The Jewish Communities of the World

Demography,
Political and Organizational Status,
Education, Press

INSTITUTE OF JEWISH AFFAIRS
WORLD JEWISH CONGRESS
15 EAST 84TH STREET
NEW YORK 28, N. Y.

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2024

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THE JEWISH COMMUNITIES OF THE WORLD

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Preface

The purpose of the Survey of the Jewish Communities of the World is to give succinct information on the existing Jewish communities in all the continents. The need for such a survey has been felt for many years; inquiries about the number of Jews, their communal and other organizations, their religious life, have been frequent.

Whenever possible, the relevant information was received from (or checked by) the local representative body. Nonetheless, most of the figures are estimates because in only a few cases do official census data exist.

NEHEMIAH ROBINSON

New York, June, 1959

Africa

ALGERIA

Algeria has been a French possession since 1830 and of late much of it has been designated as part of Metropolitan France. By virtue of the Crémieux Decree, the Jews acquired French citizenship and equal rights with Frenchmen in 1870, while the non-Europeans did not enjoy such rights before 1946. The Jews have participated in the political life of, and held high administrative office in, Algeria.

The fighting in Algeria has so far had no direct effect on the political status of the Jews, but the struggle and the pressure of the two sides in the struggle is affecting their general position; the smaller Jewish communities are gradually disappearing because of emigration or movement to larger cities.

There are approximately 130,000 Jews in Algeria (mostly Sephardim). The largest Jewish communities are in Algiers (about 30,000), Oran (about 30,000), and Constantine (about 14,000).

The Federation of the Jewish Communities of Algeria unites about 60 Jewish cult (religious) communities and is affiliated with the World Jewish Congress. Each has at least one synagogue and a rabbi, although few of the rabbis are ordained ones.

There is also the North African Bureau of the World Jewish Congress.

There has been considerable Jewish emigration from Algeria of late, but most of the Jews go to France; few emigrate to Israel.

There are Talmud Torahs in almost all Jewish communities, but no Jewish secular schools because the Jews attend the public schools. For a few years now ORT has maintained 3 trade schools: one each in Algiers, Constantine, and Oran.

The Jewish press is represented by a single monthly (in French).

BASUTOLAND

There are in this British protectorate only 2 Jews, both high officials.

BECHUANALAND

The number of Jews in this territory is 24; they live in 5 towns. No organizational ties exist.

CONGO, BELGIAN

The total number of Jews in this Belgian colony is about 2,500 (mainly Sephardim), most of whom arrived before the outbreak of World War II. The largest Jewish settlement is in Elisabethville (over 1,000).

There is the Jewish Community of the Belgian Congo (and Ruanda-Urundi) in Elisabethville, as well as five congregations, with one rabbi only.

There are no Jewish schools, but courses in religion and Hebrew are given at government schools and religious instruction is offered in synagogues.

There is no Jewish press at present.

See also **RUANDA-URUNDI.**

EAST AFRICA, PORTUGUESE

See **MOZAMBIQUE.**

EGYPT

In 1956, there were between 40,000 to 50,000 Jews in Egypt, the remnant of a Jewish population of 75,000 to 85,000 at the start of the Arab-Israel war. The difference is accounted for by the Jews who emigrated (legally or illegally) because of the tension created by that war and its aftermath. Those who went to Israel amounted to 7,145 (according to country or origin) in 1949, 7,187 in 1950, and 2,086 in 1951. The number and distribution of the emigrants to other countries is not known, but the total amounted to 30,000.

The largest Jewish communities in 1956 were in Cairo (25,000) and Alexandria (18,000). Outside of these towns no organized Jewish life existed.

The Jews were represented by the Councils of the communities but has no countrywide organization. The Chief Rabbi of Egypt was regarded by the Government as the official representative of the Jews.

Cairo and Alexandria had each a Grand Rabbi and other rabbis.

Although open prohibition of or interference with communal activity was not practiced, Zionism was prohibited and contacts with abroad discouraged.

In 1948 and 1956 there were widespread anti-Jewish riots which resulted in a large number of casualties and widespread destruction of property. Economic measures were also applied against Jews. In 1954 and 1955, there were also some anti-Jewish incidents.

Violent anti-Zionist propaganda on the radio and in the press has been a constant feature. New arrests, deportations, and anti-Jewish economic measures took place in November, 1956, following the Israeli-Anglo-French military intervention. They led to considerable emigration (about 24,000 Jews left Egypt up to the end of 1957, of whom 13,000 went to Israel), disruption of communal and religious life, and pauperization of those who remained in the country. The emigration has slowed down since 1957, but continues. At present there are 10,000 to 15,000 Jews in Egypt, of whom about three-fifths live in Cairo and the rest in Alexandria.

In 1956 there were Jewish schools in Cairo and Alexandria and a yeshiva in Cairo. In 1958 only one school, in Cairo, Abasia (with 800 pupils, of whom 200 were Moslems, as against 3,900 in the Jewish schools of Cairo in 1948) and another in Alexandria (with about 150 pupils) were open.

In 1956 there were congregations in the larger Jewish settlements with synagogues and prayer houses. Over twenty of them were in use in Cairo; at present only two of the Cairo synagogues are open. The two Community Councils (in Cairo and in Alexandria) are still functioning. They are, however, not recognized as legal entities.

There is only one qualified rabbi left in Egypt, the Chief Rabbi, and three shochtim.

ERITREA

Formerly an Italian colony, Eritrea was annexed, after the last war, to Ethiopia. As of recent date, there were fewer than 300 Jews (60 families) in the whole country (mostly Sephardim). About 350 left for Israel between 1949 and 1954.

There is a communal organization of Eritrean Jews in Asmara, the capital; the Hebrew club of Asmara serves as a community center.

There is one Jewish afternoon school in Eritrea, with a single teacher and 30 pupils.

There are only one synagogue and one rabbi.

ETHIOPIA

There are 20,000 to 25,000 Jews in Ethiopia, the vast majority of them Falashas scattered in small groups over the whole country. Addis Ababa, the capital, numbers about 80 Jews.

There is no political or communal organization of Ethiopian Jews.

Jewish instruction is provided in Addis Ababa by the Community. Of the 4,000 Falasha children, about 1,000 are receiving some kind of Jewish education.

There is a synagogue in Addis Ababa.

See also ERITREA

GHANA

The Jewish community consists of about 20 persons: traders and professional people living in Accra, the capital.

Religious services are held on the High Holy Days in private homes.

IVORY COAST

There are only two Jewish families, in Abidjan.

KENYA

The total Jewish population in this British colony is about 1,000, part of them recent immigrants from Central Europe. The largest Jewish settlements are in Nairobi (about 750), Nakuru, and Kingsway. Almost all are Ashkenazim.

The Jewish representative body is the Board of Kenya Jewry in Nairobi. There are also a Kenya Zionist Council and three branches of WIZO.

In 1955 the only two towns in Kenya to have a mayor, Nairobi and Nakuru, both elected Jews to this office.

There are no Jewish schools; instruction in Hebrew is given under community supervision (over 100 children in Nairobi). The East African Board of Jewish Education has its seat in Nairobi.

There are three congregations, but only two synagogues (in Nairobi and Nakuru) and a rabbi (in Nairobi) .

The Jewish press consists of a monthly bulletin.

LIBERIA

This Negro republic contains a single Jewish family living in Monrovia, the capital.

LIBYA

The Kingdom of Libya was established by the United Nations Resolution of December 18, 1951, out of the territories of Tripolitania, Cyrenaica, and the Fezzan. The rights of the minorities were to be guaranteed.

During the last war Libyan Jewry suffered under Italian racial legislation. In November, 1945, large-scale pogroms took place in Tripolitania, and in 1948 Tripoli's Jews were attacked by Arab volunteers who went to fight against Israel. An exodus to Israel (about 30,000) ensued, which reduced Libyan Jewry from about 36,000 in 1948 to about 4,300 (all Sephardim) at present. The only existing communities are in Tripoli (about 4,000) and Benghazi (about 300 to 400).

Communications with Israel and foreign Jewish organizations have been interrupted since Libya joined the Arab League, and Jews experience difficulties in obtaining passports for traveling abroad, as well as in certain economic matters.

There existed no central representative body, but there were Jewish Communities in Tripoli and Benghazi, which, however, did not enjoy —since 1948—the facilities in the matter of taxation, etc., accorded to them previously. The Tripoli Community has been under governmental supervision since 1958.

There are a Day School and a Talmud Torah and several synagogues in Tripoli with a chazan, but no rabbi.

MAURITIUS

For a time, Mauritius served as a place of detention for "illegal" Jewish immigrants to Palestine. At present there are no Jews left.

MOROCCO

From 1912 on, Morocco was divided into three parts: the French protectorate, the Spanish protectorate, and Tangier. In March, 1956, the Protectorate Treaty was abrogated by France, and in April by Spain. Morocco has since been an independent state.

The Jews of Morocco were protégés of the Sultan, legally possessing no civil rights and at the mercy of the Sultan and his administration. They had no standing in court. There were many acts of anti-Jewish violence in the recent history of Moroccan Jewry, mostly in French Morocco. During the Israel war of liberation, pogroms resulting in many Jewish fatalities and considerable material damage occured. In the 1955 riots a few Jews were killed and a large amount of material damage was caused to them. There were few Jews who were French citizens in French Morocco. The situation was better in the Spanish zone, where the much fewer Jews were more intimately integrated into the life of the country.

The legal status of the Jews improved, in fact, after Morocco achieved independence, although no new laws were promulgated. A Jew was even a member of the Cabinet until May, 1958, but comparatively few Jews participate in the administration and in the judiciary.

Emigration to Israel began in 1948; by the end of 1952, about 35,000 had gone there. Emigration slowed down in 1953 and 1954, but soared to new heights in 1955, totaling about 25,000. It continued unhampered until June, 1956, when the police ordered the dissolution of the local branch of the Jewish Agency and stopped large-scale emigration.

There are about 180,000 Jews in the former French part and about 12,500 in the former Spanish zone. The largest Jewish communities are in Casablanca (about 85,000), Marrakech (17,000), Fez (15,000), Rabat (13,000), Meknes (12,500), and Tetuan (5,000). There is a Council of Jewish Communities in the French zone but no central representation of the Jews of Morocco and no local representation of all the Jews in the former Spanish zone. A Moroccan Section of the World Jewish Congress exists in Casablanca.

The Moroccan Jewish school system consists of schools of the Alliance, the Ótsar Hatorah, Em Habonim, and the Lubavitcher Schools and Talmud Torahs. The Alliance Schools are all-day schools with French and Arabic as the languages of instruction. They have a total enrollment of about 33,000. The Talmud Torahs are located in Casablanca (about 1,200 pupils), Fez, Meknes, and some other localities. The Otsar Hatorah

Schools in Casablanca have about 700 pupils. The Em Habonim are Day Schools located in Casablanca (400 pupils), Fez, and Sefron. The Lubavitcher Schools have dormitories; they have a total enrollment of about 1,050. There is also a teachers' training seminary. In the former Spanish zone there are 8 Hebrew-Spanish schools, Alliance Schools, Talmud Torahs, and a rabbinical seminary. ORT training schools exist in Casablanca; such a school was recently opened also in Tetuan.

All communities have synagogues but few have ordained rabbis.

