The general election in March 1966 returned the Labor party to power with a working majority of 100, as against the knife-edge margin of three which had forced Prime Minister Harold Wilson to rely on Liberal support during the previous year. The election was fought out between the party leaders on national television. Local issues and candidates counted for less than ever before.

Despite a detailed and appealing platform, Edward Heath, the new Conservative leader failed to live down the distaste of the electorate for his party's choice of Sir Alec Douglas-Home as its previous leader. Harold Wilson received credit for 15 months of skillful government with an active but moderate legislative program.

A seamen's strike during the summer, rising home demand, and overheating of the economy precipitated severe balance-of-payments difficulties and devaluation rumors. These were dealt with by very stringent and unpopular deflationary measures. Large tax increases, budgetary expenditure reductions, and orthodox financial restraints were coupled with new laws prohibiting price and wage rises. By year's end, unemployment had risen and business profitability had declined, the booming prosperity of the Southeast being less affected than that of the areas dependent on engineering and heavy industry. The new tax increases can be expected to bite hard into British domestic prosperity in 1967.

Large finds of natural gas were made under the North Sea and the Yorkshire mainland, promising Britain a major relief from her dependence on imported fuel.

New antitrust laws were passed requiring the prior consent of the Monopolies Commission for any large business merger. Under these, Canadian newspaper tycoon Lord Thompson was allowed to take over The Times. Other permitted mergers were British Motor Corporation's purchase of Jaguar and Leylands' acquisition of Rover in the depressed car industry.

Harold Wilson's policy of limited economic warfare against the Ian Smith administration in Rhodesia failed, largely through South African blockade breaking. Smith and Wilson met but failed to reach agreement to end the
conflict. The British government then went to the United Nations and, with American support, on December 16, procured a declaration of selective mandatory economic sanctions against the Smith regime.

The Race Relations Act passed into law. It set up local race relations boards to hear complaints and reprimand offenders. For persistent offences there was recourse to court injunctions ordering an end to discriminatory practices in places of public resort. In December the Court of Appeals quashed the first conviction under this act of a youth who had placed a "Blacks Not Wanted Here!" poster on the front porch of a member of parliament's home. The court held that the provisions of the act did not cover this offense. In December Lord Brockway attempted to introduce a stiffer law in the House of Lords, but was defeated. The Times commented that legislating against discrimination was like trying to hold quicksilver in a sieve.

Six former colleges of advanced technology were reopened in the fall with full university status. The government appointed a Public Schools Commission to advise on the integration of public (i.e. private) schools into the state (i.e. public) system, the aim being to end the class divisions in British education. Most Church schools and many Jewish schools were already within the state system.

The Archbishop of Canterbury paid an official visit to the Pope and was received in the Sistine Chapel. The event received world-wide press and television coverage.

**JEWISH COMMUNITY**

Forty Jews were elected to the new parliament—three more than in the previous election. (Jews now constitute 6 per cent of the parliament, as against one per cent of the population.) Two are Conservatives and holders of inherited baronetcies; the others support Labor. No political issues in the election affected Jews, as such. As the community's prosperity has increased, more of its votes have seemed to go to the Conservatives in the last four or five elections.

The vital statistics of the Anglo-Jewish community were uncertain. In the fortunate absence of a religious or racial census, the combined Jewish population of Great Britain and Northern Ireland can be estimated at about 350,000. Of these, 240,000 lived in the greater London area.

The population trend was away from the small provincial towns into the cities, and out of the older, central city districts into the newer outlying suburbs. London's Bayswater synagogue closed for redevelopment, and the impending closure of the Dalston synagogue was announced. The closing down of some small communities in South Wales was reported.

The one figure published in 1966 was for synagogue marriages. These showed a steady downward trend, with the average yearly number for the past five years at 18 per cent below the corresponding figure a decade ago:
2,195 for 1951–55, as against 1,816 for 1961–65. The decrease probably reflected a birth rate that had been declining for many years, but had been masked, up to the outbreak of World War II, by immigration from the continent. The lower number of synagogue marriages was also variously interpreted in the Jewish press as indicating an absolute decline in the marriage rate, an increase in intermarriage, or an increase in the number of secular marriages. In 1966 the Jewish Welfare Board in London helped 81 unmarried mothers, eight more than in 1965. The divorce rate among Jews was estimated to be four per thousand as compared with eight per thousand for the general population. Bearing in mind the low Jewish marriage rate, the number of divorces per marriage was probably not so drastically below the general rate.

The community has still not adjusted to the changeover from an oligarchic to a democratic tradition. At the beginning of the century, the communal institutions had been controlled by a small group of old-established, interrelated wealthy families. Nahum Sokolow called them the “Grand Dukes” (with Lord Rothschild as Czar!). Their sons had been encouraged to enter community work when young, and to train for leadership. Many of them had been alumni of the only Jewish house at an English public boarding school—Polack’s House, Clifton College. All United Synagogue presidents before Sir Isaac Wolfson had come from this background. Of recent years, however, the older families—and Clifton—produced few community workers; young men were not being attracted to the field. The new leaders were more observant and closer in feeling to their constituents than their predecessors, but there were not enough trained men to fill vacant offices. More responsibility fell on the shoulders of paid officials, whose salary and standing had yet to be upgraded to an adequate level.

The Board of Deputies of British Jews acquired a new secretary, Abraham J. Marks, but the future of its presidency was uncertain.

Religion

The election of Dr. Immanuel Jacobovits of the Fifth Avenue Synagogue, New York, as Chief Rabbi of the United Hebrew Congregations of the British Commonwealth was the main event of the year. Born 46 years ago in Königsberg, East Prussia, he came to England in his early youth. He graduated from the London rabbinic seminary, Jews’ College, and served in various ministerial posts in the British Isles and as Chief Rabbi of Ireland for nine years, before accepting a call to New York in 1958. It was announced that Sir Isaac Wolfson and his brother Charles would endow a new Chief Rabbinate Center, with library and office accommodation, in London.

There was a squabble between the independent Federation of Synagogues and the United Synagogue (Ashkenazi). The Federation was a small, old-established group of synagogues with 15,000 members, some of whom also belonged to the United Synagogue. Although it had at one time accepted
the jurisdiction of the Chief Rabbi and his Beth Din, the Federation now appointed its own Rav ha-Rashi and Beth Din, and set up its own marriage registration office, education board, and kashrut commission. The outsider had the impression that the key to this dispute was the Kashrus Commission's control over the issue of profitable kosher catering franchises. The Beth Din announced that marriages in Federation synagogues would not be recognized without the Chief Rabbi's license. The Sephardi community, which had left the original Kashrus Commission some years ago, rejoined it. A synagogue in Glasgow went over to the Israeli Hebrew pronunciation and was criticized for doing so by the Glasgow Beth Din.

Many members of the majority Orthodox community were reluctant to accord de jure recognition to the small but expanding Reform (Conservative) and Liberal movements for fear of enhancing their prestige and giving them greater opportunities for local self-advertisement. Conversions and marriages contrary to halakhah were another cause of friction. A joint meeting of students from the Orthodox and Reform rabbinic seminaries, Jews' College and Leo Baeck College, was cancelled. There was a dispute in Newcastle-on-Tyne about the new Reform Synagogue's claim to membership of the local Jewish Representative Council. A new Reform (Conservative) prayer book for the Pilgrim festivals (Succot, Pesah, and Shavuot) was published. Rabbi Louis Jacobs (AJYB, 1965 [Vol. 66], p. 363; 1966 [Vol. 67], p. 311) was interviewed on BBC television. Two other national television programs were devoted to Jews and Judaism: one in a series on minorities in Britain, the other in a series on world religions.

Education

A £50,000 ($143,000) grant from the Memorial Foundation for Jewish Culture enabled the Hebrew department of London University to expand into a comprehensive center for Jewish studies. It now offered new honors degree courses in Jewish history, and in Hebrew literature combined with Jewish history.

The Jews' Free School (secondary) in London was being expanded to accommodate 1,500 pupils (AJYB, 1966 [Vol. 67], p. 364).

The Wolfson Foundation and Ford Foundation combined to endow a new college at Oxford University.

Carmel College, England's largest private boarding school for Jewish boys, received a £325,000 ($1,000,000) gift from Charles Wolfson for a new girls' boarding school, to be opened in 1967.

An institute for higher rabbinic studies (Kolel) was opened at the Gateshead Orthodox yeshivah. The Manchester Kolel celebrated its first anniversary.

Antisemitism

Overt antisemitism was out of fashion in contemporary Britain. People
still remembered that British fascists had been ready to betray their country during World War II and that some had worked for the enemy. The antisemitic political parties were small, divided, and unpopular. In December Colin Jordan's National Socialist party had a paid-up membership of 35, presumably including some outside intelligence agents. Popular racist feeling was mostly directed against colored immigrants, particularly in areas suffering from severe housing shortage. The Indian and Pakistani immigrant communities now nearly equaled Jews numerically (approximately 300,000) and there were substantial settlements of West Indian Negroes (90,000) in London, Birmingham, and other cities.

The year 1966 was notable for a number of criminal court cases involving members of antisemitic organizations. Effective enforcement of the law gave reassurance to all minority communities in Britain. A gang of adolescents which had attacked two yeshivah students and stabbed one of them in 1965 in a Jewish area of North London (AJYB, 1966 [Vol. 67], p. 313) was brought to trial and convicted. The 14-year-old ringleader was sentenced to three years' detention, and the others to various degrees of detention and probation. Jewish Chronicle reporter June Rose courageously called at the homes of some of the convicted hooligans and interviewed them and their families, and found a squalid background of deprivation, delinquency, and hatred.

The arsonists who had burnt down the Bayswater, Clapton, and Brondesbury synagogues and set fire to four others during the summer of 1965 were apprehended, tried, and convicted. They were members of Jordan's party and, although evidence was given that Jordan and his wife had incited them to fire synagogues, no legal action was taken against the Jordans. The defendants received a wide range of sentences: Hugh Hughes, 27, was given five years' imprisonment, three others three years' each, and four of the younger men were released after a nominal sentence. The judge's leniency toward the younger men was criticized by the Jewish Board of Deputies. After being released, two of them wrote to the Jewish Chronicle, apologizing for their actions. The Bayswater Synagogue was closed as had been planned before the fire; the Brondesbury Synagogue was to be rebuilt with £80,000 ($228,500) of insurance money.

In March John Tyndall, leader of the minute anti-Negro, anti-immigration, and antisemitic Greater Britain Movement, and six of his followers were convicted of carrying offensive weapons. Three Jewish youths were also found guilty of assaulting them. In November Tyndall was again before the courts for carrying a firearm without a license. He received three months' imprisonment, appealed, and had his sentence doubled. In December his movement merged with A. K. Chesterton's diehard imperialist League of Empire Loyalists to form a new National Front.

Lord Russell of Liverpool won a libel action against the tabloid Private Eye which suggested in a 1962 article that his book The Scourge of the
Swastika stimulated "unnatural inhuman and barbarous interest in war crimes" and described him as "Lord Liver of Cesspool." He was awarded £5,000 ($14,300) damages and costs.

Interfaith Relations

Cardinal John C. Heenan, Archbishop of Westminster and head of the Catholic hierarchy in England, set up a small national commission under Christopher Hollis, a Catholic author and former member of parliament, to give practical effect to the Vatican Council's declaration on the Jews. The commission's objectives were to arrange lectures and talks on Judaism for Catholic training schools and university students, and on Christian-Jewish relations for Jews, and to initiate high-level theological dialogue between Catholic and Jewish representatives. The first part of the program got well under way during the year. In August Catholic delegates attended the International Congress of Christians and Jews in Cambridge (one priest dressed up as an Orthodox Israeli kibbutznik to show his amity for Israel). Jews' College students heard a talk by a Catholic priest. In November the Apostolic Delegate addressed a Jewish audience on the implications of the Vatican declaration; and Christopher Hollis addressed another Jewish group on a similar subject. Cardinal Heenan attended a Jews' College commemorative dinner. The Catholic Archbishop of Liverpool spoke to the Merseyside Jewish forum.

The second part of the Catholic program seemed less likely to meet with success. Despite bitter memories, most British Jews warmly welcomed the prospect of friendlier relations with the Catholic Church, but the novel idea of a theological dialogue between Catholicism and Judaism seemed fraught with difficulties, chief among them the lack of an agreed common purpose. There was, however, much scope for improved mutual understanding and personal friendship.

Relations with the Church of England and other denominations continued to be friendly. As part of Westminster Abbey's 900th anniversary celebration, a small exhibition demonstrating Jewish worship and history was shown in the crypt by the Council of Christians and Jews, alongside the treasures of the Abbey. The Dean of Westminster borrowed a synagogue chupah to use as a processional canopy for a Greek Orthodox patriarch. The loan was criticized by one Orthodox rabbi. A Liberal rabbi's participation in an Abbey interfaith service also evoked adverse comment.

