 1958, the Anglo-Jewish Association a banquet (at which the Lord Chancellor was the principal speaker) on June 5, and the Maccabeans a banquet on July 26.

The tenth biennial conference of the British section of the World Jewish Congress opened on November 30, 1957. Besides carrying on its political work, the British section was increasingly active in the cultural field, having published ten titles in a "Popular Jewish Library."

There was an undercurrent of dissension in regard to *shehitah* administration, arising for the most part out of personalities. On August 1, 1957, the retiring president of the Manchester Shehitah Board said that dissensions were undermining traditional Judaism. In November the Federation of Synagogues considered withdrawing from the London Shehitah Board, but this was averted. After many months' work, efforts to protect the term "kosher" by the registration of a special trade mark were postponed on January 20, 1958, apparently because the Union of Orthodox Hebrew Congregations was unwilling to cooperate.

The Tercentenary Council wound up on February 13, 1958. Only £60,000 (\$168,000) had been raised towards the £200,000 (\$560,000) commemoration fund. This was to be used for training and recruiting youth leaders. A plan to endow lectureships in Jewish studies at British universities was abandoned.

Religious Activities

Whatever the trends affecting the lives of individuals, most Anglo-Jewish institutional life continued to follow the practice of Orthodox Judaism, under the strict control of the chief rabbi and his Beth Din. Under the prevailing system rabbinical associations exerted little influence, but a conference of Anglo-Jewish preachers, which meets from time to time, opened on April 29, 1958.

At this conference, Dayyan Myer S. Lew said that the Beth Din proposed to set up a register of Jewish births, presumably so that in future, questions of status according to Orthodox Jewish law might be determined without difficulty. Opening the meeting, Chief Rabbi Israel Brodie stated that "even servitude to atheistic tyranny" was "preferable to the extinction of the entire human race by nuclear war." He also announced his intention to reconsider his previous rulings against the introduction of the Israeli pronunciation of Hebrew into synagogues and classes. The conference set up committees on finance and welfare, appointments, and religious and educational problems and publications.

A meeting of provincial representative councils on October 26, 1957, discussed the need to strengthen religious life. To meet the difficulties of small communities, the appointment of district rabbis and teachers was urged. At the time of writing, no action along these lines had yet been taken.

On November 4, 1957, a three-day conference of European rabbis (*see* p. 175), convened by Chief Rabbi Brodie, opened in Amsterdam. The main theme of the conference appeared to be the need to counter the "inroads of Reform."

Some interest was shown in American Conservative Judaism, which has no close counterpart in the United Kingdom. One Orthodox rabbi wished to accept an invitation to attend the convention of the United Synagogue of

America in November 1957, but was restrained by the chief rabbi. In December 1957, Rabbi Wolfe Kelman, executive vice president of the Rabbinical Assembly of America, arrived in London as temporary minister of the West London Synagogue. Speculation arose whether this foreshadowed a turning towards Conservative Judaism by the Association of Synagogues in Great Britain, a group of sixteen congregations of which the West London Synagogue is the leader. But on May 17, 1958, a special conference of the Association changed its name to the Reform Synagogues of Great Britain and agreed to cooperate with the Union of Liberal and Progressive Synagogues—a less traditional group—in the administration of the Leo Baeck College.

The many-sided affairs of the United Synagogue, the leading group of Orthodox congregations, proceeded smoothly on the whole. In November 1957, the chief rabbi and Beth Din refused to move to Woburn House, the headquarters of the United Synagogue, because they felt that their independence would be jeopardized by being in the same building as the lay organization. The United Synagogue hinted that in consequence the building, used as a communal center, might have to be sold. On March 10, the Beth Din consented to the move for an experimental period of five years. Harmony was also disturbed for a brief period by the efforts of leaders of the Great Synagogue to prevent its removal from the site on which their congregation had worshiped since 1727. The synagogue had been destroyed by enemy action in 1941, and a temporary building was subsequently erected. The United Synagogue sold the site and voted to use the proceeds to help build a projected new synagogue in the more fashionable West End of London. In that district, the new Central Synagogue, built at a cost of £210,000 (\$588,000) on the site of the edifice destroyed during the war, was consecrated on March 23, 1958. Despite its historic associations, the Great Synagogue was relegated to a building in the East End which formerly housed the Beth Din.

The resignation of Rabbi Morris Swift from the office of principal rabbi of the Federation of Synagogues, a lesser group of London Orthodox congregations, was reported on September 13, 1957.

On July 26, 1957, the Union of Orthodox Hebrew Congregations announced plans to establish a World Union of Orthodox Jewish Congregations. Rabbi Solomon Schonfeld, presiding rabbi of the Union, reported on August 23, 1957, that he had discussed the project in the United States and that the next step would be a conference in November 1957. No further action was reported.

Dr. Solomon Gaon, *hakham* (chief rabbi) of the Spanish and Portuguese Jews' Congregation, returned from a tour of North and South America on July 13, 1957. He went to the United States again on March 10, 1958, and on May 5 left for a visit to Israel, South Africa, and Southern Rhodesia. The ever-growing number of Sephardic Jews was beginning to place a strain on the synagogue accommodations of this congregation.

The Edinburgh Hebrew Congregation celebrated the 150th anniversary of its foundation on June 22, 1958. The Manchester Old Hebrew Congregation celebrated the centenary of the consecration of its present synagogue on March 16, 1958.

Shehitah

During the year there was no active agitation against *shehitah*. In a debate in Parliament on November 22, 1957, on the Slaughterhouses Bill, Charles Royle (Labour) demanded the stunning of animals slaughtered for Jewish consumption. The spokesman for the government confirmed that the bill made no change with regard to *shehitah*.

Jewish Education

With the opening on December 12, 1957, of a new building in the West End of London to house Jews' College, the college became a residential institution for the first time in its century-old history. It planned to open a teachers' training institute in the autumn of 1958, and reported on May 20 that 12 students, including 5 women, had been accepted for admission. To meet these added commitments, Jews' College sought to raise £100,000 (\$280,000). The plan of the London Board of Jewish Religious Education to set up a teachers' training institute (see AMERICAN JEWISH YEAR BOOK, 1958 [Vol. 59], p. 243) did not materialize. The Moreah Teachers' College, sponsored by an Orthodox group independent of Jews' College and the London Board, opened in London on March 31, 1958.

On November 8, 1957, the London Board announced an increase in teachers' salaries of ninepence (\$.105) per hour, at an estimated cost to the board of £7,000 (\$19,600) per annum. But the maximum rate paid by the board still amounted to only 14s.9d. (about \$2.07) per hour, 42½ per cent of which was likely to be deducted for income tax. To finance educational work, a graduated tax on all festivities in London held under *kashrut* supervision was imposed in October 1957. This varied from £2.2.0d. (\$5.88) for receptions for not more than 75 persons to £8.8.0d. (\$23.52) for events attended by more than 200.² In Manchester the synagogues decided on December 29, 1957 to tax their members 3d. (\$.035) per week to provide additional funds for Jewish religious education.

Gateshead Yeshivah, the leading institution of its kind in the country, launched an appeal for £100,000 (\$280,000) to provide new buildings. It was reported on March 23, 1958, that £44,000 (\$123,200) had been raised.

An article in *The Jewish Chronicle* of January 24, 1958, estimated that approximately 4,000 children in London and 2,200 in the provinces attended Jewish day schools, an increase of 43 per cent for London and 26 per cent for the provinces since 1954. It was expected that the construction of the new secondary school in London, to replace the old Jews' Free School, would be completed in time to permit its opening in September 1958. In Manchester, ground was consecrated for a new Jewish secondary school. This was part of a project expected to cost £500,000 (\$1,400,000) in all, and to provide education for 1,100 children from 5 to 17.

² A Kashruth Commission, responsible to the chief rabbi, supervised events at which food was served. The chief rabbi had requested ministers not to attend such events if the Kashruth was not under such supervision. It was also required as a condition of the use of United Synagogue premises, and was almost invariably accepted by Jewish public bodies. The Kashruth Commission collected the education levy with its own fees.

The Zionist Federation continued to be active in the development of day schools. At its annual conference on March 27, 1958, it resolved to raise £100,000 (\$280,000) for this purpose in the current year, and on May 9 it reported the appointment of a director for the campaign.

Social Service

On January 6, 1958, Home Secretary Richard A. Butler opened the new headquarters of the London Jewish Board of Guardians. The board moved from the East End because of the shift of its clientele from that area and the changed character of its services. To mark its centenary the board sought to raise a fund of £500,000 (\$1,400,000). By June 1958, £200,000 (\$560,000) had been received.

It was announced on October 13, 1957, that a new wing for the London Home for Aged Jews would be opened. In November 1957 the Liverpool community launched a £30,000 (\$84,000) appeal for the enlargement of its home for the aged. In March 1958 it was reported that the London Jewish Board of Guardians had purchased the site of an additional home for the aged for £70,000 (\$196,000).

On November 29, 1957, a new £50,000 (\$140,000) holiday home for the Jewish blind was opened in Bournemouth. In Leeds a Jewish Housing Association was formed, and a plan to erect 200 houses was reported on March 28.

The resignation on November 5, 1957, of chairman Anthony de Rothschild, Sir Simon Marks, and Sir Frederick Stern from the council of the Central British Fund for Jewish Relief and Rehabilitation marked a further stage in the dismantling of Anglo-Jewry's machinery for the aid of the victims of Nazism. Myer Stephany, secretary of the Fund since its inception, retired on May 31, 1958. On August 23, 1957, a government Order-in-Council was made, establishing a trust fund for the victims of Nazism out of German enemy property remaining after official claims had been met. The amount of the fund was £250,000 (\$700,000).

In January 1958 the Jews' Temporary Shelter reported that its work had tripled during 1957 because of the influx of Egyptian and Hungarian refugees.

Zionism and Fund Raising

The tenth anniversary of the establishment of the State of Israel was celebrated by Jewish communities throughout the country. The principal events were a public meeting on March 3, 1958, addressed by Abba Eban, Israel ambassador to the United States; a religious service and a banquet held on April 23; a mass meeting (disturbed a little by propaganda of Neturei Karta supporters) on the following day, and a youth pageant on April 27. On May 6, President Carvalho of the Anglo-Jewish Association, while joining in the congratulations, criticized a statement by the chairman of the Zionist Federation which referred to the "peace, prosperity and development of our country"—i.e., Israel. This he described as "another example of the loose thinking which makes people believe that they have the right to interfere in the

internal affairs of Israel or that they have some sort of status as quasi-citizens of that country."

