

A GUIDE TO **JEWISH MONUMENTS**



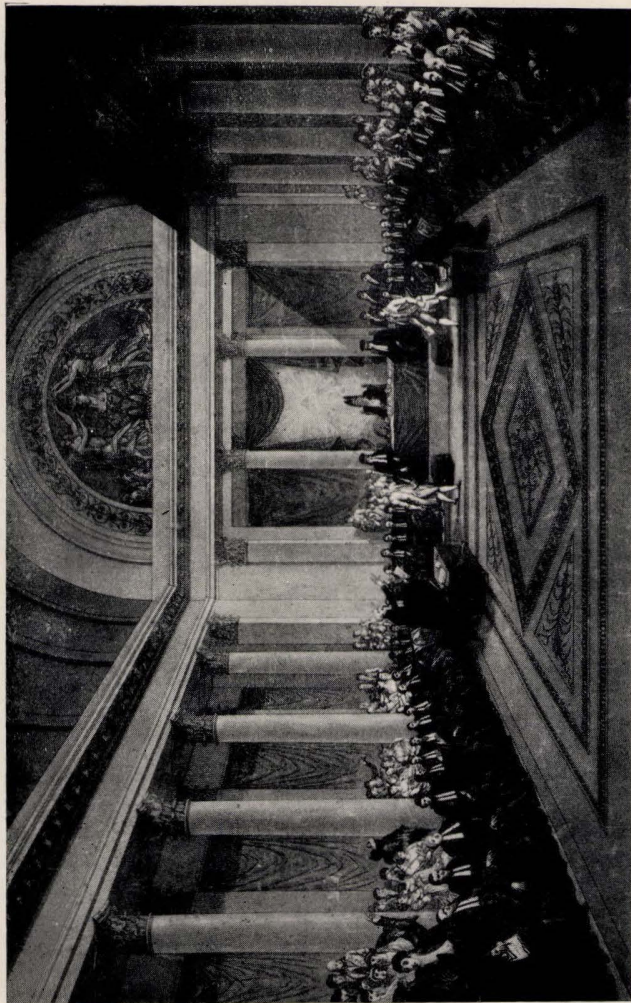
IN
FRANCE

ÉDITÉ PAR LE

**CENTRE NATIONAL D'EXPANSION DU TOURISME
DU THERMALISME ET DU CLIMATISME
127, CHAMPS-ÉLYSÉES - PARIS**

A GUIDE TO
JEWISH MONUMENTS
IN FRANCE





GRAND SANHÉDRIN

First meeting of the Grand Sanhedrin
of the Jews of France and Italy, called by Napoleon the First in Paris, February 9, 1807.

INTRODUCTION

French Jews felt, with reason, like their compatriots of the various Christian sects, that they ought to attract the attention of members of their faith from other lands to the monuments, museums, libraries and other places of interest relative to their history in various parts of France.

Established on French soil since the advent of the Romans, they had never been very numerous. Yet, since the beginning of the XIXth Century, they figured largely in French affairs, setting an example for Jews throughout the world ; France was the first country to give Jews equal rights of citizenship.

After a period of preparation marked by the Royal Edict of January, 1784, followed on July 10th of the same year by a special charter, and in 1788 by the efforts of Malesherbes, the principle of equal rights for Jews in France was established on November 13, 1791, as a result of the decree adopted on September 27th of that year by the Assemblée Constituante. This decree may be considered as one of the greatest acts of humanitarian progress accomplished by the French Revolution, and among those who deserve everlasting fame in this regard are CLERMONT-TONNERRE, MIRABEAU, and above all Abbé GRÉGOIRE.

The principal conditions under which this act or equality was to be applied were defined by the Assembly of Notables in 1806, and solemnly agreed to by the Grand Sanhedrin of 1807, the first and only body of this kind brought together since the dispersion of the Jewish nation. The decisions of this illustrious tribunal have ever since been faithfully respected by

the Grand Rabbis of France and the Central Consistory, as they are part and parcel of the religious charter granted to French Jews, a charter which, to the honor of France, has never been contested. This should be of great interest to Jewish communities throughout the world.

Napoleon Bonaparte, who followed in the steps of the French Revolution, wittily remarked, when his attention was called to the famous phrase read by Jews all over the world at Passover, « Next year in Jerusalem », « I want them to find Jerusalem in France » (1). By this, he did not mean to turn Jewish thought from the temple of Solomon nor to substitute France for Palestine. It was merely his desire that all Jews established on the soil of France should be united by the same language, the same traditions, and the same habits as their fellow-citizens of other sects. Thus they have become French in the full sense of the word ; and the work so far realised has not been in vain.

P.R. ROLAND-MARCEL.

(1) Archives Israélites 1841. page 140.

DÉCISIONS DOCTRINALES
DU
GRAND SANHÉDRIN

QUI S'EST TENU A PARIS AU MOIS D'ADAR PREMIER,
L'AN DE LA CRÉATION 5567 (*Février 1807*),

SOUS LES AUSPICES
DE
NAPOLÉON - LE - GRAND,
Avec la traduction littérale du texte Français en Hébreu.



PARIS,

IMPRIMERIE HÉBRAÏQUE, FRANÇAISE ET DE LANGUES ORIENTALES
DE L.-P. SÉTIER FILS,
IMPRIMEUR DU CONSISTOIRE CENTRAL DES ISRAËLITES.

1812.

Fac-simile of the title-page of the records of the Grand Sanhedrin.



Monument to the French Jews who died for France, by Hannaux.
(Inner courtyard of the Main Synagogue, 44, rue de la Victoire, Paris).

A Brief History of Jews in France

It was at the time of the Roman invasion that the first Jews came to Gaul. They are not mentioned in any documents prior to the IVth Century. It is, however, quite certain that they had settled at an earlier period in the Southern part of the country, particularly at Marseilles and Lyon. They advanced with the Roman Legions, following natural paths of penetration, and established themselves at the most important strategic points, which were often the main commercial centers. The fact that, by the VIth and VIIth Centuries, they had spread widely through the country, places their arrival at a much earlier date.

These Gallo-Roman Jews, and those of the Merovingian period were undistinguishable from their Christian contemporaries and other inhabitants, but for their religion. Many were farmers, civil servants and merchants. Together with the so-called Syrian merchants, they helped maintain the economic life of Roman civilization long after the Fall of the Roman Empire, and also Mediterranean commerce. They imported Oriental objects, and helped to distribute silk, papyrus and dates in the northern provinces. They also supplied Occidental countries with pharmaceutical products, taught their use, and practised medicine. During the Carolingian period, when Islam occupied part of the Mediterranean shore, international trade between the Orient and the Occident decreased, and was kept alive only by a few Jewish merchants. Isaac, the Jew who was sent by Charlemagne to the Court of Calif Haroun-al-Raschid, was one of them.

During the Middle Ages, feudalism gave Jews a new status in France in matters of religion, and

considered them generally as aliens, with the uncertain standing which this term implied. In the South of France, they enjoyed a large measure of independence, and in certain localities even held municipal posts. In the North, they were more and more under the jurisdiction of the king, who alone had control over them.

At that time, Jews were most successful in commercial pursuits. The XIIIth Century marks the great period of Jewish trade in France. One can judge of its importance by the number of Jews in various regions of France. They not only resided in the larger towns, but also in villages all through the provinces. This in itself shows that they lived in close contact with the Christian population and shared the life of the communities in which they resided.

From the XVth Century on, the role played by Jews decreased in importance. Many of their communities, particularly in the Northern provinces, disappeared. This regression has, as a rule, been ascribed to persecution, but this explanation is not entirely accurate. The diminution in the number of Jews in France may be attributed to the economic conditions then prevailing in the country, particularly following the Hundred Years' War, and to the competition of Lombardy merchants.