Seventeen young people from a German Protestant church stayed in London as guests of the S.W. Essex Reform (Conservative) synagogue. This event received national publicity and evoked much discussion both within and outside the community.

Zionism and Relations with Israel

An estimated 6,500 Jews from Great Britain emigrated to Israel in the
period from 1949 to 1964. The recent average annual aliyah figure was approximately 700.

In 1966, the Joint Palestine Appeal raised £2,269,000 ($6,500,000), 10 per cent more than in the previous year. The Union of Liberal and Progressive Synagogues, which once opposed Zionism, emulated the Orthodox community and, for the first time, had a Kol Nidre appeal for Israel in all their synagogues.

The planting of the 300,000-tree Winston Churchill Forest—subscribed for by British Jewry—commenced near Nazareth in November.

David Ben-Gurion visited London and addressed a well-attended meeting of Anglo-Jewish youth.

The chairman of Leylands, one of the largest British truck, autobus, and automobile manufacturers, complained of Israeli government commercial policies. He stated that his firm had made large investments in Israel and endured the Arab boycott but that it had not received the trade protection it had been led to expect.

**Cultural Events**

An exhibition of the Jordanian Dead Sea Scrolls at the British Museum aroused great public interest and attracted large attendances. So did the beautifully displayed Massada exhibition of The Observer, which was briefly on show in London in the fall, before moving on to the New York Jewish Museum. The demonstration of Israeli archaeologist Yigael Yadin's unique discoveries at Massada drew such large crowds that many people had to be turned away. The British Museum planned to show the Israeli-owned Dead Sea Scrolls in its Western Asiatic department in 1967.

Saul Friedlander's book *Pius XII and the Third Reich* was published in November, and the author was interviewed on national television. Robert Henriques' biography of the late Sir Robert Waley-Cohen, for many years lay leader of Anglo-Jewry, was favorably reviewed in December and then temporarily withdrawn pending a threatened libel action.

In November the proposal of two Jewish impresarios to bring the Oberammergau Passion Play to London evoked protests from the community, and the project was dropped.

**Personalia**

Life peerages were conferred in February on Israel M. Sieff, Zionist leader and brother-in-law of the late Lord Marks and on Labor politician, Mrs. Beatrice Serota. In the New Year's honors (January), Professor Max Rosenheim was elected president of the Royal College of Physicians and given a knighthood, and Anna Freud, daughter of the late Sigmund Freud was awarded a C.B.E. (Companion of the Order of the British Empire), the first such decoration given "for services to psychoanalysis." In March Dr.
Alick Isaacs was elected Fellow of the Royal Society. John Silkin, M.P., was appointed Government Chief Whip in the House of Commons. Lord Goodman was appointed a member of the trust controlling the national Sunday newspaper *The Observer*, a position from which Jews were at one time excluded.

The year 1966 saw the deaths of three pioneer British Zionists who helped to lay the background of the Balfour Declaration and the foundation of the *yishuv*: Murray Rosenberg, sometime honorary secretary of the English Zionist Federation, in July at the age of 94; Mrs. Vera Weizmann, widow of Israel's first President Chaim Weizmann, in London in September at the age of 85; Mrs. Rebecca Sieff, WIZO leader, the wife of Israel M. Sieff and sister of the late Lord Marks, died in Tel Aviv in January at the age of 75. Other deaths included: Victor Weisz ("Vicki"), leading political cartoonist, in London in February at the age of 53; Ivan Greenberg, editor of the *Jewish Chronicle* from 1936 to 1946, at the age of 53; Isidore Wartski, communal worker, at the age of 78; Sir Edward Beddington, Field Marshal Montgomery's commanding brigadier in World War I, in April at the age of 82; Leon S. Creditor, Yiddish journalist and sometime editor of *The Jewish Voice*, and father of Baroness Gaitskill, at the age of 91; Edward Iwi, solicitor and author of legal works, in June at the age of 61.

**Edgar R. Samuel**
France

THE POLITICAL SITUATION

France's political balance sheet for 1966 was epitomized by President Charles de Gaulle's public and demonstrative handshake with Jacques Duclos, the old French Communist leader, at the reception for Soviet Premier Alexei Kosygin on the occasion of his state visit to France early in December. Jacques Duclos and General de Gaulle had not met since 1945.

The main ingredient of the new Gaullist foreign policy was a determined effort to support the policies of the East European Communist states. France's position on the war in Vietnam and the almost complete alignment of her views with those of the so-called "Socialist" bloc, created a gulf not only between France and her American ally, but also between France and most of her close neighbors—West Germany, England, Italy, as well as Holland, Belgium, and Luxembourg—who were still operating within the Atlantic framework. Current French policy and diplomacy have been almost systematically anti-British. Franco-German relations were particularly affected by Gaullist pressure on the Bonn government to break away from the United States. Caught between the necessity of Franco-German agreement and the inevitable need for American backing and support, the Erhard government found itself faced with a dramatic choice as a result of the great French about-face.

"Anti-Atlanticism," as well as closer ties with the Communist East, encountered no serious opposition and, what was most important, created no dissension within France. (De Gaulle's methods of governing and his social policies, on the other hand, often gave rise to criticism and complaints, even with Gaullist groups—at least the left-wing.) It was understandable that the Communists and the parties closest to them, notably the Unified Socialist party, supported de Gaulle's foreign policy. However, there was no real opposition from any other faction on the left including the center-left. François Mitterand's left-wing Federation (encompassing the Socialists and Radicals as well as several small leftist groups and "clubs"), which was preparing for the big 1967 electoral battle for the legislature, still had no domestic program and its foreign policy was vague. Jean Lecanuet's center has always strongly supported the North Atlantic Alliance and European integration; but even its members or adherents were more concerned with domestic policy. Only the fascist extreme right of Jean Tixier-Vignancour favored a pro-Western stance.

In the course of 1966, the political "market" of Eastern Europe was systematically explored. Foreign Minister Couve de Murville visited Rumania
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(April), Bulgaria (April), Poland (May), Czechoslovakia and Hungary (July), and Yugoslavia (September). De Gaulle went to Soviet Russia (June 20–July 1); Minister for Scientific Research Alain Peyrefitte and Minister of Economic Affairs Michel Debré followed in the fall. An agreement, in November, established a direct telephone line between de Gaulle and the Kremlin.

On his world tour to Africa, Asia, and Indonesia, in August and September, de Gaulle made his famous speech at Pnom-Penh (Cambodia), which was practically a unilateral indictment of American policy in Vietnam. He also held two press conferences (February and October) in which he stressed the need to go back to the Geneva agreement for a settlement of the Vietnam conflict, as well as Communist China's indispensable role in any peace negotiations.

When Alexei Kosygin visited France late in the fall, the Champs-Elysées and other main arteries in the capital saw the Soviet banner, adorned with hammer and sickle, floating in the breeze. In a message of welcome to Kosygin, Grand Rabbi Jacob Kaplan of France protested the lack of religious and cultural freedom for Soviet Jews. Kosygin disputed the existence of a Jewish problem in his country and declared that Soviet Jews who had relatives abroad and wished to join them would receive permission to do so (p. 387).

The Ben Barka trial, with its many political implications, was held during September and October. It was interrupted by the sudden appearance of the Moroccan security chief Ahmed Dlimi who came to place himself under arrest—most probably with the approval of the king of Morocco. As a result of the Ben Barka affair, France and Morocco broke off diplomatic relations.

In December Jewish groups staged various demonstrations, notably in the vicinity of the German embassy in Paris, to protest the resurgence of German nationalism (p. 360). As in other protests in recent years, the key role fell to the left-oriented MRAP (Movement against Racism and Antisemitism, and for Peace) which easily enlisted the support and participation of most Jewish institutions, organizations, and even rabbis. Although it was a demonstration against Germany, MRAP did not miss the opportunity to use Communist-style pro-North Vietnam slogans. The other, politically neutral, agency for combatting antisemitism, LICA (International League against Antisemitism), seemed to be losing momentum and was being eclipsed by MRAP. In mid-December, Willy Brandt, the Socialist Foreign Minister in Kiesinger's new West German government, came to Paris for talks with General de Gaulle (p. 369). The mere prospect of an attempt by the German diplomats at a rapprochement with Eastern Europe meant a certain improvement in Franco-German relations, which had become very cool of late.

Toward the end of the year Paris also received a visit from the Algerian Foreign Minister Abdelaziz Bouteflika for talks aimed at the resumption of Franco-Algerian economic ties.
Problem and Fact of Antisemitism

Antisemitism, especially of the organized, vocal variety, was considered disgraceful in present-day France. No party, no ideological group or faction of a political or religious nature, openly appealed to such principles. The tendency of automatically associating the right—and, of course, the extreme right—with inherent antisemitism seemed no longer justified. In recent years an extremist right movement grew among students who had veered to the extreme left after World War II. During the latter part of 1966 active rightist propaganda groups, such as the Etudiants Nationalistes and l'Occident, provoked many incidents at the universities in Paris and elsewhere. There were riots and the full range of violence typical of such confrontations, but none of the groups involved have so far made antisemitic statements.

Still, there seemed to be dormant anti-Jewish bias among the people of France. A poll conducted in November by Roger Sadoun, director of the French Institute of Public Opinion (IFOP), to determine the attitude of the French toward the Jews (published in Le Nouvel Adam, December 1966) indicated that one out of every three Frenchmen would have objected to having a son- or daughter-in-law of the Jewish “race,” and one out of two, to having a president of Jewish origin. Seventeen per cent of the same sample were of the opinion that French Jews were not really French (this compared favorably with 43 per cent of the sample in a 1946 poll). The large majority (77 per cent) condemned Hitler's gas chamber as a “monstrous weapon.”

Several incidents may serve to illustrate anti-Jewish prejudice: In Paris, a landlady turned away a lycée teacher and his Jewish wife because she “did not accept either Jews or foreigners as tenants.” Criticism of the landlady’s attitude in the weekly France-Dimanche (June 25, 1966) called forth an avalanche of letters from readers defending her position.

The 1967 edition of the Alsatian almanac-directory Der hinkende Bote (“The Lame Messenger”), which had been published in Alsace for a good many years and still appeared in the German language, carried a story, “Der Betrogene Wucherer” (The Usurer Deceived), which was a classic example of medieval antisemitism. The almanac had wide circulation in the Alsatian countryside and was read by almost the entire peasant population.

Professor Gerard E. Weil, director of the Institute of Semitic Studies at the University of Nancy, filed a complaint with the district attorney against George Ross Ridge, an American citizen and author of a viciously antisemitic leaflet which he distributed to the university faculty. Ridge claimed, among other things, that he was forced to live in exile to escape a Jewish conspiracy against him. The United States embassy in Paris stated that Ridge did not appear on its list of American citizens living in France.

In November giant swastikas were painted with lubricating oil on some 40 buildings in the little town of Longuyon (Meurthe et Moselle) in the eastern part of France.
The Jewish lower classes in France, half of whom originally came from North Africa, were developing an intense desire for advancement and higher social status. Here, they found opportunities which had never existed in North Africa. For example, the little Jewish secretary from Algeria, working in a large French government office, could marry a non-Jewish department head and thus advance to upper middle-class society. As a result, there was a considerable increase in intermarriage among North African Jews, especially among Algerians who were French citizens and relatively well assimilated. At the same time, there seemed to be (though there was no data to support it) a relative decrease in intermarriage among old-established Jews of East European descent, precisely because most of them had already achieved social advancement.

It is an interesting and encouraging phenomenon that Jewish intellectuals of diverse background, religious conviction, and opinion were developing an ever stronger sense of identity with the Jewish people. The once familiar figure of the Jew who is somewhat ashamed of his Jewishness has practically disappeared from intellectual circles. Although this new awareness was often limited (Jewish identity was frankly affirmed, while its significance was parenthetic), it still pointed to recent changes in attitude among Jews. For example, in a survey conducted among Jewish University of Paris students of various origins, more than 90 per cent not only admitted their Jewish origin, but stated that their Jewishness was meaningful to them.

Communal Activities

The Fonds Social Juif Unifié (FSJU-United Jewish Philanthropic Fund) continued to coordinate all social welfare and religious activities which were not the direct responsibility of the consistory or other special institutions. It also acted as the central agency for all cultural activities, except for advanced Jewish studies which were increasingly becoming a part of the university curriculum. At the end of 1966, FSJU had 15,500 contributors.

OSE opened several new dispensaries in Paris to meet the medical needs of the growing number of Jews from North Africa. ORT established a new technical training center in Toulouse. By the end of 1966, its schools had an enrolment of 5,500.