See also TANGIER.

MOZAMBIQUE

There are only three or four Jewish families in Lourenço Marques. There is a synagogue (attended on High Holy Days by vacationists from South Africa).

NIGERIA

There are only some temporary but no permanent Jewish residents in Nigeria.

NYASSALAND

There are at present only about 12 Jews in Nyassaland, the remnant of about 60 who found refuge there during the last war.

RHODESIA

There are about 7,000 Jews, mostly Ashkenazim, in Southern and Northern Rhodesia, part of them settlers from South Africa and England and the rest mostly immigrants from the European continent before and after 1933. There was fairly heavy Jewish immigration after the last war, but it has now slowed down.

The largest Jewish settlements in Northern Rhodesia (1,500 Jews) are in Lusaka (250) and on the Copperbelt (500); in Southern Rhodesia (about 5,500), in Bulawayo (2,800) and Salisbury (2,000).

The Prime Minister of the Federation, the Minister of Labor, Housing and Social Welfare in the Southern Rhodesian Government, and the Federal Parliamentary Secretary responsible for immigration are Jews.

The political and communal representative body of Rhodesian Jewry is the Rhodesian Jewish Board of Deputies with headquarters in Bulawayo.

There is a Rhodesian Zionist Council with affiliated organizations in most localities.

In the whole of Rhodesia there are six Jewish afternoon schools, one newly opened Day School, and two kindergartens. The afternoon school in Bulawayo has 200 pupils. Religious instruction is also given in the public schools.

Altogether, there are thirteen Jewish congregations in Rhodesia.

The Jewish press consists of one monthly.

RUANDA-URUNDI

This Belgian protectorate has about 50 Jews, all living in the capital, Usumbura.

See also **CONGO (BELGIAN).**

SENEGAL

There is a Jewish settlement in Dakar, comprising about 10 Jewish families.

There are no organizational or educational facilities.

SOUTH-WEST AFRICA

This territory (mandated to the Union of South Africa by the League of Nations) contains about 450 Jews. The largest settlement is in Windhoek (300). There are two congregations with synagogues but only one minister.

There are a WIZO group and a few women's organizations.

Windhoek has a Talmud Torah attached to the synagogue.

SUDAN

The Jewish population in Sudan is about 350, the majority of whom live in Khartoum. Some Jews left for Israel between 1948 and 1956, the year Sudan gained its independence.

The Sudan Jewish Community has its seat in Khartoum.

Sudan has joined the Arab League. There are no Zionist or other Jewish organizations. The Jews of Sudan do not maintain relations with foreign Jewish organizations.

There is a synagogue in Khartoum with a rabbi; there is also a Jewish club.

There is a part-time Hebrew class for children.

SWAZILAND

There are fewer than 80 Jews in this territory, scattered in seven towns, with no organizational ties.

TANGANYIKA

The total Jewish population in this trust territory is about 100. They live in the towns of Dar-Es-Salem, Moshi, Arusha, and Tanga.

TANGIER

Tangier was part of the former Moroccan Empire which, under the Treaty of 1912, establishing the protectorate over Morocco, became an international zone. Under the Statute of 1953, Tangier was governed by an International Zone Control Committee, composed of representatives of nine Powers. The legislative powers were exercised by an international assembly of 27 members, among them three Jews representing the local Jewish Community; their participation was guaranteed by the Statute.

By an agreement between Morocco and the nine Powers, the international status of Tangier ended officially on October 29, 1956.

There are about 10,000 Jews in Tangier (mostly Sephardim). They are represented by the Jewish Community. It has a rabbinical court exercising jurisdiction in matters of civil status only, and a number of charity institutions. There is some emigration, mostly of young people.

Tangier has one Alliance and one Community (primary) school, a kindergarten, a secondary school, a yeshiva, and a rabbinical seminary. The total enrollment is about 1,200.

There are about 20 synagogues in Tangier.

TUNISIA

Tunisia was from 1881 to 1955 a French protectorate. In June of the latter year, Tunisia was granted limited home rule on the basis of a convention under which Tunisia undertook, *i.a.,* to follow the principles of the Universal Declaration of Human Rights. In March, 1956, Tunisia was proclaimed an independent state.

The Jewish position in Tunisia under the protectorate was comparatively good in the cities, many of the Jewish residents being French citizens (20,000) or foreigners and the rest full-fledged Tunisian citizens. There was, however, considerable discrimination and anti-Jewish violence in the outlying provinces. Some Jews participated in the administration.

Tunisian independence brought about a Jewish Cabinet member and some participation in the police, but also some deterioration, particularly in the economic field. Lately, in connection with the current process of abolishing the Rabbinical Courts, some Jews have been appointed to the courts of the country.

Large-scale emigration began in July, 1954, and has continued since: in 1955 alone 6,104 Tunisian Jews arrived in Israel. Emigration to Israel, France, and elsewhere accounts—despite the natural increase—for the loss of about 27,000 Jews in Tunisia between 1947 and 1956. The present Jewish population is about 67,000. The largest Jewish communities are in Tunis (about 50,000), Sfax (3,000), Sousse (about 3,000), and Beja (1,000).

The Council of the Federations of Jewish Communities has been dissolved. Similarly the Councils of the Communities in Tunis and in other places have been dissolved. They are to be replaced by cult (religious) communities. A provisional Council in Tunis has been appointed.

In the South, where the total number of Jewish children of school age is about 930, Jewish instruction is given by rabbis and a few teachers —about 30 to 40 hours a week. In Tunis there is an all-day Jewish school (with about 250 pupils) and a number of supplementary schools. In Tunisia there are five Alliance Schools: three in Tunis (total enrollment, 2,800), one in Sousse (220), and one in Sfax (250). There is also a rabbinical seminary as well as ORT schools in Tunis.

There are synagogues in most communities, but few ordained rabbis.

UGANDA

Uganda, once a target for large-scale Jewish colonization, (the project did not materialize because of British opposition) now has about 60 to 80 white Jews and several families of black Jews. The largest Jewish settlement is in Kampala.

The Jews of Uganda are represented by the Uganda Jewish Community.

There are no synagogues in Uganda; religious services are held on the major holidays.

UNION OF SOUTH AFRICA

South African Jewry numbers some 115,000, the majority of them native-born. Jews constitute four per cent of the European population.

Over half the Jews are concentrated in Johannesburg and neighboring towns (Johannesburg, 55,000; Pretoria, 3,250; Germiston, 1,500; Benoni, 1,200; Springs, 1,200). There are 20,000 in Cape Town, 4,000 in Durban, 3,000 in Port Elizabeth, 1,100 in East London, and 1,250 in Bloemfontein.

There has been practically no immigration since the outbreak of World War II.

The central representative body of South African Jewry is the South African Jewish Board of Deputies, with headquarters in Johannesburg and provincial committees in Cape Town, Durban, Bloemfontein, and Port Elizabeth. It is governed by an executive council elected by and responsible to biennial national congresses. The membership of the Board comprises virtually all the important Jewish organizations in the country, numbering over 330 (Hebrew congregations, philanthropic bodies, social and fraternal institutions, and the branches of the Union of Jewish Women).

The South African Zionist Federation, representing the Zionist Movement, has its head office in Johannesburg. There are Zionist societies in all the Jewish centers, and the various Zionist parties have their followings.

The community is largely Orthodox, centering, generally speaking, round the Chief Rabbinates, one in the Transvaal and the Orange Free State, and the other in the Cape. There is a Progressive Jewish Movement (Reform) with ten congregations.

Jewish education is organized by the South African Board of Jewish Education (Johannesburg), the Cape Board of Jewish Education (Cape Town), and the South African Council for Progressive Jewish Education (Johannesburg). There are Jewish primary and high schools in Johannesburg and Cape Town. The vast majority of Jewish children attend the public schools, receiving their Hebrew education in afternoon classes, usually conducted by the synagogues. There are also a number of Jewish nursery schools. There are now two Jewish Day schools providing full education until matriculation standard—one in Johannesburg and one in Cape Town, which together cater for nearly 2,000 pupils. There are also the beginnings of elementary Day Schools in several other cities. In Johannesburg there is a Yiddish Folkshul. There is a Hebrew Teachers' Training Seminary in Johannesburg; teachers' training facilities also exist in Cape Town.

Jews play a prominent role in public and political life. There are seven Jewish Members of Parliament, five Jewish judges of the Supreme

Court, and a very large number of Jewish mayors and deputy mayors, members of provincial and city councils, etc.

The Nationalist Party, which is now in power, at one time espoused anti-Jewish policies, but it has never applied anti-Jewish measures since its accession to power (1948).

The Jewish press is represented by a local branch of the Jewish Telegraphic Agency, four weekly papers in Johannesburg (including one in Yiddish) and one in Cape Town, and a number of monthly and other periodicals. There is an annual, "South African Jewish Year Book."

Americas

(Western Hemisphere)

ARGENTINA

The present Jewish population in Argentina is estimated at about 450,000 (mostly Ashkenazim; the Sephardic community consists of about 40,000 speaking Arabic and about 15,000 speaking Spanish). The largest Jewish communities are in Buenos Aires (about 280,000), Rosaria (some 15,000), Cordoba (over 8,000), and Santa Fe (over 4,000). Immigration has been restricted since the last war.

The political representation of Argentine Jewry is the Delegacion de Asociaciones Israelitas Argentinas (DAIA), established in 1935 and composed of delegates from all existing Jewish organizations, except those following the Communist line. In Buenos Aires there is an elected Jewish Community (Kehillah) which deals with social and cultural matters, but it comprises Ashkenazic Jews only (about 45,000 members). All communities, including Buenos Aires, are affiliated with the Vaad Hakehilloth, which was established several years ago; about 100 communities are so affiliated.

There are well established and functioning Zionist organizations of all shades. Non-Zionist organizations are also represented, but do not play a considerable role.

During and immediately following the end of the last war, anti-Semitism was widespread in the press; anti-Jewish demonstrations and attacks were frequent; arrests and fines occured. Since 1941, Yiddish, as well as all other foreign languages, has been forbidden in public meetings except with special permission, which is being liberally granted, and in 1943 Yiddish papers were banned for a time. In 1944, the compulsory teaching of the Catholic religion was introduced in all schools; it was discontinued recently.

The situation changed for the better in 1948, when the status of illegal immigrants was legalized and naturalization speeded up. However, some anti-Semitic propaganda was still carried on by Peron's supporters.

With the overthrow of Peron in September, 1955, the situation improved and Jews who had been dismissed from positions in universities and other schools because of their opposition to the regime were reinstated. There still are difficulties in immigration.

The Jewish Community in Buenos Aires pays subventions to a network of 56 Jewish primary schools, with a total enrollment of about 10,000, which are administered together with the schools in the provinces by the Vaad Hachinuch (Central Educational Board). About 35 to 40 per cent of all Jewish children of school age attend Jewish schools in Buenos Aires. There are 14 schools in the suburbs of Buenos Aires and 67 in the provinces. The number of pupils in the suburbs of Buenos Aires is about 1,500 and in the provinces about 4,000. Some of the primary schools have advanced courses for adults. About 1,500 children attend primary schools maintained by the Sephardic communities. There is one secondary school, a seminary for teachers, and a school to train nursery and kindergarten teachers. Their total enrollment is about 1,200. There also exists a Machon and a Hebrew Midrasha, both institutions of higher Jewish learning.