It was stated in March 1958 that in ten years Anglo-Jewry had sent more than £22,000,000 (\$61,600,000) to Israel, of which £12,000,000 (\$33,600,000) had been subscribed through the Joint Palestine Appeal (JPA). The 1958 JPA campaign was launched by Moshe Sharett on February 15. No official goal was stated. The JPA reported on May 5 that 6,400 contributors had given £1,000,000 (\$2,800,000) and that the campaign for the second million was under way. The preceding year's campaign had raised about £1,185,000 (\$3,318,000) in ten months.

At the annual conference of the Jewish National Fund (JNF) in November 1957, it was stated that £854,000 (\$2,391,200) had been remitted to Israel during the preceding year, an increase of £128,000 (\$358,400) over the year before. The conference pledged to raise £675,000 (\$1,890,000) for the Adullam Development Plan during the next two years.

Fund raising apart, it was difficult to interest people in Zionist work, especially those between the ages of 25 and 45. Nevertheless, the annual conference of the Zionist Federation on April 29-30, 1958, elected four of that generation to high office. Earlier in the month delegates from 25 countries met in London for a conference of the World Confederation of General Zionists. They reaffirmed that there should be no identification or association with any Israeli political party. The Zionist Federation Conference endorsed this standpoint, with a small minority dissenting.

The reorganization of the Zionist Revisionist party and the forthcoming publication of a weekly newspaper were announced on July 5, 1957, but nothing materialized.

At its annual conference on February 24, the Federation of Women Zionists reported enrolling 16,000 new members and raising over £200,000 (\$560,000). On October 27, 1957, the Friends of the Hebrew University announced a goal of £135,000 (\$378,000) for 1957-58. To commemorate the 10th anniversary of Chief Rabbi Brodie's installation, the Friends of Bar-Ilan University sponsored a project to raise £100,000 (\$280,000) for a department of public administration there.

The Jewish Agency immigration department opened a new office in London in December 1957. At that time, an average of 60 persons monthly were leaving to settle in Israel. At the annual conference of the Zionist Federation, it was stated that 6,000 Jews from England had settled in Israel since the establishment of the State.

Cultural Activities

The Manchester Institute of Jewish Studies broke new ground by holding a laymen's week-end seminar on June 28-30, 1958. The European Hebrew Seminar, organized by the Jewish Agency and beginning on July 25, attracted 120 participants.

As in recent years, Jewish Book Week was celebrated, opening on February 3, 1958. An address on "The non-Jewish Jew in Modern Thought" by Isaac Deutscher, a well-known Marxist writer, evoked strong criticism.

On May 3, 1958, the British Museum opened an exhibition of archaeological discoveries made by the Hebrew University expedition in the biblical city of Hazor. In June there was an exhibition at the Ben Uri Gallery of sculptures and drawings by Mrs. Eliahu Elath, wife of the Israel ambassador to Great Britain.

The Wiener Library, specializing in modern Jewish history and contemporary events and unique for its material on the Nazi era, established itself in more commodious premises in June 1958 and was planning to put its organization on a more permanent footing.

Personalia

Sholem Asch, the famous Yiddish writer, died in London on July 10, 1957 (*see* p. 354). Sir Louis Sterling, philanthropist and a pioneer in the phonograph industry, died in London on June 2, 1958.

SEFTON D. TEMKIN

FRANCE

End of the Fourth Republic

ON SEPTEMBER 28, 1958, the French electorate, in a special referendum, overwhelmingly approved a new constitution proposed by General Charles de Gaulle and thus voted the end of the Fourth Republic. The vote was a measure of the public reaction to the failure of 24 cabinets in 13 years to deal with grave problems that became particularly acute during the period under review (October 1957–October 1958). Harassed by internal political contradictions, unable to settle the four-year-old conflict with nationalist forces in Algeria by military or diplomatic means, threatened finally by a revolt of colonial and military elements in Algeria—and even by possible invasion of France proper by French troops from Algeria—the parliament of the Fourth Republic gave full and special powers to General de Gaulle in May 1958, in the knowledge that it was voting itself out of existence.

The crisis that brought de Gaulle to power began in April 1958, when Premier Félix Gaillard was overthrown by right-wing and center elements who resented his acceptance of the good offices of the United States and Great Britain for settling a dispute between France and Tunisia (*see* p. 258). After a month of indecision, parliament seemed ready to invest Catholic (Mouvement Républicain Populaire) Pierre Pflimlin. This infuriated colonial elements in Algeria where, without any real reason, Pflimlin was portrayed as willing to make concessions to the Algerian nationalists, and they threatened drastic action against a Pflimlin government. When Pflimlin was nevertheless voted into office, mass demonstrations ensued in Algiers. Crowds ransacked the offices of the governor general, with at least the tacit consent of local officials. More important, army officers backed the rioting *colons*, after some initial hesitation.

At first it seemed that the Pflimlin government might win out, for there was

no real popular support in metropolitan France for the dissidents. Massive police reserves were called up. Associates of the Algerian extremists, like Jacques Soustelle, were put under house arrest. Army leaders in Algeria appeared to waver, saying they had acted with the crowds only to control them, and seemed ready to accept the authority of the government. At this point the Algerian colonial groups (including many who had been ardent supporters of Pétain during the war) demanded that General de Gaulle come to power, hoping thus to gain support in metropolitan France. In a spectacular press conference, de Gaulle failed to disavow (or approve) the revolt in Algeria. Soustelle escaped from house arrest and flew to Algiers, the colonial elements took fresh heart, and army leaders took up the cry for de Gaulle. So-called public-safety committees took over governmental power in Algeria, with the approval of General Raoul Salan. A small group of parachute troops landed in Corsica, met no resistance, and took over the island in the name of the Algerian public-safety committee. The Paris government's inability to deal with this blow demonstrated its weakness, and sealed its fate.

Public opinion in France seemed curiously indifferent to the struggle for power that went on after May 13. The Socialist, Radical, and Popular Republican parties announced their opposition to a de Gaulle government; the Communists were violently opposed. But there was no possibility of a popular front like that of 1936, since no other group would work with the Communists. The left made a last appeal to public opinion, with a mass march of some 200,000 persons in Paris, but this had no real purpose. Pflimlin and Socialist Vice Premier Guy Mollet were already frantically negotiating for de Gaulle to take over the government to prevent civil war. At the end of May, de Gaulle was voted in as premier. One of his first acts was to settle the dispute with Tunisia on the lines of the good-offices recommendations that had led to the overthrow of Gaillard—and there was almost no protest.

At first de Gaulle made no fundamental changes in Algeria, gradually imposing his control on the army there, not accepting the public-safety committees and not disbanding them. Into his cabinet he took the very parliamentary leaders against whom the May 13 revolt had been directed, as well as one of that revolt's leaders, Soustelle. He prepared a new constitution that greatly increased the power of the executive in France, called for a referendum on September 28 to approve it, and announced that French overseas territories voting against the constitution would be considered to have seceded. (Algeria was not considered an overseas territory.) Only Guinea took advantage of this by voting against the constitution in the referendum. But in the months between May and October, de Gaulle gave no real indication of what he proposed to do about France's basic difficulty, the war in Algeria. Hence on September 28, some voted for de Gaulle in the expectation that he would act "in the spirit of May 13"—that is, integrate Algeria into France, as demanded by the Algerian colonials—and others in the hope of a liberal solution.

In Algeria itself the conflict with the Front of National Liberation (FLN) went on unabated. Moreover, the FLN carried the war into the heart of France, where previously its terrorism had been directed almost exclusively against Algerians who refused to cooperate with it. In the summer of 1958

the FLN began blowing up gasoline depots in France, shooting French soldiers on leave, and generally carrying on terrorist activities, including an attempt to assassinate Soustelle. This was the situation in October 1958. France was again to go to the polls in December, to elect a new parliament, which would then join with other "grand electors" in choosing a president—sure to be de Gaulle—under its new constitution.

JEWISH ATTITUDES TO DE GAULLE

Jews, like other Frenchmen, were divided on the events of May and de Gaulle's coming to power. They were favorable to the liberator of 1945 and knew that he had always rejected anti-Semitism, had restored to Algerian Jews the citizenship taken from them by Vichy, and had appointed Jews to high posts, including his cabinet, when in power. But they were concerned because certain of the colonial and other elements rallying to him were clearly anti-Semitic. Communist and fellow-traveler organizations urged voting against the new constitution on the ground that it would usher in a regime of personal dictatorship by de Gaulle, the prelude to a "racist, fascist, and anti-Semitic" government. The Socialist Bund, ardently anti-Communist, nevertheless was also against the new constitution, on the ground that no one could have confidence in the pro-Vichy, anti-Semitic men of May 13. The leading Zionist parties came out strongly for the new constitution. A group of former Jewish resistance members, war veterans, and deportees formed a special organization in support of de Gaulle and founded two new periodicals, the Yiddish-language *Der Moment* and the French-language *Bulletin d'Information*. Even the *Bulletin de nos Communautés*, official organ of the Jewish consistory of Alsace and Lorraine, contained editorial comment favorable to de Gaulle, a most unusual step since consistory publications were normally careful to avoid taking political positions. Jews prominent in public life could be found on opposite sides. Opposed were men like Daniel Mayer, former secretary of the Socialist party and president of the French League for the Rights of Man, and former Premier Pierre Mendès-France. In favor was Jules Moch, who as interior minister in May had become convinced that the Fourth Republic would be unable to withstand an invasion from Algeria. During the referendum campaign, de Gaulle's ministers went out of their way to denounce charges that his victory would bring increased anti-Semitism. And Article 2 of the new French constitution provided that France "assures the equality before the law of all citizens without distinction of origin, race, or religion. It respects all beliefs."

RELATIONS WITH ISRAEL

De Gaulle was known to be favorable to Israel. Before coming to power, he had praised Israel's accomplishments in conversations with Israeli officials. In reply to Premier David Ben-Gurion's congratulations on his investiture, de Gaulle replied: "I salute the courageous nation of Israel, with which France maintains solid ties of friendship and shares the same spiritual ideal."

De Gaulle ministers favoring close cooperation with Israel included Mollet (premier at the time of the Sinai campaign of 1956), Soustelle (president of the Association France-Israel), André Malraux, Pflimlin, and others. With Great Britain, France continued to be the major source of armaments for Israel. Relations during the year continued exceptionally friendly.

