

North Africa

INTRODUCTION

THE JEWS OF NORTH AFRICA, who for centuries had lived in almost complete neglect, had, in the course of recent years, come to the foreground of Jewish life. This was due to a number of reasons, including, of course, the fact that these old traditional Mediterranean communities had come to represent some of the numerically more important Jewish settlements. As of July, 1950, some 510,000 Jews were living in the French possessions and in Libya. Although separated by political frontiers and, to a certain extent, by cultural heritage and environment, the Jews of this vast area shared in common the impact of the profound social changes in process in this part of the Moslem world.

FRENCH NORTH AFRICA

THE QUEST FOR social and political changes in full swing throughout the dependent territories undoubtedly had repercussions in the French-controlled North African countries. These repercussions were felt both in the French protectorates of Morocco and Tunisia and, to a lesser degree, in Algeria. (Since 1848 Algeria had been integrated into the French political structure and was organized as three overseas French districts [departments].) In a rather complex political climate, a number of native groups and organizations, varied in their approach and attitudes, were pressing political demands ranging from autonomy to the complete independence of their respective countries. Although differing in their demands, all these groups and organizations shared a common resentment of French intervention in the internal affairs of their countries. On the whole, the political struggles in French North Africa were directed by the Moroccan *Istiklal* (Independence) party, the Tunisian *Destour* (Constitution) and *neo-Destour* parties, and in Algeria by the Manifesto party and the Movement for the Triumph of Democratic Liberties. There were, however, other forces in the political arena, some working underground and to a certain extent in conjunction with the Pan-Arab League. Of these political groups, the North African Committee of Liberation, headed by Abd El-Krim, renowned Moroccan fighter in Cairo (Egypt) at the time of writing (July, 1950) was the most intransigent in its demands. This committee intended in its fight against France to appeal to the United Nations for immediate independence for the French-controlled countries.

The situation in North Africa was of serious concern to all political parties in France. Several parties, outstanding among which was that of the French socialists, Section Française de l'Internationale Ouvrière Socialiste (SFIO), suggested a number of far-reaching reforms in the direction of increasing local self-government, in addition to large-scale development projects in the countries concerned. As a matter of fact, during the years following World War II, the French had introduced considerable changes in the administrative and political organization of their North African countries. They had extended the electorate in Algeria and somewhat increased native participation in local consultative councils of both Tunisia and Morocco. The French had also enlarged the competence and jurisdiction of these limited assemblies.

There was much evidence that in the period under review serious moves were being made by both sides to arrange for some *modus vivendi*. At this writing (July, 1950) negotiations were under way between the French government and Tunisian leaders which might open to this French protectorate new opportunities for gradual development. There was apparently a growing awareness on the part of some moderate Moslem leaders that the presence of the French had contributed substantially to the material and social progress of the area and facilitated the gradual evolution of various ethnographical elements of the population. For several decades large numbers of the younger Moslem generations had taken advantage of the incomparable intellectual and technical training that France afforded them. Notwithstanding their ardent nationalism, they were greatly influenced by French culture, and it was extremely significant that after the defeat of France and during the German occupation the North African countries had not ranged themselves with the enemies of France.

MOROCCO

THE JEWISH COMMUNITY of Morocco was by far the largest of all the Jewish settlements in Moslem countries and, in fact, the seventh largest of all Jewish communities. It was estimated that in 1950 there were some 260,000 Jews in Morocco, about 225,000 in the French Protectorate, some 25,000 in the Spanish zone, and 10,000 in the international zone of Tangiers. Local estimates supplied the figures on the geographical distribution of the Jewish population in some selected cities, as shown in Table 1.

The latest estimate of the occupational distribution of Moroccan Jews indicated that 48 per cent were in business, peddling, and handicraft; 13 per cent were workers; 11 per cent were in white-collar occupations and professions; and 28 per cent were in various other occupations.¹

The social structure of the Jewish population was characteristic in that there was practically no middle-class group. Except for a small group of rich families, large numbers of Jews were living in the most degraded conditions of misery. Housing and sanitary conditions of the population living in the *mellahs* were, according to local observers, utterly distressing. Most of the families lived in one unventilated room possessing the most elementary sani-

¹ Based on reports in JDC files.

