ing the fate and future of the remnants of Israel. This outpost of Jewish life is in a particularly happy position. The ravages of the war did not reach our shores. We suffered little hardship. But we were not unmindful of the agonies across the seas. Through contact recently with European immigrants we have come face to face with the tragic legacy of hate and cruelty that reigned in Europe during the war.

Our hopes were high at the end of the war. We envisaged a period of peace, in which the ideals for which we professed to fight would become the norm of international and human relationship. We, too, suffer from disappointment, but there is no air of despair around this young country. There is, rather, the growing conviction that fate has placed upon us a responsibility of which we should try to make ourselves worthy.

6. FRANCE—

By Jacob Kaplan

Since the liberation, French Jewry has been in the state of constant reconstruction, with the past year registering considerable progress.

One of the most urgent problems has been the case of Jewish children confided for safekeeping, during the German occupation, to Christian families and institutions. These children are now either in the care of children’s homes maintained by various Jewish welfare organizations or back with their own families. The clergy has refused to restore some, however, on the ground that they had undergone baptism. Still other children are missing because of failure to record their location. At the request of M. Leon Meiss, president of the Consistoire Central des Israélites de France, Jewish child welfare organizations have accepted the direction of a recognized agency created during World War I, L’Oeuvre des Orphelins Israélites de la Guerre. A tracing commission

1 Translated by Claire Marck.
has been established to undertake a careful search throughout the country to locate still missing children.

The education of these children under the protecting wing of the Jewish organizations ranges in character from the orthodoxy of the Mizrachi and Vaad Hatzala to the secularism of the Union des Juifs pour la Résistance et l’Entr’Aide.

Education

Jewish education continues to be an absorbing problem. In September 1946 a conference on “Spiritual Reconstruction” took place at the headquarters of the Alliance Israélite, with delegates from numerous countries. The Conference favored adoption of a systematic Jewish educational youth program and coordination of the youth movements in various countries. A council for Jewish education and cultural activities was founded to gain the interest of Jewish organizations for the realization of a common program. The Union Mondiale des Étudiants Juifs had shortly before convened the first Jewish students’ congress in Uriages-les-Bains (Isére). The goal of this organization is to rally the Jewish students of all countries to defend their common interests, support the Jewish renaissance movement, establish a Jewish democratic state in Palestine and fight fascism and racism in close cooperation with the world’s democratic forces.

Very few French Jewish deportees, about 2,000 out of 100,000, returned from the German concentration camps. Of the 24 rabbis and 40 officiating ministers, none has returned. There have been numerous commemoration services for these victims of German barbarism; one of the most impressive of these was held on June 24, 1946, in the synagogue of the Rue de la Victoire. The chief of the Government and the President of the Assembly were both represented. The Consistoire Central has decided on an annual memorial service for the Jewish victims of the occupation. The first such ceremony took place on the Fast Day of Gedaliah, September 29, 1946, at the Drancy camp, where about 70,000 Jews were interned before being deported to Auschwitz. It is planned to erect a monument to the martyrs in Drancy itself.
In spite of the elimination of almost one-third of French Jewry, religious activities have been resumed in most communities. Some, however, are still without the services of a rabbi. The Holy Scrolls, mutilated by the Germans during the destruction of the synagogues, have been replaced in some measure by the Sifrei Torah donated through the JDC by American Jewish communities. In June 1946 for the first time, a synod of French Jewry was convened, on the initiative of the Consistoire Général, to study the problems of French Jewry as a whole. Questions on the agenda reveal some of the preoccupations of French Judaism. Problems at the 1947 sessions include revival of religious observance, religious education, struggle against Christian proselytism and the duty of encouraging marriages within the faith.

A fact of some importance was a decision of the Algerian Jews, at a congress held in April 1947 to create a federation of Jewish communities of Algeria. Till now the three districts of Algiers, Oran and Constantine were directly affiliated with the Consistoire Central. The new federation will belong to the Consistoire Central and work together with it in all questions of national scope. The congress decided to create a Grand Rabbinate of Algeria and M. Maurice Eisenbeth was appointed Grand Rabbi.

Communal Activities

In the best traditions of French hospitality, the Alya des Jeunes was authorized to bring into France 2,000 orphans from Eastern Europe; 750 of these have already arrived and been placed in children's homes. The others, it is hoped, will arrive by the end of the year. More than 15,000 Jews who escaped from camps or fled countries of persecution have found refuge in France. In August 1945 a special organization was created, the Service Social des Immigrants, to guarantee their subsistence and train them for a livelihood while waiting the opportunity to emigrate to countries of their choice. In 1946 the ORT offered professional training to more than 4,000 persons. In October of the same year ORT created a maritime training school in Marseille for
sailors, navy carpenters, divers, mechanics, radio officers and officers of the Merchant Marine.

The school was officially opened on March 9, 1947, in the presence of representatives of the Department of Public Labor and Transport, and of the Ministry of National Defense. Another maritime training school has been founded with the aid of the World Jewish Congress to stimulate youthful interest in the maritime trades.

In 1946 a new organization, called Hefud, was created to promote occupational rehabilitation. Qualified teachers give occupational training to all people receiving communal aid (the wives of men executed or deported, and new immigrants). With the help of these teachers Hefud also manufactures clothing for the children of those executed or deported by the Nazis. To aid the victims of German spoliation, three loan agencies have been set up for businessmen, doctors, lawyers and dentists. The Comité de Bienfaisance Israélite de Paris, one of the oldest welfare organizations of French Jewry, founded in 1809, has resumed activities as have also the old established charitable organizations in the local communities.

COJASOR, created by the JDC after liberation to aid Jewish war sufferers, conducts its activities through the agency of committees in Paris and the provinces. In addition to COJASOR, other social service undertakings benefit from the generous assistance of JDC funds. In the social and cultural spheres, the Fédération des Sociétés Juives de France tends to become the representative body of the immigrant Jewish population. The Union des Juifs pour la Résistance et l'Entr'Aide is another center of Jewish organizational activity but its outlook is entirely secular.

Zionist Movement

Paris is in the process of becoming the center of Zionist activity for all Europe. Several groups have established their continental headquarters in Paris: the Poale-Zion, Histadruth, Mizrachi, the Hashomer Hatzair, the General Zionists, He-
halutz, and Youth Aliyah. Recently it was decided to create a European bureau of the Zionist Organization in Paris. Since liberation the attitude of French Jewry has developed markedly in favor of Zionism. This growing sympathy for Zionism was already evident in the Underground, at the time the Comité Répresentatif des Juifs de France was formed, an organization held in high esteem both by the authorities and Jewish public opinion. A new organization, l’Union Sioniste Francais, was created in March 1947 with the aim of uniting all French-speaking Zionists in France and North Africa regardless of party affiliation, to give moral and practical support to the activities of the Jewish Agency.

Religious Controversies

A controversy which aroused intense interest in both Christian and Jewish circles was precipitated by the Jewish historian Jules Isaac in a widely discussed article “Comment on Ecrit l’Histoire Sainte” (How to Write Sacred History) published in Europe July 1, 1946. Isaac criticized the Catholic writer Daniel Rops for his book Jésus en son Temps. A teacher of history of undoubted authority, M. Jules Isaac demonstrated that M. Daniel Rops had been guilty of one-sided and obviously biased documentation. He accused him—among other things—of becoming a propagandist of the “murderous tradition of anti-Semitism” which—he strongly stressed—leads to Auschwitz. And he added: “You speak solemnly of Jewish responsibilities. But I suggest it is about time to speak of Christian or pseudo-Christian responsibilities.” Other Catholic authors and Protestant pastors backed up his vigorous protest and publicly condemned the thesis according to which Israel must be punished for alleged deicide. This thesis was the subject of other public controversies. A Jesuit’s book, Father Danielou’s Le Mystère du Salut des Nations (The Mystery of the Salvation of Nations) gave rise to an exchange of correspondence between the author and the well-known Jewish poet Edmond Fleg; this correspondence was published in the Catholic periodical Dieu Vivant in the last quarter of 1946. On the Protestant side, the semi-monthly Réforme of Novem-
ber 30, 1946, published Chief Rabbi Jacob Kaplan's protest against an article by the Reverend Jean Bosc, *Le Mystère d'Israël* in the preceding issue of that publication.

**The Political Climate**

The new French Constitution was approved by the French people in the referendum of October 13, 1946. In its preamble the Constitution contains the following declaration: "The day after the victory of the free peoples over the regimes which tried to enslave and to humiliate the human being, the French people repeats its proclamation that every human being without distinction of race, religion, or creed has the same inalienable and sacred rights. The French people solemnly reaffirms the rights and liberties of man and of the citizen sanctioned by the Declaration of Rights of 1789, and of the fundamental principles recognized by the laws of the Republic." It further reads: "Any person persecuted because of action in favor of liberty has the right of asylum on the territories of the Republic. Everybody has the obligation to work and the right of obtaining a job. Nobody should suffer in his work or his job on account of his origin, his opinions or his creed."

France has again become the homeland of the rights of man and citizen. In a speech delivered on May 4, 1947, at the inauguration of the ORT Training School, Marcel Naegelein, Minister of National Education, said: "You have the right and the duty like all Frenchmen, and—I add—like all the members of the French Empire of whatever race, color, or religion they may be—to preserve your traditions, to remain faithful to your ancestors, to remain faithful to your convictions, and even to remain faithful to some of your customs. Nobody in the French democracy refuses you this right, and many French citizens died so that the Jews as Jews could live in France."
Politically a great change has been made in the composition of the Belgian Government. For the first time since liberation, the Catholic Party, the largest parliamentary party, has united with the Socialists to form the government. Unless unforeseen differences arise, this coalition will probably stay in power for a long period.

The economic situation of the country is deteriorating rapidly. Indeed, if in 1946 the contrast between Belgium and its immediate neighbors, Holland and France, was strikingly in favor of the former, in 1947 the outlook for Belgium was rather disquieting. Belgium lives by its exports but salaries are high and production costs cannot compete with those of other countries.

The economic factor has important repercussions for Jews in this country.

From 1946 until the spring of 1947 the Jewish population increased from 30,000 to 40,000, as against an estimated 80–90,000 in 1939. At present there are 5,000 Belgians, 20–25,000 stateless, Polish, non-enemy Germans and others who are here with the right to stay, and about 10,000 transients whose future is still very uncertain. Antwerp, the center of the diamond trade, which before the war had proportionally a much larger number of Jews than Brussels, has seen its Jewish population rise from 6,000 in the middle of 1946 to 10–12,000 in 1947.

The Refugee Problem

Belgium has always been a country of transients, and the policy of its different governments has since 1933 been very generous towards racial and political refugees, notwithstanding its small territory and dense population. Jews have only
in exceptional cases been expelled from Belgium or forcibly repatriated to Germany, Poland or Austria, but this does not change the fact that, in self-defense, the authorities take every means of reminding the transient Jews that Belgium must be considered as a temporary residence, pending definite resettlement in another country.

During the bitter cold months of October, November, December 1946, as many as 400 Jews per month crossed the German-Belgian frontier. At the beginning of 1947, the Minister of Justice cited the number of Jewish transients as 4,500. This category is only in possession of permits valid for 3–6 months and are obliged to actively further their emigration. Jewish committees and individuals constantly receive reminders to this effect. This creates a feeling of instability, especially as emigration is very slow. The highest figures which have been reached are from 150–200 emigrés per month.

It is felt in Belgium that the great powers are not, as was hoped in 1946, ready to contribute to the solution of the refugee problem. The situation has, therefore, become more difficult. All concessions immediately after liberation and during 1946 were granted in part because it was hoped that the United Nations would very rapidly solve the problem by means of an international refugee organization or some other body.

From 1933 to 1939, Belgium accepted refugees from Germany and Austria on a temporary basis. In July 1946, the government generously decided that all those refugees who had resided eight years in the country, who had no criminal record and had not collaborated with the Germans, could obtain permanent residence in Belgium. But at the same time the government declared its intention to enforce emigration from the country for such refugees who had arrived after January 1, 1939 and since liberation.

Considering that the large majority is not of Belgian nationality, the status of the Jews in Belgium is closely bound up with the economic situation. In November 1939, a law was passed which was enforced in January 1946, requiring all foreigners to obtain a work permit or a professional card,
depending on whether he worked for a salary or wished to earn his living independently. The work permits are issued by the Ministry of Labor and the employer has to prove that the foreigner he wishes to engage has qualifications difficult or impossible to find among Belgians. Till the end of 1946, because of the lack of manpower, it was not very difficult to obtain a work permit. Now the demand is practically only for miners or heavy-industry workers, not the sort of occupations which normally appeal to Jewish refugees.

Professional cards are issued by the Ministry of Economic Affairs which requires that the proposed activity should be useful and contributive to Belgian economy. The trend of Belgian economy is to limit as much as possible commercial middlemen in order to reduce the cost of living. This policy makes it very difficult for Jews to obtain a professional card and only if they have a long-established Belgian business is the Ministry prepared to authorize the enterprise to continue.