Former President Vincent Auriol was chairman of the French committee for the celebration of Israel's tenth anniversary. The celebration included impressive events attended by leading Frenchmen from all walks of life. Israel's exports to France, which had tripled in value from 1954 to 1957, continued to rise in 1958; they began to include industrial as well as agricultural products. An Israel House to display the country's products opened in September in Paris's fashionable Rue de la Paix. The Israel bond quota for France was sold without difficulty. Government, labor, business, and productivity delegations were constantly on the move from one country to the other. France and Israel reached a cultural accord in the spring of 1958; in September, they agreed that French and Israeli nationals would not be subject to dual military service.

Two minor incidents marred this cooperation. In March an Israeli plane carrying small arms sold to a South American country made a forced landing in Algeria, giving rise to implications in the French anti-Semitic press that Israel was helping the Algerian nationalists, and generally arousing press curiosity. In April wartime speculator and profiteer Joseph Joanivici, sentenced to live in forced residence in a central department of France, fled illegally to Israel, claiming citizenship there. France asked his extradition, but Israel could not then comply, since there was no extradition treaty between the two countries.

In August 1958, de Gaulle's Foreign Minister Maurice Couve de Murville moved to normalize relations with Egypt and other Middle Eastern countries that had broken ties with France. A treaty was signed permitting French citizens (including thousands of Jews) who had been expelled from Egypt, or whose properties had been sequestered, to regain possession of their assets.

Jewish Population

There was little real change in the Jewish community during the period under review. Where 1956 and 1957 had seen a sizeable Jewish immigration from Egypt and North Africa, besides a few hundred from Eastern Europe, 1958 was primarily a year of integration and settlement. About half of the 12,000 who arrived in the two previous years went almost immediately to Israel and other lands. Thus in October 1957, there remained in France about 3,000 non-French Jewish refugees and 4,000 with French citizenship. Some 1,600 families from these two groups were registered for welfare assistance with the leading French Jewish welfare agency, Comité Juif d'aide Sociale aux Réfugiés (COJASOR). A year later, 1,300 of these families had been settled or helped to move to other lands of their choice. Particularly impressive, in a country with a serious housing shortage, was the finding of apartments for hundreds of these families. This resettlement resulted in the creation of three new small communities, each with 150 to 200 families, in the northern Paris suburbs,

They asked and received help from the Paris consistory in establishing proper religious facilities.

A January 1958 report by the UN High Commissioner for Refugees indicated how Jewish bodies cooperated to foster rapid resettlement. The French section of ORT opened three special courses for Egyptian refugees remaining in France. At the request of United HIAS Service (UHS), ORT also began three dressmaking courses to enable Egyptian refugee women to be eligible for immigration to Canada. COJASOR, besides giving direct welfare aid, set up an employment bureau for refugees.

Jewish immigration from North Africa, a permanent feature of Jewish life in France during the past decade, diminished during the year under review. While no exact statistics were available, it was the impression of Jewish welfare agencies like the Comité de Bienfaisance Israélite de Paris—the first point of contact for many of the newcomers—that there had been considerably less movement than in previous years from Morocco, Tunisia, and Algeria, perhaps a few thousand in all. The political situation in France during the year undoubtedly deterred such immigration. The Jewish Agency, however, reported moving 7,800 persons through France to Israel during the Jewish year; about two-thirds of them came from North African lands. UHS moved 750 persons to other countries, primarily Canada, the United States, and Australia. After a frustrating delay, United States legislation accepting refugees from Egypt was beginning to work.

Demographically, therefore, the Jewish community of France was relatively stable during the year. There was no major internal movement, but people working with Jewish communities in the provinces reported a drift of Jews from the very small towns to regional centers, and from the latter to Paris. The total Jewish population was estimated at over 300,000. Some estimates which appeared in the May-June issue of *L'Arche* (magazine of the Fonds Social Juif Unifié (FSJU), central fund-raising agency for support of Jewish organizations) were probably reasonably accurate. *L'Arche* said that two French regions had a substantial number of Jews. There were between 150,000 and 200,000 in Paris and environs. In the northeastern part of the country another 30,000 lived in the cities along the Rhine and Moselle, such as Strasbourg, Colmar, Mulhouse, Metz, and Nancy. Of the 75,000 or so in the rest of the country, only Lyons had more than 10,000, while Marseilles was close to that figure. Other cities with a significant Jewish population were Toulouse, Bordeaux, Lille, Nice, and Grenoble. Some 20,000 to 30,000 French Jews, according to *L'Arche*, were isolated.

About half the Jewish population was believed to be of Sephardic origin. Synagogue registers showed an increasing tendency toward marriage between Sephardim and Ashkenazim, though this was still rare only a few years ago.

Anti-Semitism

During the May 1958 crisis, the Pflimlin government dissolved four notoriously anti-Semitic groups in France, not because of their anti-Semitism but because of their extremism and support of the Algerian dissidents. These were the Front d'Action Nationale, including parliamentary deputies Jean-

Marie Le Pen and Jean Demarquet, who had originally been elected on Poujade's ticket but had broken with him; the Phalange Française, an imitation Blackshirt group headed by Charles Gascot, who said he was a nephew of wartime fascist leader Marcel Déat; Jeune Nation, an organization largely responsible for the anti-Semitic graffiti to be found on Paris street walls, openly anti-republican and racist, and the Parti Patriote Révolutionnaire, headed by deputy Jean-Baptiste Biaggi. These groups and others like them, as well as the numerous extreme right-wing, royalist, and anti-Semitic publications in France, rejoiced at the difficulties and the fall of "the system" they hated, seeing new opportunities in the rapidly changing political situation. Not that they liked de Gaulle. France's leading anti-Semitic weekly *Aspects de la France*, ardently Pétainist and royalist, asserted during the referendum campaign that everything about de Gaulle "leads us to answer no to him," but called for a yes vote none the less, asserting that a de Gaulle victory was a step towards the corporative, royalist state it wanted. The other important anti-Semitic weekly, *Rivarol*, told its readers to cast blank ballots because de Gaulle had not given assurances that he would integrate Algeria into France.

A more serious problem than the anti-Semitic groups and papers themselves was the extent to which they had implanted their ideas in government organs and institutions. Two incidents involved the Paris police. In March 1958 a police protest meeting for better salaries and working conditions turned into a demonstration before French parliament in which cries of "Down with the deputies!" and "Down with the Jews!" were heard. In April a police patrol beat up a group of Jews in a Paris café, while uttering anti-Semitic remarks. These anti-Semitic manifestations were quickly condemned by the authorities, and the Paris prefect punished police officials involved in the café incident. While there was no proof of widespread anti-Semitism among the police, a small but active group was believed to be infected by the views of former Commissioner Jean Dides, who had been fired by the Mendès-France administration and later became a Poujade parliamentary deputy.

Another reason for concern was that the "men of May 13" seemed to have many friends in the French administration; indeed, the leaders of the public-safety committee in Algiers said that there were similar groups (a few came to light in May and June) in metropolitan France. The anti-Semitic press had its greatest circulation among colonial groups in North Africa, and the Pétainist record of many of the public-safety committees' figures inspired profound mistrust among Jews. A public-safety committee formed in Lyons in May immediately charged that "foreign and stateless" persons were undermining France—phrases typical of anti-Semitic agitation ever since the Nazi occupation of France. The public-safety committees never took root in metropolitan France, however.

But the perennial anti-Semitic groups were more active than ever after the fall of the Pflimlin government. Three of the four outlawed groups renewed their activities under slightly different names, and Jeune Nation began publication of a weekly even cruder than the run-of-the-mill anti-Semitic press. Other anti-Semitic publications that continued to appear during the year were Maurice Bardèche's monthly *Défense de l'occident*; the weekly *Carrefour*;

Léon Daudet's monthly *Les Libertés françaises*, and (with scarcely veiled anti-Semitism) Pierre Poujade's bi-monthly *Fraternité française*. (Poujade himself was almost completely discredited, with practically no following.) France still had the most extensive anti-Semitic press in Europe.

During the year an American book, in French, came under the fire of resistance groups in France. This was *La Vie de la France sous l'occupation*, published by the Hoover Library of Stanford University. The three volumes purported to be a collection of documents dealing with the 1940-44 period. Actually, they were largely composed of statements about the period, for the most part by notorious Vichy collaborators. Thus, for example, "Jewish affairs" was treated by the commissioner general for Jewish affairs under Vichy, Xavier Vallat, currently one of the editors of *Aspects de la France*. These testimonies were gathered after the war by Countess de Chambrun, daughter of Pierre Laval, in an obvious attempt to try to clear her father's name. Resistance groups denounced the Hoover Library volumes on the grounds that they gave a completely biased account of French life under the occupation—and never even mentioned the resistance movement at all.

Community Organization

Despite the Jewish community's considerable diversity, several unifying factors were helping to blur some old-time community distinctions. Virtually all important organizations and ideological groups were represented in the Conseil Représentatif des Juifs de France (CRIF), the recognized defense body for the community. FSJU raised funds throughout the country for 55 welfare, cultural, and youth institutions of every persuasion but those of the Communists, who had their own welfare and cultural network and did their own fund raising. The Consistoire Central de France et de l'Algérie covered all of France except the provinces of Alsace and Lorraine, which had their own consistory, the two working together. Cooperation among community groups had become even closer, moreover, since the existence of the Conference on Jewish Material Claims Against Germany (CJMCAG) which had led Jewish cultural and educational groups to plan and work together. It was becoming hard to distinguish any difference in attitude or activity between Zionists and those who, without adhering to any Zionist group, considered themselves friends of Israel and participated in efforts to aid that state. The reluctance of the older and more-established Jewish families in France to work for Israeli causes—in the belief that this was in contradiction with their integration into French life or because of vague doubts concerning "dual loyalty"—was a thing of the past. Rather, the fashion was now to remember the contributions to Palestine, at the turn of the century, of people like the late Baron Edmond de Rothschild. The close identity of French and Israeli political interests in recent years was a major factor in this change; so was the personality of Israel's ambassador to France, Jacob Tsur.

Old-time French Jewish families and "notables" still concentrated their Jewish community activities around the Consistoire Central, the Alliance Israélite Universelle, and, in more recent years, the FSJU. Jews who had come into France from Eastern Europe between the two world wars or after

World War II—perhaps 30 to 40 per cent of the present Jewish population in France—were strongly represented in the *Fédération des Sociétés Juives de France* and the *Kehillah*, with its various *landsmanshaften*; the Communist organizations combined in the *Union des Juifs de la Résistance et pour l'Entr'aide*, and to a lesser degree in the Jewish Socialist Bund. They also formed the bulk of the membership of the Zionist parties. North African Jews had their own *Union Israélite*. Established in 1957, it served the highly Orthodox Jews who had arrived in France during the past decade, but it still had to make its mark on the local scene. The *Consistoire Central*, and particularly its Paris branch, saw in the coming of these religious North African Jews an unparalleled opportunity to broaden its base, and it was active in helping them to become integrated into the general community.