Each Jewish community in Argentina has at least one synagogue, but there are no rabbis in the provinces; in the smaller communities even mohelim and shochtim are lacking.

The Jewish press is extensive. It includes two dailies and twelve other periodicals in Yiddish; ten periodicals in Spanish; five periodicals in Yiddish and Spanish, and one periodical each in German, Hebrew and Hungarian.

ARUBA

This autonomous part of the Netherlands in the West Indies has a Jewish population of 125.

They have no political representation, but there exists a Jewish Community of Aruba in Oranjestad and also a Jewish center. There are no communal Jewish educational facilities for children, except for Sunday religious instruction by the secretary of the Community.

BARBADOS

There are about 100 Jews on this island, most of them post-1933 settlers.

There exist a Jewish Community and a branch of WIZO, as well as Hebrew courses for children.

BOLIVIA

There are now about 4,000 Jews in Bolivia (90 per cent Ashkenazim and 10 per cent Sephardim) as against some 8,000 in 1939. The largest Jewish settlements are in La Paz (about 3,000), Cochabamba (about 700), and Oruro. The Jews are represented by the Central Committee of the Jews of Bolivia, consisting of the Circulo Israelita (East Europeans) and Communidad Israelita (German Jews).

During the last war Bolivia witnessed widespread anti-Semitic propaganda and in 1942 the Bolivian Congress adopted a resolution against the immigration of Negroes, Mongols, and Jews. In the postwar years there were several acts of official anti-Semitism. However, they were short-lived, the Government having rescinded them upon intervention of Jewish bodies. These occurrences contributed to the exodus of Jews.

There has been practically no postwar immigration, but considerable emigration.

There are two Jewish schools in Bolivia: one Day School, comprising a kindergarten and elementary and advanced classes, with Spanish as a language of instruction and a Hebrew and Yiddish curriculum, in La Paz (about 400 pupils, including non-Jews) and one in Cochabamba (60 pupils). There is a Jewish theatre in La Paz.

There are synagogues in La Paz and Cochabamba.

The Jewish press consists of a biweekly (in German).

BRAZIL

There are at present about 130,000 Jews in Brazil (86—88 per cent of them Ashkenazim). The largest settlements are in Sao Paulo (47,000—50,000), Rio de Janeiro (39,000—41,000), Porto Alegre (12,000), Recife (1,600 to 2,000). The Jews are organized on the top level in the Confederation of Jewish Representative Institutions, to which all local federations belong, the largest being the federations in Rio de Janeiro and Sao Paulo.

There was considerable Jewish immigration to Brazil after 1933 and lesser immigration after the end of the last war; in the early Fifties 6,000—8,000 Jews from Israel—mostly via Germany—immigrated; this immigration is going on, though presently on a very small scale. "Normal" immigration is slight. Immigration of Egyptian and Hungarian Jews took place in 1957, amounting to over 2,800.

During the 1955 Presidential elections, the Fascist Integralist Party polled 700,000 votes (9 per cent of the total), and the party, which had practically disintegrated, was reorganized. There exist no special anti-Semitic movements in Brazil and no anti-Semitic publications. Sporadic anti-Semitic attacks on Jews in smaller periodicals and some pamphlets appear from time to time. In August, 1955, the Archbishop of Sao Paulo included in his pastoral letter anti-Jewish remarks to the effect that Jews had clandestinely infiltrated the universities and were preaching "imperialist proselytism" there. Subsequently, in an interview, he partially retracted this statement and explained it as not biased or directed against Jews.

Some Jews have occupied important positions in Government (including the post of Minister of Finance), Parliament, and in municipalities.

There is a United Zionist Organization, known as the Unificada.

Jewish education is directed by the National Council for Education and Culture, established by the Zionist Organization, although in Sao Paulo it is supervised by the Vaad Hachinuch of the Federation of Jewish Societies.

There are Jewish schools in Rio de Janeiro, Sao Paulo, Porto Alegre, Recife, Curitiba, Salvador, Belo Horizonte, and in six or seven smaller localities; all of them Day Schools. Rio de Janeiro has ten primary, four secondary, one professional school, and three kindergartens with an aggregate enrollment of about 2,200; Sao Paulo, eleven primary and three secondary schools, with a combined enrollment of 2,800. All other localities together have five schools. There are also two teachers' seminaries, still established on a provisional basis.

There are ten major and a number of smaller congregations in Brazil. Five of the congregations are Sephardic.

The Jewish press consists of 5 weeklies (2 in Yiddish, 2 in Portuguese and 1 in Portuguese-German), 2 semi-weeklies (in Yiddish), 2 fortnightlies (1 in Portuguese and 1 in Portuguese-Yiddish) and 2 monthlies (in Portuguese).

CANADA

The 246,000 Jews of Canada include about 45,000 who have arrived since the end of the last war, among them about 3,000 recent Hungarian refugees. The largest Jewish communities are in Montreal (100,000), Toronto (82,000), Winnipeg (about 21,000) and Vancouver (7,500).

The Canadian Jewish Congress, founded in 1919 and reorganized in 1934, is the national organization recognized by all elements in the Jewish community in Canada and by the Canadian Government as the representative body of Canadian Jewry, and has active committees conducting the work in the various fields of its activities, such as immigration and refugee settlement, overseas relief, community relations, Jewish education for the young, adult education, social and economic research, national Jewish archives, and the encouragement of Jewish cultural work in Canada in the fields of literature, music, and art.

Canadian Jewry represents an important factor in the political life of the country owing to its organization and concentration in important localities. The Jews are well represented in the civil service, the judiciary, and Parliament.

There are no anti-Semitic organizations or publications worth mentioning, although anti-Jewish social bias is still being felt. The Joint Public Relations Committee of the Canadian Jewish Congress and B'nai B'rith fights discrimination and bias.

The Zionist Organization with branches in practically every Jewish center of Canada, the Labor Zionist Movement, the Hadassah (with 220 chapters), the Canadian lodges of B'nai B'rith, the Jewish Labor Committee, and the Mizrachi Organization are among the most important Jewish bodies.

There are 95 Jewish schools in Canada of various types, including modern Talmud Torahs and congregational schools, and Farband and Workmen's Circle schools, as well as four yeshivas, with a total enrollment of more than 20,000 pupils. Most of these schools are afternoon supplementary schools giving Hebrew or Yiddish instruction five days a week, and there are a number of community and congregational Jewish Day Schools in Montreal, Toronto, Winnipeg, Edmonton, Calgary, and Vancouver in which the whole curriculum of the public schools is taught in addition to the Jewish subjects.

Of the Jewish schools in Canada, 17 are in Montreal, 15 in Toronto, 6 in Winnipeg, and the rest in 48 smaller communities. About 60 per

cent of all Jewish boys and 40 per cent of all Jewish girls of school age attend some type of Jewish school.

In 1958 there were in Canada 200 Jewish congregations, of which 170 were Orthodox, 25 Conservative, and 5 Reform. All Conservative and Reform congregations in Canada have rabbis and approximately 85 of the larger Orthodox congregations also have rabbis. Of the 200 Jewish congregations, 137 were in the three major communities: Montreal, Toronto, and Winnipeg.

The Jewish press in Canada consists of two dailies and two weeklies in Yiddish, and seven weeklies, two fortnightlies, and five monthlies in English.

CHILE

There are about 30,000 Jews in Chile (90 per cent of them Ashkenazim), of whom about 15,000 arrived between 1934 and 1946 (some 3,000 after the start of the war). Since 1947, only about 200 to 300 arrived annually until 1952; thereafter immigration ceased for all practical purposes, except for a small number of Hungarian refugees in 1957. The largest Jewish settlements are in Santiago (20,000 to 25,000) and Valparaiso (1,200 to 1,500).

The Jews are represented by the Representative Committee of the Jewish Collective, with about forty affiliated organizations.

Jews as a group do not play any role in the political life of the country, although they have produced some outstanding politicians.

The Zionist Federation, representing all groups from Herut to Mapam, embraces almost the whole Jewish community. There are no other Jewish political movements.

There has been little, if any, overt anti-Semitism. A certain amount of anti-Semitism was manifested as a result of the efforts of the Arabs, constituting a powerful minority, during the Arab-Israeli war.

The Chilean Vaad Hachinuch conducts five Hebrew schools, three of them in Santiago. The all-day school has a total enrollment of about 1,000 pupils, including some 210 in advanced classes. The German Jewish (Sunday) School has about 400 and the Sephardic religious school some 50 pupils. The language of instruction is Spanish. There is one School in Valparaiso (100 pupils) and another in Concepcion.

There are twelve synagogues (six in Santiago and six in the provinces) but only four rabbis (all in Santiago) and three cantors. In

Santiago there are separate East European, German, and Sephardic congregations, united in the Representative Committee as the central body.

The Jewish press consists of one Yiddish-Spanish weekly, one Spanish weekly, and several Spanish monthlies.

COLOMBIA

There are approximately 9,000 Jews in Colombia, over one-third of whom arrived after 1933. Between 1945 and 1950 about 350 Jews were permitted to immigrate annually; since then no immigration has taken place. The largest Jewish settlements are in Bogota (about 5,000), Cali (1,300), Barranquilla (865), and Medellin (420).

The Jews have no countrywide representation. There exist a Jewish Center, an Association of German-Speaking Jews, and a Sephardic Jewish Community in Bogota; a Sephardic Jewish Community and a Federation of Jewish Associations in Barranquilla, and a Hebrew Federal Union in Cali. In 1958, a Federation of Jewish Organizations was established.

Naturalization has been facilitated considerably in the last few years.

There are two Day Schools, one each in Bogota (230 pupils) and Cali (250 pupils), and two afternoon schools (in Baranquilla and Medellin).

There are congregations in six localities with five synagogues and four rabbis.

The Jewish press is represented by a monthly in Spanish and a fortnightly in German.

COSTA RICA

There are about 300 Jewish families (the majority of them Ashkenazim) in Costa Rica, most of whom have arrived there since 1933. The largest Jewish settlement is in San Jose. Immigration since the war has been all but non-existent: in 1947, about twenty Jews were admitted.

There was some anti-Semitic agitation in 1958, but is has subsided since.

The Centro Israelita Sionista acts as a Jewish representation.

The Zionist Organization unites all Zionist movements; there is also a WIZO branch, a ladies' organization, and a Youth Movement.

There is one synagogue, but no rabbi. There is a supplementary Jewish school with an enrollment of over 150.

CUBA

The Jewish population in Cuba is 8,000 to 10,000, of whom approximately 4,000 are Sephardim. The largest Jewish settlement is in Havana (90 per cent of the total).

After 1938, Cuba served as a transit country for Jewish migrants, mainly to the United States. Between 1933 and 1943, about 6,000 entered Cuba. There have been few immigrants since World War II: 235 in 1947, and practically none since.

Of late there have been no anti-Semitic manifestations in Cuba. The first Jewish Cabinet Minister was appointed in 1959.

There is a Central Committee of Jewish Societies in Cuba.

The Zionist Federation embraces Zionists of various shades.

There are two Jewish integrated schools (one with a high school curriculum attended by 100 students) with about 500 pupils and a Sunday School in Havana.