All these factors—the instability, the difficulty of working legally, the number of widows and orphans among the newcomers, as well as the state of mind of those who suffered all kinds of hardships during the war, severely hamper the work of rehabilitation and reconstruction. It is therefore not surprising, although disheartening, that approximately 10,000 Jews still receive relief or help in some form from Jewish agencies. The American Joint Distribution Committee has till now assumed the largest part of the program of relief, rehabilitation and reconstruction, but during the last few months it has drastically cut down the subsidies which it gave to the local committees and particularly to the Belgian “Association for Aiding Jewish War Victims” which conducted the major part of this program.

**Restitution and Reparations**

As far as restitution and reparation are concerned, a law of January 13, 1946, at last recognized a difference between Jewish Germans and Austrians and the others, and has allowed the Jews to dispose freely of possessions which till then had been under custodianship.
A second law was passed allowing racial and political persecutees to annul any transactions which were concluded under duress during the war years. The general law on compensation for war damages has not yet been enacted but there is no hope at all that it will provide for reparations to foreigners.

Jewish deportees are not benefiting from the special treatment accorded political prisoners unless they have been arrested for specific anti-German activity. Even if they perished in concentration camps, their widows and children have no rights to a pension, unless they are of Belgian nationality. However the government has agreed to consider as of Belgian nationality, at the request of the Jewish relief committees, children born on Belgian soil who have the right later to acquire Belgian nationality. This concession is of great help to 2-3,000 children born in Belgium of Jewish foreign parents.

**Jewish War Orphans**

In Belgium as in most other countries which have been under German occupation, the population did its best to save as many Jewish children from deportation and death as possible. After liberation, the problem arose of removing these children from their non-Jewish foster parents who in many cases had grown attached to them and refused to restore them. The majority of known cases have been solved and where legal action has been necessary, the Belgian Courts support the claims of Jewish relatives. Of course, in a country where racial and religious differences are not officially recognized, it is much more difficult to defend the claims of the Jewish community which wishes to bring up the Jewish children itself rather than leave them with non-Jewish foster parents or organizations.

**Anti-Semitism**

The government in Belgium is and has always been resolutely opposed to anti-Semitism, but Nazi propaganda has left its imprint on the population. “Jew-consciousness,” practi-
cally unknown in Belgium before the war, now exists. As anti-Semitism is still closely linked with Nazism, deeply despised by the population at large, it is seldom publicly expressed in newspapers or otherwise, and then only under cover of xenophobia. Still the situation has not progressed favorably during the past year and must be closely watched in view of the uncertain economic situation.

The Jewish Community

The Jewish population in Belgium having expanded during the past year, there has been greater activity in the religious and cultural life of the community. Here, as elsewhere, the lack of spiritual leadership is felt keenly. There have been only two qualified rabbis—one for the Brussels community (whose Rabbi recently passed away), and one for the orthodox community in Antwerp. The communities of Liege, Arlon and Ghent are without Rabbis. Arlon had a very old and respected Jewish community, before the war but, owing to its proximity to the German border, was hard hit and has almost totally disappeared.

The Brussels community is nearly as large as before the war. Antwerp, where the total number of worshippers is considerably reduced as a result of the mass deportations, the orthodox community has a greater number of adherents than before the war. The attendance in the various synagogues is increasing. Many Bar Mitzvahs have been celebrated for children who, though over thirteen years of age, were denied that privilege because of the war. The American Joint Distribution Committee presented the Jewish communities in this country with 25 Sefer Torahs, to replace those destroyed by the Germans.

Antwerp, rather than Brussels, is the important Jewish center. Before the war, only one Jewish school was recognized by the municipal authorities—granted a municipal subsidy, the same official program as other schools, and, in addition, instruction in Hebrew, Religion, Jewish History, etc. This school had from 300 to 500 pupils. Actually there are, in
Antwerp, two primary Jewish schools, both of them accredited. One of them, called Yesode Ha-Torah, has an attendance of 600 pupils, the other, Tach Kemoni, 400 pupils. The headmaster and the teachers for non-Jewish subjects are appointed by the City Council. A special board appoints the teachers for Hebrew and other Jewish subjects. In the Yesode Ha-Torah, Yiddish is one of the principal subjects. Of course, all Jewish subjects must be taught after normal school hours, or on Sundays.

Antwerp also has two Yeshivoth—one of them, Kehillat Jaakov, directed by Rabbi Gruenwald, of the Hasidic sect, who came from Hungary with 86 pupils and four professors, in October 1946. The students are between 14 and 18 years of age. They all escaped from concentration camps, and are receiving a very orthodox training. All intend to go to Palestine. The second Yeshiva, Etz Haim, is headed by a son of the late Rabbi Rottenberg of the Orthodox Antwerp community, who was deported. This Yeshiva has 56 pupils, all of them under 17 years of age, and most of them from Czechoslovakia. Here, the aim is to train not only rabbis, but Jewish instructors. They plan to establish a school for higher Talmudic studies to provide trained spiritual leaders for Western Europe.

In Brussels there is a small Yeshivah, directed by Rabbi Feuerwerker. It has about ten pupils, children of local families. To complete the picture, there are a number of supplementary Jewish schools. In Brussels there are two such schools organized by the community with a total of 450 to 500 pupils from 6 to 15 years of age. The Left Poale Zion conducts some classes (Peretz School) where Yiddish is taught to about 100 pupils. The Right Poale Zion teaches Hebrew and Yiddish to another hundred in its Berl Katzenellensohn School. Jewish Solidarity gives supplementary instruction to another hundred, and many other organizations such as the Bund have begun similar instruction.
Dutch Jewry’s most significant event in the second post-war year was that there were so few positive Jewish events. The estimated Jewish population of 28,000, a truncated remnant of a pre-war 145,000, was still largely concerned with the painful process of recuperation. Sapped on the one hand by an accelerated process of assimilation and on the other by a tremendous urge for emigration, a once stately and intense Jewish civilization gave signs of becoming moribund. Most of the developments in Jewish life in the past year were concerned in one way or another with the shattering after-effects of the war—efforts to recover property and assets, to restore a semblance of religious and social institutions, to bring back Christian-adopted Jewish orphans. As the year closed, the Jewish community still wrestled with a variety of economic and social problems, few of them near final solution. Anti-Semitic manifestations had increased slightly, but perceptibly, though they were balanced by evidence of Christian pro-Jewish activity.

Jewish Communal Activity

The organized Jewish community has been reduced to little more than a fifth of its pre-war size. The Jewish population was estimated (no exact figures exist) at 28,000, including some 5,000 non-Dutch (mostly refugees from Germany). The 28,000 also included some 8,000 married to non-Jews. Those subscribing to Jewish congregations numbered only about 7,000 of whom the Ashkenazic community formed the largest group, with the Spanish-Portuguese community having about 800 and the Liberal congregations only a few hundred.
The temporary central organization was the Jewish Coordinating Commission. It included virtually all Jewish organizations and had subsidiary committees throughout Holland. The JCC was under strong Zionist influence and the Zionists, organized in the Netherlands Zionist Union, formed the most vocal group in Dutch Jewish life.

Despite a preoccupation with economic rehabilitation and a shortage of funds, rabbis and teachers, the Jewish community has been able in the past year to make a start on reconstruction of communal life. In November 1946 the first Jewish primary school, with 170 pupils, was reopened in Amsterdam. It was planned to open a secondary school in the fall of 1947. In August 1946, the Jewish home for mental patients in the Apeldoornsche Bosch, wrecked by the Germans during the occupation and its 800 patients deported, was reopened under the auspices of the Jewish Bureau for Mental Hygiene. One after another it was announced that synagogues were reopening. There were other stirrings of Jewish life. The Association of Central and Eastern European Jews, in November 1946, formed a commission to “propagate Jewish and Hebrew subjects.” In December, the Jewish Cultural Association arranged a performance of The Dybbuk in Amsterdam.

As in other countries, a great part of Jewish communal life centered around relief. In the past year there was a tendency for the Dutch Jewish community to become more self-reliant. The JDC, which had expended 1,100,000 guilders in Holland through the JCC, was reducing its activities. By April 1947, the JDC in Amsterdam, which previously had financed the JCC and poured supplies into Holland, was restricting its activities to advising and assisting emigrants and was functioning as a local branch of the Brussels JDC office. The immediate relief problem was not serious, compared with other European countries. In the beginning of 1947 the Jewish community organized the Stichting Centrale Financieringactie voor Joods Sociaal Werk in Nederland, a united appeal to centralize fund-raising for aid to Jewish children, with a goal of 1,500,000 guilders.

Visits by Jewish leaders from abroad, particularly from Palestine, helped to stimulate cultural life. Among visitors
to Holland were Chief Rabbi Isaac Herzog of Palestine's Ashkenazic community, and Professor Martin Buber of the Hebrew University.

Settling War Accounts

In the second year after liberation many scores dating from the occupation remained to be settled. Courts continued to grind out stiff penalties for the relatively few Netherlanders who had assisted in persecution of Jews. And even some Jews remained to be judged for their actions.

From surveys completed during the past year it became possible to make a final accounting of the toll in Jewish lives. It appeared that a total of 117,000 Jews had been lost through German deportation measures. In April 1947, a Netherlands Red Cross commission provided a detailed report of what had happened in one extermination center. Of 34,313 Jews deported from Westerbork concentration camp to the Sobibor annihilation camp near Lublin, Poland, only three men and sixteen women survived. The deportees were transported between March 2 and July 20, 1943, in nineteen trains. The majority were gassed on the day of arrival. By October of that year some 800 who had been retained for work in the camp remained alive. On hearing that they were to be executed, these survivors organized a revolt against their guards on October 14. In the ensuing battle, all but thirty were killed. A few of these managed to escape and join the Russian and Polish partisans, but several were trapped in minefields surrounding the camp.

At the Nuremberg trials in June 1946, during proceedings against Arthur Seyss-Inquart, Reich Commissar for Holland, who was later executed, it was testified that the Jews had been stripped of 400,000,000 guilders as "enemies of the Reich." Seyss-Inquart said he had had considerable misgivings on the deportation of Dutch Jews, adding that he had never regarded them as "inferior people," but simply as "enemies of Germany."

Those Netherlanders who had assisted in the persecution of Jews received, for the most part, stern treatment from
Dutch courts. Typical cases included Frederik H. Meyer, 46, who was executed on March 26, 1947, for handing Jews over to the Germans for one guilder each. G. J. de Groot, 44, an Amsterdam perfume dealer, was sentenced to death November 4, 1946, for betraying Jews at the more lucrative rate of fifty guilders each, plus ten per cent of their confiscated goods. A. Harrebomee, a former Zaandam police inspector, who aided in the roundup of Jews, was sentenced to death on January 20, 1947. When D. J. Reeskamp, 45, of Hilversum, went on trial in December 1946, charged with mass betrayal of Jews, twenty-five witnesses appeared to testify against him. It was stated that he had first given Jews addresses where they could find hiding places, at the price of 1,000 guilders each, and then revealed these addresses to the Gestapo.

Even some Jews were involved in these trials. A Dutch Jewess, Ans van Dijk, 42, was sentenced to death in Amsterdam on March 14, 1947, for betraying sixty-eight Jews to the Germans—the first woman ever condemned to death in Holland. The Minister of Justice, J. H. Maarseveen, instructed the prosecutor to appeal the sentence. On January 10 a Hague tribunal imposed a twelve-year prison sentence on Caroline Fransman, 27-year-old Jewess, who had betrayed a number of Jews to the Gestapo, for whom she had worked as a spy. One of the victims was her own brother.

A difficult situation existed within the Jewish community over the wartime conduct of those Jewish leaders who, from necessity or choice, represented the Jews in dealing with the Germans. The Joodsch Raad (Jewish Council), which had been headed by Professor D. Cohen and A. Asscher, was accused by some Jews of having facilitated Nazi anti-Jewish measures and defended by others as having done all it could to alleviate persecution. In May 1947 a Jewish Honor Council, headed by Attorney M. Bosboom, was considering the cases of the Raad, only six of whose twenty members survived the occupation. Also waiting judgment—but this time by a Dutch court—was a shadowy figure named Weinreb, who during the war had some contact with the German authorities and had worked out a scheme for Jewish emigration from
Holland. His promises to save Jews from deportation proved ineffectual, but the sincerity of his motives remained to be decided.

There were other physical and spiritual sore spots that remained from the occupation. The old Jewish quarter of Amsterdam, with houses stripped or torn down for firewood after its tenants had been deported, was still a devastated area. The Amsterdam Municipal Council, reporting 600 of the quarter's 1,700 houses and 360 of its 600 small factories razed during the war, proposed to spend 7,000,000 guilders rebuilding the section with modern streets and parks and a new canal. The Hollandsche Schouwburg theatre, where 10,000 Jews were rounded up by the Gestapo, was to be turned into a permanent memorial, for which purpose 300,000 guilders was being sought by a committee of which Prince Bernhard was honorary chairman. After liberation an attempt was made to rent the theatre for performances, but the building was so haunted by ghastly memories that few showed up at the first performance and the orchestra refused to play. It was then decided to turn the building into a memorial.