There was evidence, during the year, that events were chipping away at the support of the Communist groups. Partially, this was because Communism was losing ground generally in France. Partially, it was because of the first-hand accounts of life under Communism given by the Jewish refugees from Poland and Hungary who had settled in France during the previous two years. And increasingly, the facts on Soviet suppression of Jewish culture and the attitude of Soviet leaders to Jews and to Israel were turning Jews from Communist organizations. In April 1958 the newspaper *Le Figaro* published an interview by its correspondent Serge Groussard with Soviet Premier Nikita Khrushchev, in the course of which Khrushchev repeated several hoary anti-Jewish themes; this had considerable impact in France and throughout the world. Communist sources tried to deny the Groussard interview, but to little avail. To patch up the damage caused by this interview and other revelations about the situation of Jews in the USSR, the Communists sent a special delegation to the Soviet Union. This put out the expected favorable report—unpublished—on its return in April 1958, but there were said to be serious differences among its members. In any event, several Jewish Communist writers broke with the party during the year. They founded a new Yiddish literary magazine, *Einigkeit*, which gave an account of the present plight of Jews in the USSR.

Communists, Labor Zionists, and Bundists had their own Yiddish-language dailies (respectively, *Naie Presse*, *Unzer Vort*, and *Unzer Shtimme*) which fought lively ideological battles during the year. But their influence appeared to be diminishing, as a new generation grew up knowing little or no Yiddish.

A rather small minority—probably less than a third—were at all active in Jewish affairs. The FSJU annual conference in March 1958 decided to place increased emphasis on the study of Hebrew and on Jewish education, and particularly on secondary education, because of a growing feeling that the creation of a Jewish intellectual élite was a *sine qua non* of continuity. At the same time, stress was to be laid on building up Jewish community centers which—as Elie de Rothschild, president of the Paris consistory and the FSJU action committee asserted—“present the opportunity to gather together, around a common program, the greatest possible number of our brethren . . . on condition that they are not sectarian in outlook or partisan in spirit.”

To serve this double aim of creating an intellectual élite and attracting as large a public as possible, the FSJU submitted a cultural and educational program to the CJMCAG in June 1958.

This called for completion or improvement of existing community centers in Lyons, Grenoble, Roanne, St. Fons, and Les Lilas at a cost of about \$100,000, and creation of centers during 1959-61 in 16 other localities, at a cost of just over \$2 million. About half of this sum, FSJU estimated, was to be raised locally.

It also included improvement of Paris's three Jewish all-day schools—Maïmonides, Yabne, and Lucien de Hirsch—either by structural alteration or by relocation. The number of students receiving secondary Jewish education in Paris had almost doubled between 1954 and the fall of 1958, rising from 247 to 460. In the same period the total number of Jewish children receiving primary, secondary, or part-time education in Jewish schools supported by the FSJU in the Paris area almost tripled, going from 672 to 1,835.

In addition, the FSJU sought about \$100,000 for the support of the various Jewish youth movements in France, estimated to have a total of almost 10,000 members, and another \$170,000 to create meeting halls for *landsmanshaften* and other small groups, as well as to aid Jewish artists, writers, and journalists. Finally, FSJU leaders wanted especially to expand the Jewish summer camps, which reached about 6,000 children in the year under review, because of the unique opportunity they provided for many children to live in a Jewish atmosphere, even if only for a short while.

Social Service

Apart from the thousands of refugees aided by French Jewish institutions, a sizeable and relatively stable group of persons continued to need aid. The FSJU estimated that more than 3,000 families and isolated persons received regular assistance from a score of welfare, child-care, medical, and other institutions it helped to support. Early in 1958 an analysis showed that 38 per cent of these aided were 65 years of age or older; 22 per cent were invalids; 8 per cent were widows of war veterans or deportees, and 6 per cent were mental cases, whose condition in many cases resulted from sufferings during the Hitler era. The remaining 26 per cent were members of the Jewish community living in France for some time who needed some form of temporary assistance. A dozen Jewish homes for the aged cared for over a thousand persons. Almost 750 children, more than a third of them from refugee families and the rest from broken families, were cared for in 13 homes. In September 1958 Chief Rabbi Jacob Kaplan appealed to Jewish families to take in children from Jewish households who had to be cared for by governmental social agencies because there was no room for them in Jewish children's homes. The number of such children constantly changed, since as a rule they remained in government care for a few months until their families managed to find permanent homes.

Altogether the FSJU's regular budget for 1957 included over 367 million francs (\$874,000) for welfare work through a score of institutions and just over 100 million francs (\$238,000) for cultural activities. In addition, because of the refugee problem, it spent 198 million francs (\$475,000) for welfare and 14 millions (\$38,000) for cultural activities from an extraordinary budget.

With administrative and other charges, total FSJU expenditures came to over 736 million francs (\$1,750,000).

About 40 per cent of FSJU's regular budget was covered by local contributions, the rest coming from CJMCAG and JDC. The latter also covered 78 per cent of the emergency budget. The balance was raised through a special drive by the French Jewish community. Altogether, 7,099 persons contributed to FSJU and various regional fund-raising campaigns. The list of donors gave some indication of the chief occupations in which Jews were to be found: medicine, women's apparel, jewelry, textiles, banking, furniture, fur, metal, and leather.

Jewish Education

The part-time school system of the Paris consistory made impressive progress during the year. For the 1958 fall term, 1,780 students enrolled in 26 schools—7 of them new—for a gain of 70 per cent over the previous year. Besides the students in the FSJU and consistory systems, over a thousand other students received some form of Jewish education in the Paris area. Over 1,200 took courses in Alsace and Lorraine (where there was one day school, the Ecole Aquiba, at Strasbourg), and another 800 to 1,000 received at least some pre-bar-mitzvah training in other parts of France.

In December 1957, the Conseil pour l'Education et la Culture Juives en France (CECIF; Council for Jewish Education and Culture in France) sponsored its annual conference for some 40 Jewish teachers from the French provinces and neighboring countries. Early in 1958 the Centre Educatif held seminars for counselors of Jewish summer camps. In July 1958, the Alliance Israélite Universelle sponsored the fifth of its series of pedagogical conferences, bringing its school directors and teachers from all parts of North Africa and the Middle East together in Paris.

Two unique French institutions provisionally closed their doors in the fall of 1958. One was the Centre Educatif, which had for the past five years been helping to supply Jewish schools and youth groups with Jewish-content material in the form of film strips, tape-recorded programs, musical records, etc. There was no indication when the Centre, which had been directed by Isaac Pougatch, would reopen. The Gilbert Bloch school at Orsay also shut down for the 1958–59 school year, not being able to find enough qualified candidates for its pre-university-level courses, given in an atmosphere which insisted on Jewish thought and philosophy. Many of the students of the school had come from Morocco in previous years, but difficulties in getting exit visas had prevented the usual number of Moroccan students from coming.

In January 1958, the Alliance Israélite Universelle, the American Jewish Committee, and the Anglo-Jewish Association jointly initiated Community Service, to foster cultural, religious, and educational cooperation among Jewish communities, with headquarters in Paris. The Service began publication of a bi-monthly in two editions (English, *Community*, and French, *Communauté*; a German *Gemeinde* was tried and then dropped), as a medium for the exchange of ideas and experiences among Jewish community leaders. Community Service started a pamphlet series on the values and meaning of

Judaism and tape recordings of programs on Jewish subjects for use in schools and community houses.

At the beginning of 1958, the education department of the JDC launched *Hamoré* (ha-moreh; Heb., The Teacher), a French-language magazine on educational problems.

Religious Activity

In January 1958 Georges Wormser was elected to succeed Baron Guy de Rothschild as president of the Consistoire Central des Israélites de France et d'Algérie. Though 1958 was the 150th anniversary of the founding of the Consistoire, a number of historical exhibits in connection with the anniversary were scheduled for 1959. For the first time since the pre-war period, Consistoire membership rose above 5,000 in Paris.

The Paris consistory's efforts to further the integration of North Africans included turning over to a North African congregation, in September 1958, one of the best-known Paris synagogues, that of the Rue des Tournelles. This was the first such action ever taken by the consistory. A hopeful sign for the future, too, was the graduation of the first three students to complete a course at the Ecole Rabbinique in preparation for teaching and service in Jewish communities.

The High Holidays saw Paris synagogues more crowded than ever, and several small houses had to be temporarily consecrated. The one Liberal synagogue in Paris took over the Salle Pleyel, one of Paris' largest concert halls, to accommodate its growing congregation. Strasbourg's synagogue-community center, the most modern in Europe, was completely in service by the spring of 1958, and rapidly became a tourist attraction for Jews and non-Jews alike because of its striking architecture and facilities. In September the European Union of Orthodox Communities, established in Paris in 1957, met in Strasbourg.

Zionist Activity

The friendship between France and Israel continued to favor Zionist activities in France. Various fund-raising drives for Israel raised a million dollars, about the same as the preceding year, although the Suez crisis was then still fresh and Jewish refugees from Egypt were pouring into the country, while the past year was relatively calm. There was, however, serious dissension in the summer between André Blumel, president of the Fédération Sioniste de France, and the Jewish Agency. Blumel, unhappy because the Agency had stopped supporting the daily French-language news bulletin, *Nouvelles Juives Mondiales*, and a weekly news magazine (also in French) coming from Israel, *Semaine Israélienne*, charged the Agency with "tsar-like methods." An agreement was later reached whereby publication of *Semaine Israélienne* resumed, and the federation was eventually to take charge of Agency subsidies in France.

Rivalry among the various Zionist groups became more intense during the year. The General Zionists published a new weekly paper of their own, *L'Echo Sioniste*, and the Revisionists were particularly sharp in their attacks

on Zionist and Israel government leadership. The leading paper was still the 25-year-old bi-weekly, *La Terre Retrouvée*, which was seeking contributions from its readers to finance expansion.