New Jewish groups established themselves in France during the XVIth Century. Jews reconstituted communities in Alsace, where their number grew steadily during the XVIIth and XVIIIth Centuries. Families from the Rhineland obtained permission to reside in Metz, and this community grew gradually. It spread through various villages in the lowlands, and their organization was seldom surpassed by any other Jewish communities ; this was largely due to the fact that tolerance could be obtained for a nominal sum. From Alsace and Metz, the Jewish communities spread to Lorraine. Meanwhile, Spanish and Portuguese Jews, driven from their own lands, settled in the South West, principally at Bordeaux and Bayonne, where certain privileges were granted them. Subsequently, they spread into Languedoc and to various ports such as La Rochelle, Nantes and Rouen.

These groups, together with Avignon Jews (who, for generations, had remained in their province), as well as those residing at Nice, were the only communities in France. There were a few Jews in Paris, but that community did not really begin to grow until the XVIIIth Century.

Jewish commercial activities were outstanding at Bordeaux and Metz. At Bordeaux, the Jews took an active part in the development of the maritime commerce which was responsible for the prosperity of the city. At Metz, a number of the Jewish inhabitants furnished military supplies and were importers of horses, cattle and grain. Many Jewish families were also active in the economic life of Alsace, and, throughout the country, Jewish merchants travelled constantly, frequenting the big fairs and markets which then played an all-important role in the distribution of merchandise.

As far as the legal status of Jews is concerned, this matter, never clearly defined under the old regime, was definitely settled by the Assemblée Constituante which, by its decree of September 27th, 1791, granted citizenship to all Jews residing in France, dating from November 13th of the same year. In February, 1807, the Grand Sanhedrin met in Paris under the auspices of Napoleon I. The meetings took place in the Saint-Jean Chapel, then part of the Hôtel-de-Ville, and since destroyed. The decisions of the Grand Sanhedrin purported to conciliate religious laws with civil duties. These dates are most important in the history of French Judaism, as well as in that of Judaism throughout the world. The equal rights extended to Jews in France served as an example, and gradually caused other countries to extend similar rights.

In 1808, the Jewish religion was officially recognized by the Government. It was again France that led the way, and, for the first time, Judaism was placed on the same level as the Christian cults.

It was also in France, in 1831, that, for the first time, Rabbis were placed on the State payroll.

The effects of these measures were not limited to French Jews, and spread throughout the world. This

was due to the fact that, having become citizens, French Jews were able to live like other Frenchmen, according to the traditions of the country. But the legal measures taken during the Revolution, and the efforts of the Jews themselves would have been vain, had the French nation not welcomed these new citizens.

Because of the events just retraced, and because of the liberalism of the French nation, it may justly be said that French Jews are not the only ones who owe a debt of gratitude to France, but that the country merits the gratitude of Jews all over the world as well.

PARIS

Jews may have resided in Paris before the VIth Century, but it is only from then on that we have definite proof of their presence in the city.

They first lived in the Ile de la Cité, center from which the metropolis was to grow. Their houses were for the most part near the main street extending from one end of the town to the other, joining the road across the bridge that united the community with the country to the north and south of the Seine. Vestiges of the presence of Jews in the Ile de la Cité long appeared in the names of the streets of the quarter known as the Jewry.

During the XIIth Century, Jews established themselves on the Right and Left banks of the Seine, near bridgeheads ; to this very day the quarter of the Rue des Rosiers, where many Jews reside, marks the approximate spot occupied by the Jewish center on the Right bank during the Middle Ages.

In mediaeval days Paris Jews had synagogues that have since disappeared, as well as their own cemeteries, where numerous tombstones inscribed with Hebrew characters have been found. Their community was most flourishing, and they had many famous Rabbis, such as Juda ben Ischock (Sire Léon) and Reb Jechiel.

At the beginning of the XVIIIth Century the Jewish community came into being as a group, in Paris, but did not really begin to grow until after the Revolution. It has since become the most important group of Jews in France.

THE RIGHT BANK

Among the principal synagogues on the Right Bank, the oldest is that at 15, rue Notre-Dame de Nazareth, built in 1822 ; and the largest is that at 44, rue de la Victoire, built in 1874. The architecture of this temple is particularly beautiful.

A synagogue for Jews following the Portuguese rites was built at 28, rue Buffault, in 1877. Recently, the Association Cultuelle Sephardite opened another temple consecrated to the same rites at 18, rue Saint-Lazare.

One must also mention the pretty little temple at 24, rue Copernic, built by the Union Libérale Israélite of Paris, the Reformed Jews of the city ; and the Polish synagogue in the rue Pavée.

At 44, rue de Flandre, at La Villette, may still be seen the cemetery of Jews who followed the Portuguese rites dating from the XVIIIth Century. It is the oldest Parisian cemetery still in existence. Jacob Rodrigue Pereire famous teacher of the deaf-and-dumb, and forbear of the well-known bankers, was buried there in 1780.

At the Cemetery of Montmartre homage may be rendered to Henri HEINE and to Osiris Iffla, the philanthropist who helped to endow the Pasteur Institute. This tomb is surmounted by a copy of the statue of Moses by Michael Angelo.

At the Père-Lachaise Cemetery, one sees the tomb of Rachel, the great actress, and the family monument of the Rothschilds. At the Montparnasse Cemetery lies the tomb of Adolphe Crémieux, the illustrious president of the Alliance Israélite Universelle, and the first Jew to hold the post of Minister in a great Democracy.

At the Invalides, in the gallery of the interior courtyard, is a commemorative tablet recalling the enlistment of volunteers of foreign origin in the French Army during the World War.

In the inner courtyard of the main Synagogue 44, rue de la Victoire, tablets have been placed in memory of the French Jews who died for France during the Great War.

LOUVRE MUSEUM

Biblical monuments have been grouped in a special room known as the « Salle Judaïque ». This section is in the Assyrian Gallery of the museum.

One should see the column of King Mesa of Moab dating from the Xth Century B.C., the remains of Jewish tombs discovered at Jaffa, the ornaments of which are perfectly preserved ; and sculpture bearing funeral inscriptions and the seven-branch candelabrum.

Visitors may also see the ROTHSCHILD Room where the various objects shown have been generously bequeathed by baron Alphonse DE ROTHSCHILD. They include masterpieces of enamel and of the goldsmith's art dating from the end of the Middle Ages, and from the French and Italian Renaissance period.



Louvre Museum : Judaical and Palestinian Section : the Mesa Column, dedicated to the King of Moab, IXth Century B. C.

BIBLIOTHÈQUE NATIONALE

The section devoted to medals comprises many Greek and Hebrew coins. In the manuscripts department are preserved the famous Hebrew manuscripts of the Bible, some of which may be traced to the old Parisian community.

MUSEUM OF MEDALS.

Sheckel coined in the year 66, during the revolt against the Romans, which resulted in the destruction of the Temple at Jerusalem (9 Ab).



One side represents a chalice in use during the Temple service. The other side represents three pomegranates on a single branch, symbol of Palestine.

The shekel was a sum of money that each Jew paid as a tax for the Temple.



Tetradrachm coined in 133-134 during the revolt of Bar Kokba against the Romans.

The edifice with four columns is supposed to represent the entrance to the Temple. The star above it no doubt alludes to the Messianic surname of Simeon Bar Kokba, « son of the star ».

The other side represents a « Lulab » and « Ethrog », that is the palm leaves and the ritual cedar for the Feast of Tabernacles.



Dinar coined during the Bar Kokba revolt against the Romans about 134-135.

The bunch of grapes represents Palestine.

On the other side is an urn with an inscription referring to the liberty of Jerusalem.



Cluny Museum : An XVIIIth Century marriage contract on parchment, illuminated, from Ancona, Italy.