**Economic Problems**

The war completely changed the economic distribution of the Jewish population. Before the war the Jewish proportions in various fields showed little variation from the general Dutch distribution. But because the poorer persons succumbed first to impoverishment, because specialists, professionals and businessmen were more fortunate in obtaining reprieves from deportation and execution, the war almost wiped out the Jewish proletariat and left a larger proportion of business and professional people.

These Jews were finding it difficult to recover their property in the tangle left by the German authorities and the lack of adequate cooperation by the Dutch authorities, who were preoccupied with other pressing problems. The Jews had been forced to liquidate their property and place the proceeds in the hands of German-appointed trustees, such as the firm of Lippman, Rosenthal and Company, in the case of liquid
assets, and the "Anbo" organization, in the case of real property. In addition, many had placed household furniture in the hands of non-Jewish friends and neighbors for safekeeping.

Little progress has so far been made in the restoration of Jewish property, a matter that occupied a large part of Jewish organized activity in the past year under the leadership of the Jewish Commission for Reparations. Lippman-Rosenthal, known as "Liro," which took in an estimated 500,000,000 guilders (about $200,000,000 at the present rate of exchange) in Jewish property, had so far repaid less than one per cent in one token payment to claimants. A large part of Liro's nominal assets were in now-worthless German treasury paper, which the Netherlands Government has so far not offered to take over although the Government has accepted similar paper from the Netherlands Bank. Officials estimated that it would take several years before Liro began liquidation and doubted that the claimants would ever get more than a fraction of the funds they had paid in.

One of the difficult problems was insurance. The Germans had forced redemption of Jewish policies to a total value of about 40,000,000 guilders and had turned the proceeds over to Liro. After the war Dutch insurance companies were reluctant to reinstate these policies. Individual civil suits were necessary to obtain reinstatement. Most of the cases which came before the Special Reparations Court were successful, although the procedure was slow.

Some progress was made in restoration of real estate. The Government took the position that no acquisition of Jewish property which had been liquidated under duress during the occupation could be considered to be in good faith, but here again the process of recovery was dragging out. Jewish owners in many cases found themselves obliged to pay real estate taxes, plus penalties for late payment, for the period that the property had been out of their hands, even though they had received no income from the property during these years.

Great difficulty was also being experienced in making provision for recovery by Jews of their or their relatives' property. Jews who had died in German extermination camps were still not classed as legally dead, creating obstacles for their
heirs. German Jews found it difficult to obtain "non-enemy declarations," without which they could not get their funds unblocked.

But just before the end of the year under review Jewish leaders had an interview with Premier Louis J. M. Beel and received assurance that action would be taken to accelerate restoration of Jewish property.

Emigration

In addition to their special problems, the Jews suffered from the same narrowing of economic opportunity that affected the Dutch generally and, in fact, most of Europe. Jewish emigration accelerated in the past year, partly reflecting the general hunger for new homes overseas. (The Netherlands Emigration Foundation estimated that thirty per cent of the total Dutch population desired to emigrate.) In addition, Jews were stimulated to emigration by the grim associations that their surroundings had for them. More than half of the estimated 5,000 stateless Jews in Holland have registered for emigration, which was proceeding at a faster rate than that of Dutch Jews because the stateless frequently had relatives already overseas who were willing to accept them. In addition, there were fewer bars to their departure since, for the most part, they had been unable to obtain Dutch citizenship. About 1,500 Jews in all emigrated from Holland in the past year, the largest group going to the United States. After representations to the Netherlands Ministry of Transport, HIAS, in the winter of 1946–47, obtained 445 of the 600 berths on the Dutch steamship Johan de Witt sailing for Australia.

A strong Halutz movement has grown up in the Netherlands, and it is estimated that some 400 young Jews have emigrated to Palestine, most of them without certificates. In December 1946 the Irgoen Oleh Holland in Palestine reported that the majority of a group of Dutch Jews interned in Cyprus had arrived in Palestine.

In January 1947, the Netherlands Ministry of Justice, on the request of Dutch Jewish organizations, gave permission
to admit 500 Jewish orphans from displaced persons camps in Germany. The children, most of them under the age of twelve, will be trained for emigration, and the majority of them were scheduled to leave for Palestine within the next few years. The children, the first group of whom were expected in June, were to be cared for by the Hachsjarah en Alijah, which was to find communal homes for them, while a few were to be temporarily adopted by Jewish families.

**Zionist Activities**

The Dutch Jewish community has come strongly under the influence of Zionism, and this tendency has developed further in the past year. The Nederlandsche Zionistenbond claimed a membership of 2,700, but stated that about half of the Dutch Jews were sympathetic to Zionism.

The Dutch Zionists have been active in fighting Britain's Palestine policy. On August 15, 1946, the Zionist Union protested that Britain was “sacrificing the Jews to her imperialist interests.” Another resolution, on September 10, accused Britain of having “taken the side of reaction.” A meeting of the union on February 23, 1947, decided to appeal to the Netherlands Government to support the Zionist cause when the Palestine question came up before the United Nations Assembly, and the Dutch Jews were called upon to “participate actively in the struggle.”

In addition to the Zionist Union, other Zionist groups in Holland included the Hachsjarah en Alijah, which trains youth for Palestine settlement, and the Zionist Youth Federation, which reported a membership of about 800. Notable among Zionist activities were a partial revival of Hebrew education in Amsterdam and a campaign to plant trees in Palestine in honor of leaders who had befriended Jews during the occupation. The annual report of the Netherlands Jewish National Fund for the year ending September 30, 1946, stated that a total of 45,364 guilders had been collected. A forest of 7,000 trees commemorating the resistance worker, Jaap Westerweel, was planted in March at Gal-Ed, Palestine.
Inter-group Relations

In traditionally prejudice-free Holland the war and German occupation had brought an increased awareness of the existence of the Jews as a group. This tendency, largely prompted by economic factors, had not reached the stage of any significant anti-Semitic manifestation, but some Jewish leaders professed concern. One of the best-informed Jewish leaders in Holland analyzed the trend this way: "In the first place, five years of German propaganda left an inevitable residue. In the second place, there is a psychological tendency to resent the groups that suffered most from the war. This is directed not only at the Jews, but also against war-ravaged populations in southern Holland. In the third place, there is a selfish resistance to the idea of giving up jobs, houses and goods to Jews returning to claim them. If all the Jews had returned from the concentration camps, it is certain that there would be a definite anti-Semitic problem."

While there were occasional slight indications of possible anti-Semitism, there was also a strong revulsion among most Hollanders whenever such manifestations appeared. An Easter pastoral letter of the Catholic bishops against Communism which made a point of terming Karl Marx a German Jew aroused puzzlement even among Catholics. When the important Catholic daily, De Volkskrant, made a gratuitous reference to a "Jewish-influenced" paper in a Paris dispatch discussing the French press, the editor told the present writer that the phrase had been passed by an oversight and that such a thing would not be permitted to recur. The Netherlands Journalists' Union protested strongly when articles regarded as anti-Semitic appeared in the Leidsche Courant. The newspaper Het Parool, fathered by labor groups during the occupation, published a sharp editorial when it found a sporting club that barred Jews from membership. Het Parool published an editorial, which was approvingly reprinted by De Volkskrant, criticizing the Netherlands Government for the fact that two years after liberation the identity cards of Dutch Jews still bore the German-affixed "J." The Free Netherlands
Foundation organized a forum for joint discussion "of Jewish problems." by Jews and non-Jews.

The Netherlands Government gave several indications of strong sympathy with the Jews. In addition to its admission of 500 Jewish orphans, it took steps to ask the United Nations Educational, Scientific and Cultural Organization to bring to Amsterdam the Jewish libraries retrieved by Allied authorities in Germany.

At the same time the Government was slow in rectifying wartime injustices. As has been mentioned, it was difficult for German Jews to get "non-enemy declarations," without which they could not get their funds unblocked. No provision had yet been made to certify as dead the Jews removed during the war to extermination centers, with the result not only that their heirs had difficulty in claiming their property, but widows could not even remarry. But this situation could be attributed more to apathy or preoccupation with other problems than to any policy.

Some Jewish leaders said they noted increasing economic and social discrimination against Jews, but could report few concrete cases. The JCC has adopted a policy of ignoring all anti-Semitic manifestations. This policy was stated by some leaders of the JCC as follows: "The Dutch Jews regard a campaign against anti-Semitism as both undignified and useless. We are too proud to take cognizance of any of these manifestations. Furthermore, since anti-Semitism is emotional, it would be futile to try to counteract it." But at the same time, these same leaders said the JCC was concerned about increasing anti-Semitism and foresaw the eventual liquidation of the Dutch Jewish community through emigration and assimilation. It must be noted that this view was not unanimously shared by leading Jews.

The Jewish Orphans

Perhaps the most serious single issue in Jewish life in the past year concerned Jewish children who had been adopted by non-Jews during the occupation. The issue posed in strik-
ing form the whole question of nationalism versus assimilation, as well as the question of what is a Jew.

During the war some 4,000 of these children had been taken into Christian homes to save them from the fate that faced their elders. In some cases there were individual acts of neighborliness; in others, organized campaigns of rescue by the underground. Frequently deep attachments to foster parents were developed; sometimes the children did not even know they were Jewish.

Under a royal decree issued August 13, 1945, responsibility for these children was vested in a Committee for War Orphans. The committee numbered twenty-five members, of whom thirteen were of Jewish descent, though three were not identified with the Jewish community. Jewish organizations cooperated with the committee rather reluctantly, feeling that these orphans were primarily a Jewish rather than governmental problem. By the summer of 1946 the simpler cases had been disposed of—those with living parents had been returned to them. But there remained about 2,000 around whom a conflict developed, centering on the problem of determining a criterion of Jewishness.

The more positive Jewish members took the stand that Jewish children must be returned to the Jewish community; the non-Jewish majority, sometimes with the acquiescence of the more assimilated Jewish members, frequently recommended that children remain with their foster parents. These recommendations were submitted to the court which had jurisdiction over the children. On the Jewish side, complaints were made that the committee was deliberately withholding the children from a Jewish environment. Dr. Gesina H. J. van der Molen, executive secretary of the committee, wrote in the Calvinist daily Trouw, May 25, 1946, that “a hopeless confusion threatens to arise, which is doing harm to the good relationship between the various groups of the population who during the war were very close to each other.” Abraham de Jong, chairman of the committee Le-ezrath Ha-Jeled, replied on June 28 in the Nieuw Israelietisch Weekblad charging the committee with “unlawful interference in matters which concern the Jews alone and which interference leads to the loss
of Jewish children for the Jewish community in a number of cases."

Matters finally reached the point where eleven Jewish members of the committee submitted their resignations on July 17, 1946, writing to the Minister of Justice, "During recent months they (the eleven members) have found that as a result of the composition of the committee and the views of the committee's majority, decisions were taken in a sense other than would appear necessary to the undersigned . . . . to be in the well-understood interests of these children and at the same time in a sense different from the principles required by Netherlands family rights. Nine days later the committee sent a circular letter to all foster parents advising them not to permit visits by any other persons except representatives of the committee. This was taken by the Jewish organizations as a move to bar any Jewish influence from the children, and they protested to the Ministry of Justice that the letter, which had been broadcast on the radio, was offensive and discriminatory. A number of foster parents refused Jewish social workers admission to their homes and some recalled children who were spending vacations with Jewish families.

Meanwhile, the committee members who resigned interviewed Minister of Justice Maarseveen on August 14, 1946, with the result that a commission of inquiry was appointed on September 25, headed by Professor Eduard M. Meyers of Leiden University, himself of Jewish descent and a universally respected jurist who has been given the mammoth task of revising the entire Dutch civil law code. This commission, instructed to seek a settlement of the differences within the committee, held a series of negotiating sessions with both parties and on January 27, 1947 drew up a compromise proposal which was accepted and served as the basis for the return of the resigned Jewish members. Under the Meyers proposal provision was made for minority recommendations to be submitted to the court together with majority recommendations. In addition, it stated that children of parents who were subscribing members of a Jewish congregation on May 9, 1940, should be brought up in a Jewish environment unless "very important reasons" dictated another course.
Jewish members expressed belief that as a consequence of the new arrangement, which for the first time officially recognized Jewish groups as concerned in the problem, more children would be returned to Jewish surroundings. But one Jewish leader said, "This will not come to pass en masse because, in accordance with Netherlands law, every case must still be handled individually and must come before the court and, where necessary, must be appealed to a higher court." By the end of the year under review about 3,000 of the 4,000 children had been returned to relatives or to the Jewish community.