Havana has two congregations (Sephardic and Ashkenazic) and one rabbi. A new synagogue was built in 1955.

The Jewish press consists of a semi-weekly in Yiddish and a monthly in Spanish.

CURACAO

This Dutch colony has the oldest Jewish community in the Western Hemisphere, Willemstadt; it now numbers about 750 Jews, the majority of them Sephardim. The first Ashkenazim arrived in Curacao between the two World Wars; during the last war, Curacao was a haven for Dutch Jews, who later returned home. The largest Jewish settlement is in Willemstadt.

There are three congregations in Curacao: one Sephardic, one Ashkenazic, and one Reform. There is a Jewish school of the Ashkenazic congregation with 40 pupils; in addition, there are Hebrew classes at the Sephardic and Reform congregations.

The Jewish press consists of a monthly, in Dutch.

DOMINICAN REPUBLIC

There are now slightly over 400 Jews in this republic, constituting 40 per cent of the Jewish population in 1939. In 1941, the Dominican Republic Settlement Association embarked upon a plan to resettle Jews from war-torn Europe there and established a colony of a few hundred Jews, which has by now dwindled to about 200.

The Jewish settlements are in Ciudad Trujillo (about 200) and Sosua (about 220).

There is a Central Committee of the Jews of the Dominican Republic.

There is one Jewish Day School in the Dominican Republic (in Sosua), two congregations (in Ciudad Trujillo and Sosua) with synagogues, and one rabbi.

ECUADOR

The present number of Jews is about 1,400, compared with about 3,000 ten years ago, the others having emigrated, mainly to the USA.

There was some Jewish immigration shortly after the war, amounting to 400 in 1946-47, but since then there has been no influx worth mentioning.

The largest Jewish settlements are in Quito (1,000) and Guayaquil (400).

There is no countrywide Jewish representation; there is a central community organization in Quito but none in Guayaquil. There exists a Zionist organization.

There are no special Jewish schools in Ecuador.

There are no synagogues or rabbis; religious services are held in private houses.

There is a single Jewish publication: a fortnightly in German and Spanish.

EL SALVADOR

El Salvador has a Jewish population of only 250 (80 per cent of them Ashkenazim). Practically all Jews live in San Salvador.

There is no central representation, only a congregation in San Salvador with a rabbi. There exist a Zionist Organization and a branch of WIZO.

There has been no Jewish immigration for a long time.

There is a Jewish school in El Salvador conducted by the local rabbi.

GUATEMALA

There are about 800 Jews (the majority of them Ashkenazim) in the whole country, who are represented by the Jewish Community Council of Guatemala. The largest Jewish settlement is in Guatemala City (about 90 per cent of the total Jewish population).

There exist a Zionist organization, a WIZO branch, and a Jewish Sport Club.

In 1949, there were some anti-Jewish demonstrations. There were also difficulties for immigrants in the matter of naturalization and the pursuit of economic activities. At present these difficulties have abated.

There are no Jewish schools except for the Colegio Guatemalica-Israelita (56 pupils—not all Jewish—with Spanish as the language of instruction) but only private classes in Guatemala.

There is one Sephardic synagogue as well as three meetinghouses, but no rabbi.

GUIANA, BRITISH

There are only 130 Jews in this British colony, without any communal or other organization.

HAITI

There are approximately 100 Jews in the country, only about two-thirds the number in 1940.

There is no Jewish communal or other organization.

No Jewish school facilities exist.

HAWAII

There are approximately 250 Jewish families in Hawaii, mostly American Jews. The largest settlement is in Honolulu. The Jews possess no communal organization.

There is one Jewish school with about 30 pupils, as well as one synagogue with a rabbi, in Honolulu.

HONDURAS

The present Jewish population is about 80 (all Ashkenazim). The largest Jewish settlement is in Tegucigalpa.

The representative body is the Jewish Committee of the Jews of Honduras.

There is a single Jewish religious meetinghouse in Honduras, but no facilities for Jewish education.

JAMAICA

This British territory has a 300-year-old Jewish community now numbering about 1,400 Jews (mostly Ashkenazim). The largest Jewish settlement is in Kingston.

The Jewish population is on the decline, for lack of immigration, and through some emigration.

There is no Jewish representative body in Jamaica.

There are one religious school with 80 pupils, one congregation, and one rabbi.

There exists a WIZO group.

MARTINIQUE

This French colony harbors about 100 Jews, who have no communal or other organization.

MEXICO

There are at present 26,500 Jews in Mexico (15,000 Ashkenazim), as against 18,000 in 1940. The largest communities are: Mexico City (90 per cent of the total in the country), Monterey (500), and Guadalajara (350),

The Jews of Mexico are represented by the Central Jewish Committee. In 1957, a Kehillah was established in Mexico City for the Ashkenazim.

An immigration country between the two World Wars, Mexico, except for a few relatives, did not admit Jews between 1950 and 1956, when a small number of Jewish refugees from Hungary were permitted to come.

There have been occasional manifestations of anti-Semitism. In 1956, for instance, a vicious anti-Semitic pamphlet without the name of the publisher or author was distributed. The Joint Committee of B'nai B'rith and the Central Jewish Committee is conducting a campaign against such manifestations.

The Zionist Federation includes all Zionist parties. Non-Zionist groups are represented by the Bund.

There are seven Jewish Day Schools in Mexico (kindergarten, elementary and high schools, college) with about 3,800 pupils (2,900 in secular and the rest in religious schools) and some supplementary schools with a combined enrollment of over 400 pupils. The above-mentioned Kehillah has a Vaad Hachinuch.

Mexico has seven congregations, 13 synagogues, and nine rabbis.

The Jewish press consists of 2 Yiddish newspapers (one appearing twice and the other thrice a week), 1 weekly in Yiddish and Spanish, 1 weekly in Spanish, 2 fortnightlies (Yiddish), and 5 irregularly-appearing publications (2 in Spanish and 3 in Yiddish).

NICARAGUA

There are only about 200 Jews in Nicaragua, nearly all of them arrivals since 1933. Practically all of them live in Managua. They are represented by the Jewish Union in Managua.

There are a Zionist Organization and a WIZO branch.

There is one meetinghouse, but no rabbi, in Nicaragua.

PANAMA

The Jewish population is now about 2,000 (60 per cent of them Sephardim), almost twice the number in 1939. The largest Jewish settlements are in Panama City (1,500) and in Colon (500).

There is no central Jewish representative body, only several denominational communities.

There is one Jewish school (with about 300 pupils, not all of them Jewish). There are three Jewish congregations in Panama, with two synagogues and one meetinghouse, and one rabbi.

The Panama Canal Zone (U.S. Territory) contains several Jewish families with a Jewish center in Balboa, equipped with facilities for religious and educational activities.

PARAGUAY

The Jewish community of Paraguay consists of approximately 1,500 persons (90 per cent of them Ashkenazim). Between 1933 and 1943 about 800 immigrated, and another 740 Jews came in 1947. On the other hand, about one-quarter have left since 1940. There has been no immigration of late.

The largest Jewish settlement is in Asuncion (1,000).

The central organization of Paraguayan Jewry is the Jewish Representative Council of Paraguay.

There are a few small Zionist groupings, united since 1955 in the Zionist Organization.

There is one Jewish school (in Asuncion). There are three synagogues in the country, but no rabbis.

PERU

There are about 4,000 Jews in the country (70 per cent of them Ashkenazim). The three separate Communities (East European, Sephardic, and German) are coordinated by the Association of Jewish Societies in Peru, the official representation of Peruvian Jewry.

The largest Jewish settlement is in Lima (comprising practically all the Jews of Peru).

There has been no recent Jewish immigration worth noticing.

There is a Zionist Federation embracing all Zionist groupings.

Until the early 1940's there were manifestations of anti-Semitism in Peru, including anti-Semitic papers, but by now they have all disappeared.

There is one Jewish Day School (in Lima) with about 600 pupils.

There are two rabbis and one assistant rabbi in the country.

The Jewish press consists of one monthly and a JTA Bulletin (both in Spanish).

PUERTO RICO

This U.S. territory has about 200 to 250 Jewish families. Prior to World War II there were only twenty to thirty families; the newcomers are mostly businessmen from the USA. The largest settlement is in San Juan.

There are no Jewish organizations, except for the Hadassah.

There are a Jewish Community Center, one synagogue, one rabbi, and a Sunday School in Puerto Rico.

SURINAM

There are about 500 Jews in this Dutch West Indian colony, all in Paramaribo. The Central Committee for Jewish Affairs, which existed for some time, has been disbanded.

Individual Jews have played a role in the political life of the colony, one being now a member of the local legislative assembly.

There is one Jewish school with a small number of pupils, and there are two congregations (one Sephardic and one Ashkenazic) with synagogues and one chazan.

There is a Jewish monthly (in Dutch).

TRINIDAD

There are about 180 Jews (Sephardim and Ashkenazim) in this British territory, represented by the Council of the Jewish Organizations in Port-of-Spain. The largest Jewish settlement is in Port-of-Spain (150 souls).

Trinidad has a United Zionist Organization and a branch of the WIZO.

There are no Jewish educational facilities, and only one synagogue.

UNITED STATES OF AMERICA

The present Jewish population of the U.S.A. is estimated at about 5,200,000. The largest Jewish settlements are in Greater New York (about 2,000,000), Los Angeles (400,000), Philadelphia (330,000),

Chicago (280,000), Boston (150,000), Cleveland (88,000), Baltimore (80,000), Detroit (75,000), Miami (75,000), St. Louis (57,000), San Francisco (55,000), and Newark (40,000).

From 1882 to 1925, the USA was the chief country of Jewish immigration. After the end of World War II, about 150,000 Jews, mainly former DPs, immigrated. Normal immigration of Jews (on the basis of the quotas) was small. After the uprising in Hungary (October, 1956), about 5,000 Hungarian Jewish refugees arrived (in addition to the small number of regular immigrants).

There exists no central countrywide Jewish representative body. The Federations and Welfare Funds (the nearest thing to Communities) are concerned with welfare and educational work only. The National Community Relations Advisory Council is, in respect to the number of asasociated organizations, the most representative body on the domestic scene. The American Jewish Congress, the American Jewish Committee, the Jewish Labor Committee, and the B'nai B'rith are among the representative Jewish defense organizations.

Owing to their numbers and concentration in certain major cities, Jews have played an important role in the political life of the country. They are well represented in administration (Federal, State, and city) and in the Federal and State legislatures.

Anti-Semitic organizations and publications have declined since the war but there still are a number of both. Anti-Jewish bias on the social level is still extant; in the economic field it is diminishing, although not in all areas.

Many Jewish and non-Jewish organizations (including some churches) are conducting a campaign against anti-Semitism and bias. On the Jewish scene, the Anti-Defamation League of B'nai B'rith is to be noted, in addition to the above-mentioned defense organizations.

The national coordinating agency in the field of Jewish education is the American Association for Jewish Education.

There are at present 3,367 Jewish schools in the USA, including the Sunday and afternoon schools, with a total attendance of 553,000 pupils in the age group of 5 to 17. Over 47 per cent of all pupils attend afternoon schools (several days a week), over 45 per cent Sunday Schools and about 8 per cent the 214 Yeshivoth Ktanoth (all-day schools); the Yiddish schools are attended by over 7,000 pupils. Some of the schools are high schools.