Cultural Activity

French editors and publishers competed with each other to put out works about Israel or having some Jewish aspect. French interest in things Israeli continued to grow, and it was considered a selling point to have the word "Jewish" in a book title. To give but a few varied examples: French Academician André Siegfried, in *Les Voies d'Israel*, indicated the Jewish sources of Christianity; a picture book on Israel by Arielli sold well, as did Jean Milhaud's *Tel Aviv*; one of the hit novels was Guy des Cars' *Château de la Juive* (which many people felt incorporated too many prejudicial and stereotyped images of Jews); in cheap editions one found a title like *Une Fille de Tel Aviv* by Henri Amouroux; at the other extreme was a limited de luxe edition of *Les Hébreux*, a selection of texts. What is more, Jewish figures started appearing in novels as people naturally found in French society—something that has not always been the case; one example was Clara Malraux's *La Lutte Inégale*. The French national radio devoted a 12-hour program to Jewish thought and history, as part of its feature, *Analyse Spectrale de l'Occident*. Darius Milhaud's *Sacred Service* was adapted in French and recorded, under the direction of the composer. Records of Bloch's *Shelomo*, Israeli folk songs, dialogues by Yiddish humorists, and Jewish liturgical music chanted by leading French *hazzanim* all found a market.

The current of interest not only was wide, but also seemed to have greater depth than in previous years. The first translation into French of Rashi's Commentaries on the Pentateuch came out, under the aegis of the Keren Hasefer. The Aleph Collection issued Abraham Heschel's *Les Bâtisseurs du Temps*, a translation of parts of *The Earth Is the Lord's* and *The Sabbath*, and Solomon D. Goitein's *Les Juifs et les Arabes*, translated from his *Jews and Arabs*. Georges Vajda, of the University of Paris, published his masterful *L'Amour de Dieu dans la Théologie Juive du Moyen-Age* (Love of God in Medieval Jewish Theology). There was an impressive French version of Paris Rabbi Elie Munk's *Das Welt der Gebete*. The French translation of Cecil Roth's *History of the Jewish People* was reprinted. The Sinai collection printed Simon Halkin's *La Littérature Hébraïque Moderne*, a translation of his *Modern Hebrew Literature*. The dean of French Jewish writers, Edmond Fleg, was preparing this century's first French translation of the Hebrew Bible from a Jewish viewpoint. In the meantime, two new French translations had already appeared, one for the publishing house La Pléiade by Dhorme, the other by the Ecole Biblique de Jerusalem. There was also a translation of Philo, under non-Jewish auspices.

In the theater, *The Diary of Anne Frank* went into its third successful year, and the play was also put on a record. In art, Paris saw numerous shows by Jewish artists of growing repute, such as Spitzer, Atlan, Krol, and Pressman.

BELGIUM

BELGIAN LIFE during the year under review (September 1, 1957, to September 30, 1958) centered around the Exposition Universelle, the Brussels fair, which drew 42 million visitors from all parts of the world between April and October 1958. Leading dignitaries came from many countries: President René Coty of France, Chancellor Konrad Adenauer of Western Germany, Queen Wilhelmina of the Netherlands, President Isaac Ben-Zvi of Israel, and a host of others. Nations vied in presenting their cultural, artistic, and economic achievements. Scores of conferences promoted international cooperation in various fields of endeavor, from the Congress of Musical Youth to that of Inter-Allied Reserve Officers. And in a meeting in May, Austria and Iceland announced that they would supply the last two ratifications needed to establish a European Court for Human Rights under the auspices of the Council of Europe. The fair also brought Belgium a large number of new immigrants—persons who had come with various Communist delegations and who asked and obtained asylum in Belgium.

Temporary site of the fair, Brussels was more interested in becoming the permanent home of the complex of inter-European organizations including the Council of Europe, the Coal and Steel Authority, and the Common Market. Several other cities put forth claims—Strasbourg, Paris, Luxembourg, and Milan, among others. At the time of writing, the contest had narrowed down to Strasbourg and Brussels. Various discussions and votes on the matter were followed passionately by the Belgian public.

The Belgian national election on June 1, 1958, provided an unexpected upset. The Socialist party of Premier Achille van Acker had gone to the polls expecting to retain its dominant position. Instead, the country turned to the right. The Christian Social party gained an absolute majority in the Senate; in the House it won 104 of the 212 seats, becoming the leading party there, though a few votes short of a majority. The small Liberal party lost heavily, while the Communist party almost disappeared. A Communist-party decision not to present candidates in certain districts but to endorse the Socialists gave rise to charges of a Communist-Socialist alliance. Though hotly denied by the Socialists, these charges undoubtedly cost them many votes. The anarchical political situation in neighboring France in April and May may also have helped to produce a conservative reaction in Belgium. The formation of a new government took about a month, since the Christian Social party needed Liberal support in the House. Finally, Christian Social leader Gaston Eyskens became premier, with a one-party cabinet. It was generally expected that this would eventually give way to a Christian Social-Liberal coalition. The victorious election program had called for construction of 100,000 new apartments, reduction of the military service from 18 to 12 months (which would pose a problem for the North Atlantic Treaty Organization), and equal support for church and government schools. Both before and after the June elections Belgium was committed to support of the complex of European supranational organizations and of NATO, headed by its own Paul-Henri Spaak. Yet

Belgium sometimes took an independent line. In December 1957, for instance, Premier Van Acker urged diplomatic steps toward a summit meeting with the Soviet Union; the plan of Polish Premier Adam Rapacki for East-West negotiations had some Belgian supporters; there was active opposition to the establishment of Belgian launching sites for atomic missiles. But such differences did not alter the basic pattern of firm cooperation. On a few occasions during the year Flemish extremists created disturbances. In August Flemish partisans defaced the signs on the French pavilion at the Brussels fair, because they were written only in French and not also in Flemish. In the same month there were also some incidents between police and Flemish youths demonstrating at Dixmude. Flemish agitators asserted that they did not have cultural equality with the French and called for amnesty for Flemish extremists sentenced by Belgian courts because of wartime collaboration with the Germans.

In March 1958, Belgian former SS men organized a ball in Ghent, attended by a hundred Dutch and German ex-SS men. The police permitted the ball, but rounded up all non-Belgians and put them across the frontiers that very night. The same month, a ceremony was organized in honor of Wies Mens in the little town of Asshe. Mens, head of the Flemish radio during the German occupation, had been sentenced to death *in absentia*, and was now living in Holland. In April another group of about 80 former SS men was turned away from an Antwerp hall. A member of the Flemish Volksunie party asked the minister of interior in parliament how he could logically expel guests coming to the country at the very time when Belgium was inviting people to the fair. He was informed that such guests were unwanted.

Belgium's leading war-time collaborator, Léon Degrelle, continued to live safely in Spain. In February 1958, the Belgian government again asked the Franco government to extradite him, but Spain pretended it could find no trace of him.

Relations With Israel

Israel took full advantage of the unique opportunity the fair provided to strengthen her ties with Belgium and to help the Belgian public understand Israeli problems. Such leading Belgian personalities as Queen Mother Elizabeth and House Speaker Camille Huysmans had constantly shown friendship for Israel. The attitude of many Belgians, however, was still determined by the Israeli-Vatican disagreement over the Holy Places (though the issue had been quiescent in recent years) and the question of the Palestinian refugees. The Israeli exhibit at the fair did not deal with these touchy matters, but it did provide tens of thousands of Belgians with a greater understanding of the new state and a positive portrayal of its accomplishments. The pavilion was inaugurated on April 24, 1958, the tenth anniversary of Israeli's statehood. In subsequent weeks a host of Belgian notables participated in a continuous series of events, including mass anniversary meetings in Antwerp and Brussels, gala dance performances and concerts, lectures by famous scholars, visits of distinguished Israelis, the arrival of a group of Israeli parliamentarians in May, and the state visit of President Ben-Zvi in July. There were

also numerous receptions for Israeli Minister to Belgium Gideon Raphael, by both Jewish and non-Jewish organizations. All this, plus the fact that Israel's restrained attitude in the Middle East during the year was generally recognized as constructive, helped to bring Israel its most favorable press and public opinion in Belgium since 1949.

Jewish Population and Migration

There was no noticeable Jewish migration into or out of Belgium during the year. Hence the Jewish population remained stable: an estimated 23-25,000 Jews in Brussels, about 9,000 in Antwerp, and about 1,500 scattered through cities and towns in the rest of the country, primarily Liège, Charleroi, and Ghent. The United HIAS Service assisted 145 emigrants, primarily to the United States; only a handful of Jews went to Israel. About 100 of the Jewish refugees from Poland who had arrived in Brussels in the previous two years still hoped to emigrate. About 80 Orthodox Hungarian Jewish refugees in Antwerp, who had come during 1956-57, were being integrated satisfactorily there.

Jewish Community Organization

A half-hour's train ride apart, the Jewish communities in Antwerp and Brussels continued to be markedly different. The Antwerp Jewish community was probably the most Orthodox in Western Europe, though there were some signs of a change in the younger generation. There was a basic community cohesiveness, but this year much conflict. Most of Antwerp Jewry belonged to either the Mahazike ha-Dat or the Shomere ha-Dat congregations. These conducted joint welfare activities as the Verenigde Israelitische Gemeenten (United Jewish Community) of Antwerp. In welfare matters the two groups continued to cooperate, but they were in sharp conflict over matters of Orthodoxy. The adherents of one organization would not recognize the religious *hekhsher* (warranty of *kashrut*) of the other—with serious consequences for a number of kosher butchers and restaurants. The small but vigorous Hassidic element in Antwerp was also engaged in an internal feud. Since the followers of the Belzer and the Satmarrer Rabbis were having a dispute in Israel, their adherents in Antwerp promptly followed suit.

Brussels Jewry was of another nature. A small core had come from Alsace, Holland, and Germany in the 19th century, and had become integrated into Belgian life. These, together with Jews of Central and East European origin who had come to Belgium before 1933 and had also become more or less integrated, made up about 40 per cent of the Jewish population. A small Sephardic group formed a separate community. But the remaining 60 per cent were Central and East Europeans refugees from the Nazi and postwar eras, who had not been drawn into the community. As President Max Gottschalk of the Consistoire Central of Belgium wrote in *Community* magazine (Paris) in July 1958: "There has been no real integration of the new arrivals into the Kehillah of Brussels. This is perhaps largely due to the fact that no effort has been made to achieve such an integration. In addition, the new

immigrants had pressing material problems that probably prevented them from undertaking the desired effort at adaptation. In short, at present, neither the spiritual nor the lay leaders have any contact with the great mass of Jews now in Brussels." Orthodoxy was the cement of Antwerp Jewry; Brussels Jewry, with its variegated elements, was still consciously seeking—through the Centrale d'Oeuvres Sociales Juives (central fund-raising organization for six welfare institutions), through community-house construction, and by other means—to create a strong focal point for Jewish life.