9. SWITZERLAND

By Maurice Spector

SWITZERLAND is still the classic country of stable democratic traditions which withstood Hitler's pressure at the peak of his ephemeral glory. The deadly legacy of National Socialism has not, however, left even the Swiss unscathed. Of acute anti-Semitism there is no more evidence now than in the past. There is also no restitution problem to plague inter-group relations. But the Gentile has become more Jew-conscious and the Jew more self-conscious.

Anti-Semitism

Disquieting manifestations of racial animosity during the past year pointed up the need for unceasing vigilance. In the summer of 1946 quantities of anti-Semitic literature circulated throughout the country in the form of a series of envenomed letters. The source was traced but no prosecution followed, owing to the Federal prosecutor's view

1 Prepared on the basis of information supplied by Dr. Georges Brunschvig, President of the Swiss Federation of Jewish Communities.
that the author was deranged. About the same time the authorities were compelled to confiscate the May issue of *Vorschau*, an "occult" publication which assumed the repulsive style of Streicher. Proceedings against its editor, under the provisions of a federal decree of February 27, 1945 (Ordinance for the Protection of Democracy) likewise terminated inconclusively. Deriving from war-time emergency powers this decree creates penalties for incitement to racial or religious hatred. Since its present efficacy is questionable, efforts are being exerted to furnish the law with teeth by its inclusion in the Swiss Penal Code.

Switzerland has become a major center for furnishing Germany with the means of educational and cultural rehabilitation. This resumption of cultural relations has not, however, been accompanied by a correct appraisal of the problem of German anti-Semitism. Two recent trials helped to demonstrate that anti-Semitism goes together with treason and criminality. One was the trial of 37 Swiss citizens who headed an organization of Swiss nationals living in Germany and whose objective was to convert Switzerland into a Nazi satellite. One of the defendants, a certain A. Zander, long known as an anti-Semitic agitator in Switzerland, was sentenced to eleven years' imprisonment. The other trial was of an ex-pastor named Lugrin whose anti-Semitic incitement led to the killing of a Swiss citizen, Arthur Bloch, for the sole reason that he was a Jew. Lugrin was sentenced to a term of twenty years.

**Refugee Assistance**

Setting an example of tolerance and freedom during the war, Switzerland at times harbored as many as 30,000 Jewish refugees, an impressive figure for a country with a total population of less than four and a half million. By the beginning of 1947, repatriation and migration had cut Jewish refugee numbers to 5,000. The status of these refugees, many of them aged or incapacitated, was substantially improved during the past year by a government decree granting the privilege of permanent or semi-permanent residence in all cases
where repatriation to the country of origin is deemed inadvisable. This virtually establishes the right of permanent asylum. Refugees will furthermore now be permitted to secure employment. These concessions, it should be noted, received the stamp of wide public approval.

In connection with refugee assistance, all matters of principle and policy are resolved by the Schweizer Israelitischer Gemeindebund (Swiss Federation of Jewish Communities). The practical work, including emigration, retraining, welfare and cultural aspects, is directed by the Verband Schweizerischer Jüdischer Flüchtlingshilfen (VSJF). It goes without saying that only the generous assistance of the JDC and the Central Swiss Organization for Refugee Aid made this work possible. Expenditures for refugee assistance in Switzerland have so far reached a total of 39,000,000 Swiss francs, 23,000,000 of which were contributed by the JDC.

As in other countries, the community was faced with the problem of the Jewish refugee children placed in the protection of Christian families during the war. The majority of the 3,000 children, mostly from France, have been reintegrated with their families. Five hundred who remained in Switzerland have with few exceptions been taken in by Jewish families or placed in the care of children’s homes under Jewish direction.

In addition, Swiss Jewish organizations have extended all the material and cultural aid within their power to coreligionists in the devastated areas of the continent, particularly those that border on Switzerland. This includes aid to the surviving German Jewish communities and the DP’s in the French occupation zones of Germany and Austria, establishment of orphanages in Alsace; collections of food, clothing, books and tools; and hospitalization facilities for tuberculosis victims.

**Heirless Property**

Suspected existence of substantial Jewish heirless funds in Switzerland has been the subject of wide discussion. The Gemeindebund has given much study to the problem and is anxious to enter into negotiations with the Swiss Government.
But the release of these funds is tied up with many complications. Most of the depositors were aliens, and the Swiss law appears to hold that an alien is ruled by his law of nationality or last domicile. If this view is correct, such heirless property would not revert to the Swiss Government for transfer to the Reparations Commission or any of its agencies for Jewish uses. Meanwhile, a controversy has broken out over the eventual disposition of these funds if and when obtained—whether they should be applied to the rehabilitation of such refugees as remain permanently in Switzerland or be transferred to Jewish institutions for the benefit of Jewish war victims generally.

Cultural Activities

At present there are twenty-seven separate Jewish communities affiliated with and members of the Schweizer Israelitischer Gemeindebund (Swiss Federation of Jewish Communities). The seat of the secretariat is in Zurich, the city with the largest Jewish population, about 6,000. According to the census of 1930, there were 17,973 Jews (nationals and resident, but exclusive of refugees) out of a total population of 4,066,000. The Gemeindebund extends support to educational and cultural activities as well as welfare and defense. One of its most important undertakings was the Jüdisches Lehrseminar (Teachers’ Seminary) in Basle founded in 1945 to provide the community with Jewish teachers, educators and communal workers. The Gemeindebund participated in European Conference for the Reconstruction of Jewish Education held in Paris (September 1946). Other cultural activities receiving support were the Central Catalogue of Judaica and Hebraica sponsored by the Jewish community of Zurich and the monthly Revue Juive of Geneva. The Swiss community, while comparatively small, presents a vivid cross-section of Jewish social and cultural life, of groups and associations from the most orthodox to the most secular.

The twenty-second Zionist Congress was the first post-war Congress to be held in Switzerland. The Gemeindebund, which participates in Palestine reconstruction, through the
presence of its president on the Council of the Jewish Agency, urged reactivization of the Agency as it was conceived in 1929 in Zurich. The Swiss community has strengthened its ties with the Jewish world abroad. Representatives both of the American Jewish Committee and the World Jewish Congress were present at the last convention of the Federation.

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10. ITALY

By Andrea Tabet

The first year of active life of the Council of the Federation of Jewish Italian Communities (Consiglio dell'Unione delle Comunità Israelitiche italiane) coincides with the one-year period from May 1, 1946 to April 30, 1947. Elections for the new Council were begun after the interval of control by the Allied Commission following the liberation of Rome by the Allied forces, and continued to the end of March 1946. Under the presidency of Raffaele Cantoni, and with the full and effective support of Vice-President Renzo Levi and the other members of the Executive Board, the Council has brought a healthy and vigorous impulse to the whole of Italian-Jewish life.

While the Councils of the individual communities continue with their customary administration of local Jewish life (welfare work, collection of funds, public worship), the Federation of Communities, which is the supreme organ of Italian Jewry, is more concerned with our broad general problems and has for its particular mission the fostering and strengthening of Judaism.

During the period of Allied administration the Federation had to attend mainly to the problems of reconstruction that arose out of the German Occupation. But gradually, in the succeeding period, the Federation undertook the democratic reconstitution of its Council and Executive Board and effected

1 Translated by Nathan Brownstone.
a fundamental reorganization of Italian Judaism. The vast and knotty problems of an economic, social, cultural, political and religious nature that confronted the Jewish community were decisively attacked.

Internal Reorganization

To meet adequately the new tasks created by current conditions, the Federation had first of all to begin a complete internal reorganization. The Department of Culture and Education (Dipartimento per la Cultura e l’Educazione) was originated, under the astute, intelligent direction of Professor Dante Lattes, who returned from Palestine for this undertaking. The Department will exert its utmost powers to keep alive the bright spiritual flame of Judaism. There was also created a new Department of Public Information (Dipartimento stampa e collegamenti) which has the double function of keeping Italian Jewish opinion acquainted with important current events and also of forging ever stronger bonds with our friends abroad, especially with the two important world centers of Jewish life, the United States of America and Palestine.

The active achievements of the Federation during the new Council’s first year of life were celebrated at the convention held in Milan in the middle of March 1947. In addition to all the councillors of the Federation, the convention was attended by the presidents of all the Italian communities, the delegates of the Zionist Federation, of the Palestine Office (Ufficio Palestinese), of the Jewish Youth Circles (Circoli Giovanili Ebraici), of the ADEI (Associazione Donne Ebree Italiane) and of the Hechalutz.

In August 1946 the President of the Federation, Mr. Cantoni, participated at the Paris Peace Conference as the World Jewish Congress delegate for Italy.

Communal Reorganization

The Council has also demonstrated an acute interest in purely political affairs. On the project of a Constitution presented before the Italian Constituent Assembly, it has pro-
vided for the drawing up of a memorandum of "Suggestions and Proposals" concerning the rights and equalities of religious groups under the government and secular and religious regulations in regard to marriage.

Many of the twenty-two Jewish communities, comprising 30,000 Italian Jews, had not yet provided for the reconstitution of their Councils and were administered by governmental commissioners. The latter lacked the competence and resourcefulness of the councils and Executive Boards and their special ability to extricate from the welter of current opinions a genuine expression of the ideas and aspirations of their communities.

In this period, eleven communities—Allessandria, Ancona, Bologna, Casale, Ferrara, Florence, Genoa, Milan, Parma, Venice and Vercelli—had determined on elections and provided for nominations to the Council, the Executive Board and the presidency. The elections in the community of Ferrara are in progress, so that with the communities of Gorizia, Mantua, Modena, Naples, Padua, Pisa and Rome, which have already provided for elections, twenty communities are governed by regulation of Council. Only Leghorn and Merano are still administered by governmental commissioners.

The community of Trieste left the Federation in February, 1947, following the peace treaty which separated it from Italy. In process of formation, however, is the community of Bari recently organized by native Italians and refugees who came there after the armistice of September 1946.

Religious and Educational Activities

On October 15, 1947, under the eminent direction of Professor David Prato, the Rabbinical College was reopened at Rome. It had formerly been established there and also at Florence and Rhodes, but had been forced to suspend normal activities during the war. A function of the Rabbinical College is the preparation of teachers of the Sephardic ritual for the entire Mediterranean basin. The College is composed of three progressive classes. In the first year 30 students attended. Ten of these were resident students, housed in the pension
on the Via Cesare Balbo. The reopening of the College was made possible by the generous contributions of the JDC, the Central British Fund, gifts of private American citizens and donations of Italian Jews.

On the day of Rosh ha-Shanah; 5707 (September 26, 1946), the Temple at Turin was reopened with a solemn and imposing celebration and the work of reconstruction on the Temple at Florence was begun. Both temples had been severely damaged by war-time bombings as were various other Jewish buildings. As soon as economic considerations permit, these will be restored and rededicated to their former function.

A recent undertaking is the reconstruction of the main building of the Leghorn schools and also of the Home for the Aged at Turin. Many public welfare buildings and many houses of worship are still in ruins. Among these is the historic Temple at Leghorn, left in deplorable wreckage. Italian law requires the government to rebuild only Catholic churches that have been destroyed but not any other non-Catholic religious structures. On March 21, 1947 Federation President Cantoni approached Premier De Gasperi, President of the Italian Council, on the question of the cooperation of the Italian government in the reconstruction of all buildings of public worship including the non-Catholic. The Premier promised to take up the necessary provisions with qualified members of the Ministry as soon as possible.

On March 3, 1947 the Italian communities commemorated the twenty-fifth anniversary of the death of Rabbi Shemuel Zevi Margulies. In all the centers of Jewish life, especially in Florence, where he directed the Rabbinical College for many years, the distinguished figure of this teacher was remembered with love by the faithful graduates of his school.

Other vigorous expressions of Jewish life in this period were the celebration of the tenth anniversary of the World Jewish Congress and the twentieth anniversary of the ADEI (Association of Italian-Jewish Women) held in Milan at the end of April.

But Jewish life throughout Italy is proceeding with a fresh impetus not only on the extraordinary occasions mentioned but also in day-to-day living as it goes on within the insti-
tutions of every single community. Teachers, writers, private citizens and, in general, all those who have an active, dynamic concept of Judaism, are constantly attending cultural centers, meetings of the ADEI and Zionist organizations. They are found among the attentive groups listening to discussions and lectures on the history and civilization of the Jewish people and considerations of the vital problems of present-day Judaism.

Jewish life in its private aspects goes on in Italy. This is especially true in the smaller centers. Here, despite the recent struggles and personal preoccupations with post-war difficulties, the recurrence of various festivities such as family anniversaries (rites of circumcision, Bar Mitzvoth and weddings) are observed with great zeal.

The Youth Problem

The problems of the youth of the new generation that survived the cataclysm of persecution have been carefully considered by the Jewish Italian authorities. The most important constructive work of this period was carried on in the three summer youth camps set up in August in the Valley of Badia. Two were for Zofim and one was reserved for teachers in elementary schools. A winter camp was set up at Beaulard in December. It was established on the occasion of the Jewish Youth Convention which had been preceded by the meeting of the Committee of the Central Federation of Jewish Students of Italy (Comitato Centrale Unione Studenti Ebrei in Italia), at Turin on December 19, and was attended by eight student groups from eight Italian cities.