TABLE 1
GEOGRAPHICAL DISTRIBUTION OF JEWISH POPULATION IN
SELECTED CITIES OF NORTH AFRICA

<i>City</i>	<i>Population^a</i>
Casablanca	86,375
Marrakech	18,750
Meknes	15,842
Rabat	14,250
Mogador	7,425
Sefrou	6,958
Tafilalet	6,625
Safi	4,450
Mazagan	4,250
Salé	4,000

^a Some of the figures include smaller localities within the district. The figure for Casablanca includes only Moroccan Jews (based on reports for 1948 in American Joint Distribution Committee [JDC] files).

tary conveniences. The majority slept on straw mats on the floor. Drinking water was not available on the premises and had often to be purchased and stored in containers. Given such housing conditions, it was no wonder that diseases of all sorts were prevalent among the Jewish population. Although no accurate statistics were available, one Jewish physician, a tuberculosis specialist in Casablanca, estimated that approximately 3.5 per cent of the city's Jews had positive sputums or open lesions.²

Civic and Political Status

The Jews of Morocco were not citizens of the country but proteges—subjects—of the Sultan, and were considered by the Moslems as belonging to a second-rate nationality. They did not enjoy political rights, although in 1948 six Jewish delegates were admitted to the Moroccan section of the Consultative Council of the government. As the delegates were chosen from among the members of the boards of the various Jewish communities, they were able, to a certain extent, to express the wishes and desires of the Jewish section of the population.

The Moroccan Jews lived under a peculiar quasi-autonomous regime. In the field of internal organization they were governed by Mosaic Law, with all matters of personal status coming under the jurisdiction of special rabbinical courts established by the *dahir* (decree) of May 22, 1918, supplemented by subsequent legislation. All other matters involving Moroccan Jews were within the competence of the general Moslem courts.

Communal Organization

During the period under review, Rabbi Saül Aben Danan was president of the High Rabbinical Court of Morocco, which had its seat in Rabat.

² JDC report for 1949.

Jewish social life was centered around communities whose aim was to look out for the religious interests of their adherents and to render assistance to the needy. Each of these communities, which existed in practically every city with a Jewish population, was governed by a committee whose competence was considerably restricted by French protectorate officials. Approval of the French functionaries was necessary for a number of acts, including sale of property and certain expenditures. The principal source of income of the communities was derived from taxes on the sale of wine and wheat. In 1949 the following were among the largest communities: Casablanca, with I. Sagury as chairman; Marrakech (I. Lasry); Rabat (J. Berdugo); Mogador (H. Cohen); Fez (Danon); Sefron (Benaich); and Safi (M. Levy).

The totality of Moroccan Jews were strict religious observers, and the rabbinate wielded considerable influence in their communal life. It is worth mentioning that in Casablanca alone there were, in 1950, seventy-two synagogues and houses of worship.

Jewish Education and Cultural Activities

According to local observers, there were over 40,000 Jewish children of school age in Morocco in 1949. Some 25,000 were receiving some European education, the majority in the schools of the Alliance Israélite Universelle. In 1950 the Alliance conducted sixty-eight schools in Morocco (including three in the Spanish zone and two in Tangiers) with 23,800 pupils.³ An important achievement of the Alliance was the opening in Casablanca of a special school for children afflicted with trachoma, where 667 boys and girls were making good progress in both their studies and in their cure from the disease.⁴ It should be mentioned here that the work of Alliance Israélite Universelle must be judged not only by its scope and the number of its schools, but also by its influence, via cadres of its former pupils, among the large masses of the Jewish population to whom for decades the Alliance had brought French culture and European standards of education.

Two thousand to 3,000 children were attending the approximately 65 religious schools of Ozar Hatorah. There were also large numbers of *hederim* attended by 2,700 children. All local observers described these one-room schools as being on an extremely low educational level and located in unsanitary surroundings.

Considerable efforts were made by the Alliance Israélite Universelle and other groups to enlarge the educational facilities of the Jewish community, and measures were taken to prepare teachers for the increasing number of schools and children. The Ecole Maghen-David, established in 1918, may be mentioned in this connection. The curriculum of this school, which included Jewish and secular subjects, was planned to cover five years' study.

In the field of general education and development of varied cultural activities, a few other organizations may be mentioned. Among these are the Association de la Jeunesse Juive Charles Netter, established in 1929, which engaged in a type of Jewish center activities and which published a monthly

³ *Les cahiers de l'Alliance Israélite Universelle*, 40-41, February-March, 1950, Paris, France.