One should not miss visiting the curious quarter in the vicinity of the Hôtel-de-Ville, and particularly the rue des Rosiers, the rue des Ecouffles, and the rue Ferdinand-Duval. These picturesque streets mark the center where newly-arrived Jewish immigrants have settled in Paris.

LEFT BANK

The *Cluny Museum* has a rich collection of objects in its Jewish Room ; some of the most curious date from the XVIth Century.

Among the most famous of these collections is that of J. STRAUSS, noted conductor under Napoleon III, acquired by Baronne Nathaniel DE ROTHSCHILD and bequeathed by her to the Cluny Museum.

Tombstones from the XIIIth Century, bearing Hebrew inscriptions may be seen at the Cluny Museum and at the *Hôtel Carnavalet*, rue Sévigné.

On the façade of the Sainte-Geneviève Library (place du Panthéon) has been carved the name of the French rabbi *Rashi*, who lived at Troyes, in the XIth Century, and wrote famous commentaries on Bible and Talmud.

The Left Bank also possesses a rich Jewish library at the *Ecole Rabbiniqne*, 9, rue Vauquelin, where future Rabbis pursue their studies.

Note may also be made of the *Maïmonide School* at 60, rue Claude-Bernard, recently created on the occasion of the 800th anniversary of the birth of the great Jewish philosopher (born at Cordoba in 1135).



Cluny Museum : Purim plate from Strasburg. (XVIIIth Century : Haman leading Mordecai.

Consistoire Central des Israélites de France

(Central Consistory of French Jews)

The Jewish communities of France and Algeria are united in a single organisation known as the « Union des Associations Cultuelles Israélites de France et d'Algérie », whose object it is to look after the general interest of the Jewish faith and to maintain the various institutions and services of the community.

The Union, whose headquarters in Paris are at 44, rue de la Victoire, is under the direction of the Central Consistory of French Jews elected by the various communities.

The Central Consistory aids all local groups whose financial resources are insufficient.

It maintains the Rabbinical School, 9, rue Vauquelin, Paris (5^e), which trains rabbis for all Jewish communities in France and Algeria as well as for all French-speaking communities in foreign countries (Brussels, Geneva, Lausanne, Cairo, etc.).

In order to further religious education, the Central Consistory has endowed the Maïmonide School, 60, rue Claude-Bernard, Paris(5^e), a free school for secondary education, as well as the Ets-Haim School at Constantine, (Algeria) which trains local rabbis. It also looks after the religious and moral education of the children of Jewish groups in provincial districts.

The Central Consistory gives religious aid wherever there is no organised community. Furthermore, it sends rabbis to visit isolated families, and often extends aid to cover the costs of circumcisions, marriages and funerals when asked to do so by isolated members of the faith. During the summer season synagogues are open at : Vichy, 2 bis, rue du Maréchal-Foch, Evian, rue de la Touvière, Aix-les-Bains.



The Main Synagogue, 44, rue de la Victoire, Paris.

COMMUNAUTÉ ISRAËLITE DE PARIS

(Jewish Community of Paris)

17, Rue Saint-Georges

Organisation.

The « Association Consistoriale Israélite de Paris » (A.C.I.P.) whose headquarters are at 17, rue Saint-Georges, represents the Jewish community of Paris.

It is headed by a Consistory comprising the Grand Rabbi, ex-officio member, and 24 members (20 of whom are French and 4 foreigners) elected by the members of the A.C.I.P.



Temple of the Union Libérale Israélite, 24, Rue Copernic.

SYNAGOGUES.

The following, according to their importance, are the principal temples and oratories of the Jewish community in Paris :

Main Synagogue, 44, rue de la Victoire.

Synagogue, 15, rue Notre-Dame de Nazareth.

Synagogue, 21 *bis*, rue des Tournelles.

Synagogue, 30, rue Buffault (Portuguese rites).

Synagogue, 12, rue Ancelle, Neuilly-sur-Seine

Synagogue, 14, rue Chasseloup-Laubat.

Synagogue of the Union Libérale Israélite, 24, rue Copernic (Reformed).

Synagogue of the Association Cultuelle Sephardite, 18, rue Saint-Lazare.

Synagogue (Strict Observance), 10, rue Cadet.

Synagogue (Traditional), 31, rue Montevideo.

COMMUNITY SERVICES

The principal services of the community comprise the Rabbinical Tribunal (Beth Din); the Kosher Service that supervises the sale of kosher meat and other kosher food for the holidays; the ritual bath (Mikveh); memorial and anniversary services for the dead (Yarzeit and Ashkaboth); religious instruction and social work; a marriage record bureau; and the organisation of all ceremonies at the temples and oratories.

All members of our faith from foreign countries are welcome at the headquarters of the community, 17, rue Saint-Georges, where all courtesies will be extended by the secretary-general and his staff. Particular attention is given to reservations made for the holidays at the various synagogues.

"Tichri" Holidays

Roch-Hachana (New Year).

New Year Eve, Sunday, September 5 th, 6 p.m.
1st Day, Monday, September 6th.

Kol-Nidre.

Tuesday, September 14th, 7.25 p.m.

Yom Kippur (Day of Atonement).

Wednesday, September 15th (end or fast, 7.45 p.m.)

JEWISH CHARITIES

The Paris Welfare Committee, founded in 1809, helps the needy in various ways (lying-in clinics, homes for the aged, and for neglected children).

Foremost among the Jewish welfare organizations stands the Rothschild foundation, created in 1850, with its Hospital, Old people's Home, and Orphanage. The Home for Convalescents, at Chantilly (Alphonse de Rothschild foundation) receives patients from the city hospitals. Another Rothschild foundation (Adolphe de Rothschild) ranks very highly as an eye-disease clinic. This famous institution is located in Paris, rue Manin.

JEWISH SCHOOLS

Ecole Lucien de Hirsch, 70, avenue Secrétan.

Ecole Zadoc-Kahn, 27, avenue de Ségur.

Ecole Bischoffsheim, 13, boulevard Bourdon.

THE JEWISH BOY SCOUT MOVEMENT IN FRANCE

The Jewish Boy Scout movement in France (Eclaireurs Israélites), whose headquarters are at 38 *bis*, rue Vital, Paris, has undertaken the task of extending the benefits of the Boy Scout organisation to Jewish boys in France, and at the same time safeguarding and fostering love and understanding of their religion.

Open to all shades of opinion within the Jewish faith, this organisation welcomes all Jewish children who desire to pursue physical, moral and intellectual development, without distinction of class or origin.

Collaborating in a fraternal spirit with other Scout movements in France, it endeavours to give the country a generation of strong, healthy men, well-equipped spiritually and morally.

Full information with regard to this movement may be obtained at 38 *bis*, rue Vital, Paris. Telephone : TROcadéro 66-83.

LA VOIX D'ISRAEL

(The Voice of Israel)

President : Mme Fernand Halphen.

Director : M. Léon Algazi.

This organisation, created in 1928, arranges radio broadcasts through the *Poste-Parisien* at 6 p.m. every Wednesday ; and through *Radio-Paris* at 11.45 a.m. every Friday.

The only organisation of its kind in Europe, « La Voix d'Israël » has done much for the propagation of Jewish thought and music throughout the world, and has at the same time helped to spread French culture.

L'ALLIANCE ISRAELITE UNIVERSELLE

(World Jewish Alliance)

45, Rue La Bruyère - Paris



Mr Narcisse LEVEN and Dr Arnold NETTER, founders and former presidents of the Alliance Israélite Universelle.