Under the leadership of Jacques Lazarus, editor of Information Juive and former secretary-general of the North African section of the World Jewish Congress, the Association of Jews of Algerian Origin (AJOA) continued its social and cultural activities. But there was a growing tendency to restrict its sphere of activity—the natural result of the integration of most repatriated Algerian Jews into France's economic structure and into Jewish cultural and religious life. For the constantly growing numbers of Tunisian and Moroccan Jewish immigrants, however, integration, especially at the economic level,
remained a problem that threatened to become worse. Since the special ties binding Morocco and Tunisia to France had been severed, Tunisian and Moroccan Jews have been classed as foreign nationals with no special privileges in the labor market. And with the onset of an economic recession in France, the rule of giving job priority to nationals was once again applied, mainly at the expense of the North African Jewish immigrants. Algerians who were French citizens were exempted.

A French committee of Brith-Am, composed of Vidal Modiano, Mrs. Gilberte Djian, and Georges Chiche, was set up in the Sephardi section of Paris in December. The parent organization had been founded in Israel in 1964 by André Narboni, former president of the Algerian Zionist Federation, and André Chouraqui, deputy mayor of Jerusalem and permanent Alliance Israélite Universelle delegate to Israel, to facilitate the integration and social advancement of French-speaking immigrants, most of whom came from North Africa. The French Brith-Am, which intended to cooperate in this work, was sponsored by the Sephardi and North African Jewish groups in France, including AJOA, the Association of Jews of Tunisian Origin (AJOT), the Association of Jews of Moroccan Origin (AJOM), the Union of Sephardi Jews in France, and the Union of Sephardi Zionists.

Another organization, known as "Groupe 5740" and largely composed of intellectuals, was recently established under the sponsorship of Emile Touati and Professor Alex Derczanski. Modeled after the political clubs on the French left which were not affiliated with any one party, the organization was to be a "dissenting force" in French Jewish life, especially in Paris communal and institutional activities. Pending the formulation of a definite program, the club was proceeding with independent scientific studies of contemporary Jewish problems, such as Jewish education in France.

A little-known, totally nonpolitical youth group functioning in Strasbourg and other large Alsatian Jewish communities was Jeunesse Juive de l'Est (JJE—Jewish Youth of Eastern France). It engaged in general cultural activities and arranged annual study tours to Jewish communities in other parts of the world. The young people had already visited Greece, Hungary, and several East European countries.

The influx of North African Jewish immigrants into Caen, a rapidly expanding industrial center in Normandy, considerably strengthened its formerly small Ashkenazi community. It built a new synagogue (recently inaugurated by Chief Rabbi Jacob Kaplan) which was to serve also as a regional community center for those repatriated Algerian Jews who had settled in small urban centers and villages outside Caen. Another regional community center, for the large Lyons district and especially for the Rhône Département, was inaugurated at Lyons. The city's Chief Rabbi Jean Kling became spiritual head of the entire Lyons district extending to Burgundy in the north, and to Provence in the south. In December a community center was also opened in Bordeaux, the historic cradle of the French Sephardi community.
By the end of 1966 the Nice community had not yet found a successor to Rabbi Saül Naouri (son of the former Chief Rabbi Nahamim Naouri of Bône) who had resigned after a disagreement with the directors of the city's new Alliance Israélite Universelle lycée.

**Education, Culture, and Publications**

There was a slight increase in the total enrolment of students in Jewish secondary day schools (lycées), Talmud Torahs for elementary-school children, and supplementary afternoon classes in religious instruction. However, in view of the natural growth of the Jewish population and the resultant increase in the total number of school-age children, the ratio of those attending Jewish schools decreased by 12 per cent in 1966. There was a marked decline in the number of students, Jewish and non-Jewish, who chose modern Hebrew as a foreign language in French secondary schools. This was attributed partly to the growing competition from Russian language courses in the curriculum.

The constant growth in advanced Jewish studies, on the other hand, enticed an increasing number of young Jews, many of them from "dejudaized" families, to explore Jewish learning at the university level. Under the direction of Léon Askenazi, the Centre Universitaire d'Études Juives (CUEJ; University Center of Jewish Studies) in Paris offered to its 60 matriculated students a series of courses on such diverse subjects as Talmudic exegesis, Hebrew philology, the Midrash, Jewish mysticism, and contemporary Jewish sociology. Some of the lectures were open to the public and often attracted a large number of outsiders. CUEJ offered no extension courses in provincial university towns, but it sponsored lectures in the principal university centers. Lecture series in Hebrew, to complement courses in Judaism or Jewish civilization, were given in the university towns of Lille, Montpellier, Besançon, and Aix-en-Provence. The University of Strasbourg had its own permanent chair of Jewish studies, held by Professor André Neher.

A recent survey of Jewish population changes, conducted by the writer Georges Levitte, dealt with a completely new and unprecedented activity in the history of French Jewry. There was in Paris a group of some 300 Jews, most of them merchants or members of the liberal professions (not intellectuals) and ranging in religious commitment from traditional to nonobserving, who met weekly for the purpose of studying the Talmud. The one thing they had in common was the belief that a true evaluation of Judaism must be based on experience or knowledge other than can be acquired at general assemblies, receptions, and festivities.

The eighth conference of French-speaking Jewish intellectuals, sponsored by the French section of WJC, was held in October. The topic under discussion, "Does the World Need Jews?", attracted a large crowd and, particularly, many young professors. The Union des Etudiants Juives also held confer-
ences and round-table discussions. One (in November) dealt with the problem of violence.

The number of Jewish publications and their circulation remained relatively stable. An estimated 60,000 persons read the French Jewish press. The circulation of the AJOA organ *Information Juive*, which also carried material of general interest to Jews, rose considerably to 21,000. The Strasbourg Jewish bimonthly *Bulletin de nos communautés* recently became *Organe des communautés juives européennes de langue française* (Organ of the French-Speaking Jewish Communities of Europe) extending its coverage to the French-speaking Jews in Belgium and Switzerland. Jewish Communists published a French-language weekly *Presse Nouvelle*, an “adjunct” of their declining Yiddish daily of the same name. Among the non-Jewish publications aimed at fighting antisemitism were the MRAP organ *Droit et Liberté* (Rights and Liberty) and the LICA organ *Droit de Vivre* (The Right to Live).

Many books of special interest to Jews appeared in 1966. The outstanding ones are listed here: Jean François Steiner's *Treblinka* (Éditions Fayard) with a preface by Simone de Beauvoir, touched off a very heated polemic among Jews and in French literary circles. The author was a young native of Paris, who had been a paratrooper in the French army in Algeria and later lived in a kibbutz in Israel. Although the book’s value as a document was strongly contested (Steiner never was interned), many readers and certain critics had high regard for its spiritual, metaphysical, and even religious approach to the tragedy of Jewish genocide and to the responsibility of the Jews for failing to offer resistance.

The French edition of Hannah Arendt's *Eichmann in Jerusalem*, published by Gallimard, called forth a lively debate, as it had in the United States and elsewhere. The publication of lengthy extracts of the book in the extreme leftist weekly *Le Nouvel Observateur* brought letters of protest and clarification from many persons, among them the French Jewish philosophers Elianne Amado-Lévy-Valensi and Emmanuel Levinas.

Albert Memmi’s *La Libération du Juif* (“The Liberation of the Jew”), published by Gallimard, was the sequel to his *Portrait d’un Juif* (“Portrait of a Jew”) which appeared three years ago. As in the previous volume, the author struggled with what he called the “absurdity” of being a Jew, favored a Jewishness basically stripped of spiritual Judaism, and saw commitment to Israel as an acceptable solution.


Among the many French translations of books of Jewish interest, deserving special mention, were Saul Bellow’s *Herzog* (Gallimard) which was
highly acclaimed by the press, and Norman Fruchter's *Coat Upon a Stick* (Buchet Chastel) which stirred admiration as a young author's first work. French translations of two of Professor Gershom Scholem's essential works (his *Major Trends in Jewish Mysticism* had been translated earlier) were also published in 1966: *The Kabbalah and Its Symbolism* (Editions Payot), and *The Origins of the Kabbalah* (Aubier). A book of Jewish poems by Michel Salomon, *L'Exil et la memoire* ("Exile and Memory"), was published by Editions Universitaires. The 1899 edition of the Bible for the French rabbinate, which had been out of print, appeared in a new pocket-book edition.

Nobel prize-winner S. J. Agnon visited France in December, and was honored at receptions at the Universities of Paris and Strasbourg. The Paris reception was held at the Sorbonne; the minister of national education was honorary chairman, the dean of the university presided, and Professor Neher introduced the guest of honor.

*Personalia*

The very gifted Jewish novelist Anna Langfus, recipient of the 1962 Prix Goncourt, died suddenly in March at the age of 46. She had been suffering from a heart ailment since the Nazi occupation. Born in Poland, she had witnessed the Warsaw Ghetto uprising from the "aryan" side, and described that tragic spectacle in her most outstanding novel *Le Sel et le soufre* ("The Whole Land Brimstone").

Léon Meiss, jurist, founder and president of Conseil Réprésentatif des Israélites de France (Representative Council of the Jews in France), and guiding spirit of the Central Consistory, died in June at the age of 70. He had been a deeply religious Jew of Conservative leanings and an exponent of a united Jewry.

André Spire, whose fame as the greatest French Jewish poet was uncontestable, died in Paris in July at the age of 98. He had been a leading advocate of Zionism, defending its position at the Versailles peace conference with the competence of a great lawyer (he was a member of the Conseil d'Etat) against the orientalist Sylvain Levi, a well-known opponent of Zionism. A new edition of Spire's *Poèmes Juifs* ("Jewish Poems") had appeared in 1958. He pursued his writing and poetry almost to the day of his death and left many unpublished works.

Samuel Saül Levy, industrialist and leader of French Orthodox Jewry, died in Paris on August 2 at the age of 82. He had been chairman of the Conseil Représentatif du Judaïsme Traditionnaliste de France (Representative Council of Traditionalist Judaism in France) and of the Board of Directors of the Aix-les-Bains yeshivah, as well as president of the Paris Orthodox Rue Cadet synagogue and Yabné lycée.

The poet Henri Hertz, a member of the original Surrealist school, died in October at the age of 78. His active interest in Judaism began only in World War II when he had become one of the pillars of Jewish resistance, collabor-
ating especially with the Centre de Documentation Juive Contemporaine (Center for Contemporary Jewish Documentation) which Isaac Schneerson had secretly established in Grenoble.

Roger Nathan, honorary undersecretary of the ministry of economic affairs, professor at the School of Political Science, and president of French ORT, died on November 7 at the age of 69.

Arnold Mandel
Belgium

A center-right coalition government of the Social Christian party (PSC, Catholic) and the conservative Liberty and Progress party (PLP), headed by Prime Minister Paul Vanden Boyenants, PSC's president since 1961, took office on March 19. This was the first time PLP came into power since its reorganization in 1961; it had been the opposition party despite polling a majority of the votes in the 1965 elections. The new cabinet was composed of 14 Catholics and 9 members of PLP, with outgoing Prime Minister Pierre Hamel as minister of foreign affairs, replacing the veteran Socialist leader Paul-Henri Spaak.

Hamel's government fell in February when the Socialists pulled out of the coalition because they felt they could not support the conservative fiscal program of the Social Christian party. The immediate cause of the government crisis, however, was its failure to conclude the months-long negotiations with Belgium's physicians, aimed at eliminating the heavy deficit of the health-insurance program. The physicians threatened to strike because they believed that the government's plan would lead to the socialization of medicine (AJYB, 1965 [Vol. 66], p. 378).

The new government assigned high priority to curbing government spending and balancing the budget. In order to stop the growing inflation, Minister of Economic Affairs Jacques Van Offelen, in May, ordered prices frozen for a three-months period. However, they rose by about 5 per cent, and two salary and wage increases of 2.5 per cent each followed. The economic growth in 1966 kept pace with that of 1965—about 3.5 per cent of the national income—but did not match the growing trend of expansion in previous years. Unemployment remained at a low level, but there no longer was a need to recruit foreign labor.

In May parliament agreed to the transfer of the Supreme Headquarters of the Allied Powers in Europe (SHAPE) from France to Casteau near Mons, the Walloon part of Belgium. The resultant additional costs to Belgium were expected to be balanced by the new jobs SHAPE would create for the local population.

Language Battle

When the new government took over, it declared a two-years truce in the language battle between the Flemish- and French-speaking Belgians, which was never far below the surface of Belgian politics. Soon thereafter (May), Jan Verroken, a Flemish Catholic member of parliament, requested that the linguistic agreement of 1963 (AJYB, 1965 [Vol. 66], p. 378) be applied to universities. Such a move would have affected the University of Louvain, the
world's largest Catholic university which was in the Flemish territory. Its transformation into a Flemish institution would have meant expulsion of the French-speaking student body and faculty to French-speaking territory in the South of Belgium. Cardinal Leo Suenens, the primate of Malines, and Belgium's bishops, however, ruled out the separation of the French-speaking section as harmful to the integrity and needs of the university. Flemish nationalists organized street demonstrations in Antwerp, Ghent, and other Flemish towns in protest against the clergy's stand, and the new university year began with a four-day march of students from all Flemish cities to Louvain. Although the Belgian Catholic population as a whole did not follow the extremists, the linguistic battle cast its shadow on domestic life for many weeks.