Thus, Brussels and Antwerp tended to go their separate ways. The Consistoire Central was recognized by the government as the representative of Jewry in the whole country. But since the religious needs of the two communities were so different, it could not unite them effectively. In the fall of 1958, however, discussions between leaders of the two communities showed that they had some problems in common and might benefit from working together.

Meanwhile, each city continued to strengthen its own institutions. The Jewish youth center in Brussels opened officially on February 1, 1958, though Brussels Jewish youth had in fact been holding functions in the unfinished center. On June 22, 1958, the cornerstone of the center's auditorium and gymnasium building was laid. The center program was based on a survey of needs and preferences. But the center still lacked a permanent director, and at the time of writing, there were no definite arrangements for meeting its estimated operating budget of 722,000 Belgian francs (\$14,500).

In Liège, a community center building was opened on March 11, with an auditorium for 300 and meeting rooms. Local contributions met about a third of the \$40,000 cost, and the rest came from the Conference on Jewish Material Claims Against Germany (CJMCAG). This center had no director, and no program of its own; instead the building was used by various Jewish organizations in Liège for their activities. Jewish community leaders in Antwerp also decided that their city needed a center, and the Conseil d'Associations Juives d'Anvers—comprising 16 leading Jewish organizations in the city, but not the Mahazike ha-Dat—proposed a \$250,000-project to CJMCAG in the summer of 1958.

Social Welfare

There was progress in fund raising for local needs, particularly in Brussels. In five years of existence, the Centrale had raised just under 9,000,000 Belgian francs, or about \$180,000. For its 1958 campaign the Centrale set a goal of 3,000,000 Belgian francs, 50 per cent more than it got in 1957—and seemed well on the way to its goal.

Funds from the Centrale went to the Aide aux Israélites Victimes de la Guerre, the leading Jewish welfare body giving assistance to just under 1,000 persons; a home for the aged, with about 55 residents; a children's home, with 28; the Belgian Organization for Rehabilitation Through Training (ORT); the canteen of the Brussels Jewish day school École Israélite, and the Jewish students' union. Despite the improvement in fund raising, Brussels Jewry still required considerable assistance from the JDC and

CJMCAG. The Antwerp Centrale extended cash assistance to some 275 persons monthly; served about 700 meals a month in its canteen; sheltered 50 aged in a newly-completed home, and gave regular medical care to about 165 persons. About two-thirds of the expenses involved were met locally, the rest coming from JDC and CJMCAG. Work was started during the year on a new home for the aged in Brussels, to be completed in 1960 at an estimated cost of \$400,000. A substantial gift toward this was given by Mr. Haim, a Brussels industrialist, and his wife; important funds came from the Council of Refugees from Germany (COREF), and CJMCAG was to contribute about one-third. The Comité Central Israélite, an Orthodox welfare organization established in 1946, closed down its activities in August 1958, turning over the children's home it was operating in Antwerp to the Centrale there. In September the JDC established an office for the Benelux countries in Brussels.

Religious Activity

On March 16 Belgian Jewry celebrated the 150th anniversary of the founding of the Consistoire by Napoleon I, in a special ceremony in the Rue Royale synagogue of Brussels attended by Queen Mother Elizabeth, Minister of Justice and Religion Joseph Lilar, and other leading personalities. Established when Belgium was under French rule, continued under the Dutch and after Belgium became independent in 1830, the Consistoire was officially recognized by the government in 1876. This meant that Jewish religious officials, like those of other cults, were paid by the state. In 1958, at the recommendation of the Consistoire, the government recognized a Sephardic community formed in Brussels.

Efforts to find a new chief rabbi for Belgian Jewry during the year proved unsuccessful, but the search continued. In April 1958, Phinehas Kahlenberg, officiating minister of the Jewish community of Brussels, was named Jewish chaplain to the Belgian armed forces, a post that had been vacant for over a year.

In March 1958 Antwerp rededicated its major synagogue on the Rue des Architectes, which had been burned by the Nazis. The national, provincial, and municipal governments all helped in its reconstruction.

The Etterbach cemetery land, in the suburbs of Brussels, was wanted by city authorities for urban development. They were willing to provide a new site, but there was no agreement about who would pay the heavy reinternment costs.

Jewish Education and Culture

In Brussels about 175 children went to the École Israélite, a Jewish day school, and an equal number took part-time courses under various auspices. During the year the École Israélite reorganized itself as a nonprofit association, the better to safeguard its Orthodox character. Zionist circles showed an increasing interest in the school. The institution was slightly more liberal in doctrinal matters than in the past, tending to follow decisions of the Chief Rabbinate in Israel rather than those of the local Orthodox rabbis. The two

excellent day schools in Antwerp—Yesode ha-Torah-Bet Jacob and Tahkemoni—educated 1,800 children altogether. A number of others attended supplementary classes in various congregational schools. In addition, about 750 children in Belgium were able to have Jewish instruction for 45 to 90 minutes weekly in government schools at government expense. The government also paid the costs of secular education in the day schools.

There was a wide range of Jewish social events and lectures. The Franz Philippson Lecture Association marked its 30th anniversary with an address by Rabbi André Néher of Strasbourg. This was the only institution of its kind when it was founded in 1928; in 1958, 13 different groups organized lecture meetings in Brussels alone. Among the most important of these was Menorah, headed by Professor M. H. Perelman, which also regularly issued a cultural bulletin. The growing number of lectures and social functions led community leaders to establish a kind of clearing-house calendar.

Zionist Activity

Roger Katz was elected president of the Belgian Zionist Federation in March 1958. The federation as such was weak (although it benefited noticeably from the Israel-orientated activity in connection with the fair), but the individual parties and groups showed considerable vitality, organizing summer and winter camps, founding new clubs in Antwerp and Brussels during the year, and organizing a host of social events. The federation also published the major Jewish paper in Belgium, the bi-weekly *Tribune Sioniste*.

ABRAHAM KARLIKOW

THE NETHERLANDS

THE PERIOD under review (July 1, 1957, through June 30, 1958) saw the end of a boom that had continued uninterruptedly for almost four years, and the beginnings of what appeared to be a mild recession. Unemployment rose from 22,403 men and 2,440 women on July 1, 1957, to 58,907 men and 4,825 women on June 30, 1958. The economic situation in some overseas countries affected emigration, which dropped from 31,778 to 30,600 in the same period. The 1957 balance-of-payments deficit was \$90,000,000, as against a 1956 deficit of \$171,000,000. For 1958, a surplus of nearly \$400,000,000 was expected. Credit restrictions were imposed by the government in September 1957 to check the drain of foreign exchange, but were withdrawn in April 1958. Similarly, a provision allowing the deduction of some investment expenditures from taxable profits was suspended in November 1957, but partly restored in May 1958 to stimulate employment. The inflationary trend slowed down, and the cost-of-living index ceased to rise. Total savings in 1957 were about 17 per cent of the national income, as against 16.5 per cent in 1956. Real national income rose about 1 per cent.

By June 1958, economic conditions were fairly stable, with a tendency toward mild deflation. In May 1958 Minister of Economic Affairs Jelle Zijlstra

recommended industrial investments of at least \$3,000,000,000, from July 1957 to June 1962, to raise industrial employment by about eight per cent.

The housing shortage continued. In June 1958 it was estimated that the country was short about 150,000 housing units. It was expected that 80,000 dwellings would be completed in 1958.

Provincial elections on March 26, 1958, gave the Liberals a gain of 13 seats, the Catholics a gain of 4, and the Labor party (Socialists) a loss of 2. This trend continued in the municipal elections of May 20, where Liberals added 108 seats and the Catholics 21. The Socialists lost 13 seats. Tension between the Labor and Catholic parties, which jointly formed the backbone of all post-war governments, increased.

Relation with Indonesia

Relations between the Netherlands and Indonesia deteriorated seriously. On November 26, 1957, the United Nations General Assembly failed to adopt an Indonesian resolution calling on the Netherlands to negotiate the future status of New Guinea. A fierce anti-Dutch campaign then began in Indonesia. Numerous Dutch firms were taken over by Indonesian personnel and put under government control. On December 3, KLM Royal Dutch Airlines suspended Amsterdam-Djakarta service indefinitely. Between December 1957 and March 1958, about 17,000 Dutch nationals left Indonesia for the Netherlands, and another 23,000 were expected to leave in the next few months. Among them were many Indonesians who had opted for Dutch nationality after the transfer of sovereignty to Indonesia. At the beginning of July 1958, the Dutch community in Indonesia had declined to about 10,000, as against 250,000 before 1940.

Jewish Population

In November 1957, Rabbi Aron Schuster of the Nederlands-Israelitisch Kerkgenootschap (Netherlands Jewish Religious Community) estimated the Jewish population of the Netherlands at about 24,000. Of these, about 5,000 did not belong to any of the three Jewish religious communities. The Nederlands-Israelitisch Kerkgenootschap had an official membership of 15,000, the Portugeese Gemeente (Portuguese Jewish Religious Community) about 1,000, and the Liberaal Joodse Gemeente (Liberal Jewish Religious Community) about 600.

Of the 131 emigrants sponsored by Joods Maatschappelijk Werk (Foundation for Jewish Social Work) in 1957, 67 went to the United States, 47 to Canada, 15 to Australia, and 2 to Latin America. Of those who emigrated to the United States, 23 went under the terms of the Refugee Relief Act.

Between July 1957 and June 1958, the Jewish Agency for Palestine sponsored 64 emigrants to Israel.

Community Organization and Communal Affairs

On January 7, 1958, the *Nieuw Israelitisch Weekblad* ("New Jewish Weekly"), which had been published by Joachimsthal Ltd. in Amsterdam, was

taken over by an independent foundation, the Stichting Nieuw Israelitisch Weekblad.

The Algemene Nederlandse Diamantbewerders Bond (General Netherlands Union of Diamond Cutters) was incorporated into the Algemene Nederlandse Metaalbedrijfsbond (General Netherlands Metal Trade Association) on June 30, 1958. The Diamantbewerders Bond, established in 1894, had a predominantly Jewish membership. It had played a very important part in the development of Dutch trade unionism and when, after World War II, many thousands of its members did not return from German concentration camps, the union found it difficult to continue as a separate organization.

There were no signs of discrimination or anti-Semitism during 1957-58.

RESTITUTION AND INDEMNIFICATION

All Dutch Jewish groups continued to cooperate on questions of restitution and indemnification through a jointly sponsored restitution organization, JOKOS (Stichting van Joodse Kerkgenootschappen en Sociale Organisaties in Nederland voor Schadevergoedingsaangelegenheden). At the request of JOKOS the problem of restitution and indemnification was included in the agenda of discussions between the Dutch and German governments, which were still going on in September 1958.