Created in 1860, the « Alliance Israélite Universelle » has for more than three-quarters of a century, been of foremost importance in the emancipation, protection, and material and moral welfare of Jews throughout the world, particularly for those Jews who are oppressed or denied equal rights by the iniquity of certain governments, as well as those whom persecution maintains in a state of ignorance and misery. This organisation has therefore developed along three definite lines : a) political, b) philanthropic, and c) educational.

a) *Political action.* — The Alliance has never ceased to fight to secure equal rights for Jews in countries



Professor Sylvain LÉYI, former
president of the
Alliance Israélite Universelle.

where they still lived in a status of inferiority. It has endeavored particularly to obtain full political emancipation for Jews in Central Europe and in the Balkans.

Whenever an injustice or infringement of treaty rights comes to its attention, the Alliance seeks a remedy, and lodges a protest with the governments concerned.

b) Educational action.

— The Alliance does not consider it sufficient merely to protect Jews against persecution and to aid in their civil and political

emancipation. It also strives to assure their moral and intellectual well-being. The two go hand in hand. Thus, in countries where Jews lived in utter ignorance under Mohammedan rule, the Alliance obtained their moral emancipation by establishing schools. And it has founded and looks after the upkeep of schools in many countries, notably in Morocco, Tunis, Syria, Palestine, Irak, Iran and in the Balkan regions, where there are more than a hundred schools attended by some 40.000 children, who thus benefit from Occidental education.

Aside from primary schools, the Alliance also maintains professional schools where boys and girls may learn various trades, as well as the model agricultural school, « Mikveh Israel », near Jaffa, and a school for deaf and dumb children at Jerusalem.

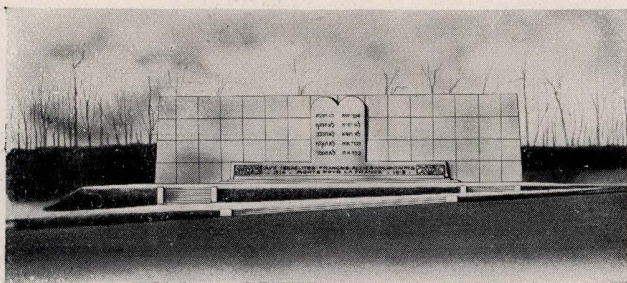
The teachers are recruited among former pupils at these Oriental and North African schools and are given further instruction in France, at a school established at Auteuil, in Paris, for boys, and at Versailles for girls.

The school situated at 59, rue d'Auteuil is of particular historical interest. Before it was acquired

by the Alliance, the building had in turn been the property of Latour, the famous painter, of Helvetius, and finally of Cabanis. It has seen many historical figures pass through its portals both before and after the French Revolution, notably : Diderot, d'Alembert, Benjamin Franklin, Napoleon Bonaparte, Condorcet, Abbé Grégoire, and many others. It was there, too, that on December 31, 1869, Pierre Bonaparte, cousin of Napoleon III, shot and killed Victor Noir, a well-known journalist, who had come as Rochefort's witness, together with Paschal Grousset, to settle a quarrel started in the press.

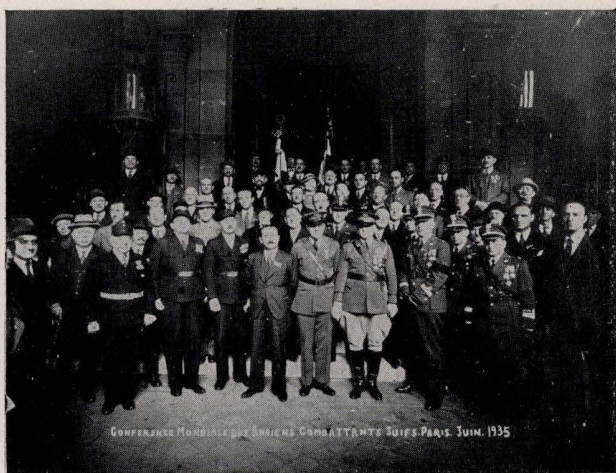
Besides the school, the building also houses a library containing some 40.000 volumes, all dealing with Jewish subjects.

c) *Philanthropic action.* — Aside from its political, moral and social activities, carried out in a systematic and rational manner, the Alliance is often called upon to give immediate material aid to Jewish victims. All disasters and catastrophies that have befallen Jewish populations since the Russian pogroms in 1880, in 1903 and 1905, and up to and including the anti-Jewish riots in Palestine in 1929 and 1936, as well as the events that have taken place in Germany since 1933, have ever found the Alliance ready to help. The money spent in this philanthropic activity runs into many millions.

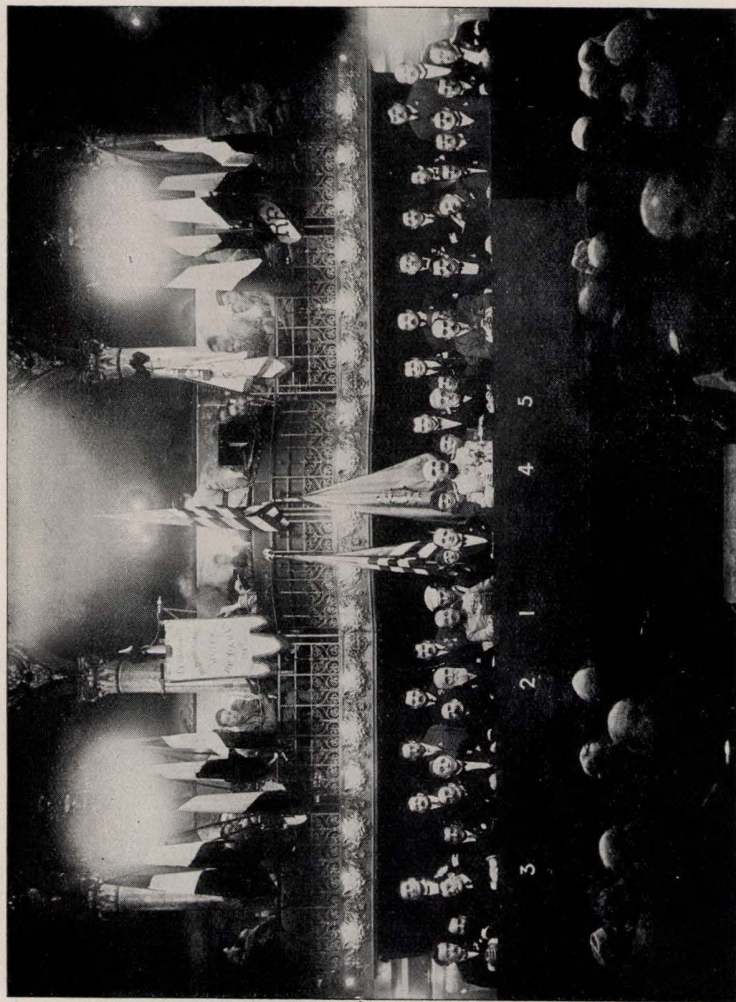


DOUAUMONT MEMORIAL, NEAR VERDUN,
TO THE JEWISH SOLDIERS

The Douaumont Memorial, in the vicinity of the « Ossuary », overlooks the battlefields of Verdun. Unfinished as yet, its completion has been entrusted to a committee headed by general A. Weiller, Grand Officer of the Legion of Honour, Croix de Guerre. Its headquarters are at 45, rue La Bruyère, Paris, where all donations are most gratefully received.



World-congress of Jewish ex-Servicemen held in Paris, June, 1935.



Among those shown above with the President of the Jewish Volunteers at a ceremony commemorating the Battle of Carenay (May 9, 1915) are the representative of the Minister of War (1), M. Eugène Sée, Vice-President of the Consistoire Israélite (2), General Geismar (3), General Weiller, Grand Officer of the Legion of Honor (4), and M. Israël Levi, Grand Rabbi of France (5).

FEDERATION OF JEWISH ORGANIZATIONS IN FRANCE

(Fédération des Sociétés Juives de France)

5, Avenue de la République - PARIS

The « Fédération des Sociétés Juives de France », founded in 1924, comprises 95 organizations of mutual assistance, social work, as well as charitable and cultural societies such as homes for the old, a nursery, summer holiday colonies and camps, the « Cœur Israélite », « les Volontaires Juifs au Service de la France (1914-1918) », etc.