**Neo-Nazism**

The acquittal of Jan Robert Verbelen, former leader of the Flemish Nazi party, in Vienna in December 1965 (AJYB, 1966 [Vol. 67], p. 326) provoked violent protests from Belgian patriotic organizations and former resistance fighters who also pointed to the danger of growing neo-Nazi activities in Belgium. A committee representing 36 Belgian organizations, including Jewish youth groups, organized a poster campaign to alert the population to this danger. In parliament, Senator Maurice Allard asked for strict measures to curb the movement. But Wim Maes, leader of the Flemish nationalist youth movement during the Nazi occupation, resigned from the Volksunie, the Flemish nationalist party, because he found it not radical enough.

The Brussels daily *Le Soir* reported that nationalist groups were training storm troopers and para-military units in Antwerp and Ghent, which could be mobilized within 24 hours' notice. *Le Soir* also stated that a "European Committee to Honor Heroes," was set up by former Nazi collaborators in Antwerp to assist their comrades, when necessary, and to pay tribute to those who had died. Despite a ban, neo-fascists tried to organize a memorial meeting in June for August Borms, a leader of the Flemish Nazi party, who had been executed as a war criminal. The police used teargas to disperse the crowds which gathered in Merxem, a suburb of Antwerp where Borms was buried. The Antwerp city council in February banned Rolph Hochhuth's *The Deputy*, which was to have been presented by a French-speaking theater group of Brussels, to prevent any possible nationalist demonstrations.

In October the Contact Committee, the coordinating body of the various patriotic organizations, expressed its firm objection to the application of a statute of limitations to Nazi crimes and other crimes against humanity. It also pledged full cooperation with the Council of Europe (AJYB, 1966 [Vol. 67], p. 325n) in its effort to establish a commission of government experts for the formulation of a European convention on crimes against humanity.

**JEWISH COMMUNITY**

The Jewish population of Belgium was estimated at 40,000; approximately
24,000 lived in Brussels, 13,000 in Antwerp, 1,500 in Liège, 1,000 in Charleroi, and 500 in various scattered communities throughout the country. A small decrease in Brussels’ Jewish population was compensated by the influx of Jews who wanted to escape their isolation in provincial towns. Assimilation was one of the major problems in Brussels. It was generally believed that about 30 per cent of the Jews intermarried. Antwerp Jews, on the other hand, led an intensive Jewish communal life, and intermarriages among them was extremely rare.

**Community Organizations**

The Jewish community organizations were seriously affected by the cut in JDC-CJMCAG funds, and efforts increased to raise local contributions (AJYB, 1966 [Vol. 67], p. 328). The Centrale d’Oeuvres Sociales Juives, the welfare and fund-raising agency in Brussels, raised $104,000 in 1966 for the work of 11 beneficiary agencies, including the Service Social Juif, youth centers, home for the aged, and vacation camp programs. The Centraal Beheer, Antwerp’s central Jewish welfare agency, asked its members to double their dues to wipe out a deficit of $40,000. Its annual budget of $240,000 covered costs of maintaining a 110-bed home for the aged, a children’s vacation camp, and social services.

The Conférence Permanente d’Oeuvres Sociales Juives Belges (COPEB), coordinating body for the Centrale and the Service Social Juif in Brussels and the Centraal Beheer in Antwerp, was set up in September. Its purpose was to act as spokesman for the Jews in their contacts with Belgian social service institutions and to promote the exchange of information between the agencies. Joseph Komkommer, president of the Centraal Beheer, became its chairman.

**Religious Life**

In June the smallest Jewish community in Belgium, the 60 Jews of Arlon (Luxembourg province), celebrated the centennial of its synagogue, the oldest in the country. Members of the Belgian parliament, the mayor of Arlon, as well as many Catholic and Protestant lay leaders attended the ceremony. The community’s president Max Lodner, Chief Rabbi Robert Dreyfus, and Paul Philippson, president of the Central Consistory, participated.

Rabbi Shemariah Karelitz of the Orthodox Mahazique Ha-dat (Orthodox with Mizrachi orientation) community in Brussels returned to the United States after a three-year stay in Belgium (AJYB, 1965 [Vol. 66], p. 382). The Belgian minister of justice, who administered the budget for religious affairs, allocated $54,000 for the year 1966 to pay the salaries of 21 rabbis, shohatim, and other religious functionaries.

A liberal Beth Din for Europe, headed by Rabbi Jacob Soetendorp of Amsterdam, was established in Brussels in May at a conference of progressive rabbis. The new body, the conferees held, would answer the needs of the
growing number of progressive congregations in Europe which were seeking guidance and assistance in important religious questions.

Welfare

The new 21-bed wing of the Heureux Séjour home for the aged in Brussels was opened in June by its president, Leon Maiersdorf. The Service Social Juif moved to new premises housing also a medical-psychological center and a day center for senior citizens. In 1966 the Service Social Juif assisted some 1,000 persons (700 families), 40 per cent of them aged—a slight increase from the previous year.

The Central Beheer in Antwerp aided 800 needy persons. It also opened a new vacation camp at the Coxyde seashore, accommodating 65 children in each of two summer sessions. In answer to an appeal from the Conseil Réprésentatif du Judaïsme Traditionaliste de France, the camp accepted 20 refugee children from North Africa who had arrived in France shortly before the vacation period. When the camp was not used for children, it was a vacation center for the aged.

Education

In the preface to Het Joods Onderwijs in Belgie ("Jewish Education in Belgium"), a B'nai B'rith pamphlet on Jewish education, Chief Rabbi Robert Dreyfus appealed to parents to send their children to Jewish schools. According to a survey on Jewish schools in western Europe (published in Geneva, March 1966), 2,430 students attended seven Jewish schools in Belgium in 1965, compared to 1,720 in 1959. It estimated that about 85 to 90 per cent of all Jewish children in Antwerp attended Jewish schools; the percentage for Brussels was 20.

In Brussels, the Gadenou school for primary school children (AJYB, 1965 [Vol. 66], p. 381), was enlarged and had an enrolment of about 150; the Ecole Israélite (AJYB, 1966 [Vol. 67], p. 328), with grades from kindergarten through high school, had an enrolment of about 400. Both schools had a traditionalist, pro-Israel orientation.

In Antwerp, Rabbi Hillel Medalie of the Shomer Ha-dat community laid the cornerstone of the new Tashkemoni (traditionalist, with Zionist orientation) school building which will have an enlarged kindergarten section. Its student body of 700 ranged in age from 4 to 18. The Yesode Ha-torah (Orthodox, with Agudath Israel orientations), the largest Jewish school in the city, had 1,300 students and was planning to enlarge its facilities.

Rabbi Medalie was appointed chaplain for Jewish students, among them American medical students, at Louvain Catholic University. They received kosher food parcels and were invited to special sedorim at the Antwerp home for the aged.
Communal Affairs

Belgian Jews were asked to raise $100,000 for the erection of a monument at Anderlecht, a suburb of Brussels, in memory of the 25,000 Belgian Jews who were killed by the Nazis. Jean Bloch, president of the Centrale d'Veuvres Sociales Juives in Brussels, and Joseph Komkommer, president of the Centraal Beheer in Antwerp, acted as co-chairmen of the building committee.

A one-week exhibit of documents on the Nazi occupation and the deportation of Belgian Jews to Nazi death camps was arranged in Antwerp in July by the Belgian war veterans' organization Croix de Guerre.

Some 1,000 Belgian Jews went on the tenth national pilgrimage to the General Dossin Barracks at Malines, to commemorate the deportation of the Belgian Jews. Rabbi Pierre Kalenberg, the Belgian army chaplain, led the assembly in prayers for the dead.

Christian-Jewish Relations

Cardinal Leo Suenens, the Belgian primate, requested in an interview with Philip E. Hoffman, a leader of the American Jewish Committee, that the Jews make clearly known what they feel is inappropriate or harmful in the Christian presentation of Judaism. Cardinal Suenens commented also on the extensive research program carried on at Louvain University to determine to what extent Roman Catholic texts and religious materials may promote anti-Jewish prejudice. He thought that the study could have significant practical results for Catholic teaching and expressed the hope that, in keeping with the Vatican Council's declaration on the Jews, other countries would conduct similar studies.

Assembly of the World Jewish Congress

The fifth plenary assembly of the World Jewish Congress (WJC), meeting in Brussels from July 31 to August 9, was the outstanding event in Belgian Jewish life. Nearly 500 delegates and observers, representing major Jewish organizations in 44 countries, participated. At the opening session addresses of welcome were delivered by Belgian Deputy Prime Minister Willy de Clercq, Israeli Foreign Minister Abba Eban, Chief Rabbi Dreyfus, and Alexis Goldschmidt, president of the Belgian section of WJC.

In his opening address, Nahum Goldmann, president of WJC, stressed the danger of assimilation: "We won the struggle for the right to be equal; now we must fight for the right to be different." Leaders of world Jewry, including Professor André Néher of the University of Strasbourg; Professor Nathan Rotenstreich, rector of the Hebrew University of Jerusalem, and Professor Leon Dujovne of the University of Buenos Aires discussed the cultural and educational needs of the Jews. General community problems were discussed by Judah J. Shapiro, secretary of the National Foundation for Jewish Culture in New York; Tobias Kamenszain, chairman of the Wa'ad Ha-kehilot of
Argentina; Astorre Mayer, chairman of the Standing Conference of European Jewish Community Services, and Rabbi Moses Rosen, Chief Rabbi of Rumania. A special session was devoted to human rights problems.

Controversy arose over the participation of Eugen Gerstenmaier, president of the West German Bundestag, in the symposium on "Germans and Jews." Before the opening of the session, spokesmen for Herut, Mapam, and Ahдут Ha-'avodah in Israel expressed their parties' objections, and left the room. Goldmann stated that Gerstenmaier was invited not because Nazi crimes had been forgotten, but because it was necessary for Jews to coexist with the Germans. Besides Gerstenmaier, Professors Gershom Scholem of the Hebrew University, Salo W. Baron of Columbia University, and Golo Mann of Zurich addressed the meeting, dealing with the problem in its broad historical perspective. The following day, the delegates found crude swastikas smeared on the large WJC poster outside the Palais des Congrès and the slogan "Joden kapot" (Jews perish) inside the building. It was assumed that the outrage was committed by members of the Flemish nationalist organization.

At the closing session the assembly adopted resolutions appealing to the Soviet government for equal treatment of Soviet Jews; urging all governments to prevent the application of statute of limitations for war crimes and crimes against humanity; expressing dismay at the leniency of charges against Nazi war criminals in Germany, and urging the German government to speed up the processing of indemnification claims.

**Relations with Israel**

At a meeting in June of the mixed commission, set up for the periodic review of the trade agreement between Israel and the Common Market (AJYB, 1965 [Vol. 66], p. 384), the Israeli delegation stated that the current agreement was inadequate and that Israel sought full association with the common market. Between 1958 and 1965 trade between Israel and the Common Market showed a deficit of $700,000,000. While exports of agricultural products and diamonds rose by 15 and 40.0 per cent respectively, there was no rise in exports of industrial products. In October Israeli Ambassador to Belgium Amiel Najar submitted a formal application for Israel's full association with the Common Market. Najar was appointed dean of the diplomatic missions accredited to the Common Market.

In May Aron Rawit, an economist working for the treasury at Jerusalem, was appointed commercial attaché to the Israeli embassy in Brussels.

Armand Taubes, Belgian director of the Israel Bond drive, became general secretary to the Israel-Belgium-Luxembourg Chamber of Commerce in Brussels.

In May a Kneset delegation headed by its chairman, Reouven Barkatt, came to Belgium at the invitation of the Belgian government to attend meetings of the parliament and to visit factories in Brussels, Antwerp, Ghent, and Bruges.
Queen Fabiola became a patroness of the Belgian Friends of the Hebrew University in Jerusalem.

General Joseph-Pierre Koning of France opened the Magbit (campaign) in Antwerp in February at a banquet chaired by David Seifter, the new president of the Keren Ha-yesod. Contributions for 1965 were 100 per cent larger than the year before. The Brussels appeal was launched in March by Mrs. Levi Eshkol.

The first national conference of the Israel Bond drive for Belgium and Luxembourg was held in Antwerp in June to spur the sale of bonds. The conference decided that a president and a vice-president would be elected each year to head the drive.

**Awards**

Medals of the Order of the Crown were awarded by the Minister of Public Health Raphael Hulpiau to Moshe Fixler, Wolf J. Holzer, Kopel Konarski, Abraham Neiger, Charles Rechtschaffen, Israel Steinbach, and Samuel Tenenbaum, all members of the Centraal Beheer board of directors. President Josef Komkommer and Honorary President Nico Gunzburg received special plaques. Arthur Ancel, Joseph Rosenfeld, and August Schatz, Antwerp diamond merchants and members of the Chambre de Conciliation et d'Arbitrage, were also decorated with the Order of the Crown.