BECKMAN CASE

Mrs. Geertruida Langendijk-van Moorst, who had been sentenced to three months' imprisonment in 1955 for keeping Jewish war orphan Anneke Beekman from the Dutch War Orphans Committee (*see* AMERICAN JEWISH YEAR BOOK, 1955 [Vol. 56], p. 330 *et seq.*; 1956 [Vol. 57], pp. 332, 339; 1957 [Vol. 58], p. 262; 1958 [Vol. 59], p. 265), reported to the Dutch police on November 29, 1957, and served her sentence. Meanwhile, Anneke Beekman was believed to be still hidden in Belgium under an assumed name.

Religious Life

On August 29, 1957, the Liberaal Joodse Gemeente officially opened a synagogue of its own in Amsterdam. This was the first Liberal synagogue in the Netherlands since the Liberal community was established in the early 1930's. It was built with financial aid from the Conference on Jewish Material Claims Against Germany (CJMCAG).

Three groups took part in the elections of the Nederlands-Israelitische Hoofdsynagoge (Jewish Religious Community) in Amsterdam on October 27, 1957. The Achdut Israel (an organization combining all Zionist groups) gained a solid majority (1,113 votes of a total of 1,909). The elections confirmed the increasing influence of Zionism amongst Netherlands Jews.

The most important event of the year in the Netherlands' Jewish religious life was the Congress of European Rabbis in Amsterdam on November 4-5, 1957. This congress, the first of its kind ever held in Europe, was presided over by Chief Rabbi Israel Brodie of the British Commonwealth, and attended

by chief rabbis and rabbis from most West European countries. East European rabbis could not be present, but a telegram expressing sympathy with the conference came from Moscow. The conference appealed to the Jews of Europe not to be parties to marriages, divorces, or conversions which would be contrary to Jewish law and harm the unity of the Jewish people. It was decided to establish a preparatory committee for the organization of a European federation of Orthodox rabbis. The conference also agreed on the formation of a commission on Jewish law. This commission, in consultation with rabbinical leaders in Israel and the Diaspora, was to submit proposals on legal questions to a subsequent rabbinical conference. Plans were also considered for the publication of literature, directed particularly to the Jewish youth of Europe, and dealing with modern science and sociology from the religious point of view. Those attending the conference were received by Queen Juliana of the Netherlands on November 6.

Zionism and Relations With Israel

Many festivities were organized on the occasion of the tenth anniversary of the State of Israel. The people of the Netherlands gave Israel, as an anniversary present, a Dutch forest, the first tree of which was planted on behalf of Prime Minister Willem Drees. The festivities culminated in a mass meeting in Amsterdam on May 4, at which more than 2,000 people were present.

In July 1957 Shell Oil and British Petroleum announced that they would stop all activity in Israel at the end of that year. Israel requested the Netherlands to use its influence with Shell, a considerable portion of whose capital was Dutch, to have the decision withdrawn, but the Netherlands government declared it could not "interfere in the activities of private companies." Apart from this, there were no specific problems in official relations between the two countries. In January 1958, the Netherlands and Israel raised their missions to the status of embassies and in February Netherlands Minister of Social Affairs Jacobus G. Suurhoff paid a visit to Israel.

A delegation from the Knesset, headed by Joseph Sprinzak, visited the Netherlands on May 7 to 13, 1958. Mayor Gershon Agron of Jerusalem toured the Netherlands in November 1957. That same month, Isaac Ish-Shalom, deputy mayor in charge of housing in Jerusalem, studied the housing situation in a number of Dutch cities.

Several prominent Israeli artists and cultural groups drew considerable interest, including the Yemenite dance theatre Inbal, which appeared in October 1957.

As in other years, a large group of Israeli soldiers took part in the annual Nijmegen Vierdaagse 120-mile mass hike in July 1957. Dutch athletes participated in the Maccabia 1957 on September 15 to 24 at Ramat Gan, Israel.

Social Services

Lack of experienced personnel continued to be a major problem in Jewish social activities. At the same time, increasing unemployment made the task of Jewish social organizations heavier.

By December 31, 1957, there were still 358 Jewish war orphans living with non-Jewish families. On the same date the Van Berg-Stichting, which cared for problem children, had 42 boarders, of whom 21 were orphans; the S.A. Rudelsheim-Stichting 13 children, including 8 orphans; the Joods Jongenstehuis 12, including 6 orphans; and the Kindertehuis Prins Hendriklaan 11, including 3 orphans. At the end of 1957, the Gefusioneerde Joodse Instellingen voor Kinderbescherming, in which all Jewish children's homes are combined, had 105 children under its guardianship, of whom 63 lived outside the affiliated homes.

The Stichting Joods Maatschappelijk Werk, the central Jewish welfare organization, continued its difficult task of trying to integrate Jewish refugees from Hungary and Egypt into Dutch communal life. During 1957 it assisted 12 Hungarian and 5 Egyptian Jews to leave their countries and settle in the Netherlands with their families.

Cooperation with Jewish social organizations in Belgium was intensified.

During 1957 social workers of Joods Maatschappelijk Werk made 1,782 house calls, including 1,455 in Amsterdam and 327 elsewhere. A total of 1,534 cases was handled in 63 communities and a total of 3,616 days of family care and help was given by 26 social workers.

For 1958 the CJMCAG allocated 440,450 guilders (\$115,645) to various cultural institutions and welfare organizations and agencies.

The Centrale Financierings Actie voor Joods-Sociaal Werk in Nederland (CEFINA), the central fund raising organization for Jewish welfare work, raised 379,000 guilders (\$99,700) in its 1957-58 campaign.

Cultural Activities

Author Jacob Presser was presented with the van der Hoogt award of the Maatschappij Van Nederlandse Letterkunde (Netherlands Literary Society) on July 8, 1957, for his novel *De Nacht der Girondijnen* (translated into English as *Breaking Point*, Cleveland and New York, 1958). This war novel about a Jew who worked in a German concentration camp, assisting the Germans there, enjoyed an overwhelming success in non-Jewish circles, but was received with mixed feelings by Dutch Jewry.

The Stichting Studiefonds Frenkel-Serphos (Frenkel-Serphos Foundation) was established in Rotterdam in July 1957 to give financial aid to Jewish students. The Internationale School voor Wijsbegeerte (International School of Philosophy) organized an Israel Week at Amersfoort from July 22 to 27, 1958. In Delft the first Netherlands Jewish students' home was officially opened on December 12, 1957. Zionist students initiated its establishment and received substantial aid from the B'nai B'rith Hillel Foundation in the Netherlands.

Personalities

Mozes Levie, prominent member of the Jewish community in Groningen, died there on September 25, 1957. Bernard van Leer, internationally known industrialist and philanthropist and founder of the Israel Cultural Fund, died

in the Hague on January 6, 1958. Herman Sanders, a well-known attorney, died in the Hague on June 13, 1958.

MELCHIOR VAN DE MEEBERG

SWITZERLAND

SWITZERLAND continued to progress peacefully during the period under review (July 1, 1957, to June 30, 1958), without major economic or political change.

The Jewish population was estimated at 19,050. The Swiss press kept the public informed on persecutions of Jews in Egypt, and editorial condemnation was unanimous. The Federal authorities promised the Schweizerischer Israelitischer Gemeindebund—SIG (the Federation of Swiss Jewish Communities) to liberalize Swiss policy on the admission of Jewish refugees from Egypt. They agreed to admit 50 hardship cases, who would not normally be eligible for admission to any other country. These physically disabled, sick, and aged Jews were to be institutionalized, with all expenses for their lifelong care borne by Switzerland. The Swiss authorities also promised further to liberalize their policy of asylum, in the event of continued deterioration of the situation of the Jews in Egypt.

Discrimination and Anti-Semitism

Anti-Semitism was practically nonexistent. The few instances drew immediate condemnation from public opinion, the press, and the authorities. October 1957 saw the publication of Professor Carl Ludwig's report to the Swiss parliament on the country's policy toward refugees since 1933. He maintained in his report that although the Swiss attitude toward Nazi victims had generally been up to the humanitarian standards of the country, thousands of refugees, particularly Jews, had been left to their fate between 1933 and the end of World War II because of over-rigid rules of asylum. This revelation was discussed in parliament and in the press and was sharply criticized. That such an investigation had been made was widely regarded as an expression of the democratic spirit of the country and, by implication, as an additional guarantee for the security of Swiss Jewry.

Religious Life and Cultural Activity

During the school year 1957–58 the number of students at the Jewish School of Zürich, founded in 1954 on an experimental basis, reached a new high of 125. The school's budget was 140,000 Swiss francs (approximately \$30,000).

In Lugano the local Jewish community began construction of a new synagogue, including accommodations for the religious school and other facilities. Its completion was expected by the end of 1958. The Verband Juedischer Studenten (the Federation of Jewish Students of Switzerland) continued to

provide guidance and material assistance to a sizeable number of Jewish students. During 1957 there were over 800 Jewish students at Swiss universities, including substantial numbers from the United States and Israel.

In November 1957 the Jewish community of Basel dedicated its new community center, in connection with the commemoration of its 150th anniversary.

In working groups and in such interdenominational periodicals as *Christlich-jüdisches Forum* and *Freiburger Freibriefe*, non-Jewish authors analyzed and studied the role of the State of Israel, the problem of anti-Semitism, the Arab refugee problem, and other problems of concern to Jewry.

Another manifestation of interdenominational cooperation was the creation, by an anonymous Jewish donor, of the Pfarrer-Dr. Paul Vogt Fund to foster ties between Switzerland and Israel by offering non-Jewish students one-year scholarships at the Hebrew University in Jerusalem. Pastor Vogt, honored by this fund, had shown his deep admiration of Jewish life and institutions on many occasions during the past 20 years and had defended the interests of Jewish refugees during the critical years since 1933.

Communal Affairs

The Verband Schweizerischer Jüdischer Fürsorgen (VSJF), the central welfare agency of SIG, continued its work on behalf of refugees. The influx of refugees from Hungary and Egypt again increased the VSJF's caseload. Its budget for 1958 estimated expenses at about 1.4 million Swiss francs (approximately \$300,000). It assisted some 400 refugees, many of them the new refugees from Hungary and Egypt.

Though *shehitah* continued to be forbidden, there was no difficulty about importing kosher meat from abroad. Efforts to obtain the removal of the ban on *shehitah* continued.