Most of the members of the Federation came from Eastern Europe, Russia, Poland and Rumania, and have recently been joined by certain groups of Sephardite Jews and refugees from Germany. The Federation thus groups most of the Jewish immigrants who have come to France since 1900.

It has coordinated the activities of its affiliated organizations ; and the moral cohesion existing between the various groups makes the strength of the Federation.

Its means of action are : its medical service, legal advice, popular education, its library comprising 6,000 books in French, English and Yiddish, its courses in Jewish education, and its social and political defence of Jews in countries where their interests are infringed upon.

The headquarters of the Federation comprises several meeting rooms for various societies, and a general assembly hall for 500 people.

When there was an influx of Jewish refugees from Germany, the Federation extended its aid to hundreds of families and helped them establish themselves in France. It has recently begun a campaign for the relief of Jews in Poland.

The General-Secretary of the Federation, 5, avenue de la République, will be pleased to receive all visitors who desire to visit the headquarters, *every day from 10 a.m. to noon and from 2. p.m. to 6. p.m., except Saturday and Sunday.*

International Organizations

(The Jewish Colonization Association)

29, rue de la Bienfaisance - Paris

General Director : M. Louis OUNGRE

Assistant Directors : MM. Edouard OUNGRE et Joseph MIRKIN

The Jewish Colonization Association was founded in 1891 by Baron Maurice DE HIRSCH in order to aid the moral and material progress of Jewish populations in Eastern Europe. It is at present headed by Sir Osmond d'AVIGDOR GOLDSMID, Bart.

It is the object of the Association to find productive work for Jews, particularly in the agricultural field and in the manual professions.

The J. C. A. carries on its work in the following countries : The Argentine, Brazil, Canada, Palestine, Poland, Rumania, Czecho-Slovakia and Russia.

Besides the educational work carried out in the schools and special courses for religious instruction in the J. C. A. colonies, the organisation also encourages technical education among the Jewish youth of Eastern Europe.

The J. C. A. furthermore extends cooperative credit, particularly in Eastern Europe. This comprises special funds for the extension of credit to small industries and to Jewish merchants, thus helping them in their struggle for life. Since 1924, the J. C. A. pursues this activity through the intermediary of the American Joint Reconstruction Foundation, which it created in cooperation with the Joint Distribution Committee. This body comprises 469 loan institutions grouping 131.000 members. Loans extended by this organisation amounts to about \$ 20.000.000 annually.

With regard to emigration, the J. C. A. exercises its activity through the intermediary of the Hias-J.C.A.-Emigration Association, better known as the Hicem.

HIAS-JCA EMIGRATION ASSOCIATION "HICEM"

2, Avenue de Messine - Paris-8^e

Directors : M. Edouard OUNGRE and Dr. James BERNSTEIN

Extends legal, moral and material aid to Jewish migrants.

Branches : 41 affiliated committees in 25 countries in Europe and overseas.

THE PALESTINE JEWISH COLONIZATION ASSOCIATION

(Edmond de ROTHSCHILD Foundation) P. J. C. A.

28, Rue Hamelin - Paris-16^e

Director : M. Robert GOTTLIEB

The object of this organisation is the creation of Jewish agricultural colonies in Palestine, the development of Jewish commerce and industry in Palestine, as well as the extension of aid to Jewish schools, religious bodies and social activities.

AMERICAN JOINT DISTRIBUTION COMMITTEE

19, Rue de Téhéran - Paris-8^e

Director : Dr. Bernard KAHN

This organisation administers funds collected in the United States for the benefit of Jews in Eastern Europe.

Since its creation, the American Joint Distribution Committee has spent total of \$ 100.000.000.

CENTRAL BUREAU OF THE O.R.T.

The O. R. T. is composed of societies for the propagation of industrial and agricultural work among Jews in fifteen countries. It maintains technical cooperative workshops, vocational bureaux, agricultural colonies and farms.

Headquarters : 3 bis, rue Roussel, Paris (17^e).

Tel. : CARnot 60-45.

LORRAINE

LUNÉVILLE



Jewish tourists at Lunéville should see the monument that has been erected to the memory of Emile Erckmann, who, in collaboration with Chatrian, was the author of numerous books about Alsace. He described many Jewish types that have since become popular, particularly old Rabbi David Sichel in « L'Ami Fritz ».

One may also see the monument of Abbé Grégoire, the Embermesnil priest, who, from the very beginning of the Revolution, actively advocated the idea of complete equality for Jews before the Assemblée Constituante; up to the time of his death, he did not cease to be their most devoted defender. The house in which this great friend of Jews was born may still be seen at Vého. A commemorative tablet was placed on this house in 1931 on the initiative of a committee formed by M. Lang.

The Lunéville synagogue is one of the most interesting in France. It dates from 1785. Its façade is decorated with sculptured wreaths in the best style of the time. This synagogue constitutes a most delicate artistic document and bears witness to the intellectual development of Jews at that time.



Synagogue of Lunéville, built in 1785.

ÉTAIN

The little community of Etain, near Verdun, has rebuilt after the war a synagogue remarkable for the original and artistic character of its architecture.

METZ

Jews have lived at Metz from the time of the Roman occupation. One of the first bishops of the city, whose name was Simon, and who held this high office in the IVth Century, was of Jewish origin, as the epitaph engraved on his tomb indicates.

It is believed that during the Middle Ages the Jews of Metz lived in a street still known as Jurue, which recalls their presence there. In the lower part of this street may be seen a building certain parts of which seem to date from the XIIIth Century. It was long used as a chapel ; but certain peculiarities about its construction indicate that it may have been a synagogue before it became a church.

The present synagogue, built about a hundred years ago, occupies the site of an older temple in the rue de l'Arsenal. This street was formerly called rue des Juifs, and was, with several adjacent streets, occupied by Jews since the XVIth Century. They built the quai that runs parallel with the banks of the Moselle. This quai and the rue de l'Arsenal had until quite recently the aspect and characteristics of other Jewish quarters in France. These have since been modified by modern city planning.

Old Jewish tombs may still be seen at the Chambièrre Cemetery.

ALSACE

STRASBURG

It was during the second half of the XIIth Century that the first Jews settled at Strasburg.

Benjamin de Tudele, who had visited a large part of Europe and Asia between 1160 and 1170, is the first writer to mention the Jewish community of Strasburg. They resided in a quarter still occupied by Jews.

The synagogue was on the site of the *Imprimerie Strasbourgeoise*, where an inscription in Hebrew has been found, consecrated to Rabbi Menahem, son of Rabbi Samuel, and to his wife, Dame Rachel. Mention was made that they had donated five gold florins for the construction of the synagogue.

The Jewish cemetery was near the Contades quarter opposite the rue de Turenne.

The second community formed at Strasburg shortly after the devastation of the Black Plague was broken up in 1388, and it was only towards the end of the XVIIIth Century that the family of Cerf Berr was permitted to reside in the city.

After 1791, Strasburg had an influx of a large number of Jews originating mostly from villages in the immediate vicinity. On Saturdays and on holidays they met in private homes for prayer. The first synagogue was built about 1830 in the rue Sainte-Hélène. It was demolished about 1895, and replaced by the present temple on the quai Kléber.

Jewish monuments dating from the Middle Ages may be seen at the Rohan Museum.

At the Notre-Dame Museum may be seen the the famous statue called the Synagogue (as a matter of fact it is the Old Testament); it had as a companion-piece the statue of the New Testament at the Cathedral.

At the Alsatian Museum, 23, quai Saint-Nicolas, is the Jewish Museum founded in 1905 by the society interested in the history of Jews of Alsace and Lorraine. This is a museum one should not miss.