**Personalia**

Marcel Ginsberg, president of the city's Diamond Exchange, for many years a member of the board of the congregation, was elected president of the Shomere Ha-dat congregation in Antwerp to succeed the late Josua Horowitz.

Among those who died during the year were Mathieu Meyer, the oldest Jew in Belgium and recipient of numerous Belgian and French decorations, at Brussels in May, at the age of 103; Heinrich Landau, former president of the Comité Central Israélite in Brussels, board member of the Ecole Israélite in Brussels, and, since 1961, economic adviser to the Burundi government in Belgium, at Brussels in June, at the age of 61; Abraham Ryba, member of the board of the Ahдут Ha-avodah and, during the war, editor of the Yiddish underground paper *Unzer Wort*, at Brussels in September, at the age of 70; Tobias Sjouwerman, for 17 years secretary of the Shomere Ha-dat, at Antwerp in October, at the age of 56.
Netherlands

On March 10, 1966 the controversial marriage of the Dutch Crown Princess Beatrix and Claus von Amsberg, a former member of the Waffen-SS, was solemnized (AJYB, 1966 [Vol. 67], p. 333). The procession from the church to the royal palace was disturbed by a mob of youths hurling smoke-bombs and shouting anti-monarchist slogans. Protest demonstrations in Amsterdam, and also in the Hague, Rotterdam, and Utrecht, took place throughout the month. The bridal couple appeared on television, asking the Dutch people to be patient; the new "Prince Claus," repeatedly denied that he knew about the Nazi atrocities committed against the Jews, and affirmed his belief in democracy and his good will toward the Jewish people. He also proclaimed his willingness to meet with representatives of the Jewish community. The chief rabbis of the three representative Jewish congregations had been invited to attend the church ceremony, but declined.

Elections for the provincial parliaments were held in March, and elections for the town councils, in June. The Catholic People's party (KVP) and the Socialist Labor party (P.v.d.A.) lost votes, while the right-wing, neo-fascist, Farmer's party (Boerenpartij), headed by Hendrik Koekoek, claimed a victory. The Pacifist Socialist party (PSP), which seemed to have learned from the experiences of the Communists, made big gains.

In June a severe riot broke out in Amsterdam in the wake of a demonstration by workers which claimed one dead. The protest was against a two per cent deduction from the nonorganized workers' summer holiday bonus, to be used to meet administrative costs. Damage was heavy and many were wounded.

The appointment, in June, of General Johann Adolf Count von Kielmansegg, a German panzer commander and veteran of the Nazi invasion and conquest of Poland, as commander-in-chief of the NATO forces, and the transfer of NATO headquarters to the Netherlands caused violent resentment among the Dutch. They called for the general's resignation despite efforts by the German and Dutch press to picture him as a hero of the German resistance movement. Some Liberals in the Dutch House of Commons (Twede Kamer) questioned the minister of defense about the general's reliability in the light of his World War II activities. The minister stated that he saw no reason for the Dutch government to alter its position.

During the summer, Dutch Minister of Justice Ivo Samkalden had released Willy Lages, one of three German war criminals still in custody, from Breda prison on the ground that he was incurably ill, and sent him to Germany for medical treatment. Letters of protest from Jewish congregations and non-Jewish student groups were sent to the government, and many demonstrations were held in Amsterdam and other cities.
In October Prime Minister Joseph M. L. T. Cals' cabinet was asked to resign, when it failed to receive a vote of confidence because of its financial policies. Scarcely a month later, an interim government was formed under the new Prime Minister Jelle Zijlstra, the former director general of the Netherlands Bank. Elections for the Dutch House of Commons were to be held in February 1967, two years earlier than usual.

**JewsH Community**

The Jewish population was estimated at 30,000, though a new demographic study sponsored by the Jewish Social Work Foundation (Stichting Joods Maatschappelijk Werk), put the figure at 27,000. The study did not take into account Jews who were not registered. There has been no emigration of Jews, except for some 200 persons of all ages who settled in Israel during the year. Immigration also was at a standstill; only a small number of East European and North African Jews and a few returnees from Israel entered the country.

**Communal Activities**

A move to confederate the three Jewish communities (Nederlandsch Israëlitisch Kerkgenootschap, Portugees Israëlitisch Kerkgenootschap, and Liberaal Religieuze Joden in Nederland) failed despite efforts of a special committee to provide a solution acceptable to all. The communities did, however, agree to cooperate in all affairs involving the Jewish community as a whole. In April all the youth organizations, including the various Zionist groups, the Liberal youth organization "Scopus," and some small Orthodox, nonpolitical youth leagues, gathered in the Joodse Schouwburg (Jewish theater) for commemorative services, conducted by the spiritual heads of the three Jewish communities. This theater, once used by the Nazis as deportation center of the Dutch Jews, was later dedicated by the city of Amsterdam as a memorial to these victims of Nazism.

The cause of unifying Dutch Jewry was ill served by the refusal of the Orthodox rabbis to allow representatives of their congregation to attend inauguration ceremonies of the new Liberal synagogue and youth center. Two prominent leaders of the Orthodox community, Hans Eyl, president of the Amsterdam Jewish Community Council, and Isaac Dasberg, president of the Ashkenazi Federation, resigned their posts in protest against the rabbis' prohibition. For months to come, the Jewish press carried discussions of the repercussions.

The financing of the new Liberal center fell mainly on the shoulders of individual members. The Jokos foundation, a Jewish organization concerned with indemnification, provided substantial assistance, and the Amsterdam municipality partially subsidized the youth center.

Internal difficulties arose in the Orthodox community when the younger leaders demanded a more important and responsible role in community
affairs. They particularly wanted greater representation on the Jewish Community Council (Kerkeraad) and on the board of deputies of the Ashkenazi Orthodox Community Federation. The "old guard" opposed these demands because they did not feel that the younger men were ready for such responsibility. There was heavy opposition to the fact that no member of the young generation was represented on the new executive board of the Federation of the Ashkenazi Orthodox Jewish Communities, which included Isaac Dasberg, president (who recently resigned), Isaac Zadoks, vice president, Judge Salomon Boas, Samuel Eisenman, Herman Hijmans, and Jacob A. B. Gomperts.

Social Welfare

The Jewish Social Work Foundation (Stichting Joods Maatschappelijk Werk; AJYB, 1966 [Vol. 67], p. 334), which formerly concentrated largely on case work, now expanded its activities to include community development and organization. Semi-official institutions for community organization (Provinciaal Opbouw Orgaan) had been set up in the 11 Dutch provinces as a vehicle for the discussion of local problems between representatives of non-governmental agencies and appropriate government officials. The main obstacle to Jewish participation was the Orthodox community's unwillingness, at a time when it had its own problems, to cede any of its responsibilities or influence to the community organizations.

A start in the direction of community development was made in Amsterdam Buitenveldert, a new middle-class community of 15,000 largely young people with many children. The community's 1,500 Jews belonged largely to the Liberal congregation, which had been directing all the activities of the Jewish community center. However, when the center's fine facilities began to attract to the community many elderly people, the Buitenveldert residents turned to the Jewish Social Welfare Foundation to help establish a club for senior citizens and to organize all other social and cultural activities because they no longer wished them to be under the direction of the religious communities.

The annual fund-raising campaigns of CEFINA (Centrale Financierings-actie voor Joods Sociaal Werk in Nederland) and the Joint Israel Drive (Collective Israel Actie) raised $400,000, about 10 per cent less than in 1965.

A planning committee for the building of a new central old-age home in Amsterdam, to replace both the Joodse Invalide and Beth-Menuchah, was established. Its members were Eduard Spier, president of the Jewish Social Work Foundation; Walter Van Dam, president of the Joodse Invalide; Emanuel J. Joëls, member of the board of Beth-Menuchah; Cornelis Verhagen, director of the Amsterdam municipal old-age homes, and Gerhard Taussig, director of the Jewish Social Work Foundation. The committee's first act was to reserve a building site in one of Amsterdam's new resort areas.
In January the Verbond, an organization for assisting Jews in Eastern Europe, celebrated its 20th anniversary at the Amsterdam Hilton Hotel.

Cultural Activities

Early in 1966 the Sephardi Chief Rabbi Isaac Nissim of Israel suggested that the unique and extensive Etz Haim library of the Amsterdam Portuguese synagogue be moved to Jerusalem because of the danger that this valuable collection may some day be lost in view of the steadily decreasing number of Jews in Holland. A spokesman for the Amsterdam Portuguese community, who was interviewed on the Dutch Catholic Radio, rejected the proposal.

One of the important happenings of the past year was a teach-in on Jewish community policy in Amsterdam, attended by 500 young people. They accused the Jewish community leaders of passivity in political and cultural affairs, criticized the oldfashioned ways of the leadership, and demanded reforms. An expression of the same criticism was the fact that the income from a four-day exposition on postwar fascism, arranged by the students of the Jewish Maimonides Lyceum in Amsterdam at the suggestion of their history teacher, was earmarked for the Defense and Aid Fund for South Africa.

The Society for the Jewish Sciences in the Netherlands (Genootschap voor de Joodse Wetenschap), which had a membership of 174, published the 1966 issue of its five-year periodical work. It contained an essay by Maurits de Jong on A Consolation for the Tribulations of Israel, a dialogue written by the sixteenth century Portuguese poet Solomon Usque, and an article on the German-Jewish ship magnate Albert Ballin by Abraham S. Rijxman.

The Leerhuis, an interfaith center for the study of Judaic and Christian biblical traditions, was established in 1966. Jacob Ashkenazi, its director and an Israeli Jewish scholar, began his lecture series on the Torah, Talmud, Midrash, and the Hebrew language; the Liberal Rabbi Jacob Soetendorp conducted a course on the Prophets; the Protestant theologian Professor Theo C. de Kruif discussed the role of the Prophets in the New Testament; Mozes Koenig, a leader of the Federation of Orthodox Communities, spoke about the basis of Pharisaic thought, and Reverend Karel H. Kroon discussed the Pharisaism of Jesus and Paul. The Leerhuis also held lectures in the Dutch provinces.

In November a congress of the World Union of Jewish Students met in the Hague (Scheveningen). The main subject of the discussions was the question of whether the Great Catastrophe had already become history, or whether it would always remain a living reality. Among the speakers were Israel's Attorney General Gideon Hausner; Asher Ben-Natan, Israeli ambassador in Bonn; Simon J. Roth, director of the London Institute of Jewish Affairs; Saul Friedlander, the French historian and famous author of Pius XII and the Third Reich, and Rabbi Simon Haliwa of the Netherlands.

The Jewish Family Archives Foundation, under the leadership of Joseph
Weijel, was engaged in the study of Jewish registers in preparation of a history of Jewish names in the Netherlands. The Jewish Historical Museum in Amsterdam featured an exhibit on Jewish marriage, which was very well attended.

Jewish and Israeli painters, such as Salomon Mendoza, Shalom Lixenberg, Joël Kass, Einan Cohen, and Harry van Kruiningen exhibited their paintings in Amsterdam and other cities.

The *Nieuw Israëlietisch Weekblad* (Jewish Weekly) celebrated its 100th anniversary. An enlarged jubilee edition, with contributions from well-known Jewish Dutch writers, poets, politicians, and community leaders, was published with the financial assistance of the Prince Bernhard Fund, a non-Jewish organization.

**Zionism and Relations with Israel**

In the Security Council and the General Assembly of the United Nations, the Dutch government supported the resolution condemning Israel for reprisals against Jordan.

Israel’s Minister of Posts Elijah Sasson and Minister of Social Welfare Joseph Burg visited Holland. Burg discussed the cultural problems in the State of Israel at a meeting of the Dutch Mizrachi in Amsterdam.

During the year, the Israeli ambassador in the Hague, David Shaltiel, was replaced by Daniel Lewin, who had been one of the first Israeli attachés to the Israeli Embassy in the city. Israeli Consul-General Eliezer Yapou left Amsterdam after a tour of duty of three-and-a-half years.

In the fall, Israel’s Gadna Orchestra of 80 young people, under the baton of Shalom Ronly-Rikis played at Kerkrade, a small town in the southern part of the Netherlands, where it had earlier participated in several music festivals. All 80 members of the orchestra were lodged with Dutch families without charge. This year, Gadna won the Silver Lyre prize (in 1965 it took first prize) in a competition of 230 orchestras from 19 different countries. The event was televised.

A great number of Israelis arrived in Amsterdam and Rotterdam in search of employment. As Israel had no special agreement with the Hague concerning the admission of workers to Holland, only highly qualified and skilled applicants were given work and residence permits. There was no change in number of Israeli students matriculated in Dutch universities.