The question of heirless assets remained unsettled. The SIG continued its negotiations with the authorities on this matter, and remained in constant close touch with all interested Jewish and non-Jewish organizations. It was expected that a proposal would be officially submitted to the Swiss parliament in 1958 that the Federal authorities create a legislative basis for the compulsory registration of heirless assets and for the reorganization and the simplification of the procedure on declaration of death. Such funds as could be identified through this procedure would be paid to a fund for charitable purposes.

Of 94 Jewish emigrants during the year under review, 23 went to Israel, 15 to France, 9 to the United States, 8 to Canada, 7 to Brazil, 6 each to Australia, Chile, and the United Kingdom, and 14 to other countries.

During the past 25 years, the VSJF spent 74 million Swiss francs for charitable purposes. Of this 36.9 million came from the American Jewish Joint Distribution Committee (JDC), 13 million from the Swiss authorities, 6.5 million from private drives, and the balance from other organizations. At the end of 1957 there were 20,000 refugees still in Switzerland, including 2,500 Jews, 440 of whom still received assistance. Reconstruction loans were given to refugees on a revolving-fund basis, amounting to 129,000 Swiss francs

(\$30,000) at the end of 1957. The VSJF's homes for the aged cared for 136 persons.

A newly enacted law provided for advances of Swiss government funds to Swiss citizens who were victims of Nazi persecution and to whom the German indemnification laws did not apply, including Swiss citizens who never had their residence within the German frontiers of December 31, 1937.

In June 1958 JDC transferred its operational headquarters from Paris to Geneva.

Personalia

In August 1957 Israeli Ambassador Isaiah Avi'ad died. He was succeeded by Joseph Isaac Linton, formerly ambassador to Japan and Thailand.

HENRI ELFENBEIN

ITALY

THE ELECTIONS of May 1958 strengthened the center and weakened the anti-democratic groups. The leading government party, the Christian Democrats, increased their share of the vote from 40.1 per cent in 1953 to 42.2 per cent in 1958. The extreme right lost 21 deputies and the Communists 3, while the left-wing Socialists of Pietro Nenni gained 9 seats.

CHAMBER OF DEPUTIES, 1953 AND 1958

	1953		1958	
	<i>Number</i>	<i>Per Cent</i>	<i>Number</i>	<i>Per Cent</i>
Center	303	51.4	324	54.3
Christian Democrats	261		273	
Democratic Socialists, Republicans, Liberals ..	42		51	
Left	218	36.9	224	37.6
Communists	143		140	
Left-wing Socialists	75		84	
Right	69	11.7	48	8.1
Monarchists	40		23	
Neo-Fascists	29		25	
TOTAL	590	100	596	100

But the government still required the cooperation of several parties—and of all the Christian Democratic factions. Some Christian Democratic leaders hoped to strengthen the government by winning the cooperation of the Nenni Socialists, but the latter still hesitated to break definitely with the Communists.

Some observers suggested that in formulating and implementing Italian foreign policy, Prime Minister Amintore Fanfani sought to please the Nenni Socialists by moving toward neutrality. This Fanfani denied. In the Middle East, Fanfani sought to mediate between the West and the Arab countries,

and between the latter and Israel. In October 1958 he sent Randolfo Pacciardi to various Arab states and Israel on a fact-finding mission. The Italian premier also encouraged an unofficial Conference on Mediterranean Cooperation in Florence, under the sponsorship of the city's ex-Mayor Giorgio La Pira. This conference, which ended on October 6, 1958, was attended by influential individuals from Britain, the United States, the USSR, Israel, the United Arab Republic, North Africa, Italy, Greece, Turkey, Spain, and Yugoslavia. The tensions and troubles of the Mediterranean area were discussed by Moslem, Jewish, and Christian representatives on a purely personal basis.

At the conference Arab delegates attempted to bar two members of the Israeli delegation on the grounds that as officials of the Israel foreign ministry they were not there in a personal capacity. After intervention by the Italian foreign ministry, a compromise was agreed upon whereby the Israeli officials would sit as guests among the diplomatic representatives and not participate in the debate.

Italy's interest in the Middle East was partly caused by her large oil imports from that area. Ente Nazionale Idrocarburi, the government-owned oil company headed by Enrico Mattei, was playing an increasingly important role in the exploitation of Middle East oil. Italy also sought outlets for her growing industrial production. Despite this rising production, unemployment remained very high (over 1,800,000 in April 1957) because of the internal migration from the country to the cities.

Jewish Population

The Jewish calendar for 5719 (1958-59), published by the Milan Jewish community, reported the following membership figures for Italy's 23 Jewish communities, affiliated with the Unione delle Comunità Israelitiche Italiane (Union of Italian Jewish Communities):

Alessandria	135	Modena	200
Ancona	350	Naples	500
Bologna	380	Padua	260
Casale	not given	Parma	60
Ferrare	196	Pisa	820
Florence	1,500	Rome	12,000
Genoa	865	Trieste	1,500
Gorizia	not given	Turin	3,000
Leghorn	800	Venice	1,100
Mantua	200	Vercelli	150
Merano	80	Verona	120
Milan	7,500		
		TOTAL	31,746

By law, all professing Jews belonged to the communities (*see* AMERICAN JEWISH YEAR BOOK, 1958 [Vol. 59], p. 273). In addition, there were probably between two and three thousand nonreligious Jews. In March 1958 a survey of Jewish homes for the aged, under the auspices of the American Jewish Joint Distribution Committee (JDC), indicated that 15.8 per cent of the community were 65 or older; in the general population of the five major Italian cities, this age group comprised from 6 to 10 per cent.

According to a survey by a Jewish credit institution in Rome, 40 per cent

of that city's Jews were merchants with established shops at the beginning of 1957, 20 per cent were peddlers, 15 per cent practiced the liberal professions, 5 per cent were workers or artisans, 2 per cent were industrialists, and the remaining 18 per cent were engaged in other occupations or were on relief.

Social Service

Ramified services, provided by the Jewish communities, catered to welfare, cultural, and religious needs of the community members.

Cash assistance was given by 20 communities to 1,470 persons in 1957 and nearly 1,300 during the first six months of 1958. More than 55 per cent of the funds for these programs in 1957 came from the Conference on Jewish Material Claims Against Germany (CJMCAG) and JDC; the balance was collected locally. There was only one permanent fund-raising agency, Raccolta Unita Permanente per le Istituzioni Ebraiche di Roma, which since 1950 had raised funds for Jewish institutions in the capital. (The largest amount was collected in 1957—some 6,500,000 lire, or about \$10,500.)

The Union of Jewish Communities helped transients, as well as Italian Jews who could not obtain support from their respective communities. In 1957 such help was given to 128 persons; in the first half of 1958 the number averaged 20 persons a month.

Jewish homes for the aged cared for 25 persons in Florence, 26 in Mantua, 47 in Milan, 32 in Rome, 26 in Trieste, 56 in Turin, and 44 in Venice. These homes were able to cover their current expenses, but needed outside help for any building or remodeling projects. CJMCAG-JDC funds were made available for a new building in Florence and for improvements in Mantua. Of the 256 residents of the homes for the aged, 52 were of foreign origin, only 14 of whom were naturalized; 165 residents were 75 or older.

The Oeuvre de Secours aux Enfants Israélites (OSE) maintained clinics in Milan, Rome, and Grottaferrata, and panels of physicians in five other communities. In Rome, it also operated a day nursery for 32 children, a kindergarten for 80 children, and a school-feeding program for 780 children in 1957. Over 50 per cent of OSE's 1957 budget came from CJMCAG-JDC funds.

During 1957 and the first six months of 1958 the Cooperativa Ebraica di Piccolo Credito, a Jewish loan institution in Rome, granted 164 loans, totaling 54,756,424 lire (\$87,891); 57 per cent of the borrowers in 1957 were merchants, 18 per cent artisans, 9 per cent professionals, and 16 per cent others. In the same period the Banca Cooperativa Ebraica, a Jewish cooperative bank in Milan, gave 18 rehabilitation loans totaling some 4,700,000 lire (about \$7,500). Both institutions were established under the auspices of the JDC and received CJMCAG-JDC funds.

Education and Religion

As a result of the prevalence of Catholic religious instruction in the public schools, Italy had more Jewish day schools in proportion to its Jewish population than any other European country. Some 1,750 children attended eight elementary and three secondary Jewish schools in eight cities.

	<i>Elementary Schools</i>	<i>Secondary Schools</i>	<i>Total</i>
Milan	495	225	720
Rome	520	120	640
Turin	100	50	150
Genoa	38	—	38
Florence	64	—	64
Venice	49	—	49
Leghorn	85	—	85
Bologna	5	—	5
	<hr/> 1,356	<hr/> 395	<hr/> 1,751

The new building of the elementary school in Rome was expected to be ready late in 1958. The school, in cooperation with the Organization for Rehabilitation Through Training (ORT), planned to install in the new structure vocational classes for some 200 elementary-school graduates.

Of the 23 officially recognized Jewish communities, only 12 had rabbis. According to the Chief Rabbi Elio Toaff of Rome, that city's rabbinical college "is so reduced that its administrators are seriously thinking of abolishing it next year. In fact, very few young people are devoting themselves to a rabbinical career." The Milan calendar, cited above, listed 44 places of Jewish worship in Italy, mostly synagogues.

The Roman Jewish youth center, established in December 1955, was attended by 420 children and young people. It offered classes and recreational and sports activities, and arranged for the celebration of the Jewish holidays.

Jewish Refugees

Of the 26,300 displaced Jews in Italy at the beginning of 1947, some 1,500 remained in June 1958. JDC assisted about 400 of them a month in 1957 and fewer than 350 a month in the first half of 1958. In addition, Italy granted asylum to many new refugees from Egypt, Hungary, and Poland in 1957. Of the seven to eight thousand Egyptian refugees (75 per cent of them Italian nationals) who reached Italy, an estimated 1,200 settled there. In 1957 Italy also admitted 273 Jewish refugees from Hungary. A monthly average of 728 Egyptian and 120 Hungarian refugees received aid in 1957. JDC assumed full financial responsibility for the Hungarian refugees and contributed more than 79 per cent of the funds administered by the Union of Jewish Communities in behalf of Egyptian refugees. During the first six months of 1958, a monthly average of 395 Egyptian and 112 Hungarian and Polish refugees received assistance.

Anti-Semitism

Anti-Semitism in Italy did not exist on any significant scale, although there were occasional incidents such as an attack by hoodlums on a Jewish neighborhood in Rome in May 1958. This attack occurred after an election meeting held by the neo-fascist Movimento Sociale Italiano.

BORIS SAPIR