⁴ *Op. cit.*, 37-38, November-December, 1949.

bulletin, *Noar*; and the Éclaireurs Israélites, established in 1944, which conducted a program of work similar to that of the Jewish boy scout organization and published a review, *Promesse*. Of particular importance in this field were societies of former pupils of the Alliance Israélite Universelle, a type of alumni organization around which the active and progressive younger forces of the community centered. There were, in addition, in Morocco three ORT schools for vocational training in which several hundred boys and girls were receiving professional preparation in various trades and crafts. On the whole, all these efforts resulted in a slow but steady progress in the field of education. It may also be mentioned that in recent years Alliance Israélite Universelle schools had enlarged the place of Hebrew and Jewish subjects in their curriculum to the satisfaction of the traditional element. Rabbi Saül Aben Danan had publicly acknowledged the efforts of the Alliance in this direction.⁵

Social Services

Aware of the miserable living conditions of the majority of the Jewish population, the French authorities decided during the period under review to evacuate 1,500 Jews from the *mellah*. The project, involving an expenditure of 300,000,000 francs (about \$800,000) was part of a larger program for the inhabitants of the zone [Jewish Telegraphic Agency (JTA), March 3, 1950]. There were, of course, a number of traditional Jewish charitable institutions in every city of Morocco, but the divergence between the extent of the need and the extent of the help afforded by these institutions was so great that their work could do little to alleviate the situation.

JOINT DISTRIBUTION COMMITTEE (JDC)

Considerable effort was being made by JDC to develop in Morocco a program of welfare activities which, in conjunction with the extremely important work of the Alliance Israélite Universelle, might prove to be a lasting contribution to the welfare of the community. The activities of JDC, though restricted by financial limitations, covered a wide area of needs during the period under review—rehabilitation of youth, child care, medical aid, and general feeding. The role of JDC in Morocco was not solely one of assistance to the community; it had a larger and socially more important function there in assisting the local communal and welfare agencies to do a better job by gradually adopting modern standards of relief. In 1950, JDC reported that it was feeding some 15,000 children in a number of canteens conducted in various cities of the country. Special milk stations for infants were established where, in addition to the services provided, mothers were taught basic hygiene in the care of infants.

OSE ACTIVITIES

The JDC-supported OSE performed a considerable job in its specialized field of activities. In Morocco, OSE conducted some twenty medical institutions where about 46,000 children a month were treated for trachoma, tuberculosis, and favus, in addition to daily consultation and other services.

⁵ *Op. cit.*, 36, October, 1949.

Recognizing the importance of the medical activities of this Jewish health society, the governmental authorities agreed in April, 1950, to pay OSE a maximum annual subvention of 8,000,000 francs (about \$22,000) toward the support of its work in the country. In this connection the United Nations International Children's Emergency Fund (UNICEF) project in Morocco, through which UNICEF undertook to inoculate 3,000,000 persons against tuberculosis, was worthy of note. The Alliance Israélite Universelle put at the disposal of the UNICEF its school buildings, where the Jews were to receive their inoculations.

SPANISH MOROCCO

AN ESTIMATED 25,000 Jews were living in some twelve communities of the Spanish zone of the protectorate. Among the Jewish settlements were those in the following cities: Tetuan, Melilla, Larache, and El-Ksar el Kbir. According to local reports, the community was well-organized and was taking good care of its welfare services. Since all the non-Moslem schools in that area were Catholic, the Jewish children attended Jewish schools. In Tetuan, the capital of the area, according to 1949 reports, a well-organized school, Ohr-leyeladim, provided daily instruction to Jewish children. The language of the school was Spanish, but a daily two-hour Hebrew course was included in the curriculum. There were also talmud torahs in all communities of the zone. Alliance Israélite Universelle conducted three schools, with an enrollment of 800 children, in the area.

TANGIERS

IN THE INTERNATIONAL ZONE of Tangiers the Jewish population numbered some 10,000. There was a well-established Jewish community whose legal status was regulated by the Statute of Tangiers. Jews were afforded equal treatment with other subjects, and were represented in the international legislative assembly by three members.

During World War II substantial numbers of Jewish refugees passed through Tangiers and were assisted by the local welfare groups and supported by JDC. Most of the refugees had emigrated from Tangiers, leaving only some 300 to 400 still in the city.