The Tarbuth center of the Dutch Zionist organization (AJYB, 1965 [Vol. 66], p. 387) held a Hebrew seminar at Noordwijk, in which 160 young people, many of them French, participated. The interest among youth for Hebrew was increasing, probably as a consequence of the activities of the Israel-oriented youth movements, Ha-shomer Ha-tza’ir, Habonim, and Bnei Akiva. The Netherland Zionist Student Organization, together with the other Jewish youth groups, held a demonstration protesting the persecution of Soviet Jews. The group submitted to the Soviet ambassador in the Hague a petition, which, however, was not accepted.
In October an Israeli book week was held in the Anne Frank House in Amsterdam; the Israel publishing center and the Amsterdam publishers and bookdealers, Meulenhoff & Co. and Joachimsthal, displayed more than 500 books.

With the exception of the youth groups, the activities of the Dutch Zionist organization showed a steady decline. Its annual meeting, in January, was largely attended by elderly persons. The circulation of its monthly periodical, Joodse Wachter, declined accordingly, and a decision was reached to suspend publication in a year if there was no improvement.

**Personalia**

Professor Hans Bloemendaal, who only a year ago became professor of biochemistry at the Catholic University of Nijmegen, was appointed a member of the scientific council for the fight against cancer of the Dutch Royal Academy of Sciences. Mozes H. Gans, editor-in-chief of the Nieuw Israëlitisch Weekblad (New Jewish Weekly), received a high Dutch distinction from the queen.

Isaac Keesing, the founder of the well-known "Keesing system," a kind of Dutch encyclopedia, died in Amsterdam in August at the age of 80. Israel J. Wislicki, member of the council of the Jewish community of Amsterdam, as well as of the board of the Jewish Social Work Foundation and the Verbond, died at the age of 63.
Spain

July 18, 1966 marked the 30th anniversary of the Spanish Civil War, which cost Spain 500,000 to a million dead before it ended in 1939. After 27 years of "peace under dictatorship" and the rule of Generalissimo Francisco Franco, the increasing prosperity of the 1960's has finally begun to reach the impoverished countryside, with an annual increase in the gross national product (GNP) of about 8 per cent and an income rise in the last five years from $500 to $600 per capita. It has also meant an industrial breakthrough, with implications for changing notions of supply and demand, earnings, and living standards.

The economic gains meant political stability and popular acceptance of the existing authoritarian paternalism, now slightly modified in form. However, this well being has also stimulated a desire for political modernization and for bringing Spain closer to the Western democracies. The forces for change have increasingly come from the middle class, laborers, reform-minded Church elements, intellectuals, and university students.

Labor, repressed for years in "vertical" unions of workers and employers that are controlled by the government, was edging toward action. Illegal worker's commissions have grown up as freely-elected, effective leadership groups within the official unions. While these commissions are repressed through arrests and trials, the regime, at the same time, is counting on them to keep labor peace. Labor demands are simple: an end to the controlled vertical unions and higher minimum wages. Although political parties remain illegal, groups of socialists, Communists, anarchists, and Catholic militants compete for leadership in the organized unions. In some cases they have joined with liberal-minded Roman Catholic priests.

In Catalonia there were manifestations of social discontent nurtured by economic conditions and certain government and church attitudes that disturbed the region's nationalist pride. Royalist elements continued to press for a return of the monarchy to succeed the aging Franco, with competing factions supporting either the young Prince Juan Carlos or his father Don Juan de Borbon y Battenberg, the pretender and son of the late Spanish king, now living in exile in Portugal.

The new forces in Spain in the last two years arose from a renascence that has affected her world position as well. Spain has launched a new, aggressive foreign policy designed to win full acceptance into European affairs, but on her own terms. According to Foreign Minister Fernando Maria Castiella y Maiz, Spain was now seeking an independent foreign policy without "second class" position. She was determined to use her strategic geo-political position to gain full Western partnership, with the return of Gibraltar to her
sovereignty and membership in NATO. Belated admission to the United Na-
tions; the impending retirement of Franco, possibly in favor of a constitu-
tional monarch; the rise of an articulate middle class; the annual incursion
of millions of free-moving and free-talking tourists, and the uplifted econ-
omy, all contributed to this stand. Until recently, however, Spanish leaders
insisted that their people were neither mentally nor psychologically prepared
for the exercise of some degree of religious or social freedom, regarded as
normal in other Western countries.

Nevertheless, what has been called a "certain improvement" of religious
tolerance in Spain was expressed in a new constitution and proposed legisla-
tion, undoubtedly the result of several factors. The flow of United States aid,
close to $2 billion in the last 13 years, has at times been protested by Cath-
olics, Protestants and secular groups in the United States. Franco, who only
recently achieved associate membership in the European Common Market,
still sought to prove the legitimacy of his regime. Even more important,
however, was the fact that history was catching up with Catholic attitudes.
The ecumenical thought of Pope John XXIII, and the decisions of Vatican
Council II and Pope Paul VI, have impressed on Catholic prelates the need
to disavow Spanish church intransigence as no longer consistent with reality.

Spain also tried to strengthen ties with the Soviet Union and Eastern Eu-
rope, review relations with Cuba, cement contacts in the Arab world, and
increase her influence in Latin America with economic and technical aid.
To Spanish officials this did not mean a lessening of ties with the United
States, which actively supported Spain, but a search for flexibility in a rapidly
changing world. Undoubtedly, it will inject a sense of Spanish nationalism
into foreign affairs at a time when the country approaches a transition from
the Franco regime.

The Catholic Struggle

In a country where over 99 per cent of the population was Roman Cath-
olic, the Church was considered the single most important source of stability
of the Franco regime, followed only by the army. Since 1965, a conflict
has emerged between progressive-minded clergy influenced by the Ecumeni-
cal Council, and the older clergy of the old, authoritarian Franco Spain. The
entire social order and the Church was being affected by the new attitudes
of the younger clergy, who were also better educated and in closer contact
with the Spanish people and outsiders. A larger number came from the ex-
panding middle classes and, moving with the times, were attempting to close
the gap between the Church and the workers and peasants. Many observers
believed it was merely a matter of time before the new generation of clergy
would dominate the Spanish Church. In the meantime, the rift was widening
and, for the first time in centuries, the Spanish Church seemed divided. A
series of events in 1966 apparently brought to a critical point the simmering
unrest of young priests and lay activists.
In Catalonia, young priests and students joined in open demonstrations against the regime. In May policemen in Barcelona clubbed several priests protesting on behalf of an imprisoned student leader. The Workers Brotherhoods of Catholic Action (HOAC) have had difficulties defending workers against the authorities. Two Catholic publications—the youth weekly SIGNO and the Jesuit periodical La Voz del Trabajo—were in trouble with authorities for printing critical articles, indicating that the new press law has not changed government censorship dramatically. The struggle, no longer kept secret, has become the subject of frank discussion in the press and a major factor in Spanish politics. The headline over the cover story of the Madrid weekly SP in early July read, “Climate of Tension in the Spanish Church.”

The conflict within the church and the lack of decision on how to resolve the struggle, were illustrated by the release, on July 1, of a document on “The Church and Temporal Order in the Light of the Vatican Council” prepared by the 18-man permanent commission of the Spanish Episcopal Conference, the Catholic Church’s ruling body. Seeking to steer a middle course and parting with the government, it urged the acceptance of the Council’s directives on political and trade union freedoms, but forbade priests, and especially Catholic Action, to engage in “temporal” politics in the name of the church.

The bishops stated in the conference memorandum that, in light of the Council’s directives, they had no quarrel with the authoritarian regime of Franco, even though it had confiscated some liberal Catholic periodicals and took police action against demonstrating priests. The document, considered one of the most important church pronouncements of the century, thus displeased the conservative hierarchy for “going too far,” and the liberals for endorsing the regime rather than urging swift dissociation.

On July 11 the Roman Catholic hierarchy opened the National Episcopal Conference meeting in Madrid to deal, among other things, with a revolt by liberal members. On the same day, a Catholic labor weekly attacked the regime-controlled trade unions. High on the conference agenda was Catholic Action, which had become the focus of the liberal-conservative schism in the church. Catholic Action, which called itself the “lay apostolate,” was a group of 11 church-related organizations directed by the hierarchy and devoted to the dissemination of Christian ethics. It worked with youth, workers, professionals, teachers, farm workers, and business management. Within Catholic Action, however, some members did not share all progressive views or agree that it should participate in secular politics.

On July 22 the National Episcopal Conference announced the formation of a secretariat for relations with non-Catholics, non-Christians, and non-believers. It also modified a previous stand by its permanent commission ordering all nation-level meetings of Catholic Action canceled. In the reversal, the bishops agreed to permit Catholic Action to continue its normal program of national activities, but insisted that they be devoted “to doctrinal and practical problems connected with the lay apostolate.” This would curtail
Catholic Action support of demands for reforms in the nation's social, cultural, and economic life. In October, the conference attempted to weaken Catholic Action by removing four of its top liberal leaders.

Early in September word leaked out of a secret group of Roman Catholic priests and laymen, calling themselves Operation Moses, who were seeking an open split in the church and reportedly caused great concern in the hierarchy. It was an organization of groups of priests, formed in Madrid, Seville, and other centers in May after the open clashes between priests and the Barcelona police. Operation Moses apparently sought to force a split within the church, hoping this would lead to Papal intervention or arbitration. It advocated the complete separation of church and state and, more immediately, the retirement of all Spanish cardinals and bishops over 75, on the theory that younger men would modernize the Church. Some liberal bishops reportedly oppose the group, in the belief that its policies and methods are too radical.

The group issued a document, described in Catholic circles as being without precedent, which charged the Catholic hierarchy with “complicity and a compromise with the established temporal order,” and described the Vatican Council as “perhaps the only hope for the church and the Christians of Spain.” Word of the document’s existence became known outside Spain in November, apparently after Operation Moses had threatened to send it to the Vatican, with a request for Papal intercession for the fulfillment of the Ecumenical Council’s decisions, if the hierarchy in Spain failed to issue a public statement on it.

In December the Spanish College of Bishops agreed to share church control through the creation of two new councils. One would include lower-ranking clergy who would share with the bishops the responsibility for running a diocese, a move calculated to appease the forces urging liberalization. The other, a pastoral council with lay representation, was “recommended” for the diocese but was not clearly defined.

In another move, at a December 6 meeting in Madrid, the Episcopal Conference urged Spaniards to vote on December 14 for the constitutional referendum according to conscience and with “respect for the legitimate opinion of all citizens.” Its failure to take a stand on the Constitution, as it had done in 1947 when it endorsed Franco’s law of succession, was interpreted as a partial response to demands that the Church cease its identification with the regime.

Religious Liberty

For the last two years Spanish Jews and Protestants had looked towards a possible change in their status. The Ecumenical Council’s vote in November 1965 in favor of the draft declaration on religious liberty was generally believed in Spain to reopen the way for the introduction of a long-awaited statute of freedom for non-Catholics. In January 1965 General Franco, in a New Year message, foreshadowed recognition of the legal rights of non-
Catholic minorities, but little was heard for over a year. It was understood that the government was persuaded to delay the matter until the Vatican Council had taken a decision on the draft declaration. These tactics were apparently aimed at the Protestants who were still bitterly disliked in many conservative Catholic religious circles, especially for their success in converting members of the poorer classes.

On December 3, 1966 the draft of a law on freedom of religion and worship, in preparation for over 10 years, was revealed and then sent to the Cortes (parliament). As soon as its contents were known, conservative Church elements raised objections. The Spanish Episcopal Conference reviewed the draft at the time the text was released, which was very soon after the Cortes voted for the new constitution. The proposed constitution, approved in a national referendum on December 14, gave legal foundation to the principle of religious liberty; the law on religious liberty was to give it form. Speaking at the American Jewish Committee headquarters in New York on the eve of the referendum, Max Mazin, head of the Madrid Jewish community, expressed confidence that "despite conservative opposition the future legislation will take into account the interest of the Spanish government to provide equal rights to non-Catholics."

Both the new constitution and the proposed specific law were aimed at making freedom of worship not merely a matter of tolerance by the state—as has been the case since 1945—but a positive legal right. The anticipated passage of the law was considered the first major result in Spain of the Ecumenical Council's decree on freedom of worship and its more liberal attitude toward Jews. At the same time, the entire issue had become another element in the deepening split in the Catholic Church—the conservative majority, which opposed the Council's decree and the liberal, mostly younger, minority.

The approved text of the Spanish draft law, made public on February 25, 1967, retained the relatively liberal provisions of several earlier forms. Originally rejected by the Council of Ministers on February 10, it had been brought back for reconsideration on February 24. Thus, objections raised by conservative cabinet ministers and by the conservative Catholic hierarchy had been overruled. Franco had apparently sided with the liberal forces.

The final draft guaranteed the basic freedom of worship for Spain's religious minorities, limited only by normal requirements of public order which would exclude "physical or moral coercion, seduction, threat, suborning or other illegal forms of persuasion directed at winning followers from one religion and deviating them from another." This clause is obviously open to broad interpretation. Thus, some Protestants feared that it could be so applied as to prevent them from seeking converts, although such activities were not specifically forbidden.