Greater New York has 675 schools, with an aggregate enrollment of 142,000.

There are ten teachers' seminaries (with a combined enrollment of 889 students in the year 1957/58). rabbinical seminaries of the three religious trends (Orthodox, Conservative and Reform), as well as two colleges of Jewish studies.

The Synagogue Council of American represents all three religious trends. In addition, there are separate unions for each trend: the Union of Orthodox Jewish Congregations (over 700 congregations), the United (Conservative) Synagogues (640 congregations), and the Union of American Hebrew (Reform) Congregations (over 500 congregations). Altogether, there are over 1,800 congregations.

The Jewish press consists of 3 news agencies, 3 (Yiddish) dailies, and 56 weeklies, 13 fortnightlies, 46 monthlies, 16 bimonthlies, 29 quarterlies, 12 annuals, and 25 other periodicals (in English, Yiddish, and Hebrew).

URUGUAY

The Jewish population of Uruguay is nearly 50,000, of whom about 46,000 live in Montevideo. The second largest community is in Paysandu.

Immigration to Uruguay after the war has been slight.

The representation of Uruguayan Jewry is vested in the Central Committee, comprising the four "Communities" (Sephardic, East European, West European or German, and Hungarian).

In 1956, anti-Semitic inscriptions appeared on walls in Montevideo; steps taken against it by the Central Committee led to their disappearance. *Le Escoba,* a Nazi and anti-Semitic paper which made its appearance in 1954, was closed down by the authorities and its editor jailed. In 1956, another paper of the same type, *Del Pueblo,* took its place; again the publisher was arrested.

To fight against anti-Semitic propaganda, the Central Committee has established a special commission whose tasks include endeavors to obtain anti-discriminatory legislation and to distribute information material about Judaism.

The Zionist Supreme Council represents all shades of Zionism (including Mapam, Revisionists). There are no other Jewish political parties of any significance, except the Bundists and Communists.

The Jewish Community Council of Montevideo (East European) is elected on party lists, mainly of the various Zionist parties. This Kehillah has its own cultural commission and maintains or subsidizes 8 schools; the German Jewish and Sephardic Communities have each one school. Altogether, about 1,550 pupils attend 10 Jewish schools of the various ideological tendencies and groups. About 50 per cent of all Jewish children of the East European sector receive some kind of Jewish education. There is also a yeshiva with about 110 students.

There are 24 synagogues and meetinghouses. There are 5 rabbis but none in the Sephardic congregations.

The Jewish press is represented by 3 Yiddish dailies, 2 weeklies (one each in German and in Yiddish), 3 bimonthlies, and some other publications.

VENEZUELA

The Jewish community of Venezuela, now numbering 5,000 to 6,000 souls (about 60 per cent of them Ashkenazim), is one of the oldest in Latin America; but substantial numbers settled there only after the First World War, with the great majority having immigrated after the outbreak of the Second World War. Immigration since the end of the war has been on a small scale: in 1947, there were 723 Jewish immigrants and in the first 9 months of 1957 over 200.

In 1958, during the revolt and rioting, some Jewish stores were plundered.

The largest Jewish settlements are in Caracas (4,000), Maracaibo (700), Valencia (200), and Maracay (150).

There is no countrywide representative body, but there are a Jewish Union (Ashkenazic congregations), and a (Sephardic) Jewish Association of Venezuela in Caracas, and local organizations in Maracaibo, Maracay, and Valencia.

The capital city, Caracas, has a Zionist organization.

There is one Day School with about 700 pupils, maintained by the Jewish Union, as well as a smaal Hebrew School and a kindergarten (about 100 children) in Caracas, and a Hebrew School with some 60 pupils in Maracay.

There are several synagogues, one rabbi, and two assistant rabbis in Venezuela.

The Jewish press consists of 2 weeklies (in Spanish). A Yiddish paper existed for a single year.

VIRGIN ISLANDS

There are only about 60 Jews (Sephardim and Ashkenazim) living in this U.S. possession, mostly in St. Thomas. No representative body exists.

There is a single synagogue with a rabbi, who also acts as chazan and mohel.

Jewish education is provided by means of a Sabbath School (attended by about 20 children).

Asia

ADEN

In 1946 this old-established Jewish community numbered about 5,000 in the City (British Colony) and some 2,000 in the British Protectorate, but it has since been reduced to about 700 by an exodus, mostly to Israel. The exodus was the result of sanguinary anti-Jewish riots by Arabs in 1947 in connection with the events in Palestine and the ensuing agitation; earlier, in 1931, riots occurred but without fatalities. New disturbances took place in 1958 when the Jewish School was set afire.

The Jewish community is represented by the Jewish Community Council. There is no Zionist or other political organization.

Aden contains one Jewish school, and five synagogues served by two rabbis.

AFGHANISTAN

The number of Jews is estimated at a few hundred families, the remnant of an original population of 4,000 to 5,000. The largest Jewish communities are in Herat, Balch, and Kabul. After the establishment of the State of Israel, 3,880 emigrated to Persia and from there the majority of them went to Israel, the ban on emigration having been lifted in 1950.

There is no representative organization of Jews in Afghanistan (outside of religious communities).

There has always been severe discrimination against Jews, who have been regarded as infidels and therefore second-rate subjects of the Shah. In 1950, a systematic drive to deprive the Jews of their livelihoods was launched and the Jews appealed to Israel for assistance. Since then, the situation has been stabilized though not improved.

There are schools for boys at the synagogues.

There are 8 synagogues in Herat, and a few in Balch.

BURMA

This is a dwindling Jewish community. By now there are only about 100 Jews in Burma (in 1939 there were 2,150 Jews). The rest left, the majority of them for Great Britain and, in smaller numbers, for the U.S.A. and Israel. The largest Jewish settlement is in Rangoon (about 25 families).

There is no communal or any other organization, except the Synagogue Committee in Rangoon.

There is a single synagogue and one Hebrew class in Burma.

CAMBODIA

This newly created State was formerly part of French Indo-China, which in recent times had about 1,500 Jews. No Jewish organizations exist in Cambodia nor do any Jewish educational institutions appear to be there.

CEYLON

There are only about 10 Jews (a few families) in the whole island of Ceylon, with no communal or other organization.

The former synagogue in Colombo has been turned into a tea house.

CHINA

The Jewish population of China (including Shanghai) has dwindled from about 30,000 at the beginning of World War II to about 300 now. The largest settlements are in Harbin (170), Shanghai (80), and Tientsin (30).

After the First World War, China was a refuge for Jews from Russia and, after 1933, from Germany and Austria. Part of them left after the end of the Second World War, and the rest after the seizure of power by the Communists, going to Israel and other countries. Emigration on a small scale continues.

Shanghai and Harbin still have Jewish Communities and synagogue services.

There is a Jewish school in Shanghai (attended by 9 children).

CYPRUS

The total number of Jews in Cyprus is about 120 (50 per cent Sephardim). The largest Jewish settlements are in Nicosia (60), Larnaca (50), and Famagusta (15).

There is a government-recognized Jewish Community, each adult Jew being a member.

There are no synagogues and no rabbis in Cyprus; religious services are held in private houses.

There are no Jewish educational facilities.

FORMOSA (TAIWAN)

Formosa served for a time as a temporary haven for Jews from the mainland of China, but by now there are only a few left, without any communal or other organization.

HONG KONG

There are about 200 Jews in this British colony (60 per cent Sephardim) but no communal body; instead, the Synagogue Committee acts as such.

There is one synagogue but no ordained rabbi.

Religious classes are conducted by the Synagogue Committee.

INDIA

The number of Jews in India is about 25,000 (the last census gave the figure of 25,392). They consist of the more recent settlers (mostly Sephardim), the Beni Israel (native Jews who first acquired a full knowledge of Judaism in the nineteenth century), living mostly in the State of Bombay, and the Cochin Jews—the oldest settlers.

The largest settlements are in the State of Bombay (about 16,000), consisting of the majority of Beni Israel but also of about 3,000 Sephardim; Cochin (2,000), Calcutta (2,000). The Jews have no over-all organization, but there exist a Central Jewish Board in Bombay, a Jewish Association in Calcutta, and a South Indian Jewish Association in Cochin.

The Jews play no significant role in political life or in the civil administration.

There was quite a considerable emigration of Indian Jews, mostly Beni Israel Jews, but also Cochin Jews, to Israel (4,870 from May 15, 1948 to the end of 1955). Part of these returned to India, but some of the returnees went back to Israel. Emigration to Israel continues.

The All-India Zionist Federation, the Bombay, Calcutta, and Cochin Zionist Associations, and the WIZO are the most important Zionist bodies.

There are three Jewish schools in India with a total enrollment of about 1,500, and a number of synagogues, but few rabbis.

The Jewish press consists of one fortnightly and two monthlies (in English).

INDONESIA

At the beginning of 1958 Indonesia harbored about 450 Dutch Jews, the remnants of about 2,000 in 1939 and 1,500 in 1951. In addition, there were a number of stateless Jews. Today the total is about 175. The main Jewish center is now in Surabaja (approximately 150 persons); Jakarta has about 25 Jews; some live in Bandung and other places. They are represented by the Jewish Community of Indonesia in Jakarta.

There are no Jewish schools in Indonesia. There is a synagogue in Surabaja, but no rabbi.

The Jewish press consists of one publication (in Dutch and English).

IRAN (PERSIA)

The present Jewish population numbers about 75,000 to 85,000. Until recently, the Jews were not organized except for a small East European (Russian) Jewish community in Teheran. For about two years now every city or province has had its own organization. At the beginning of 1957, the first national conference of Iranian Jews took place for the purpose of establishing organizations in the provinces under the supervision of the "Iranian Jewish Congress."

The largest Jewish settlments are in Teheran (about 50,000), Shiraz (15,000), and Isfahan (6,000).

Legally, Jews are equal to all other nationals of the country but, in practice, they are subjected to restrictions in various fields of endeavor, *i.a.,* in employment in the civil service, the Army, etc. There is also some social ostracism of Jews, based on religious bias.

In 1950, widespread violence against Jews took place in the Kurdish regions, which resulted in the majority leaving that region. A deterioration of the general situation occurred in 1952 as the result of Prime Minister Mossadegh's demands for a big loan. Since then, there have been no cases of official anti-Jewish measures or of violence.

Emigration to Israel prior to 1948-49 was small (about 1,800). It increased after the Kurdish disorders, with the Government permitting orderly emigration. The total number of emigrants between May 15, 1948 and the end of 1955 was about 40,000; since then it has proceeded at the rate of 5,000 to 6,000 annually.

Iran contains Otzar Hatorah, Alliance, and a few national schools as well as ORT schools, with a total enrollment of about 11,000.

There are synagogues, but no ordained rabbis.

There is no Jewish press.

IRAQ

The present number of Jews in Iraq is only about 4,000 to 5,000, a pitiful remnant of a community of over 120,000 before the start of the Arab-Israeli hostilities. All but some 400 of them reside in Baghdad (300 in Basra).