Two Alliance Israélite Universelle schools with an enrollment of 900 pupils functioned in Tangiers, as well as a talmud torah with about one hundred pupils who were receiving French and Hebrew instruction.

TUNISIA

IT WAS ESTIMATED in 1950 that the Jewish population of Tunisia was about 105,000. Of this number some 80,000 were subjects of the Bey of Tunisia, the rest mainly French. According to local reports, 70,000 Jews were residing in the city of Tunis in 1950. Occupational distribution of the Jews is shown in Table 2.

TABLE 2
OCCUPATIONAL DISTRIBUTION OF TUNISIAN JEWS ^a

<i>Occupation</i>	<i>Per cent</i>
Commerce and peddling	51.8
Handicraft and industry	22.3
Labor	14.5
Public service and professions	7.0
Agriculture	0.4
Others	4.0
	100.0

^a Based on reports for 1949 in JDC files.

Civic and Political Status

The French Jews in Tunisia enjoyed all the rights and privileges of the non-Jewish French population. The Jews, who were Tunisian subjects, also had a status approximately equal to that of Moslems and enjoyed all the opportunities afforded other groups in Tunisia. There were, however, certain limitations as far as Jewish participation in public administration was concerned.

Communal Organization

Since 1948 there had existed in Tunisia a Federation of Jewish Communities which co-ordinated the efforts of local groups in every field of Jewish endeavor. During 1949 the Federation of Jewish Communities was presided over by Elie Nataf; René Cohen-Hadria was the secretary-general. Among the important communities represented in addition to that of Tunis (Elie Nataf, chairman), the following may be noted: Bizerte (Israel Archi), Sfax (Charles Sadda), Sousse (Nessim Darmoni).

Tunisian Jews continued to live under special personal statutes affecting marriage, divorce, inheritance rights, etc., subjects which were within the jurisdiction of special rabbinical courts. During 1949 Rabbi David Benbaron, Grand Rabbin de Tunisie, was president of the Rabbinical Tribunal in Tunis.

Jewish Education

Large numbers of Jewish children were attending public schools, and, in addition, 3,344 children were enrolled in five Alliance Israélite Universelle

schools.⁶ During 1949 the Alliance intensified its effort on behalf of children of pre-school age by opening kindergartens for small boys and girls. As in other areas of North Africa, the work of the Alliance Israélite Universelle in Tunisia exceeded its purely educational aspects, and deserves special mention as a social factor of considerable importance in the community.

A school of talmudic law (Hevrath Limud Ha'talmoud) functioned under the aegis of the Chief Rabbi, and there were also some traditional schools (Ohr Hathorah) where, in addition to religious subjects, Hebrew and some French were taught. Indicative of the state of mind of Tunisian Jewish youth were the manifold activities in the field of education and sport. In Tunis alone several such groups were active, including the Alliance Sportive de Tunis and the Union Herzlia, and the Éclaireurs (Boy Scouts).

Zionism

Living with a greater degree of security and on a much higher social and cultural level than the Jews of Morocco, Tunisian Jews had developed a strongly organized Zionist movement with articulate Zionist political groups and organizations. Among these may be mentioned the Brith Trumpeldor, Mizrachi, Women's International Zionist Organization (WIZO), Keren Kayemeth (Jewish National Fund), and Thorah Va'avoda (Orthodox Halutz movement). It may be interesting to note the existence in the Zionist ranks of a strong militant Revisionist feeling.

Social Services

A large number of welfare and social service agencies provided for the needy in the various cities of Tunisia. Most of these agencies were organized independently of the communities and were active in separate specialized fields. An important medical program was carried out by OSE, which in 1949 had its centers in Djerba, Ariana, Souse, Sfax, and Bizerte. Some of the local agencies were supported by JDC, as were the activities of OSE. In January, 1950, the JDC feeding program provided for some 4,200 children in addition to 2,000 infants receiving aid at the milk stations of OSE.

ALGERIA

THE STATUS OF the approximately 130,000 Algerian Jews was altogether different from that of Jews in Morocco and Tunisia. Except for small groups in the southern territory the Algerian Jews were French citizens under the *Loi Crémieux* of 1870, and enjoyed all the rights of such citizenship. Culturally and socially also, they belonged to France.

⁶ *Op. cit.*, 40-41, February-March, 1950.