During the preceding autumn Hehalutz had arranged for another youth convention at Nonantola and established three camps for Zofim at Bivigliano, Brinzio and Tivoli.

Welfare Activities

Aside from work of a purely propagandistic nature, it cannot be said that political and welfare activities have been neglected. It is true that Jewish social welfare work is con-
fronted today with weighty and serious problems because of increased need for aid to the poor and an inadequacy of income in the face of necessary expenditures. In this respect the contributions of the American Joint Distribution Committee have been decisive for the continued existence of all Jewish Welfare institutions which otherwise might have been forced to close their doors for lack of funds. Consequently, through the contributions of the JDC and the effective efforts of their respective presidents, all these Jewish institutions have returned to the sites which they abandoned during the German domination and are actually functioning today.

But new and extraordinary needs have entailed the creation of new institutions. Thus on December 1 Italian and Jewish authorities attended the opening of the magnificent sanitarium of the JDC; on February 2, through the determined effort and financial aid of the World Jewish Congress the Casa "Franca Muggia" was established to give assistance and a Jewish education to orphans and abandoned children.

In September the ORT (originating from the ORT Union) was set up in Rome. This organization undertook the work of vocational retraining. In these first months of its existence the activities of the Italian ORT were concentrated on the re-education of DP's as the most urgent and pressing problem. However, they did not overlook the important task of training local elements for the most socially useful and productive forms of labor. Various schools have been established; some near the camp for work with D.P.'s and, in addition, other schools of an autonomous nature. A particular arrangement with UNRRA (which is to be renewed with the IRO) granted special facilities to ORT for working out its own objectives.

The OSE has also made a splendid contribution in Italy toward the problems of child health and public sanitation. Since last summer 800 children have gained new health at the seaside colonies of OSE, and in the leading communities orphanages with excellent modern organization have been established.
Inter-group Activity

Propaganda work for combating anti-Semitism had a sudden remarkable development in this period. The Jewish Marquis De Levy Foundation (Fondazione Ebraica Marchese Cav. De Levy) was set up for the purpose of creating a better understanding of Israel among the Jews themselves and among other religious groups. This organization is dedicated to the fight against ignorance and prejudice in respect to Judaism.

With a similar purpose there was established at Turin the Union Against Religious Intolerance and Racism (L'Unione contre l'intolleranza religiosa e il razzismo) which has undertaken a study of the forms and social results of anti-Semitism and of all brands of religious and racial intolerance. It has also begun research into more suitable methods of combating anti-Semitism, and into methods of fighting all forms of intolerance and religious and racial persecution.

The Union of Turin seeks to accomplish its objectives by means of cultural meetings, studies, conferences, publications, radio broadcasts, petitions, public denunciation of intolerant acts and by educational work directed particularly toward creating among Italian youth a spirit of mutual understanding, respect and solidarity.

Well-known figures in the Jewish and non-Jewish world have been assigned to this work. Close relationships have been effected between Italy and the American Jewish Committee since the beginning of this year and special delegates of the Committee have made contacts with representatives of Italian Jewry so that there might be greater collaboration for the attainment of common goals.

Zionist Activities

Flourishing Italian-Zionist activities in the Groups and Federations culminated in the sending of two Italian delegates to the Zionist Congress at Basle in December 1946. During the period May 1946–April 1947 there was no Convention of the Zionist groups in Italy since the first Convention met
in March 1946 and the second was set for June 1947. There was intensive propaganda for contributions to the K.K.L. (Keren Kayemeth le-Israel) but for strictly economic reasons returns were limited to the collection-box receipts.

In general, Italian Jewish activities of this period were characterized on the one hand by the return of normal function to communal organs through the material, administrative and moral reconstruction of pre-existing institutions and, on the other hand, by the fresh impulses and irresistible upsurge in our life resulting from American aid and from our new consciousness, born of profound tragedy, that in Europe today we can no longer be Jews in name only but must be Jews in fact.

The survivors of the great cataclysm have learned that the Jewish problem, however one may seek to resolve it, is a problem that touches all Jews without exception and that it cannot be ignored as it has been in the past.

Mutual aid and exchanges with the flourishing Jewish-American institutions, the contacts with Jewish survivors from the Middle East, all concrete and direct experiences, have opened the eyes of many, if not of all Italian Jews. They are the substantial reasons why Italian Jewry has definitely taken a step forward in an understanding of itself.

11. SWEDEN

By Abraham Brody

Jewish community life in Sweden was eventful during the recent past in two major respects:

1. More Jewish refugees came to Sweden than the native Jewish population. According to the Census of 1930, there were 6,653 Swedish citizens of Jewish faith; adding the non-Swedish Jews, the total would reach 7,500. Before the late war broke out 3,000 refugees had come to Sweden. In 1942,
700 came from Norway; in 1943, 8,000 came from Denmark; in 1944, a group of 250 stateless Jewish adults and children came from Finland. Nearly all of these Scandinavian refugees returned to their homes after the war. The largest flood of Jewish refugees reached Sweden in 1945, consisting of about 10,000 released from concentration camps in Germany, of whom 1,000 left the same year after regaining their health. In 1946 an additional 2,000 refugees left Sweden while a number of immigrants came to join close relatives living here.

2. A Governmental Committee is working on the preparation of a new Dissenters’ Bill. For the Jewish communities the new Dissenters’ Bill is of decisive importance. In accordance with the present statute every Swedish citizen of Jewish faith is obliged to belong to the Jewish community in the area in which he lives. This statute, of course, applies to all non-Jews as well; they must likewise belong to their religious community. It is impossible for a Swedish citizen to leave his community by claiming no religious affiliation.

If the Dissenters’ Committee will recommend adherence to the principles of “freedom of religion” and the law will pass, it will be possible for those Swedish Jews who choose to sever their connection with their community, to do so, even when not joining another religion. The present statute provides also that each member of the community must, by law, pay a religious tax to his community. The tax-monies make it possible to carry on the work of the community, and in recent years a sizeable portion of these monies was spent on relief and rehabilitation activities.

About the possible effects on the structure and life of the Jewish communities (called Mosaiska Forsamlingen) should this new Dissenters’ Bill be incorporated into the law of the land, Gunnar Josephson, the President of the Mosaiska Forsamlingen of Stockholm since 1936, states:

It is clear that there will be great economic difficulties if many of the members of the communities will take the opportunity to leave the fold.... Naturally, I assume that leaving will not be for cynical materialistic reasons, just to escape paying taxes.... It is of the utmost importance
to keep alive the conviction that one who is born a Jew has a human obligation to show his solidarity with his community, unless he is obliged to withdraw for reasons of personal conviction. I am sufficiently optimistic about this point and believe that the Mosaiska Forsamlingen can view the future calmly, even though a radical Dissenters' Bill is enacted.

Relief and Rehabilitation Work

In the Jewish communities in Sweden relief work for refugees, during the year 1946, not only played a dominant role but increased substantially. President Josephson, who is also the head of the Refugee Section of the Mosaiska Forsamlingen, declared:

... It is quite natural that we Swedish Jews, who have been spared the destruction which European Jewry has suffered, feel it as our fullest duty to give assistance wherever we are able to. Even if we do not wish to assert that we have wholly fulfilled the expectation that our refugees have the full right to put upon us, we can claim, without boasting, that the Swedish Jewish Communities have shown a willingness and a readiness to make sacrifices and have made a contribution which will and must be appreciated... It is natural that the small Swedish communities alone could not carry the heavy burden of relief and rehabilitation work here. The world-wide Jewish relief organizations recognized this fact and they placed substantial sums at our disposal for this work. This is especially true of the American Joint Distribution Committee and the HIAS and we are proud of the complete confidence they showed in us.

The “Rescued of 1945” who came to Sweden after many years of physical and mental oppression and terror, during which time they lost contact with normal everyday life, early in 1946 numbered 9,000; during that year some 2,000 emigrated from Sweden. Most of the remaining group had sufficiently recovered so that they were ready to take their place in the commercial and industrial life of the country, and they did. The majority of the refugees were unskilled and
unfortunately we were unable to provide enough training facilities or education in the crafts for all; this was due both to lack of funds and to the scarcity of teachers.

The Refugee Section of the Mosaiska Forsamlingens in Stockholm worked in close cooperation with official authorities in all matters of immigration, emigration and transmigration.

The Swedish Government not only showed a keen interest and a sympathetic good will but paid the needed costs for hospitalization and care, maintenance and welfare. The Government also paid a certain percentage of the cost of transportation for refugees who were in a position to emigrate from Sweden.

During the year 1946, the character of the work for refugees which was done by the Jewish Communities: Mosaiska Forsamlingens of Stockholm, Gothenburg, Malmo and others, who cooperated closely, changed in large measure from direct relief work to a broader program of relief and rehabilitation. In that year the staff of social workers employed by the Mosaiska Forsamlingens was considerably increased. Previously, the social workers travelled about from place to place for counselling and orientation work, whereas in 1946 it was thought best to place a social worker, with each sizeable group of refugees so that he could devote all his time and energies to their particular problems.

The Mosaiska Forsamlingens of Stockholm, which is the largest Jewish community in Sweden, provided railroad fares for 3000 refugees who found it necessary for one reason or another to travel to other parts of the country. Also, during this time 140 newly married couples were provided with a sum of money to help them get started. Dental care, which was so urgently needed, was made available for 300 refugees during 1946. When it was found that the refugees were much happier working and living in close proximity, the Mosaiska Forsamlingens provided the funds to make this possible.

About 500 people who came during 1946 mainly from Poland entered Sweden as trans-migrants, to await in security the opportunity of emigrating to the country of their choice. The Swedish Government allows for a moving-quota of 400
trans-migrants. Of those 500 who came in 1946, some 135 have already left Sweden. During their stay here, social workers paid by the Mosaiska Forsamlingen did what was necessary to help minimize their problems. A Jewish Trans-migration Committee composed of representatives of the Mosaiska Forsamlingen, HIAS, JDC, Jewish Agency and the World Jewish Congress was organized for the purpose of accepting applications and making recommendations to the Swedish Government to grant permission to trans-migrants to enter.

The Mosaiska Forsamlingen and HIAS reached an agreement in 1946 establishing a combined Emigration Section to give all possible financial and technical assistance to those desiring to emigrate from Sweden; 1,540 people have received such aid from this Combined Emigration Section to which the JDC has also contributed since 1947.

The responsible leaders of the Jewish communities have, since the beginning of the Nazi era, done everything in their power to help; it is difficult to realize how suddenly various major problems arose in these relatively small Jewish communities. However, these people gave unstintingly of their time and efforts to cope with the problems as they arose.

**Educational, Religious and Cultural Activities**

Educational activities also played a very important part in the work with refugees here. The Swedish Governmental Commission for Alien Affairs founded special school camps for children rescued in 1945 up to the age of 18. In the beginning of 1946 there were about 15 of these boarding schools with an enrollment of some 700. These schools were to provide theoretical and practical studies for children and youth. The teaching of Jewish studies and the Jewish way of life was provided for by the Section for Youth of the Mosaiska Forsamlingen of Stockholm, in conjunction with the other Jewish communities and in cooperation with Youth Aliyah, under the supervision of the Council of Rabbis, whose President is Chief Rabbi Ehrenpreis. The young people who reached the age of 18 left the schools and went out to work
and in the autumn of '46 these schools were functioning with more than 300 pupils.

The refugees were encouraged and helped, as well as provided with facilities for study and training to make it possible for them to finish their uncompleted studies and apprenticeships. Among these studies were: metallurgy, commercial art, dressmaking, tailoring, office work, nursing, laboratory work, mechanical dentistry, and others. Scholarships were granted to 127 refugees, thanks to funds received from the United States, many of whom were recommended by the Organization for Polish Jews.

In 1946 there was founded a Swedish ORT Committee whose President is Olof Lamm, ex-Consul General to the United States. Other members of the Board are Gunnar Josephson as Vice-President, and Dr. Vladimir Grossman. The Swedish Government contributed a quarter of a million kronor for the purchase of machinery to make possible an ORT Program for the training of instructors in Swedish Technical Schools who would be sent to ORT camps in Germany to train Jewish refugees.

Rabbis and cantors visited the refugees in hospitals and convalescent homes and in those places where they were employed in larger groups. Special arrangements were made for the observance of holidays: 33,000 pounds of matzoth and haggadahs were distributed for Passover. Services were arranged for the High Holidays and prayer books were provided. The Jewish communities, the city of Stockholm, Swedish Red Cross, Scandinavian Relief Organization and the Organization for Polish Jews paid for the many Hanukkah presents which were distributed to the refugees.