Anti-Jewish manifestations and measures had commenced even before the last war. In 1941, during the revolt of Rachid El Gailani against the British Army, large pogroms took place in several localities. Then trouble started again at the end of 1947 during the talks over the partition of Palestine and continued through most of 1949, following the defeat of the Arab armies. Stringent measures against the Jews were introduced, resulting in dismissals from offices and positions, trials, etc. The situation improved slightly at the end of 1949 but deteriorated again in 1951. The slow illegal exodus was then replaced by wholesale legal emigration to Israel: in 1950 and 1951, a total of 110,000 Iraqi Jews arrived in Israel. Their property was confiscated and they had to renounce their Iraqi nationality. The total of Iraqi immigrants to Israel from May 15, 1948 to the end of 1955 was 126,062 (by country of origin).

Since the end of mass emigration, no large-scale measures against Jews have been taken, but they are restricted in their movements abroad, and those abroad who do not return within the stipulated time are deprived of their nationality and property. From time to time, some Jews

are released from prison and expelled to Israel, while others are arrested on charges of Zionist activities.

There are an administrative Committee of the Jewish Community in Baghdad, four synagogues, but only two rabbis. There is a small Talmud Torah, as well as two Jewish schools (with about 800 pupils) in Iraq.

Recently the Government started liquidating and selling the property of Jews left behind.

ISRAEL

Israel's total population as of March 1, 1959 was 2,045,434, of whom 1,822,361 were Jews, as against 655,000 Jews on May 15, 1948. The increase is accounted for in the main by immigration, namely, over 930,000 between May 15, 1948 and March of 1959.

The Government of Israel consists of a unicameral Knesset (Parliament) of 120 members; a president, elected by the Knesset for a period of five years; the Cabinet, which requires the confidence of the Knesset, and an independent judiciary headed by a Supreme Court.

The present Knesset was elected in 1955 and is composed of the following representatives: 40 Mapai, 13 General Zionists, 9 Mapam, 10 Achdut Avoda — Poale Zion, 11 Mizrachi and Hapoel Hamizrachi, 6 Agudat Israel and Poale Agudat Israel, 15 Herut, 6 Communists, 5 Progressives, 2 Israel Arab Democrats, 2 (Arab) Work and Progress, and 1 Agriculture and Development (Arab).

The last Government was a coalition one on which Mapai, Mapam (with the affiliated Arab groups), Achdut Avoda-Poale Zion, and the Progressives were represented.

Administratively, Israel is divided into 6 districts: The Jerusalem district, the Tel Aviv district, the Haifa district, the Northern district, the Central district, and the Southern district.

Local government consists of 21 municipalities, 86 units with local councils, and 620 other units with 50 regional councils. There are two Arab municipalities and sixteen local Arab councils.

There are a Chief Rabbinate, about 4,000 synagogues, and 325 rabbis in Israel.

In the school year 1957/58, about 517,200 pupils were enrolled in the various types of schools. Of the total number, about 343,000 were in elementary schools, 78,800 in kindergartens, 27,400 in secondary

schools, 8,000 in vocational schools, 6,000 in agricultural schools, 11,500 in schools for working youth, 5,000 in teachers' seminaries, 8,400 in institutions of higher learning, and the rest in other educational establishments.

The Jewish press consists of 20 dailies and over 320 periodicals.

JAPAN

During the first part of World War II Japan served as a transit land for Jewish refugees from Europe, some of whom stayed on. The majority have left by now so that there are at present about 300 Jews in the country (the majority of them Ashkenazim). The largest Jewish settlements are in Tokyo (about 250), and Kobe (about 25). They are represented by the Jewish Community of Japan in Tokyo.

There is a Sunday School at the Jewish Community Center in Tokyo, and there are congregations with synagogues in Tokyo and Kobe, but no rabbis.

JORDAN

There are no Jews in the Kingdom of Jordan, nor are any admitted.

KOREA

South Korea contains a very small number of Jews, living in Seoul and Pusan, without any communal or other organization.

There is a U.S. Army synagogue in Seoul.

LAOS

This newly created State was formerly part of French Indo-China, which in the recent past had a population of about 1,500.

LEBANON

There are approximately 10,000 Jews in Lebanon, about half of them Syrian Jews who have been granted resident permits. Nearly all Jews reside in Beirut.

The Jews are represented by the Jewish Community Council.

There were occasional anti-Jewish measures and local excesses in 1946 and 1948. In 1952, during the tenure of a Moslem Prime Minister, dismissals from the Army and some arrests of Jews took place, but in general the Jewish community was not molested.

There are three Jewish schools in Lebanon: one Alliance School in Beirut (with about 1,000 pupils), another in Sidon, and a Talmud Torah (with about 250 pupils).

There are two official synagogues and about a dozen meetinghouses in Beirut, but only one rabbi.

PAKISTAN

The Jewish community of Pakistan is extremely small, consisting of about 400 persons, part of them Sephardic Jews and part Beni Israel. They are the remnant of about 2,500 Jews who lived there before the partition of India. Almost all live in Karachi.

There is no Jewish political representation and no Jewish participation in the political life of the country; there are, however, a Relief Fund Society and a Sport Club in Karachi.

Some anti-Jewish manifestations occurred during the Arab-Israeli war and were again reported in 1956 in connection with the Israel-Egyptian clash.

There are no Jewish schools in Pakistan, religious instruction is given by a cantor.

There are three synagogues in Pakistan: one in Karachi and two in Peshawar (the latter apparently closed now), but no rabbi.

PENANG

This British colony north of Singapore has a small Jewish settlement of about 20 families. Emigration is reducing this number.

PHILIPPINES

There are now only 250 Jews left in these islands out of about 1,200 at the start of the Japanese invasion (almost all in Manila); the number is steadily declining.

The Jews are represented by the Jewish Community of the Philippines in Manila.

The only Jewish school in the country is a Sunday School, with about 40 pupils. Approximately 90 per cent of the Jewish children receive some Jewish education.

There is one synagogue, as well as a monthly bulletin (in English).

SAUDI ARABIA

There have never been any Jews in Saudi Arabia nor are Jews admitted even in transit. Saudi Arabia even bars Jewish U.S. Army personnel from U.S. military bases in that country. Recently, a Polish building contract was canceled because among the Polish specialists sent there were allegedly some Jews.

SINGAPORE

The Jewish population of Singapore is about 800, consisting mainly of Sephardim from Baghdad and India and in small part of Ashkenazim. The number of Jews in 1939 was approximately 1,500.

There is a Jewish Welfare Board, representing the Jews. The only other Jewish organizations are Habonim and the Menorah Club.

Individual Jews have played a part in the political life of Singapore; for instance, one of the last retired Chief Ministers was a Jew.

Postwar emigration to Australia, England, USA, and Israel continues.

There is a Talmud Torah.

There are two synagogues and one rabbi.

SYRIA

There are over 5,000 Jews in Syria now, the remnant of about 30,000 in 1943. The largest Jewish settlements are in Damascus (2,500), Aleppo (2,000), and Kamishlie (900).

Approximately 15,000 left the country between 1943 and 1947, and some 5,000 in 1948; the majority went to Israel, and about 5,000 to

Lebanon. Since then only small-scale movements to Lebanon have taken place; emigration to Israel is prohibited.

There are Jewish Communities in Damascus and Aleppo but no general representation.

Anti-Jewish measures in Syria began in 1945, were intensified in 1947, and culminated in pogroms in Aleppo and bomb outrages in Damascus. Restrictions in the economic field followed. The situation improved in 1949, but the Jews have since lived under the threat of mob violence and arrests, as well as under administrative restrictive measures governing their movements, property, and occupations. New difficulties arose in November, 1956.

There are two Jewish schools in Aleppo with a combined enrollment of about 400, and a school and a Talmud Torah in Damascus (with about 450 pupils).

There are congregations with one synagogue and one rabbi each in Damascus and Aleppo.

THAILAND

There are about 60-70 Jews in the whole of Thailand (formerly called Siam), all living in Bangkok, as against over 130 persons in 1948. The sole representation is the Jewish Relief Committee, acting as a community council.

There are a single Jewish teacher and a chacham (rabbi) in Thailand.

TURKEY

During World War II the unfavorable attitude toward minority groups culminated in the extraordinary tax known as the Varlik, which affected all citizens but was applied with considerable rigor to minorities and therefore also to the Jews. There has been no discrimination since. Zionist organizations do not exist, and there are no contacts with foreign Jewish organizations, but this is the result of a general law forbidding Turkish citizens to maintain relations with organizations whose centres are outside the country.

There were some anti-Semitic press attacks by individuals in 1955 and 1956: during the period of martial law in Istanbul, the authorities considered favorably complaints about this matter and took the necessary measures. The notorious anti-Semite, Djevat Rifat Atilhan, continues his campaign of slander against the Jews, without much success with the general public.

During the anti-Greek riots of September, 1955, damage was also caused to Jewish property, although this was not the particular aim of the riots.

There was large-scale emigration from Turkey to Israel (37,538 from the establishment of the State to the end of 1956, the bulk of them in 1948/49), but about 3,000 to 3,500 returned. Altogether some 40,000 Jews have emigrated to all countries since 1948.

There are now about 48,000 to 55,000 Jews in Turkey. The largest Jewish communities are in Istanbul (40,000 to 45,000: 95% Sephardim and 5% Ashkenazim), Izmir (5,000 to 6,000), Ankara (1,000).

The Jewish Community of Istanbul maintains 5 schools: 4 elementary and 1 secondary (total enrollment about 2,000). The language of instruction is Turkish.

There is also a rabbinical seminary with over 70 students. About 2,000 youths receive religious education outside school; thus about 50 percent of all Jewish children receive some kind of Jewish instruction. The Community of Izmir maintains two primary schools.

Although there is no countrywide representation of the Jews, there is a Grand Rabbinate with a rabbinical council (Beth Din) and an administrative council. Sephardim and Ashkenazim collaborate in this council, as well as on the boards of the existing social organizations.

There are synagogues in all Jewish settlements, and thanks to the efforts made during the last few years, each has a cantor.

The Jewish press consists of 3 periodicals in Ladino (Judeo-Spanish dialect) and Turkish.

VIETNAM

This newly created State was formerly part of French Indo-China, which as of recent times had about 1,500 Jewish inhabitants.

YEMEN

Jews have lived in Yemen from time immemorial. As of 1948, there were about 50,000 Jews in the country, who were regarded as infidels and denied the most elementary human rights. After the establishment of Israel, all but a few hundred emigrated to Israel, the majority by air-lift, known as "Operation Magic Carpet," and later, under the threat of expulsion. Some embraced Islam in order to be able to stay on. The total number of arrivals in Israel from Yemen during the period from May 15, 1948 to the end of 1956 was (according to country of origin) 45,756.

Australasia

AUSTRALIA

There are at present about 60,000 Jews in Australia (the majority of them Ashkenazim), more than double the number in 1933 (23,550). About 35,000 have immigrated since 1933. In 1957, over 2,700 Hungarian, Egyptian, and Polish Jews were admitted to Australia.

The largest Jewish settlements are in Melbourne (over 26,000), Sydney (over 21,000), Perth (2,800), and Brisbane (1,500).

Australian Jewry's political representative is the Executive Council of Australian Jewry with its constituent bodies: South Australian Jewish Board of Deputies, New South Wales Jewish Board of Deputies, Victorian Jewish Board of Deputies, and West Australian Jewish Board of Deputies. There are Jewish communities in all six states of Australia.