The major gain to the Jewish community and to the Protestant groups was that the new draft legislation would allow them to worship in public, to have identifying signs on synagogues and Protestant churches, and to form
religious societies. As a result, the transfer to both Jewish and Protestant societies of buildings housing churches and synagogues, which until now were registered in the names of "second persons" or corporations—in some cases fictional—would be possible. The draft also provided that all citizens, without distinction, could hold any public office, except that of chief of state, which remained restricted to Roman Catholics. Non-Catholics would no longer be required to attend Catholic worship in the army or in prison, or catechism courses in the school, or to obtain clearance from the diocesan Catholic bishop before getting married.

Non-Catholics would also be permitted to have their own cemeteries, publish religious literature, and to meet freely in houses of worship, cemeteries and other authorized localities. For other meetings, they would still need special permission which could be refused if local authorities deemed them to be not "in accordance with the respect due to the Catholic religion" or in violation of "public order." Finally, the document provided for the establishment of a central commission for religious liberty that would deal with questions concerning non-Catholic religious associations and individuals. The draft was to be debated by the Commission on Fundamental Laws of the Cortes, and then submitted to the full parliament for debate and approval, subject to final amendments.

**JEWISH COMMUNITY**

According to figures released by the Jewish community on June 1, 1966, about 3,000 Jews lived in Madrid, 3,000 in Barcelona, and most of the remaining 1,000 in Malaga, Ceuta and Melilla, in Spanish Morocco, with scattered families in Seville, Valencia, Majorca, and the Canary Islands (AJYB, 1962 [Vol. 63], pp. 319-20).

The immigration of Jews from Spanish Morocco brought the largest Jewish population growth in the last few years to Madrid, from 300 a decade ago to about 3,000 today, equaling the more stabilized Barcelona community. These newcomers created problems of employment, housing, and integration, but they also provided a basis for a more conscious expression of Jewish life. Thus, for Sabbath services, the Madrid Synagogue, which was opened in 1959, was overcrowded, and on the High Holy Days, a nearby hotel hall had to be rented. A fund-raising campaign was launched for a new synagogue and community center to serve the larger community now that open manifestations by religious minorities were to be permitted.

In the last five years about twenty Jewish families, mostly from Casablanca and Tangier, settled at Las Palmas in the Canary Islands, where weekly Friday evening services were held at the homes of community members.

**Communal Organization**

The formation of an unofficial Council of Jewish Communities of Spain as the overall body of the Madrid, Barcelona, Ceuta, and Melilla Jewish
communities had been reported on June 4, 1964. Max Mazin, president of the Madrid Jewish community, had announced that he would seek official government recognition for the council, and for Spanish Jewry as a religious community. A similar request had been submitted without result a decade earlier. But, late in 1964, information was received that a further application would be sympathetically considered. Legal status was finally granted to a Madrid council in March 1965, two months after the heads of the Madrid and Barcelona Jewish communities had been received by General Franco—the first meeting between a Spanish head of state and Jewish leaders since 1492. However, the Madrid Jewish community was not given public recognition as a religious body, but only as a private association. This was the only non-Catholic religious association with juridical status. At the same time, the community was asked to change its name from “La Comunidad Israelita de Madrid” to “La Comunidad Hebraica de Madrid” to avoid confusion with the state of Israel. The Barcelona community did not try to obtain recognition as a religious organization which it believed to be of dubious value to the community as a whole; it had received de facto recognition years ago. This pointed to the still relative lack of unity among Spanish Jews. 

Hakesher, the Spanish-language publication of the Council of Jewish Communities reported local and international Jewish affairs, and served to link the new communities together. It had also limited circulation outside of Spain, including neighboring Portugal.

An indication of the more liberal atmosphere in Spain was government approval of the first public Jewish service on the island of Majorca since the Inquisition. It was a Sabbath evening service conducted on July 29, 1966 in the Anglican Church at Palma, by Dr. Leon Framm of Temple Israel in Detroit, Michigan. Foreign Jewish residents had invited the rabbi who was on his way to a World Jewish Congress meeting in Brussels, to stop and officiate in Majorca. Among the worshipers were several descendants of the Chuetas, Majorca Jews who had been converted to Catholicism during the Inquisition. Although devout Catholics, and now assimilated into the larger Catholic community, the Chuetas had, until fairly recently, lived in ghettos. Many of them remembered their Jewish ancestry and showed an interest in Judaism.

Education and Welfare

In 1965 a kindergarten was organized by the Madrid community, and the first primary school class was added in 1966. It was hoped that these would develop into an all-day Jewish school. There were Sunday schools in Madrid and Barcelona for children attending secular schools; a Jewish day-school in Melilla, and a two-year old summer camp near Madrid that had been opened with financial help from JDC.

For many years the Barcelona Jewish community, which had always been the best organized, has had a Talmud Torah where children receive religious
instruction, were prepared for bar mitzvah, and learned Hebrew. The community also supported a teacher who gave Hebrew and religious instruction in the French lycée attended by most Jewish children. The local community council, or a few selected people, acted as an unofficial Beth Din in cases involving Jewish businessmen who wished to settle disputes among themselves.

A Jewish youth movement for children between the ages of 7 to 16 served the five major Jewish centers. Financial assistance for some refugees and aged in Madrid and Barcelona, which had an old-age home, was still being provided by Jewish agencies outside Spain.

Community Relations

Because few Jews lived in Spain until recently, there has been little or- ganized antisemitism. Nevertheless, admirers of Nazi Germany did infiltrate various segments of Spanish society, especially the fascist Falange party, and these elements are still active. They were reinforced by Germans living in Madrid and Barcelona, especially by former Nazis who had sought refuge in Spain.

Antisemitic groups published hate material, much of it illegal, but rarely undertook other overt anti-Jewish activities. They have had some influence on leading journals, such as the right-wing Juanperez, which occasionally printed antisemitic articles. They also may have participated in the arson attempt on the Barcelona synagogue in August 1966, the first since the Jewish communities were reestablished. So far, the perpetrators have not been apprehended.

Of great concern to local Jewish leaders were the attitudes of the over- whelming Catholic population which has been exposed to the centuries-old concept of contempt for the Jews as a "deicide people." Occasionally public utterance was given to this teaching, as in "A Matar Jueus" (Death to the Jews), featured in a 1966 calendar printed in Catalonia. Vigorous protests resulted in the confiscation of the calendar.

The official attitude discouraged overt antisemitic manifestations. To a great extent, this was due to a desire to reestablish ties with the approximately one million Sephardi Jews throughout the world as the spiritual descendants of Spanish culture.

(The attitude of the regime was first enunciated, in this century, in the 1924 measure sponsored by the dictator, General Primo de Rivera, which offered Spanish citizenship to Sephardi Jews throughout the world, based on the concept of jus sanguinis but did not require their return. During World War II, Jews from Nazi-occupied Europe were given refuge; others crossed Spain's frontiers in transit. Some remained and settled in Spain. In 1949 General Franco again offered citizenship to all Sephardi Jews. In 1954 a synagogue with facilities for Sephardim and Ashkenazim was opened in Bar-
In June 1964 General Franco established by decree a center for Hispanic-Jewish (Sephardic) studies and a special museum in the famous 14th century El Transito synagogue, in Toledo. The decree was issued in conjunction with a 10-day officially endorsed symposium conducted in Madrid by the Institute of Sephardic Studies which discussed the geographical distribution and social status of Sephardic culture and people throughout the world. The symposium also formulated measures for renewal of bonds with Spanish culture and the preparation of a Ladino dictionary.

In March 1965 an ancient reproduction of the 14th century Haggadah of Sarajevo—the original was still in the Yugoslav town—was made available by the Jewish Community Service of AJC as the main exhibit in the newly established museum. Distinguished Hispanic scholars attended the exhibition, as did Spanish officials concerned with art and culture. Four months later the Spanish government transferred to the museum more than $16,000, contributed by an anonymous Jewish donor in appreciation for Spanish efforts on behalf of Jewish culture. The government also issued a new postage stamp with the picture of the El Transito synagogue. Heja de Lunes, a Madrid Monday morning newspaper, featured the story, suggesting that the regime wished to emphasize a new policy of encouraging religious tolerance. The paper called the Jews “our brothers.”

For the first time, in December 1965, the Spanish public viewed the telecast of a Jewish leader explaining the basic principles of Judaism. It was Max Mazin of the Madrid community, who is also co-chairman of the Jewish-Christian Friendship Association (Amistad). He appealed to the Roman Catholic hierarchy to implement the decisions of the Ecumenical Council and answered questions put to him by Father Munoz Iglesis, director of religious broadcasting. Father Iglesis introduced the program by reading the Vatican Council declaration on the Jews.

Mazin spoke again on April 4, 1966, this time at the Dominican monastery of Saint Tomas in the walled city of Avila. Standing where the Grand Inquisitor Tomas Torquemada lay buried, he told the assembled priests and friars, who invited him to speak, about the Jewish faith. The meeting was arranged by the Amistad.

It was not until October 16, 1966, after nearly five hundred years, that the Jews returned to the Toledo Synagogue for the first public Jewish ceremonial since the expulsion. It was attended by 200 persons, among them five Roman Catholic priests and two Capuchin monks, who heard Provincial Governor Enrique Thomas de Carranza, speak of past glories of Toledo Jewry. It was believed to have been the first time that a ranking Spanish government official participated in a Jewish meeting of this kind.

Relations with Israel

Although Spain had a consul general in Jerusalem long before the State
of Israel had been created, no official diplomatic relations existed as yet between the two states. Pressure for the recognition of Israel mounted in Spain. One of the reasons was the desire to preserve Ladino (Judaeo-Spanish), which would require close association with the approximately 300,000 Jews in Israel who still retained links with Ladino language and culture, and even published a Ladino newspaper, *El Tiempo*.

Scholars were anxious to find a way to preserve the Spanish roots of Ladino and direct it into the stream of modern Spanish culture, without arousing Arab hostility. In March 1964 Dom Ramon Menendez Pidal, the director of the Royal Academy of Letters in Madrid, went to Israel to study Sephardi culture and meet with Israeli scholars. After his return, the newspaper *El Cruzado Español* (The Spanish Crusader) criticized Don Ramon because he had urged helping the Ladino-speaking Israeli Jews. It implied that this would be a "political" rather than a "cultural" act and would jeopardize Spanish influence in the Arab Middle East.

In the meantime, there was some increase in the insignificant trade between the two countries, resulting from commercial agreements between Spanish and Israeli banks. In July 1964 the first delegation of Israeli businessmen arrived as guests of the Madrid Chamber of Commerce for discussion on the possible strengthening of bilateral trade. Trade relations suffered a minor setback in 1965, when Israeli shipping was refused harbor facilities. Even without diplomatic ties, Spain had always encouraged tourism and provided port facilities to Israeli ships, but Arab boycott authorities reportedly pressed Spain to sever all commercial ties with Israel. The Spanish Foreign Ministry announced on April 1, 1965 that "Israeli ships with tourists" would be able to stop at Malaga and Palma de Majorca, the usual ports of call, but at no other port. It insisted that this restriction was "administrative," since Israel had no consular representatives, and denied pressure from "any foreign country" or allegations that the decision was based on political considerations. A week later ZIM Israel Lines, the only Israeli company using Spanish ports, signed an agreement with the Spanish maritime undersecretary, resolving the dispute.

On January 26, 1967 the influential Catholic daily *Ya* urged Franco to create normal diplomatic relations with Israel, asserting that Spain was the only Western nation still refusing to recognize it. Referring to the fact that this situation existed because of Spain's ties with the Arab world, the editorial declared that Spanish friendship with the Arab nations "must become compatible with a not less well-founded friendship with the Jews." Shortly thereafter, at a press conference in Beirut, Lebanon, Spanish Minister of Information and Tourism Manuel Fraga Iribarne reaffirmed his country's ties of friendship with the Arab states and said that it would not recognize Israel.

Jerry Goodman
Italy

The year 1966 saw significant political changes in Italy, which began with the resignation of Prime Minister Aldo Moro's center-left coalition government. On January 21, after almost 18 months in power, the government suddenly and unexpectedly found itself in the minority when a bill providing for the creation of state nursery schools was defeated under cover of a secret ballot, by a vote of 250 to 221. The bill had been one of the pillars of the center-left coalition agreement in which the Socialists had received assurance that not all new schools would be under church auspices.

The vote revealed a strange alignment resulting from a struggle within the Christian Democratic party between a faction led by Prime Minister Aldo Moro and the followers of the dissident Foreign Minister Amintore Fanfani. Neo-fascist deputies voted with the Communists, while Pietro Nenni's Socialists in the coalition asked the government to resign in order to force a clarification within the center-left majority whose program was held in check by dissension among the Christian Democrats.