Various Jewish organizations in this country have participated actively in cultural activities; the communities have contributed to these organizations' funds for this purpose. Economic assistance was granted to a Swedish organization to publish the weekly magazine for refugees, Via Suecia. A Central Committee was set up which received financial assistance from the Mosaiska Forsamlingen for the establishment of a program of evening courses for adult studies and languages. A newspaper for language study was published
and distributed among hospitalized refugees; clubs were organized in various parts of the country, wherever the larger groups of refugees were centered. Maintenance of many things was made possible by JDC contributions.

During the year the beautiful Stockholm Synagogue celebrated its 75th Anniversary.

Lord Samuel, in Sweden as a representative from England to a regular session of the Pen Club, was invited to deliver an address before the Friends of the Hebrew University. The Chief Rabbi attended the same Pen Club session, as a representative of the Hebrew Pen Club of Palestine.

During the year 1946, Rabbi Ehrenpreis saw his important autobiography, *My Life Between East and West*, published and acclaimed by the literary critics as a major contribution to the history of two generations of Jewry. In addition to his many duties as Chief Rabbi, he has maintained an active interest in Jewish literary affairs and has written many books, as well as many articles of Jewish importance. He is the Editor of the *Judisk Tidskrift*, a monthly periodical, since its inception twenty years ago.

Other periodicals published in Stockholm are the *Judisk Kronika* of the Mosaika Forsamlingen and a weekly, *Unser Blatt*, published by the Mosaika Forsamlingen for the refugees, with articles written in their various native languages. The Council of Rabbis, with financial assistance from the communities, published a Hebrew textbook. Under the supervision of Rabbi Ehrenpreis 50,000 Hebrew prayer books were published for distribution among the refugees in Europe through the Swedish Section of World Jewish Congress and by the Aid-Committee in Stockholm for the Jews of Europe.

Professor Hugo Bergmann, of the Hebrew University of Jerusalem, who lectured here many times, has been entrusted with the important task of spending the coming year here as Spiritual Counselor of the Jewish community in Stockholm. He will address the Jewish organizations, associations, synagogues, and schools to stimulate interest in Jewish spiritual and cultural life.

Rabbi E. Berlinger of Malmo accepted a new post during this year as Chief Rabbi of Finland.
In reviewing the events of the year we should mention our tragic loss in the death of the internationally famous painter, Isaac Gruenewald, who was killed in a plane crash on his way home from Norway.

**Zionist Activities**

The Zionist activities also have increased in Sweden since the arrival of the rescued from Europe; there are now many more halutzim and others interested in Zionism. In October, 1946, the first regular election for delegates to the World Zionist Congress was held.

There were a number of appeals during the year for Keren Hayesod, Keren Kayemeth, Hebrew University, Maoz Hajam, all of which were highly successful.

The non-Jewish Swedish Baron Eric Hermelin willed to the Keren Kayemeth the sum of 10,000 Swedish kronor to help them carry on their work.

David Ben Gurion visited Sweden in October, 1946, and attended the annual meeting of the Hechalutz which was held in Norrkoping.

**Anti-Semitism**

Anti-Semitism in Sweden is of very limited extent. The anti-Semitic propaganda of Einar Aberg’s Anti-Jewish Union did not affect the position of the Jews in Sweden. It is not yet known who is financing this small group. The Swedish Legations in the United States, South America, England and France reported the indignation provoked by Aberg’s poison pen. State Secretary of the Department of Justice Lindell is trying to find out just how this flow of anti-Semitic statements can be stopped. A large number of Swedish organizations, among them the Publicist Club, the Pen Club (signed by Prince Wilhelm), the International Women’s League for Peace and Freedom, and many others, wrote to the Minister of Justice asking for vigorous measures against this propaganda, branding it a disgrace that blackens the name of Sweden. On another occasion Minister Quenzel
stated that the Swedish Constitution makes it difficult to accomplish results quickly but he hoped the investigation would finally make possible the adoption of vigorous measures.

[As this article goes to press Dr. Brody further reports as follows:

On July 7, 1947, Aberg was officially charged with responsibility for the contents of five scurrilous fly-sheets printed at the printing house Grundlaggaren in Stockholm. He was indicted by the Chancellor of Justice for violating Section 3, Article 12, of the law on freedom of the press. His trial began on July 21 with testimony by Professor George Widengren of Uppsala University to the effect that the writings of Aberg were falsifications. The Court directed that Aberg be examined by a psychiatrist and that the trial be resumed on August 18. —ED.]

12. GERMANY AND AUSTRIA

By Boris Sapir

GERMANY

The curtain separating the Axis countries from the outer world was lifted in 1945. Yet over a year went by before the students of Jewish life were able to appraise the impact of the war upon the Jewish nationals of the former Third Reich.

Jewish Population

About one-half million Jews were registered in Germany in the census of June, 1933. Twenty per cent of these were foreigners. According to the census of the Jewish population which the Nazis took in May of 1939 on the basis of the German racial laws, 233,095 Rassenjuden lived within the borders of the Reich of 1933; 213,457 of these were Jews by religion
(Glaubensjuden). Foreign Jews in 1939 constituted about 14 per cent of the total Jewish population in the enlarged Reich, including Saarland, Austria and Sudetenland. The population trends between 1941 and 1944 can be seen from the following table compiled by Dr. Bruno Blau, former editor of the Magazine for Jewish Statistics (Zeitschrift fuer Juedische Statistik):

<table>
<thead>
<tr>
<th>Date</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>December 1, 1941</td>
<td>141,970</td>
</tr>
<tr>
<td>April 1, 1943</td>
<td>31,910</td>
</tr>
<tr>
<td>December 1, 1942</td>
<td>54,141</td>
</tr>
<tr>
<td>July 1, 1944</td>
<td>15,028</td>
</tr>
</tbody>
</table>

This table uses data collected by the Reichsvereinigung der Juden in Deutschland (see below) and deals with Rassenjuden, i.e., such persons as according to the Nazi “racial” theories are considered Jews.

The 15,028 Rassenjuden in 1944 lived in the following towns with three hundred and more Jewish inhabitants: 5,897 in Berlin, 878 in Hamburg, 763 in Cologne, 687 in Saarland, 616 in Duesseldorf, 525 in Munich and Augsburg, 428 in Frankfort-on-the-Main, 387 in Aussig, 334 in Dortmund, 322 in Stuttgart, and 304 in Leipzig.

Between 1933 and 1941, 310,900 Jews emigrated from Germany; between 1941 and 1943 over 130,000 were deported to Eastern Europe. Premature deaths and suicides (according to Dr. Bruno Blau, during the years of deportation, 1941–1943, suicides amounted to about one-fourth of all interments) contributed to the extermination policy of the Nazis.

The first reports after the end of hostilities indicated that some 14,000 German Jews remained in Germany. Their number increased when survivors returned from camps, particularly from Theresienstadt, when small groups emerged from hiding, and a number of refugees was repatriated. On the other hand, 4,427 persons, most of them Jews, left for the United States on the German quota between May, 1946, and April, 1947. According to the Research Department of the JDC, at the end of 1946 over 16,000 Gemeinde members lived in 25 cities of the U.S. zone in Germany, in 23 cities of the British zone, and in Berlin which is ruled jointly by the Big Four. The French zone had approximately 300 German
Jews and the native Jewish population in the Russian zone was estimated at 1,200–1,500. Thus it may be assumed that in the first quarter of the current year approximately 18,000 German Jews lived in Germany. They were distributed in cities with one hundred and more Gemeinde members as follows:

**Jewish Population by City**

<table>
<thead>
<tr>
<th>City</th>
<th>Zone of Occupation</th>
<th>Number of Jews In 1939</th>
<th>Number of Jews In 1947</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berlin</td>
<td>Joint</td>
<td>159,878</td>
<td>7,807</td>
</tr>
<tr>
<td>Munich</td>
<td>United States</td>
<td>4,407</td>
<td>1,600</td>
</tr>
<tr>
<td>Hamburg</td>
<td>British</td>
<td>8,175</td>
<td>1,400</td>
</tr>
<tr>
<td>Cologne</td>
<td>British</td>
<td>7,818</td>
<td>600</td>
</tr>
<tr>
<td>Leipzig</td>
<td>Russian</td>
<td>4,113</td>
<td>464</td>
</tr>
<tr>
<td>Frankfurt-on-the-Main</td>
<td>United States</td>
<td>13,508</td>
<td>400</td>
</tr>
<tr>
<td>Stuttgart</td>
<td>United States</td>
<td>2,164</td>
<td>382</td>
</tr>
<tr>
<td>Duesseldorf</td>
<td>British</td>
<td>1,774</td>
<td>350</td>
</tr>
<tr>
<td>Hannover</td>
<td>British</td>
<td>2,214</td>
<td>255</td>
</tr>
<tr>
<td>Kiel</td>
<td>British</td>
<td>224</td>
<td>212</td>
</tr>
<tr>
<td>Bremen</td>
<td>United States</td>
<td>616</td>
<td>200</td>
</tr>
<tr>
<td>Kassel</td>
<td>United States</td>
<td>1,282</td>
<td>200</td>
</tr>
<tr>
<td>Essen</td>
<td>British</td>
<td>1,572</td>
<td>174</td>
</tr>
<tr>
<td>Erfurt</td>
<td>Russian</td>
<td>246</td>
<td>150</td>
</tr>
<tr>
<td>Dortmund</td>
<td>British</td>
<td>1,387</td>
<td>150</td>
</tr>
<tr>
<td>Wuppertal</td>
<td>British</td>
<td>1,011</td>
<td>146</td>
</tr>
<tr>
<td>Koblenz</td>
<td>French</td>
<td>308</td>
<td>130</td>
</tr>
<tr>
<td>Hagen</td>
<td>British</td>
<td>127</td>
<td>126</td>
</tr>
<tr>
<td>Heidelberg</td>
<td>United States</td>
<td>459</td>
<td>110</td>
</tr>
<tr>
<td>Krefeld</td>
<td>British</td>
<td>768</td>
<td>107</td>
</tr>
<tr>
<td>Luebeck</td>
<td>British</td>
<td>198</td>
<td>100</td>
</tr>
</tbody>
</table>

With the progress of World War II, the communal institutions and communal life of the German Jews gradually withered away. The Jewish schools were closed in 1942. One year earlier there disappeared the Jewish Cultural Unions (Juedische Kulturbuende), which replaced the Gemeinden, when the latter lost their legal status in 1938. Only the Nazi-initiated Union of Jews in Germany (Reichsvereinigung der Juden in Deutschland) located in Berlin, continued to exist. Yet in 1943, it was evicted from its premises and moved to the Berlin Jewish Hospital at the Iranienstrasse, probably the only Jewish
institutions which survived the Nazi regime. Simultaneously with the eviction, the Gestapo deported to Theresienstadt all but one leader of the Reichsvereinigung. From there they were sent to Auschwitz on October 24, 1944. None of them ever returned. Only one of the Reichsvereinigung leaders, Dr. Erich Fabian, escaped the tragic fate of his colleagues: on that fatal day he happened to be in Berlin, brought by the Gestapo to perform certain work in connection with the Reichsvereinigung. The Reichsvereinigung itself was officially dissolved only after the defeat of the Axis in July 1945.

Reestablished Communities

Almost directly after their liberation, small groups of Berlin Jews met to organize help for the most destitute among them. They set up a canteen in the Charlottenburg district of Berlin and undertook to restore the community. On July 15, 1945, their attempts were crowned with success and the Berlin Gemeinde was reestablished. In the meantime another group also organized a Gemeinde at the Oranienburger Street. Later both institutions merged into one body which is the present Berlin Jewish community.

As of the end of March 1947, the Gemeinde had 7,807 members, with the women slightly outnumbering the men. Five hundred and five or 6.5 per cent of the members were children under 13 years of age, 2.5 per cent youths between 14 and 17, 33.7 per cent between 18 and 44, and 57.3 per cent 45 years of age and over. The family status and the distribution of the Gemeinde members among different sectors of the city are known as of November 1, 1946, when the Gemeinde had 7,274 members. Fifty-eight and eight-tenths per cent of them were married, 24.1 per cent single, 13.2 per cent widowed and 3.9 per cent divorced. One thousand nine hundred and sixty-five persons or 27.0 per cent lived in the United States sector, 2,123 or 29.2 per cent in the British, 744 or 10.2 per cent in the French and 2,442 or 33.6 per cent in the Russian sector.

The disproportion between the above-mentioned age brackets is due to emigration and deportation. The youngest and
the most energetic were first to leave Germany after 1933. On the other hand, the Nazi deportation policy hit hardest the children and productive age groups. The children were the first candidates for extermination.

Even before the advent of Hitler, there was among the German Jews an unusually high percentage of persons in the high age groups. This tendency was enormously accelerated by the twelve years of Nazi rule. While among the Jews in Prussia the percentage of children up to 14 years of age in 1933 was 15.8 and the percentage of aged persons over 60—15.7, the corresponding figures for the Berlin Gemeinde membership in 1946 were 6.5 and 24.2. As to persons over 45, their percentage among Prussian Jews amounted to 40 in 1933, and reached 57.3 in Berlin in 1946.