The Victorian Jewish Board of Deputies and the Executive Council of Australian Jewry are responsible for combatting anti-Semitism, which, at this time, is extremely weak; the anti-Jewish publications circulating there are all imports from abroad.

The Zionist Federation of Australia and New Zealand comprises all existing Zionist trends.

Although the Jews as such, due to their small numbers, do not play an important role in the political life of the country, individual Jews have played a distinguished part in politics. Jews have been, *i.a.*, members of State cabinets, and judges. One of them, Sir Isaac Isaacs, became the first Australian-born Governor General (1931-1936).

Jewish education comprises Jewish Day Schools, part-time schools, and religious instruction at the public schools. The total enrollment at Day Schools is 1,400 (1,250 in Victoria and 150 in New South Wales), while 3,150 children attend part-time Jewish schools (1,750 in Melbourne, 1,150 in New South Wales, 110 in West Australia, 70 in Queensland, 70 in Southern Australia). In addition, about 450 pupils attend Yiddish schools (in Melbourne), while 90 (in outlying areas) receive Jewish education through the medium of cerrespondence classes. The

number of Jewish children receiving religious instruction in the public schools is 7,600 (4,100 in Victoria, 3,200 in New South Wales, etc.).

There are rabbis in the larger communities.

The Jewish press consists of 5 weeklies (2 English, 2 English-Yiddish, and 1 Yiddish), 8 monthlies (all in English), and one semi-annual publication.

FIJI ISLANDS

This British colony harbors a few Jewish families, with no organization.

NEW ZEALAND

There are about 4,500 Jews in New Zealand, mostly of pre-war settlement, except for the new arrivals from Great Britain and Holland. The largest Jewish communities are in Wellington (2,100), Auckland (2,000), and Christchurch (300).

There is no political organization of New Zealand Jews (except a branch of the Anglo-Jewish Association). The United Synagogues of New Zealand coordinates the lay boards of the formal congregations in Auckland, Wellington, Christchurch, and Dunedin and acts as the contact between the Jewish community and the Government. This organization is affiliated with the World Jewish Congress. The congregations are under the religious control of the Chief Rabbi of the British Commonwealth, and the Auckland and Wellington congregations are represented on the Board of Deputies of British Jews.

A Board of Ministers comprising the rabbis and ministers of all the congregations deals with local religious matters.

There is a small Liberal congregation in Auckland.

There are part-time Hebrew schools attached to Auckland and Wellington congregations.

There is one monthly publication, in English.

Individual Jews have occupied important political offices, such as Prime Minister, Chief Justice, Mayors of the principal cities, etc.

There are Zionist societies in Auckland and Wellington and WIZO branches in Auckland, Wellington, and Christchurch, also Habonim branches. All Zionist activities are coordinated by the New Zealand Zionist Council.

Europe

ALBANIA

There are approximately 200 Jews, mostly Sephardim, in Albania, living without any organizational structure in three localities (Tirana, Scutari, and Valona). No discrimination or political persecution appears to have taken place since the end of World War II.

There are no rabbis and no Jewish educational facilities in the country.

AUSTRIA

The present Jewish population of about 10,000 consists almost equally of old-time Austrian Jews and newcomers (former DP's and immigrants from Hungary, etc.). The largest Jewish settlements are in Vienna (9,150), Salzburg (328), and Graz (210).

The Jews are united in local (compulsory) Communities and a private-law Association of Jewish Communities of Austria. The Communities' administrations are elected on the basis of electoral lists by political parties, such as Zionists, Socialists, Communists, and Orthodox Jewry (for instance, the Board of the Vienna Community consists of 5 Zionists, 13 Socialists, 3 Communists, and 3 Orthodox).

The Jews play no role whatsoever in general political affairs.

Zionist activities were resumed in 1954; nearly all Zionist parties are represented in Austria.

Latent anti-Semitism is extant. There are a few neo-Fascist and anti-Semitic organizations and publications. Open popular manifestations of anti-Semitism, however, have been rare: in Salzburg, a clash occurred at the showing of a film by Veit Harlan and there were some disturbances at the showing of the play "The Diary of Anne Frank" in Linz. Some

local organizations tried to introduce an "Aryan paragraph" in their bylaws. The ancient ritual murder legend which has been circulated by Catholic circles in Tyrol has by now discarded its most objectionable feature.

Religious instruction is offered by the Vienna Jewish Community in five schools. The total enrollment in 1957 was 345 (173 in elementary, 53 in junior high, and 119 on the senior high school level); there are 5 teachers. There is one all-day Hebrew school and a kindergarten with Hebrew as a language of instruction; these have 6 teachers and 65 pupils. Jewish community schools were reopened (for the first time since 1938) in the fall of 1958.

There are synagogues in all communities, but only one rabbi.

The Jewish press consists of 6 monthlies (all in German).

BELGIUM

There are approximately 33,000 Jews in Belgium, among them about 5,000 postwar arivals. The largest Jewish settlements are in Brussels (20,000), Antwerp (12,000), Liège, and Charleroi (1,500 each). Belgium has no over-all Jewish organizations representing the whole of its Jewry. In 1945, the Council of Jewish Associations of Belgium (which represented Brussels alone) was established, but dissolved two years later. The Central Jewish Consistory is the supreme religious body.

There has been no large-scale emigration either to Israel or elsewhere (in 1956 about 220 Jews were assisted in emigration to various countries).

Belgian Jews play no role in the political life of the country.

The Zionist Federation, comprising various Zionist parties, is the central organization around which Jewish life revolves. Its strength is demonstrated by the fact that in 1953 in Brussels, out of a Jewish population of about 15,000, nearly 5,000 Zionists were affiliated with the Federation.

There are three Jewish schools in Belgium: one in Brussels and two in Antwerp, as well as a seminary for Jewish female teachers, a yeshiva (about 30 pupils) in Cappellen, and one art school. Religious instruction is also given at public and private schools.

There are a Central (Religious) Consistory, a Chief Rabbinate in Brussels, and three congregations each in Brussels and Antwerp, as well as congregations in Ostend, Liège, Ghent and Charleroi.

BULGARIA

There were about 43,000 Jews in Bulgaria when the war ended. Owing mainly to large-scale emigration to Israel (38,418—by country of origin—between May 15, 1948 and the end of 1955), only about 5,000 to 6,000 remain now. Of this number about 2,000 were registered for emigration to Israel, but such emigration was suspended in July, 1957.

The largest Jewish communities are in Sofia (2,800) and Plovdiv (580). There are now Jews in ten other localities (in 1952 there still existed 22 communities). The Consistory, which has united all (compulsory) Jewish Bulgarian (religious) Communities for decades, continues to exist; however, it has been restricted to non-religious affairs, excluding social affairs (which have been taken over by the State). In 1957, the sixth conference of the Jewish Communities was held. It decided to establish a Cultural Association of Bulgarian Jews with several branches. In addition, there exists another cultural organization called "Cituliste." According to most recent reports, the Consistory has recommended to cancel financial support to the religious Communities, to suspend Jewish welfare activities, and to abolish support for Jewish cultural activities. All Zionist organizations discontinued their activities in 1948.

Jews have never played a considerable role in Government or in the Communist Party in Bulgaria.

A campaign against anti-Semitism was launched in 1945, and in 1947 laws making anti-Semitism a punishable crime were promulgated. In 1946, a band of about 200 who were planning the mass murder of Jews were arrested; no further activities of this nature have become known since.

There are no Jewish schools in Bulgaria. There are, however, Hebrew courses in Sofia. Twelve synagogues are usable, but there is only one rabbi in the country; outside Sofia, Chazanim officiate at divine services.

The Jewish press consists of a single publication (in Bulgarian).

CZECHOSLOVAKIA

In the postwar period, the peak of the Jewish population (nearly 45,000) was reached in 1948. Illegal emigration (about 7,000) pre-

ceding and especially following the Communist coup of February, 1948, legal emigration to Israel since 1948, and natural decrease have reduced the number to about 15,000 to 18,000 by now (not counting non-affiliated Jews). Prague has about 4,000 to 5,000 Jewish inhabitants, and Bratislava about 3,000.

There was little anti-Jewish agitation in Czechia (Bohemia-Moravia) after the war except so far as restitution was concerned, but in Slovakia (which was a Nazi ally during the war) anti-Jewish riots began upon the return of Jews. They culminated in the September, 1945, pogroms resulting in 49 Jews injured. Riots also took place in 1946, but none have been reported since.

The Slansky trial was followed by a number of secret trials of Zionists, mainly in 1953 and 1954, accused in part of promoting emigration to Israel, and arrests of others. Their number is unknown. The majority (except for 27) have been released by now. New arrests for Zionist activities were reported to have taken place in 1957 and 1958.

Emigration to Israel was permitted on a large scale in 1948 and 1949, totaling over 18,000. Since then only small groups have received permission to leave Czechoslovakia for Israel (since 1954, about 150).

There are Unions of Jewish Communities in Czechia and Slovakia uniting a few dozen communities (about 30 in the former regions), but these are restricted to religious affairs. All Zionist and other political activity stopped at the end of 1949.

Jews played an important role in the Government and Party until the arrest of Slansky in 1952; since then this participation has been wholly eliminated.

There are no Jewish schools in Czechoslovakia, except the newly established Talmud Torah in Prague, nor any charitable or social institutions. Religious instruction in the public schools is attended by a small portion of the Jewish children.

In the whole of Czechoslovakia there are only four rabbis. Of the 320 pre-war synagogues and prayer houses in Slovakia about 40 are used for divine services, the rest of the non-destroyed synagogues are being used for other purposes (some as storage barns).

There is one Jewish monthly (in Czech).

DENMARK

There are now about 6,500 Jews in Denmark, all of pre-war settlement. The vast majority (5,700) live in Copenhagen.

The Jewish Community of Copenhagen with its Assembly of Delegates is the representative body of Danish Jewry.

On the general political scene Jews play no important role.

There has been no-anti-Semitism in Denmark since the end of the war; the ban on Shechita imposed in 1953 had no anti-Jewish overtones and was later repealed.

No emigration or immigration of Jews has taken place in recent years; only a few hundred left after the war.

There is a Zionist movement and a Jewish Youth Federation.

There are 2 Jewish schools with kindergartens (one of them a Day School with an enrollment of about 200). Religious instruction is also given in the public schools.

Denmark has only one synagogue and one (chief) rabbi.

The Jewish press consists of 2 monthlies (both in Danish).

FINLAND

There are about 1,750 Jews in Finland, all old-time residents.

The largest Jewish settlements are in Helsinki (1,330) and Turku (350).

There are three Jewish Communities, which maintain contact through a coordinating body—the Central Council. There are no Jewish political movements except Zionism.

Anti-Semitism is for all practical purposes non-existent.

There is one Jewish Day School in Finland, in Helsinki; there are Hebrew courses for adults and chedarim in Turku and Tampere; Helsinki and Turku also have kindergartens.

There are three congregations in the entire country and one rabbi (in Helsinki).

There is no Jewish press.

FRANCE

There are about 300,000 Jews in France, of whom a considerable number came to the country after the end of World War II; in recent years thousands of Jews from Egypt and North Africa settled in France. The largest Jewish settlements are in Paris (120,000 to 150,000), Lyons (8,000 to 12,000), Marseilles (10,000), and Strasbourg (8,000).