The crisis lasted 33 days, ending on March 15 with the formation of a new center-left government, again headed by Moro and consisting of 16 Christian Democrats, six Socialists, three Social Democrats and one member of the Republican party. This uneasy alliance carried through the rest of the year amidst sporadic rumors that the two wings of the Socialist party, now functioning as independent political parties, would merge and seek ways to assert a unified program. The merger of the two groups into the Socialist party took place with much show on October 29.

The hotly contested municipal and provincial by-elections in June revealed trends in the Italian electorate's thinking which were expected to set the political tone until the 1968 parliamentary elections, when national issues will again be involved. The Communists, who for years have shown slow but steady progress, failed in their strong bid for the control of the Rome and Florence municipal councils. The four-party center-left coalition received popular endorsement; the Democratic Socialists, who ran on a separate ticket, emerged with the largest gain. (This accelerated plans for a unified Socialist party.) The Church threw its weight behind the Christian Democrats and, to quote the New York Times the morning after, "the threat of excommunication for those voting Communist has never seemed effective. The Communists were set back for mundane reasons."

After a fourteen-months period of austerity the Italian economy seemed to be moving forward. The mid-year report in June showed that industrial production rose 11 per cent over the corresponding period in 1965, and unemployment, which always plagued the country, decreased 6 per cent. The
country's foreign currency reserves grew even more rapidly than France's, whose economic recovery had been considered the miracle of Europe. Italy was reaping the harvest of the restrictive measures it had adopted in the fall of 1963. Its progress was the most pronounced of all Common Market countries.

After four years of decline, the stock market began to show vigorous, though erratic, activity with broad sweeps between high and low periods, reflecting a general business revival. New car registrations, always an important index, were 6.5 per cent higher in the first half of 1966 than during the comparable period in 1965; for the same period, increases in steel and cast iron production were 9.4 and 31 per cent, respectively.

Late in the year, however, Northern and Central Italy were hit by unprecedented floods which left many thousands of acres of arable land unproductive for years to come and caused incalculable property damage. Government officials estimated that the natural catastrophe would set back Italian economy by ten years; it had wiped out all post-war gains in just a few weeks.

JEWS H COMMUNITY

The estimated size of the Jewish community in Italy continued to be 33,000. The largest concentration remained in Milan and Rome with about 9,000 and 13,500 Jews, respectively. The balance of about 10,500 were scattered in 21 communities, including both relatively large centers in Turin (1,661) and Florence (1,438), as well as small groups in Gorizia (32) and Parma (60). Although there was still considerable transit of Jewish refugees from Eastern Europe migrating to Israel, the United States, and Canada, only very few of them remained in Italy.

Most of the Jews belonged to the middle and upper classes; an estimated 65 per cent of their working population were independently employed. They were well integrated and denied that their normal economic and social progress was in any way hampered by anti-Jewish prejudice. The community, however, remained alert to manifestations of political antisemitism at home and abroad.

Community Activities

The major event of the year was the three-day congress of the Unione delle Comunità Israelitiche Italiane (Union of Italian Jewish Communities; AJYB, 1966 [Vol. 67], p. 340). This congress, which by statute must meet every five years, elects a council of representatives of the various Jewish organizations and offers the only occasion for a meeting where an exchange of views of all the elements of Italy's Jewish population is possible. The opening session on May 15, at which the Unione was awarded the government's Gold Medal of Civil Merit, was addressed by Minister of the Interior Paolo Emilio Taviani and received a message from President Saragat.

The congress heard reports and debates on assimilation, antisemitism, cul-
tural programs, organization of the Jewish community, rabbinical studies, adequacy of legal dispositions concerning religious minorities, and financing of the Unione's work through community assessments. The most heated debate centered around a proposed revision of the Unione's statutes which dated from the days of the fascist regime (AJYB, 1966 [Vol. 67], pp. 338-39). The matter was referred for further study to a special committee, which was to report on it a year later. The delegates reserved judgment on the Vatican's declaration on the Jews. They simply took note that the Church, "after centuries of immobility and conservatism," had reviewed its position in the world and instituted several changes with regard to superstitions which had had such tragic consequences for Jews. At the session on finances, the JDC matching the sum raised by the communities, announced a contribution of $20,000. The funds were to be used to wipe out the Unione's deficit and to put its work on a sound financial basis for the next five years. Judge Sergio Piperno was reelected president of the Unione for a five-year term.

In February the newly-elected president of the Rome Jewish community, Professor Gianfranco Tedeschi, inaugurated a novel series of public meetings with Roman Jewry at which the problem of maintaining community services in the face of a serious financial crisis was discussed. The success of the public debate led to plans for regular meetings of this type which served to bring the community members closer to community problems. In the annual community elections, Signora Gemma Coen Sabbatine was voted in as a member of the council. This was the first time in the community's history that a woman held such an office. Her special interest in the problems of Jewish youth was expected to give impetus to more intensive cultural programs in their behalf.

Milan's Jewish community received a gold medal from the municipal government in recognition of its work in welfare and education and of its "great dignity in sacrifice" during the years of racial persecution. On the occasion of the Italian republic's 20th anniversary, President Sarragat made Astorre Mayer, president of the community, a Knight of Labor, one of the highest awards in the field of public service. In July Mayer resigned as president, a post he had held for many years, because of his increasing involvement in world Jewish affairs. (He was elected in January to serve on the WZO executive, as one of the seven non-Zionists who were added to its membership.) Mayer was succeeded by Guido Jarach, a well-known engineer, industrialist, and bank president, and long active in the community.

Education

Jewish education was an important preoccupation of all sizable Jewish communities, since there was a reluctance on the part of Jewish parents to send their children to the strongly Catholic-influenced public schools. Eight communities had day schools; those of Milan and Rome, with a combined enrolment of about 1,500 students, also offered secondary education (AJYB,
Communities in 17 other cities had Talmud Torahs on the kindergarten and elementary school levels.

In Rome, the Collegio Rabbinico Italiano had 15 students, three of whom were taking advanced studies, and 15 students attended the Davide Almagia’ Seminario.

Publications

There had been some concern in Jewish circles that the publication Rassegna mensile d’Israel (“Monthly Review of Israel”) would not long survive without Dante Lattes, its distinguished and scholarly editor who died in 1965. However, the well-known Jewish historian Professor Yoseph Colombo agreed to become the new editor, and the magazine continued to appear regularly. The Unione delle Comunità Israelitiche initiated a series of Holiday Books to fill a gap in Italian-language educational material. The first books on Purim, Passover, and Shavuot came off the presses in 1966. After an interval of 28 years, the Collegio Rabbinico Italiano was able to resume publication of a year book containing scholarly articles on various subjects of interest to Jews. It planned to publish a volume annually. Early in 1966 the Center for Contemporary Jewish Documentation (AJYB, 1966 [Vol. 67], p. 340) published Diari, the diary of Emanuele Artome, a young Italian Jew who was a member of the resistance movement in World War II and was murdered in prison.

Florence

The flood, which struck Florence on November 4 and 5 after three days of severe rain, overshadowed all other events affecting Jewish community life, as well as the country as a whole. As the Arno River left its banks and invaded the city, large land masses loosened by the rain slid into the river bed and propelled the waters at a speed of 40 miles per hour. The general state of the city and the damage to its unique art treasures and public monuments has been widely publicized and needs no repetition here.

The damage suffered by the Jewish community was less well-known. The synagogue, community offices, old-age home, and school were all concentrated in one of the most devastated areas. The water level in all the buildings reached ten feet. The residents of the old-age home, who were evacuated to the upper floor, lost all their personal belongings which had been stored in the basement. Heating and electrical installations were destroyed. The first-floor schoolrooms of the school were severely damaged and the basement gymnasium was wiped out. These buildings had recently been completed with the help of JDC-CJMCAG grants: the home in 1964, the school in 1965. In the synagogue, the benches were smashed and 80 Torah scrolls were water-damaged, many beyond repair. The greatest loss, however, was sustained by the large library containing hundreds of rare books and manuscripts, some dating back to the fourteenth and fifteenth centuries. The total damage
to the community was estimated at about $500,000. Jewish communities in
Italy and throughout the world gave assistance in the form of manpower
and money. Among those immediately on the scene was JDC, which made
available medical, food, and other supplies, as well as $50,000 for the recon-
struction fund.

**Attitude Toward Jews**

The Italian Federation of Scientific Associations unveiled a commemora-
tive plaque on the Milan house where Albert Einstein spent six years of his
youth (1894–1900). The inscription refers to Einstein's acceptance of the
world as his country, with borders only in the universe. Jewish victims of
Nazi persecution were honored by other municipalities. Leghorn named a
square in the center of the city "Jewish Deportees Square" in ceremonies
attended by leading civic and Jewish leaders. One of the squares in Genoa
was named after Rabbi Riccardo Pacifici who had lived in the city and lost
his life in 1943. In an impressive public dedication ceremony, La Spezia
(near Genoa) named an elementary school in the newest section of the city
in memory of Adriana Revere, a Jewish child who had been deported to a
Nazi extermination camp. At the close of the ceremony, students recited
poems written by Jewish children in the Theresienstadt camp.

**Ecumenical Council**

It was to be expected that interpretation and consultations would be neces-
sary for an effective implementation of the declaration on the Jews and
Judaism, adopted by Vatican Council II. In January Augustine Cardinal Bea,
who had been entrusted with drafting the schema and bringing it before the
Council, issued a statement advising the Catholic clergy on how best to un-
derstand and carry out the aims of the document. He noted that the declara-
tion was the most debated item on the Council agenda "not so much for
religious reasons but because of the unfortunate political circumstances of
the moment." The declaration, he explained, had once been deleted from the
agenda, but was again included when Pope John expressed his agreement
with Cardinal Bea's views "as to its importance and responsibility of our
interest in it."

Bishop Luigi Carli of Segni, who was one of the strongest spokesmen for
the Conservative group at the Council later restated his views on how the
declaration should be interpreted. In a 45-page article in the semi-monthly
clerical review *Palestro del Clero* (April) he declared that, although Judaism
continued to survive, it carried with it "the judgment of condemnation by
God" and whoever, knowing Jesus, consciously and freely followed Judaism
"participates in conscience in that judgment of condemnation." Carli also
stated that the term "deicide is theologically unexceptionable; even the only
fitting one," and that the same applied to collective responsibility of the Jews
for the crucifixion of Jesus. Cardinal Bea also dealt with the theological aspects
of the declaration in The Church and the Jewish People, published by Morcelliana in June. Although he dismissed the accusation of "collective guilt" and of "deicide," he reaffirmed the Christian doctrine condemning the Jews for refusing to accept Jesus as the Messiah. While expressing regret that his statements might be painful to the Jews he reiterated the hope that they would eventually embrace Christianity. He outlined ways and means "to establish and develop in a constructive way" the relations between Christians and Jews, "until all Israel shall be saved."

Support of Vatican Council II came from unexpected quarters in Italy. At the eleventh congress of the Italian Communist party in January, Secretary General Luigi Longo devoted a large part of his five-hour speech in praise of Vatican II, especially its advocacy of "the total independence of the Church from all political systems," which he interpreted as "a criticism of the principle of the political unity of Catholics and even the concept of a Catholic party." He made a special point of expressing the party's "absolute respect of religious liberty" and its opposition to "a state which attributes privilege to an ideology, a philosophy, or a religious faith."

Relations with Israel

In July Ehud Avriel, a high official in the Israel ministry of foreign affairs, became Israeli ambassador to Italy, succeeding the much-mourned Maurice Fisher, who died 11 months earlier.

The celebrated Italian author Ignazio Silone spoke of his own experiences in a kibbutz at an exposition called "A Day in a Kibbutz." The exhibit was arranged in Rome in February by the Italy-Israel Association. The association also organized a public meeting on "Impressions of a Voyage to Israel" which was addressed by Silvo Tardaro, president of the Italian supreme court, and other well-known Italians who had visited Israel.

Israel participated in the annual Milan industrial fair with an imposing exhibit of its export industry. The fifth congress of the European Common Market free trade unions, held in Rome on November 14, approved a resolution asking for "quick and satisfactory" action on Israel's request for associate status in the Common Market (p. 364).

Through the initiative of the Rotary Clubs of Israel and Italy, in cooperation with Alitalia and El Al airlines, 112 Jewish and non-Jewish teenagers from flood-stricken families in Florence and their teachers were flown to Israel in December for a three-week visit during which they were to continue their classes.

In June Chief Rabbi Isaac Nissim of Israel visited Rome where he was honored at a community reception. He addressed the congregation at Sabbath services.

Italian Jews were particularly proud that the Chagall mosaics in the Knesset building in Jerusalem were installed by specialists from Ravenna, and that
an antique ark from Soragna (near Parma) stood in the building's small synagogue.

**Personalia**

Luciano Camerino, 39, member of the executive of OSE-Italy, died of a cerebral hemorrhage while helping to bring relief to the flood-stricken Jewish community of Florence. A public subscription was opened in behalf of his widow and three small children, to which President Saragat personally sent $150.

Leonard Seidenman