Communal Structure

Changes in the structure of the Gemeinde membership are even more striking. The basic layer of the present German Jewish communities consists of people who escaped extermination because of their loose relationship with Judaism. Of 7,070 persons registered with the Berlin Gemeinde at the beginning of 1946, 4,121 or about 58 per cent were married to non-Jews and either had no children at all (so-called non-privileged marriages—2,126 persons) or had children brought up as Christians (so-called privileged marriages—1,995 persons). The rest consisted of those who returned from the concentration camps (1,628) and those who had escaped deportation by hiding (1,321). Almost all 400 members of the Gemeinde in Frankfort-on-the-Main are partners of mixed marriages. Among 90 married Gemeinde members in Wuppertal, 60 are partners of mixed marriages. In the same Gemeinde of Wuppertal, of 19 youths under 21 years of age, 11 are children of mixed Jewish and non-Jewish parentage.

Although there is no exact information concerning other Gemeinden, it may be assumed that the situation there is similar to that in Berlin, which comprises about one half of all German Jewish survivors, in Frankfort-on-the-Main and in Wuppertal.
Hundreds of former Jews converted to other faiths manifested their desire to return to Judaism, and asked for readmission to the Berlin Gemeinde. To date some 200 of them have been accepted. There are now in Berlin about 10,000, and in Bavaria some 7,000 so-called "mischlinge" or children from mixed marriages, who remain outside of the Jewish communities.

Other important developments, too, have appeared in the Gemeinden since World War II. As a result of migration within Germany, many communities include only a few Jews of local origin. Certain sectors of the Gemeinde membership consist of non-German Jews. For instance in Berlin at the end of 1946, 523 Gemeinde members were stateless, and 392 possessed a foreign nationality. These figures illustrate the influx of Eastern European, particularly Polish, Jews into the German Gemeinden. In the long run, the only source of rejuvenescence and regeneration of the Gemeinden can be provided if at all by the remnants of Polish Jewry now assembled in Germany. Such regeneration, however, needs spiritual leaders. Yet there are practically neither rabbis nor Jewish scholars among the German Jewish population. The German-born and American-naturalized Rabbi Dr. Michael L. Munk, recently sent by the JDC to Berlin, is now probably the only rabbi in Germany.

Most communities in Germany have democratically-elected Gemeinde councils. In Berlin there has been no election yet, and the Gemeinde leadership has been appointed by the German authorities. The Berlin Gemeinde is supervised by the City Council Department for Jewish Affairs (Referat fuer Juedische Angelegenheiten) which is affiliated with the City Council Department for Religious Affairs (Beirat fuer Kirchliche Angelegenheiten), composed of representatives of Catholic, Jewish and Protestant denominations. The Berlin Gemeinde has not yet been accorded a legal status by the Kommandantura (Allied Military Government of Berlin).

The local Gemeinden are organized in district unions. In the United States zone of occupation there is the Jewish Religious Union of Wuerttemberg (Israelitische Kultusvereinigung Wuerttembergs) and the High Council of the Jews in Baden
(Oberrat der Israeliten Badens). The British zone includes the District Union of Jewish Communities in Northern Rhine Province (Landesverband der Juedischen Gemeinden der Nord-Rheinprovinz), the District Union of Jewish Communities in Westphalia (Landesverband der juedischen Gemeinden Westfalens) and the Council of the North-West Communities (Arbeitsgemeinschaft der norddeutschen Gemeinden). In addition, the Gemeinden of the British zone are united in the Council of Jewish Communities in the British zone (Rat der juedischen Gemeinden in der Britischen Zone) and are affiliated with the Central Committee of the Liberated Jews in the British zone, an organization of displaced Jews. In the French zone there is the District Union of the Jewish Communities in Rhineland-Pfalz (Landesverband der juedischen Gemeinden in Rheinland-Pfalz) and the High Council of Jews in South-Baden (Oberrat der Israeliten Suedbadens). Recently, the District Union of Jewish Communities in the Soviet Zone of Occupation (Landesverband Juedischer Gemeinden in der Sowjetischen Besatzungszone) has come into being.

With much effort and with the support of overseas Jewish organizations, mainly the JDC, the Gemeinden succeeded in restoring a number of communal institutions. Seven synagogues, three homes for the aged (237 residents), a children’s home (13 children), a convalescent home where 20–25 children have a two-week rest on a rotation basis and a Jewish hospital (about 125 Jewish patients out of over 400) are now functioning in Berlin. In addition, twice weekly a midday meal was distributed to about 360 children, and 1,600 aged people in private homes were assisted during 1946. Outside of Berlin, the existence of five synagogues, one hospital, four homes for the aged, one canteen and one reception center were reported in Bremen, Cologne, Frankfort-on-the-Main, Hamburg, Heidelberg, Leipzig, Lueneburg, Marburg, Munich and Wiesbaden.

Economic Conditions and Legal Status

On September 20, 1945, soon after the establishment of the Military Government in the United States zone and of the Allied Control Council in defeated Germany, all Nazi laws
discriminating against religious, racial or political groups were abolished. Further regulations restored German citizenship to the Jews. These regulations applied to Jews who had remained in Germany, and left out of consideration those who had lost their German nationality because of emigration.

Outlawed under Nazism, the Jews, despite the present equality before the law, are still handicapped in their endeavors to adjust themselves to the postwar economy. There are no exact data by which to evaluate the property lost by the Jews in Germany during the twelve years of the Third Reich. On the basis of official sources, such as data of the Department of Statistics (Statistisches Reichsamt) for 1936 and the recent publications of the Institute of Business Research (Institut fuer Konjunkturforschung), the magazine of the Berlin Gemeinde Der Weg (January 3, 1947) arrives at the conclusion that, in the beginning of 1933, the value of Jewish-owned property in Germany amounted to approximately 10 billion marks, and that this property was taken away by the Nazis. The estimate of Der Weg includes capital invested in business, real estate, stocks, funds, patents, etc. as well as personal belongings such as furniture, jewelry, pictures. It does not include indirect losses caused for instance by removal from public services or by exclusion from professions and trades.

Although two years have passed since the defeat of Germany, the actual reparation for damages inflicted upon the Jews during the Hitler rule is still in abeyance. The main legislative measures adopted to this effect in the different parts of Germany can be summarized as follows.

In the Russian zone of occupation, only Thuringia issued, on September 14, 1945, a law for the restitution of Jewish property. This law was supplemented in July, 1946, by a decree placing former Jewish real estate under government management. Special bank accounts have been established to which the present users of these estates have to pay their rents. According to rather vague indications, in the Russian zone where Jewish survivors are few, identified property in some cases was restored to the rightful owners (see Der Weg, February 28, 1947 and The New York Times July 11, 1946).
In the British and French zones, drafts of restitution laws are still in the debating stage.

Certain legislative measures in the British zone and in Berlin deserve special mention since they have general bearing on Jewish claims. The government of Schleswig-Holstein in the British zone issued on December 18, 1946, a law regulating the compensation of such civil service officials as were damaged by the Nazi Civil Service Law (Gesetz zur Wiederherstellung des Berufsbeamtenums) of April 7, 1933. The provisions of the new law confine compensation within narrow limits. In Berlin, in March 1947, the City Council approved a decree ordering confiscation of the property belonging to war criminals and active Nazis. This decree was criticized in Jewish circles of Berlin, and it was pointed out that the Jewish property in possession of war criminals and active Nazis should be turned over to their owners or to other Jewish victims of the Nazis.

In the United States zone a restitution law was in preparation during 1946. On the contents of the draft the responsible authorities consulted the American Jewish Committee, the American Jewish Conference, the American Jewish Joint Distribution Committee, the Jewish Agency for Palestine and the World Jewish Congress. Upon the initiative of these organizations, provisions were worked out to have American observers present in the lower German courts dealing with restitution claims, and to replace German tribunals by American Boards to decide on appeals. The most important provision of the draft concerns heirless and unclaimed property. A Jewish Restitution Commission is designated as trustee for this kind of property.

This Commission, consisting of representatives of eleven Jewish organizations, has already been formed in this country and has been granted a charter in the state of New York. The Commission has appointed the JDC and the Jewish Agency as its exclusive agents to act in all questions pertaining to non-cultural property. In matters affecting cultural property, the Jewish Cultural Reconstruction Committee will act as an agent of the Committee. On March 11, 1947, the draft of a restitution law for the United States zone was approved, with certain reservations, by the Council of States in the zone.
(Laenderrat). The enactment of the law was delayed in order to induce the other occupation powers to accept an identical bill for the whole of Germany. The law in question deals only with identifiable property.

The German Jewish survivors lost practically all their possessions, and in providing them with the necessities of life the authorities have been faced with an urgent problem. In most parts of Germany people who had been persecuted by the Nazis created an organization called Victims of Fascism. In Berlin 80 per cent of the Gemeinde members belong to this organization, and in this capacity are eligible for assistance. In Bavaria there is a State Commissioner to Protect the Racial, Religious and Political Persecutees (Staatskommissar fuer rassisch, religioes und politisch Verfolgte beim Staatsministerium des Innern). The First Commissioner was Hermann Aumer; at present this post is filled by Dr. Philipp Auerbach, former chairman of the Union of Jewish Communities in the Rhineland and Westphalia. In addition, the Bavarian government has set up a Bavarian Relief Organization (Bayerische Hilfswerke) to assist the Bavarian Jews. Hesse-Nassau, too, has a Commissioner for racial, religious and political persecutees.

In some places the authorities undertook to indemnify the Jews. The city of Frankfort-on-the-Main offered to pay about 100,000 marks to the 60 Jewish people who had been forced by the Nazis to do municipal labor in Frankfort at lower wages than were paid to other Germans. It promised to give the Jews priority in obtaining city jobs and loans for starting small businesses (see The New York Times, March 8, 1947).

In Bavaria the former Commissioner for racial, religious and political persecutees, Herr Aumer, instituted a program for the return so far as possible of the billion mark fine levied upon German Jews after the assassination of von Rath in Paris in 1938. In individual cases, courts made favorable decisions regarding Jewish property claims (see Aufbau, New York, November 29, 1946). On the other hand, in certain places, regulations of commerce, caused by the shortage in goods, disregard the specific Jewish conditions. They prescribe, for instance, that only those merchants may be provided with merchandise who dealt in the respective branch of trade during
the last twelve years, thus practically discriminating against the Jews (see Der Weg, April 4, 1947).

In the light of these facts, court decisions, etc., it appears that German manifestations of good will toward Jewish nationals have been very modest indeed. Nevertheless, thanks to assistance from abroad and to their own resourcefulness, many German Jews have succeeded in becoming self-supporting. It is difficult to ascertain how far this favorable development extends beyond the group of returned deportees or those who, because of privileged mixed marriages or other reasons, escaped the most severe forms of persecution. It is known, however, that in Berlin out of 60 Jewish physicians exercising their profession only 4 are married to Jewish women. In South Germany the existence of several factories owned by Jews has been reported from Fuerth, Nuremberg, Schwabach and Weissenburg. In Berlin there are some Jewish stores and businesses.

Moral Conditions

The question whether the German people are responsible for all the sorrow and blood which like ripples on the surface of water expanded from the Third Reich to the five continents, is vehemently debated within Germany. This controversy proves that the German spiritual elite is aware of two tragic problems created by Nazism: the problem of Germany and the world, and that of Germany and the Jews. Unfortunately, conditions in that country are not favorable for drawing the attention of the people to questions concerning the recent past or the near future. The gloomy present absorbs all the forces of the Germans. After the greatest defeat in her history, Germany now vegetates, divided into four zones of occupation. As if atoning for the Nazi undertaking to “coventry” the European continent, the ruined German cities cannot provide sufficient food and shelter for their inhabitants. Millions of refugees from the Eastern provinces incorporated into Poland and Russia impose an additional burden upon the impoverished residue of the boastful Third Reich. Under these circumstances the poisonous inheritance bequeathed by
Goebbels continues to dominate the minds of the populace. It becomes even more rampant owing to denazification troubles and to the fear of forfeiting personal benefits derived from the Nazi anti-Jewish policy. The number of those is legion who are unfavorably affected by the downfall of the Hitler regime.

**Anti-Semitic Manifestations**

According to a report which the United States Military Government published at the end of February last, of the 11,825,000 Germans registered in the American zone 3,277,790 were found to be chargeable under the Law for Liberation from National Socialism and Militarism (*The New York Times*, May 17, 1947). Tens and perhaps hundreds of thousands of Germans profited from the so-called “Aryanization.” Furthermore nationally-minded Germans, deeply humiliated by the victory of the Allies, eagerly look for a scapegoat and are foolish enough to find it in the Jews, particularly German Jews. Many observers see an upsurge of neo-anti-Semitism in Germany, though actually there is no confirmation of the emergence of any new kind of anti-Jewish sentiment. As a matter of fact, the same anti-Semitism which helped Hitler destroy the Weimar Republic evidently remains a serious problem in Germany even after the Nazi war-machine has been crushed. This is confirmed by the recent survey made by the United States Military Government (*The New York Times*, May 4, 1947).