At the secretariat of the Jewish community, quai Kléber, are two pictures representing scenes relating to the life of Jews in Strasburg in 1348. They were executed by Schweitzer, who lived in the XIXth Century.



תמונת הרבם הנכבד הרב נחמן חיים זצ"ל אב"ד ורצין
התושב-שאר רבים הנכבד אב"ד ורצין וז"ל זצ"ל

N.L. HIRSCH

*Grand Rabbin, Président du Consistoire Israélite
de l'Alsace et du Nord de la Lorraine.*



ARNAUD ARON

*Grand Rabbin du Consistoire Israélite
de l'Alsace et du Nord de la Lorraine.*



תמונת הרבם הנכבד כל בעד יצחק זצ"ל הנכבד כבודו זצ"ל
זצ"ל כבודו זצ"ל אב"ד ורצין וז"ל זצ"ל

SIMON CARNY,

*Grand Rabbin et Président du Consistoire Israélite
de l'Alsace et du Nord de la Lorraine.*



JACOB MEYER

Grand Rabbin et Président du Consistoire Israélite de l'Alsace et du Nord de la Lorraine.

תמונת הרבם הנכבד כל בעד יצחק זצ"ל הנכבד כבודו זצ"ל
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Portraits of four Grand Rabbis of Alsace and Lorraine.

MOLSHEIM

Molsheim, situated on the railroad line that connects Saverne and Selestat, was the centre of a Jewish community during the Middle Ages. One may still find in the town a large and a small rue des Juifs. The smaller street was no doubt originally an enclosure comprising a group of houses with a common courtyard.

In this street may be found a structure known as La Klaus, that is, a schoolhouse. One may still see a Hebrew inscription that probably dates from the beginning of the XIVth Century.

ROSHEIM

At Rosheim, formerly a free town, many Jews were put to death at the time of the Black Plague.

A new community was formed there at the end of the XVth Century, when the Swiss invaded Alsace. It was at this time that a Jew known as JOSEL or JOSELMANN settled in the town.

Not far from Rosheim is the Cemetery of Rosenwiller, founded by communities residing in the immediate vicinity and still used by the Jewish communities at Mutzig, Barr, Rosheim, etc... The monument erected to the memory of Cerf BERR is to be seen here, as well as those of many Rabbis of the XVIIIth and XIXth Centuries.

SELESTAT

The first Jews arrived at Selestat as others were settling at Strasburg. A famous Talmudic school existed there, headed by Samuel de Selestat.

The present community dates from the beginning of the last century ; but its cemetery was founded in the early part of the XVIIth Century. Some of the oldest monuments recall the names of Jews of RIBEAUVILLE, BERGHEIM, DAMBACH, etc...

The synagogue was built about sixty years ago.

RIQUEWIHR

Formerly the possession of the Counts of Wurtemberg, Riquewihl became part of France under the Treaty of Lunéville in 1801. Its last Jews had been burnt alive by the inhabitants on June 29, 1416. According to an old tradition, a Hebrew inscription relating the event could still be seen about fifty years ago. At present, only the Judenhof recalls the presence of Jews at Riquewihl.

COLMAR

A notable touristic centre for those visiting the Hautes-Vosges, Colmar is of particular interest to Jewish tourists.

The rue des Juifs and streets in the immediate vicinity were inhabited by members of the first Jewish community, which perished in 1348 at a spot known as *Judenloch*, near the present cemetery.

The synagogue was then situated on the site of the building now given over to the « Caisse de Malades ».

At the Unterlinden Museum may still be seen tombstones bearing Hebrew inscriptions. These were taken from the old cemetery.

At the same museum may also be seen the famous gargoyle from the church of Rouffach representing the devil in the act of seizing a Jew clinging to his purse. The museum likewise possesses the original of another gargoyle « La Truie aux Juifs », now replaced by a copy on the exterior of the Saint-Martin Church at Colmar ; and a small collection of mediaeval Jewish jewels found shortly before 1870 in a house situated in the rue des Juifs.

Members of the second Jewish community, who were expelled in 1512, resided in the Place des Ecoles quarter.

The present community dates from the Revolution. The synagogue was built during the first half of the XIXth Century. The cemetery in the rue du Ladhof dates from about the same time.

ROUFFACH

Situated on the road from Strasburg to Lyons, Rouffach was during the Middle Ages the principal town of the Haut-Mundat, and as such was part of the domain of the Bishop of Strasburg.

There is no mention of Jews in Rouffach after 1338 ; but many vestiges of their presence in the town before that date are still preserved.

Outside the town, where the present Haut-Rhin agricultural school is situated, is a place called *Judenmatt*, where the Jews were massacred in 1338 with hammers.

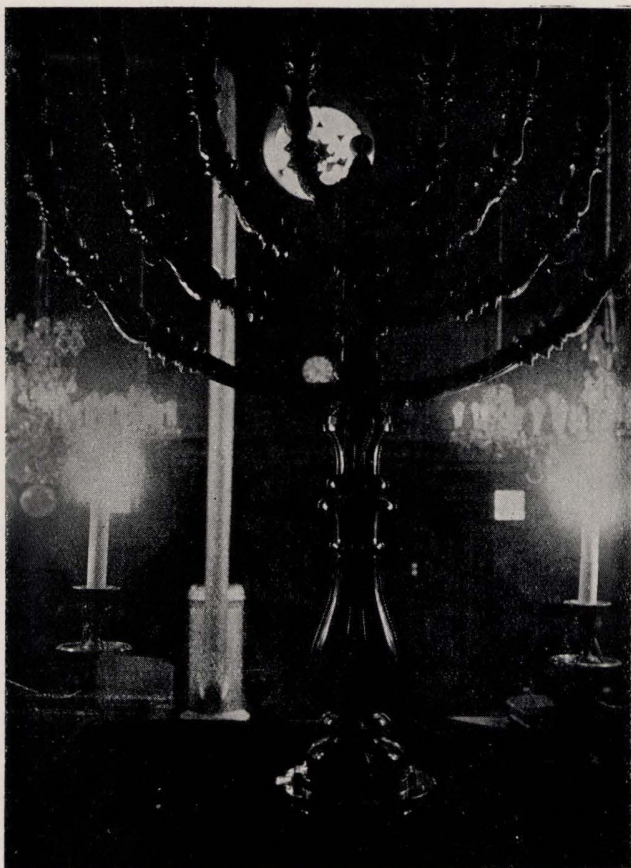
The Jewish quarter was then in the centre of the town, not far from the church. The street now known as Hassengasse was formerly known as Judengasse. On the north side, at the rear, is a blind alley where one may still see the building that had served as a synagogue. A Hebrew inscription mentions the fact that the stones of the portal had been donated by a certain David, son of Israel. The doors are still preserved.

Inside the building, which now serves as a cellar, niches may be seen in the walls, that were no doubt employed as little closets for manuscripts and various religious objects. A Gothic frieze may be seen around the great hall, which can accommodate several hundred people. This is evident proof of the importance of the Jewish community at Rouffach. At the request of the « Société pour l'Histoire des Israélites d'Alsace et de Lorraine », the building has been declared an historical monument, and will be preserved as such.

ILE DE FRANCE

FONTAINEBLEAU

The Synagogue is close to the gate of the park of the "Château". It is beautifully decorated inside.



Eight-branch Hanukka candelabrum in blue Sevres porcelain,
by Jacob Petit, given by Emperor Napoleon the third.