Communal Organization

In 1947 the local communities and *consistoires* in Algeria united in the Federation of Jewish Communities with the aim of improving and developing all Jewish social and religious activities in the area. The work of the Federation progressed gradually, and in 1949 it had fifty-six affiliated communities distributed as follows: Nineteen in the department of Algiers, twenty in the department of Oran, and seventeen in the department of Constantine. The Federation was presided over by Albert Smadja, and counted among its leaders the most representative personalities of all three departments.

INTERGROUP RELATIONS

Considerable effort was made by Algerian Jews in the field of intergroup relations, and during 1949–50 the Cercle des Amitiés Musulmanes developed various activities in which Jews, Moslems, and Christians collaborated in an attempt to achieve rapprochement among the diversified elements of the country.⁷ It is interesting to mention in this connection that one of the important welfare agencies in Algiers, the Dispensaire Avenue Durandot, was non-sectarian. Although 90 per cent of the personnel of the hospital was Jewish, 70 per cent of the patients were Moslems.

Jewish Education

Jewish children, like all other French children, used the public school system. Among the Jewish schools might be mentioned École Rabbinique d'Algérie, which opened on December 1, 1948. This school included general instruction according to the French university program in its curriculum, in addition to special Jewish subjects. There was also a small *yeshivah ketanah* attended by Jewish immigrants from the East.

Religious Life

Following the French pattern, the religious congregations (*Cultuelles*) were under the spiritual leadership of the Grand Rabbin, Maurice Eisenbeth, Chief Rabbi of Algeria. In addition to the Chief Rabbi, the rabbinical corps of Algeria included three other leading representatives of the Cult: Grand Rabbin David Eskanazi, Chief Rabbi of Oran; Grand Rabbin Fredj Halimi, Chief Rabbi of Constantine; and Grand Rabbin Naouri, Chief Rabbi of Bone. The three chief rabbis of the three departments—Algiers, Oran, and Constantine—were members ex officio of the Committee of the Federation of Jewish Communities.

⁷ *Les Juifs d'Algérie du Décret Crémieux à la Libération*, Michel Ansky, Editions du Centre, Paris, 1950.

Zionism

There was substantial Zionist feeling in Algeria, but it was of somewhat different character than that of other areas of North Africa. Zionist aspirations were tempered somewhat by the strong attachment of the Algerian Jews to France. Not only were the Jews of Algeria, for so many generations integrated into French culture, naturally and organically attached to their metropolitan center, but in Algeria itself they had achieved an enviable status and had given to the country a number of eminent civil servants, magistrates, and persons of professional endeavor. For generations there had been a steady process of assimilation of the Algerian community into the French general and Jewish life, and many Algerian Jews regarded Paris as their spiritual center. Some had achieved notable careers in French and Jewish life.

Zionist activities in Algeria were promoted by a number of Zionist groups, among them a WIZO group and Jeunesse Sioniste. There was also a Zionist federation under the chairmanship of Aizer Cherqui.

Social Services

No special emergency needs arose in Algeria during the period under review (July, 1949, to July, 1950). Whatever assistance was necessary was provided by the local agencies, which were organized on the French pattern. Some, like OSE and ORT, were affiliated with their French prototypes.

There was, of course, the problem of the Jews living in the southern Algerian territory who did not have the equal status provided by the *Loi Crémieux*. Their economic position was very precarious, and, according to local reports, tuberculosis and other diseases were widespread in their midst. The responsible French-Jewish organizations were aware of this problem and sought means of alleviating it.

LIBYA

ACCORDING TO THE decision made by the Political Commission of the United Nations General Assembly on November 9, 1949, the former Italian colony of Libya was to become independent not later than January 1, 1952. Its eastern part, Cyrenaica, had already achieved some degree of self-government under Emir Sayid Sir Mohammed Idnan el Senussi. A protégé of the British, the Emir had been administering the internal affairs of Cyrenaica since September 16, 1949. Tripolitania, the western part of Libya, was still under British rule; the southern territory of Fezzan, under Ahmed en Sif en Nasr, was controlled by the French. In addition to the external difficulties occasioned by this situation, there were internal dissensions and rivalries among the different clans and groups in Libya. Adrien Pelt, United Nations Commissioner for Libya, was in charge of preparing the country for independence.