Several cases of desecration of Jewish cemeteries, clashes which occurred in camps between displaced Jews and the German police, the leniency of the tribunals toward perpetrators of crimes against the Jews during the wave of pogroms engineered by the Nazis in 1938 (see *Juedisches Gemeindeblatt*, Duesseldorf, May 14, 1947), the circulation of rumors that displaced Jews were slaughtering Christian girls and selling their flesh on the black market (*The New York Times*, May 3, 1946)—all these illustrate the attitude of circles hostile to the Jews. But as long as the Allied troops remain in Germany, even the most rabid Nazis will try to control themselves.
Because of the presence of occupation armies, the anti-Semites prefer to choose as the targets of their hostility not the German but the displaced Jew. To foment ill-feeling against the latter is less dangerous than to assail Jewish fellow-citizens. Significant in this respect is a statement made by Dr. Josef Baumgartner, Bavarian Minister of Agriculture, who declared after complimenting Jewish businessmen in the United States: "As far as the Jews from the East here in Bavaria are concerned, however, I am of a different opinion. Gentlemen, to my great regret I had to attend the Jewish congress at Bad Reichenhall (second conference of the displaced Jews in the United States zone—B. S.); the only pleasant thing during this congress was the unanimous resolution to leave Germany" (The New York Times, April 3, 1947).

The impartial student should register other manifestations which bear testimony to a quite different mentality. The city of Frankfort-on-the-Main in the United States zone offered protection to the surviving Jews. The City Council in Eisenach in the Russian zone restored to the Jewish community the ground on which the synagogue had stood. The leader of the German Social-Democratic Party, Kurt Schumacher, during his visit to London at the end of 1946, urged the German Jews to return to Germany. All German political parties in Berlin emphasized that they abhorred any discrimination on the ground of race or religion.

It is probably these facts that the German clergyman, Pastor Martin Niemoeller, had in mind when he declared in this country that anti-Semitism had died in Germany (Christian Science Monitor, January 23, 1947). He even voiced the opinion that if any animosity toward Jews still persisted in Germany, it was nothing more than a sentiment which had manifested itself in pre-Hitler times, and was still alive in every other country (Aufbau, N. Y., January 31, 1947). But Dr. Niemoeller declared at the same time that the Jews cannot nor should they return to Germany. A similar opinion was expressed by the president of the Jewish communities in the British zone, Norbert Wollheim, during his stay in the United States. (ibid.)

The first issue of the Berlin Gemeinde magazine Der Weg
published on March 1, 1946, carried an editorial emphasizing that the magazine would endeavor to help obliterate the separation between Jews and non-Jews built up by the Nazis. A year later, this magazine stated that the gulf between Jews and non-Jews was not yet bridged. "The German people in their majority are still anti-Jewish, and even the newly appointed officials hesitate to extend a helping hand to the Jews" (February 7, 1947).

AUSTRIA

AUSTRIA, according to the census of May, 1939, had a Jewish population (within the Nuremberg definition) of 94,530. Eighty-one thousand nine hundred and forty-three of these were Jews by religion (Glaubensjuden). The corresponding figures for Vienna were 91,530 and 79,919. About 15 per cent of Vienna Jews were foreigners.

The bulk of the Austrian Jews was always concentrated in Vienna: in 1934 approximately 91 per cent were residents of the capital. This concentration became even more pronounced after the Anschluss (1938). During the war, the small Jewish groups in the provinces practically disappeared, and Austrian Jewry became almost identical with the membership of the Vienna community (Israelitische Kultusgemeinde). The latter was officially dissolved on November 23, 1942, and its funds were transmitted to the Emigration Funds for Bohemia and Moravia in Prague. In its place, on November 1, 1942, a Council of Jewish Aldermen (Aeltestenrat der Juden in Wien) was set up to supervise all those who fell within the Nuremberg definition of a Jew.

The population trends among Austrian Jewry during the war may be seen from the following table compiled on the basis of reports of the Aeltestenrat:
### AMERICAN JEWISH YEAR BOOK

#### VIENNA JEWS DURING 1938–1944

<table>
<thead>
<tr>
<th>Year</th>
<th>Population Increase</th>
<th>Population Decrease</th>
<th>Status on December 31</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Emigrated</td>
<td>Deported</td>
</tr>
<tr>
<td>1938–1941</td>
<td>Not available</td>
<td>136,000</td>
<td>Not</td>
</tr>
<tr>
<td>1942</td>
<td>16</td>
<td>—</td>
<td>32,721</td>
</tr>
<tr>
<td>1943</td>
<td>92</td>
<td>—</td>
<td>1,216</td>
</tr>
<tr>
<td>1944</td>
<td>207</td>
<td>—</td>
<td>280</td>
</tr>
<tr>
<td>Total</td>
<td>315*</td>
<td>136,000</td>
<td>34,217</td>
</tr>
</tbody>
</table>

*Newly born — 26 and newly registered — 289.
†Imprisoned in a Vienna camp — 249; what happened to the others is unknown.

Another table which uses the same sources shows the structure of the Aeltestenrat wards during 1942–1944.

### PERSONS REGISTERED WITH THE VIENNA AELTESTENRAT

#### 1942–1944

<table>
<thead>
<tr>
<th>Groups</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1942</td>
</tr>
<tr>
<td>Privileged Mixed Marriages</td>
<td>3,623</td>
</tr>
<tr>
<td>Non-Privileged Mixed Marriages</td>
<td>1,881</td>
</tr>
<tr>
<td>Geltungsjuden†</td>
<td>2,485</td>
</tr>
<tr>
<td>Foreigners</td>
<td>—</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>7,989</td>
</tr>
</tbody>
</table>

*This figure includes a small number of Jews by religion who performed administrative functions in the Aeltestenrat.
†Non-Jewish persons for certain reasons legally considered as Jews.

Of several asylums, schools, medical establishments, etc., existing toward the end of 1944 and in the beginning of 1945, only one old-age home, one asylum, one children’s home, one emergency hospital, one children’s hospital and one canteen were run by the Aeltestenrat. The *Jewish News (Juedische Nachrichten)*, the Aeltestenrat newspaper, went out of existence at the end of 1943.
After the defeat of the Axis, the Aeltestenrat disintegrated, and the Kultusgemeinde reappeared. In April of 1947, it had some 9,400 members. About 3,000 returned from deportation, approximately 200 emerged from hiding, a certain number was taken over from the Aeltestenrat and over 2,000 were repatriated (700 from England, 800 from Shanghai, 200 from Palestine and 350 from Karaganda in Russia). Between May 1946 and April 1947, 391 persons, mostly Jews, emigrated to the United States on the Austrian quota, while more repatriates are expected in Austria. Thus the membership of the Vienna Gemeinde will probably soon reach 10,000 or perhaps more. Outside of Vienna, there are communities of Austrian Jews in: Salzburg—200 members, Innsbruck—200, Linz—150–200, Graz—150, Bregenz—50 and Bad Ischl—50. It may be assumed that the total number of the Gemeinde members in Austria ranged between 11,000 and 12,000 in the spring of 1947.

Reestablished Communities

Following the occupation of Vienna and the establishment of the Austrian government, the authorities appointed Professor Heinrich Schur as President of the Vienna Gemeinde and accorded the Gemeinde a legal status. A year later, an election of the Gemeinde Council took place (see American Jewish Year Book, vol. 48, p. 321).

Data on the Gemeinde membership in Vienna are available for the first half of 1946. Of the 4,418 members, 2,314 or 52 per cent were men and 2,104 or 48 per cent women. Sixty per cent of the members were over 46 years of age and 28.5 per cent over sixty. Very few children survived the Nazi ordeal so that only 259 Jewish youngsters under seventeen years of age were reported in August, 1946. One thousand four hundred and fifty members or 33 per cent lived in the United States sector of Vienna, 501 or 11 per cent in the British, 439 or 10 per cent in the French, 1,619 or 37 per cent in the Russian and 409 or 9 per cent in the International sector. There is no further information on the membership, particularly very little is known of the 9,400 members listed in the
spring of 1947. But all sources indicate that only a minority of the present Gemeinde members are of the group which made up the bulk of Jewish communities before the Nazis came to power. Instead, partners of mixed marriages and half Jewish orphans of missing Jews form the larger number on the Gemeinde rolls.

The Vienna Gemeinde runs a network of institutions. The most important of them are: two canteens, one providing 700 former camp inmates with three meals daily and another serving 150 orthodox Jews with kosher food daily; a Jewish hospital with 100 beds; a home for aged with 100 residents and a vocational training center for Austrian and displaced Jews with 180 trainees and 15 teachers. The well-known Rothschild hospital serves as a reception center for Jewish Refugees and is not administered by the Gemeinde.

In the middle of 1946, the Gemeinde supported 1,800 destitute members. Among the self-supporting members were listed: in August, 1946, 35 physicians, 13 lawyers, 40 artisans, 35 laborers and 55 office workers. It was mainly due to overseas aid that the Gemeinde was able to carry on its activities. Ninety-eight per cent of the Gemeinde budget is covered by allocations granted by JDC. The latter provides every Jew in Vienna with supplementary rations amounting to 600–800 calories daily.

Several other Jewish organizations exist along with the Gemeinde. These are: the Union of Racial Persecutees (Verband der wegen Abstammung Verfolgten) affiliated with the general Union of Former Concentration Camp Inmates (K. Z. Verband), Association of Jewish Merchants (Gremium der juedischen Kaufleute), Sport Club Hakoah and the Zionist organization.

Restitution of Property

In their official statements, the Gemeinde leaders estimated that the community-owned real estate in Vienna was worth 3 billion schillings. Private Jewish property in Vienna before the Anschluss (real estate, factories, businesses, bank accounts,
etc.) was estimated by them at 10 billion schillings. Some 5,500 dwellings were owned by Jews in Vienna in 1938.

A special Ministry of Property, Administration and Economic Planning has been set up to seize and preserve the property confiscated by Nazis in behalf of the state, and three restitution laws have been passed. Whereas the first two dealt with property administered by the Austrian Republic, the third, the most important one, passed on March 28, 1947, dealt with Jewish property in possession of private citizens. Serious shortcomings of this law were pointed out by many critics. The future will show to what extent the Austrian legislation on restitution will be effective in satisfying the claims of the Jewish victims of Nazi lawlessness.

Meanwhile restitution has been complicated by international factors. The Russian interpretation of the Potsdam Agreement expands the definition of German assets and opens to the Soviet reparation claims almost all funds, estates, etc., taken over by the Germans after 1938. The Russians seized or claimed, for instance, 25 estates totalling more than 17,000 acres which belonged to Jews before the Anschluss. From the United States' point of view, all transactions under duress—99 per cent of "Aryanization" cases fall within this category—should be considered null and void, and therefore, exempted from German assets now being claimed by the Russians as reparations.

Anti-Semitism

The Austrian Jews are resentful that neither the authorities nor the population have shown understanding of the specific conditions under which Jews found themselves in post-war Austria. They are bitterly disappointed that unscrupulous elements succeeded in fomenting hate towards the Jews by burdening them with responsibility for hardships which were really a direct result of Nazi policy. This agitation led to a number of anti-Semitic clashes; the pro-Nazi demonstration in the University of Vienna, the fist fight during a soccer game between the Jewish Association Hakoah and the Police Sport Club, the beating up of Jews in the streets. These
clashes were isolated incidents. But many Austrian Jews consider them an expression of the same hostility which existed before Hitler, which was intensified through Goebbels propaganda, and which did not disappear with the collapse of the Third Reich. “Anti-Semitism,” stated one of the Vienna Gemeinde leaders, “is just as prevalent as it was in the darkest days of 1938” (Christian Science Monitor, June 27, 1946).

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13. POLAND

By Leon Shapiro

In Polish Jewish Annals, 1946 will be remembered as a period of mass exodus. A year after the liberation of Poland, the remnants of what was once the largest Jewish community were still living in an atmosphere of open hostility and daily anti-Semitic excesses. After tribulations suffered by the entire population under the German occupation, and after extermination of about 90 per cent of the Polish Jews, it might reasonably have been expected that traditional ill-feeling toward the Jews would be eradicated or at least mitigated. In reality, the year 1946 was marked by frequent anti-Semitic incidents. Fluctuating conditions made it hard to predict the future. But careful study of available material revealed that the Jewish community was not only struggling for survival, but had achieved considerable success in the field of social and communal activity, as well as in the sphere of economic rehabilitation.

POPULATION—REPATRIATION—EXODUS

In the course of 1946, the composition of the Jewish population registered important changes. In January 1946, the Central Jewish Committee took a census which disclosed that a total of 86,060 Jews lived in the 13 districts of Poland, with