PROVENCE

LANGUEDOC

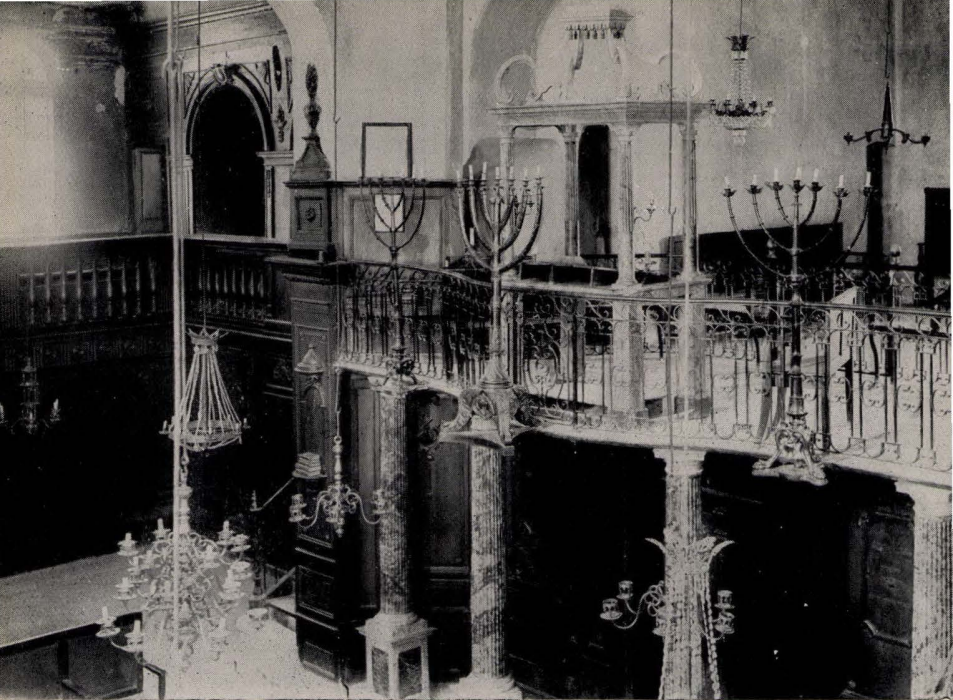
AVIGNON

The settling of Jews at Avignon and in the immediate region called Comtat-Venaissin, probably goes back to the first centuries of the Christian era, although there is no definite document proving their presence in the country before the XIIth Century.

Ever since the XIIIth Century, they have enjoyed great liberty in the region, as have Jews in the South of France. The Popes who ruled over Avignon have always been humane in their treatment of the Jews and have ever shown them good-will. The Jews in this part of the country were permitted to own land and farms. They were also bankers and merchants, and often acted as tax-collectors for the Pope. Jewish physicians gained well-merited renown.

The quarters inhabited by Jews were known as « carrières » in Provençal. There were four « carrières » at the beginning of the XVIIIth Century, those of Avignon, Carpentras, Cavaillon, and Isle-sur-Sorgue. In 1789, the Jewish communities comprised about two thousand members, half of whom resided at Carpentras. A Rabbinical seminary was established in this town. The union of Comtat-Venaissin to France in 1791, enthusiastically greeted by the Jews, marked the beginning of the gradual disappearance of the Comtadine communities ; many members migrated to the larger nearby cities such as Marseilles, Aix-en-Provence, Nîmes, Montpellier and even Paris.

The Jewish community at Avignon possesses one of the most beautiful synagogues in France ; but Carpentras and Cavaillon are of greater interest yet to the Jewish tourist.



"Teba" at the Carpentras Synagogue.

CARPENTRAS

At Carpentras, the synagogue in the Place de l'Hôtel-de-Ville is quite important in size. Most of it dates from the XVIIIth Century. Although it has since been modified at various times, it stands, on the whole, as it was when rebuilt on the site of the old synagogue, which dated from the XIVth Century. Part of the old building may still be found in the lower floors, where one may see the ancient ovens that had been employed for baking « matzos ». In Provençal the unleavened bread was known as « coudolles ». Here one may also see a bread-mixer and a mill-stone dating from the XIIIth Century, as well as a marble tablet which, according to tradition, had been given to the Jews by a Pope for the preparation of unleavened bread. On the floor below is the « mikveh », or ritual pool for women, called « cabussadou » in Provençal.

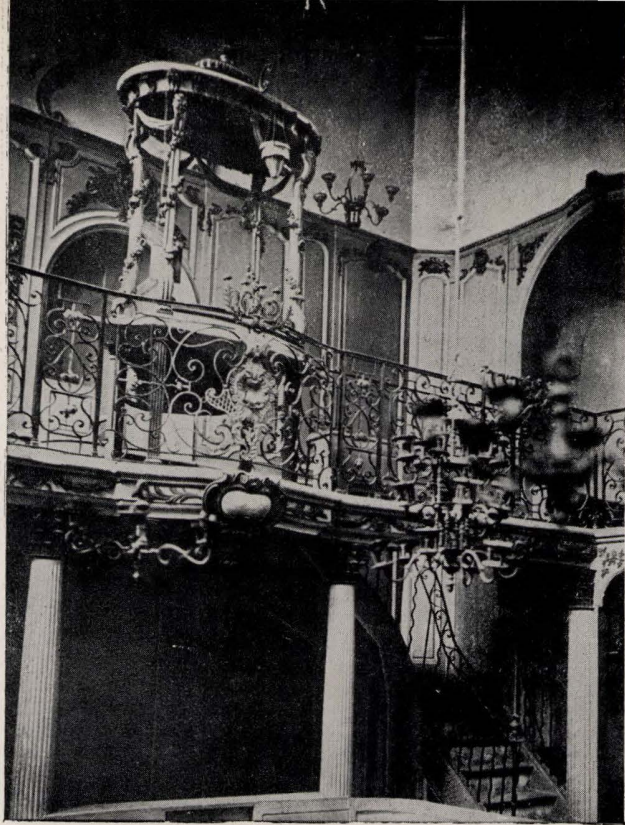


The throne of
Prophet Elias at
the Carpentras
Synagogue.

The interior arrangement of the synagogue is most curious. The « Theba », that is, the pulpit or stage where the officiating minister recites the prayers, is placed, as at Cavaillon, in a sort of balcony over the entrance door. This balcony is prolonged on each side by boxes for women, who had previously been placed behind sculptured wooden screens on the ground floor.

The interior of the synagogue has a marked resemblance with a Louis XVth salon. Many finely carved pieces of furniture have been preserved, and there is also a remarkable collection of candelabras. One in bronze comes from Holland. There are others in Venetian glass, others in painted sheet-iron of the Empire period, and others in opaline.

One may also see a small chair, said to be that of the Prophet Eli, and used on the occasion of circumcisions, as well as an embroidered silk curtain of Oriental origin, dating from the XVIIth or XVIIIth Century.



“Teba” (pulpit of officiating minister) at the Cavaillon Synagogue.

CAVAILLON

At Cavaillon, the synagogue, which is situated at 14, rue Hébraïque, was rebuilt in 1772 on the site of the old synagogue. It is curiously constructed over an archway that served as an entrance to the « carrière », and one reaches it by means of an open staircase. This synagogue, not as large as that of Carpentras, has the same interior arrangement, but is, if anything, more artistic. One may still see fine woodwork created by Jean-Joseph Charmot, of Isle-sur-Sorgue ; and the beautiful iron work is due to the master locksmith, François Isoard, of Cavaillon. Even the poor-boxes destined to receive the charitable donations of the community are works of art. All in all this synagogue has aptly been compared to « a precious casket carved like a jewel ».

ARLES

The « Muséon Arlaten » founded in 1896 by the famous Provençal poet, Frédéric Mistral, has reserved a large place for the history of Jews, so important in the South of France during the Middle Ages. Particular attention should be called to the fact that at Vauvert, near Arles, there had resided a rival of the great Maïmonides, Abraham ben David and his son, Isaac the Blind, known as « father of the Cabbal ». At Arles, near the Cemetery of Aliscamps, there once existed a Jewish cemetery, « Montjuif », of which several relics dating from the early mediaeval period may still be seen at the Musée Lapidaire.