Jewish Population

The Jewish community of Tripoli, one of the oldest Jewish settlements in the world, was in the process of virtual liquidation. As of April, 1950, only some 15,000 Jews remained in the country, with practically the entire population concentrated in Tripoli. At the time of this writing (July, 1950) only 350 Jews remained in Cyrenaica. These were wealthy people who had decided to remain in the country for the time being. In view of the continuing emigration, only very small numbers of Jews were expected to remain in Libya when the exodus was completed. During the period under review the whole social fabric of the community was subjected to one aim—emigration to Israel. Meanwhile, the recognized Jewish community was still functioning in Tripoli and maintaining good relations with the British military authorities.

Jewish Education

Six schools provided education to over 3,200 children. These schools included Italian schools, talmud torahs, and a special Alyat Hanoar school that was preparing children for emigration. Alliance Israélite Universelle maintained one elementary school and one kindergarten with an enrollment of about 500. To provide for children who resided outside city limits, additional Hebrew classes were organized in synagogues and other public buildings. All school children were fed in JDC-supported canteens.

Social Services

OSE, which was in charge of the medical program, conducted mass medical examinations of the Jewish population in addition to caring for immediate needs, particularly those of children and infants, in a baby center, tuberculosis rest home, etc. Between March 1, 1949, and September 30, 1949, 15,764 persons were examined by physicians and medical aid was given to those in need. This was particularly important for those awaiting emigration to Israel. JDC contributed substantially to meet local needs, in addition to supporting over 4,600 transients from the interior of the country and Cyrenaica.

Emigration from North Africa

The emigration of North African Jews to Israel continued during the period under review (July, 1949, to July, 1950). Available figures show that from May 15, 1948, through April 23, 1950, about 28,600 Jews left Morocco, Tunisia, and Algeria, and 18,400 left Libya.⁸ Thus, about one-twelfth of the entire Jewish population left to seek new homes in the established Jewish state. The impact of the emigration on the whole North African Jewish community was of course important, but it had to be appraised in the

⁸ Statement by E. M. M. Warburg, JDC release, April 23, 1950.

light of the various local situations. In Libya, where emigration was expected to continue at a substantial rate, the Jewish settlement was expected to be largely extinguished. In Morocco, the source of over 90 per cent of the French North African emigrants, important as emigration was, it did not touch the core of the Jewish population, and to a certain degree natural increases might replenish the community in the event of a reduction in the rate of emigration. Only a few thousand emigrants left Tunisia, and relatively small numbers went to Israel from Algiers, leaving those communities little affected.

EMIGRANT AID

Considerable efforts were made by both JDC and the Jewish Agency to assure a normal flow of those who wanted to go to Israel. Special camps were established in Tripoli, Brindizi, Algiers, Casablanca, and Marseilles, where transients were lodged, fed, and subjected to strict medical examination and treatment. There were, however, a number of factors limiting emigration. The funds supplied by the United Jewish Appeal were said to be insufficient to cope with large numbers of emigrants. Some priority was expected to be established in order to take out first the Jews from countries from which immediate emigration was a matter of absolute necessity.⁹ Health factors also played an important role. It was reported in May, 1950, that only 15 per cent of the two hundred applicants per month from Morocco were able to pass the necessary medical examinations. There was also noticeable a certain reserve on the part of the would-be emigrants themselves. According to some reports, this was due to the feeling of some North African Jews, particularly Moroccans, that they were regarded on their arrival in Israel as in a sense inferior to other immigrant groups.

Attitude of the Moslems

Except for some isolated cases, no serious anti-Jewish incidents occurred in the French North African possessions during 1949-50. On May 9, 1950, according to press reports, five hundred Tunisian Moslems staged a demonstration and attacked the Israeli ship *Akko* in Bizerte harbor in Tunisia (*The New York Times*, May 10, 1950). According to Israeli sources (reported on June 27, 1950, and July 12, 1950) some nervousness was felt in the remote cities of Tunisia, where isolated Jewish communities were said to be in fear of possible outbreaks. Impressions obtained from local reports pointed to an anti-Jewish attitude on the part of large groups of Moslems which was permanent and profoundly entrenched in the religious and social fabric of their lives. Differing in degree and in character in different areas and among different groups of population, this attitude was most pronounced in Morocco. However, in order to appraise the situation objectively, the altogether different status of Jews in Tunisia and Algeria must be taken into consideration.

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⁹ JDC statement, July 7, 1950.