Most of the Jewish relics have been preserved at the « Muséon Arlaten ». They were donated to the museum by Armand Lunel and his grandson, Albert Lunel, and include printed documents, Jewish lamps, cultural objects, marriage contracts, Hebrew seals, a silver circumcision knife, Biblical commentaries from Carpentras, the « Pirké Aboth » of the XVIIIth Century from Arles, two prayer shawls in white linen (Taleth), etc...

Comtadine Jewish music comprising liturgical airs inspired by popular Hebrew-Provençal hymns is represented by « Daily Prayers », and « Comtadine Liturgy » by Darius Milhaud.

NIMES - MONTPELLIER

Nîmes, which has preserved many famous Roman ruins (the Arena, the Maison Carrée, the Tour Magne, and the Temple of Diana) does not offer much in the way of Jewish relics to the tourist. It must, however, be noted that Adolphe Crémieux was born there in 1796. He was a member of the French Government in 1848, and was again a member of the National Defence Government formed in 1870-1871. He gained particular renown as a defender of the Jewish cause (notably in the case of « More Judaïco », and in the affair of the Jews of Damascus), and was the author of the famous decree which on October 24,

1870, conferred French citizenship on all Algerian Jews.

A Jewish community was established at Montpellier in 1121 by a will made by William V. It was there that the famous Tibbon family resided in the XIIIth Century. This family was composed of astronomers, doctors, and writers as well as commentators of Biblical texts. One of the members of this illustrious family, Jacob ben Mahir, was appointed Regent of the Montpellier University in 1300.

The famous Medical College of Montpellier, still well known throughout the world as a centre of medical science, owes much of its ancient renown to the Jewish physicians who taught there in the XIIth and XIIIth Centuries.

NARBONNE

When Charlemagne made Narbonne the capital of the Duché de Gothie, he divided it into three districts, « *La Cité* », « *Le Bourg* », and « *La Villeneuve* ». The latter section was reserved for Jews.

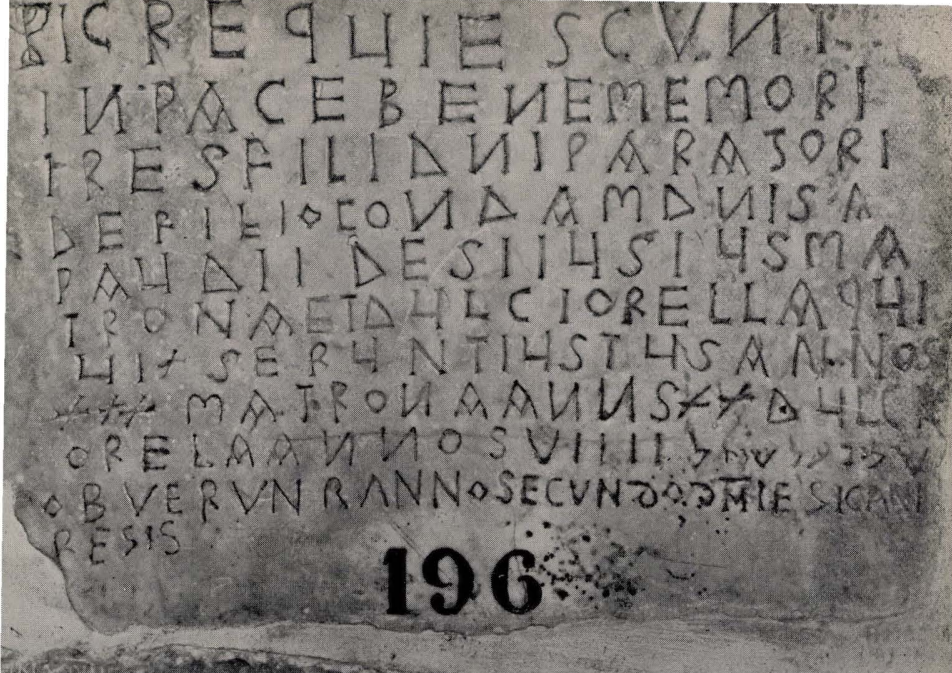
The schools of Narbonne were most famous ; Benjamin de Tudèle praised them highly in the XIIth Century. The work accomplished by the scholars of Narbonne has always enjoyed high respect.

The *town museum* contains many relics relating to Jews. The most remarkable of these is a stone dating from the year 689. It bears several inscriptions in Italian, and one in Hebrew, and is *the most ancient monuments* of the Jews in France. That in itself should attract Jewish visitors.

The curator of the Musée Archéologique of Narbonne has been kind enough to give us the text and the translation of the VIIth Century Hebrew inscription carved in white marble (n° 196 in the catalog), at the right of a seven-branch candelabrum.

It reads as follows :

« Jc requiescunt in pace bene memori tres fili domini Paratori de filio condam domini Sapaudi id est Justus Matrona et Dulciorella qui vixserunt Justus annos



Narbonne Museum : The Narbonne Stone, engraved in the year 689.

XXX Matrona annos XX Dulciorella annos VIII
obuerunt anno secundo domini Egicani regis. »

The translation is : « Here rest in peace of beloved memory, three children of Parator, son of Sapaudus : Justus, Matrona et Dulciorella ; Justus lived 30 years, Matrona 20 years, and Dulciorella 9 years. They died in the second year of the reign of king Egica. »

The Jewish character of this tombstone is indicated by the three Hebrew words preceding the last line, which mean : « Peace upon Israël. »



SOUTH-WEST

BAYONNE

Archeologists had at one time thought that they had discovered traces of an ancient synagogue among the vestiges of Roman ruins in the rue Saint-Augustin ; but this is only a hypothesis.

The present community, which has existed at Bayonne ever since the XVIth Century, was founded in the Saint-Esprit quarter by Jews banned from Spain and Portugal. These Jews carried on an extensive maritime trade with England, Belgium, Holland, Germany, Russia, and the French colonies in America. They built a big synagogue that has since disappeared. Their cemetery was at the top of the Colline du Fort. It was disaffected at the end of the XVIIth Century, and the graves were transferred to the present cemetery of Saint-Etienne, now 300 years old, and which well merits a visit.

The Jewish community at Bayonne has preserved many ancient objects of Spanish origin, such as copper lamps, embroideries, the « schoulchan » (pulpit of the officiating minister), and above all an XVIIIth Century tabernacle that is most remarkable as a work of art.

The city of Bayonne has reserved a room in the Basqui Museum for Jewish relics.

In the immediate neighborhood of Bayonne, at Bidache and Peyrehorade may still be seen vestiges of Jewish communities which have disappeared.

One should make it a point to see the Jewish cemetery at La Bastide-Clairance which is reached by passing through the Catholic cemetery.

BORDEAUX

Jews have resided at Bordeaux from the Middle Ages, and, no doubt, even during the Gallo-Roman epoch. The rue Judaïque owes its name to their presence in that part of the city and preserves their memory.

The present community, however, dates from the XVIth Century and was founded by Spanish and Portuguese Jews as was that of Bayonne. Up to the XVIIIth Century these Jews were known as « Marans », or neo-Christians. Many of them retained the Christian faith and were the ancestors of well known Frenchmen, notably the great writer Montaigne. They carried on extensive commerce with America. During the Seven Years War, the Gradis, Bordeaux Jews, were among the most important ship-owners in the country, and were entrusted by Louis XV with such tasks as defending and supplying the Colonies, and chartering expeditions to Canada and to Santo Domingo.

One should visit the old cemetery of the Portuguese Jews, as well as the city museum where many relics concerning Jews are preserved.

The beautiful synagogue at 213, rue Sainte-Catherine was built towards the middle of last century.



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