There are no over-all local Communities (Kehilloth); the attempt to establish such a Community of Eastern Jews in Paris has failed; the existing Kehillah of Paris is a truncated body.

On the political scene the French Jews are represented by the Conseil Représentatif des Juifs de France (CRIF), the Alliance Israélite Universelle (which is also a constituent of CRIF), and the French Section of the World Jewish Congress.

Anti-Jewish sentiments exist among certain elements of the population, mainly the middle class and professionals. There are some neo-Fascist and anti-Semitic organizations and publications, the most important of the latter being *Rivarol* and *Aspects de la France.* The once powerful Poujadist movement had also developed certain anti-Jewish features. On the other hand, there are organizations fighting anti-Semitism, as, for instance, the international League against Anti-Semitism.

France is the only country in continental Europe where Jews still play a role in the political life of the country. Two of the recent prime ministers (Mendès-France and René Mayer) were Jews; Michel Debré, the new prime minister, is of Jewish extraction.

There are one elementary and three secondary Jewish schools in Paris (with a total enrollment of 650), a secondary (day) school in Strasbourg (200 pupils), and a yeshiva in Aix-Les-Bains (80 students). Talmud Torahs exist in three cities (Lyons, Marseilles, and Nice). There is also one rabbinical seminary and one teachers' training seminary. Religious instruction is given in some (public) secondary schools in Paris. About 2,500 children in Paris and approximately the same number in the provinces attend part-time Jewish courses. In addition, about 1,000 children receive some kind of Jewish education in Jewish organizations.

In the religious field, France has a Union of Religious Associations (Consistory) comprising the older French congregations with a Grand Rabbi, and Liberal, Sephardic, and Orthodox congregations. There are about 40 rabbis: 20 in Paris, 10 in Alsace-Lorraine, and about a dozen in the rest of France.

The Jewish press comprises, *i.a.,* 3 dailies and 2 weeklies in Yiddish, 6 fortnightlies and 15 monthlies in French or Yiddish.

GERMANY, EAST

The present Jewish population in East Germany (German Democratic Republic plus East Berlin) belonging to the Communities is about

1,850 (1,200 in Berlin and the rest in other cities, like Leipzig, Dresden, Erfurt, etc.). There is also an undetermined number (estimated at about 1,500) of non-professing Jews in East Berlin. In addition to Berlin, there are 12 Communities, all affiliated with the German Central Council (in West Germany).

There have been no reports of popular anti-Semitic manifestations, but the attitude of the man in the street hardly differs from that in West Germany. In 1952, "anti-Zionist" measures were taken by the Government which led to the elimination of many Jews from Government, Party, and economic positions, as well as to attacks in the press, searches, and arrests. As a result, about 500 Jews fled to the West between December, 1952, and March, 1953. Afterwards anti-Jewish measures abated and the regime began to exhibit a friendlier attitude toward the Jewish Communities.

Religious instruction is given in Berlin, Dresden, Leipzig, and Erfurt. There is a single preacher in East Germany (in Berlin).

The Jewish press consists of a bulletin published by the East Berlin Community.

GERMANY, WEST

In West Germany (the Federal Republic of Germany plus West Berlin) there are at present about 27,000 professing Jews (somewhat under 20,000 belong to the approximately 75 Jewish Communities). About 18,000 are of German origin and the rest are former DPs who decided to stay in the country. The Jewish Communities are united in 9 local federations which in turn are linked in the Central Council of Jews in Germany, the official representative of the Jews in the Federal Republic. The largest Jewish communities are those of Berlin (5,470), Frankfurt (2,230), Munich (2,200), and Hamburg (1,360).

Jewish participation in Government services and political parties is, for the size of the community, not inconsiderable: there are three Jewish members of the Lower House of Parliament, a number of high judges, etc.

Anti-Semitism is conspicuously absent not only among governmental authorities but also in party activities (except for some Right-Wing fringes). The "World Brotherhood," the "Brotherhood Week" established by the Society for Christian-Jewish Cooperation, and the movement known as "Peace with Israel" work for peaceful Gentile-Jewish coexistence.

Popular anti-Jewish sentiments are still strong; 30 per cent of those questioned in recent polls proved to be anti-Semitic. Desecration of Jewish cemeteries and memorials have repeatedly occurred during the whole postwar period. Pro-Nazi and anti-Semitic books and periodicals appear. Among the most notorious of the latter are the *Anklage* and *Nation Europa.*

Only Bavaria has on its statute books a law directly related to the fight against anti-Semitism, but even there only one case has been tried, which, moreover, resulted in no conviction. Convictions on the basis of general laws took place recently.

In 1954, the Zionist movement was reestablished with the formation of a Zionist Federation, which at present has five chapters.

There are no Jewish schools in West Germany but several kindergartens. Religious instruction is offered at some public schools and in the larger communities, altogether in over 30 localities.

In the whole of West Germany there are about 60 synagogues and prayer houses with 6 permanent rabbis.

The Jewish press consists of two weeklies in German and one in Yiddish, two monthlies in German and one occasional publication.

GIBRALTAR

There are now about 670 Jews (all Sephardim) in the British colony of Gibraltar. During the war nearly all of the approximately 1,000 Jews were evacuated to England, West Indies, etc. Only a part returned.

The representation of the Jews is vested in the Managing Board of the Hebrew Community.

There is one Jewish school in Gibraltar, as far as the pupils are concerned, but it is administered by the Government, and also a Talmud Torah. There are four synagogues, one rabbi, and a Cultural and Social Club.

GREAT BRITAIN

Approximately 450,000 Jews are now living in Great Britain, as compared with about 300,000 in 1933. The majority of them are Ashkenazim and consist of old-time inhabitants and victims of Nazi and Fascist persecution (by the beginning of the last war, the latter numbered about 80,000, but a not inconsiderable part have emigrated since). There

are few postwar arrivals. The largest Jewish settlements are in London (280,000), Manchester (28,000), Leeds (25,000) Glasgow 13,400), Liverpool (7,500), and Birmingham (6,300).

British Jewry is represented in high offices of the State, in Parliament, in municipal government, the civil service, the armed forces, and the judiciary.

The political representation is in the hands of the Board of Deputies of British Jews, the Anglo-Jewish Association, the British Section of the World Jewish Congress, the Jewish Defense Committee, and the Agudas Israel. The Zionist Federation of Great Britain and Ireland (with branches in practically all centers of Jewish settlement), the Mizrachi Organization, the Federation of Women Zionists, the Poale Zion, Mapam, etc., comprise the Zionist movement in Great Britain.

Anti-Semitism has been traditionally weak in Great Britain, although social bias against Jews is not uncommon. There also exist some anti-Jewish organizations and publications.

There are at present 38 Jewish primary (including kindergarten) and secondary schools in the country with a total enrollment of about 7,000 pupils (including a small number of non-Jewish children), about one in every eight Jewish children of school age. The schools are either independent or affiliated to the Jewish Secondary School Movement or are schools of the Yesodey Hatorah Group or run under auspices of the Zionist Federation. Some schools are state-aided. London has 21 schools, Manchester 9, and the rest are in 6 other cities. In addition, there are Sunday Schools whose work is coordinated in London by the London Board for Jewish Religious Education and in the provinces by the Central Council of Jewish Religious Education, and a number of Yeshivot; a certain number of Jewish children are given some instructions by youth movements.

The Jews College, a rabbinical seminary, and the Institute of Jewish Studies are institutions of higher Jewish learning.

In the religious field there are the Chief Rabbinate of the British Commonwealth, the United Synagogue, the Federation of Synagogues, the Union of Orthodox Hebrew Congregations (representing the majority of all congregations), the Association of Synagogues (Reform), the Union of Liberal and Progressive Synagogues, and the Spanish and Portuguese Jews' Congregation.

The Jewish press comprises 5 news agencies, 6 weeklies (one in Yiddish), 3 fortnightlies (one in Yiddish), 11 monthlies, 6 bimonthlies

(one in Yiddish), 9 quarterlies (one in English and Hebrew), 5 other periodicals, and 5 annuals.

GREECE

There are now less than 6,000 Jews in the whole of Greece. The largest Jewish settlements are in Athens (2,800), Salonika (1,300), and Larissa (450). They are united in 17 local (compulsory) Communities which, in turn, are combined in the Union of Jewish Communities, governed by a Central Board.

The political position of the Jews was complicated by the civil war which lasted from 1945 to 1949. Some Jews were involuntarily involved with the guerillas (ELAS), with whom they had found refuge during the Nazi period, and until August, 1948, certain Jews were in prisons and camps as ELAS partisans. Even afterwards trials took place and some death sentences were pronounced on Jews.

Anti-Semitism was evident in the first postwar years in Salonika, where clashes occurred at the universities, and terrorist acts against the local Jewish community. A press campaign and attacks by anti-Semites in connection with restitution of Jewish property took place. With the end of the civil war, the situation improved.

Emigration to Israel began in 1945 and continued in substantial numbers until the end of 1949. Since then the number of emigrants has declined. Altogether, over 2,300 Greek Jews (by country of origin) came to Israel between the establishment of the Jewish State and the end of 1955. An undetermined but smaller number emigrated to other countries.

In the whole of Greece there are two Jewish primary schools and one kindergarten, with six teachers.

There are synagogues in all communities, but no rabbis.

The Jewish press is represented by one Jewish fortnightly (in Greek).

HOLLAND

There are now about 23,000 Jews in Holland (including those living in mixed marriages). The largest Jewish communities are in Amsterdam (10,500), The Hague (2,400), Rotterdam (700), and Utrecht (430). These figures are of persons affiliated with the Ashkenazic community (The Sephardim do not number over 900.)

There are no city-wide Communities. The Ashkenazic "Dutch Jews' Congregation" is a national organization linking together all the Ashkenazic congregations; it serves at the same time, in a sense, as the representative body of the majority of the Dutch Jews. In addition, there is the Sephardic Congregation of Amsterdam. There are congregations in 60 localities in the country, but only four rabbis, one of them an itinerant rabbi.

There have been no outward manifestations of anti-Semitism, particularly no official discrimination, but—through the Nazi actions—the general population has become "Jew-conscious." This was one of the reasons for the Jewish emigration from Holland after the end of World War II; about 3,200 emigrated to Israel, and 5,000 to other countries. The rate of Jewish emigration to all destinations during the last few years has been about 300 annually.

The Zionist movement is strong: about 10 per cent of the total Jewish population is organized in this movement.

The following Jewish educational institutions exist in Holland: one Day School (about 200 pupils), one secondary school (about 100 pupils), two kindergartens, one Talmud Torah (80 pupils), and evening courses for rabbis and teachers. There are also some itinerant teachers for the small communities.

The Jewish press consists of two weeklies (both in Dutch).

HUNGARY

The Jewish population in Hungary before the 1956 revolt numbered approximately 100,000 (about 70,000 to 80,000 in Budapest). It had diminished since the end of the war by some 40,000 as a result of illegal emigration during the years 1946-1949 (about 20,000), lawful emigration to Israel mainly in 1949-1950 (about 5,000), and natural decreases. After the 1956 revolt, 18,000 to 20,000 Jews left the country, reducing the Jewish population to about 75,000 to 80,000. The total number of emigrants since 1954 is about 25,000 (9,000 to Israel).

The former influence and participation of Jews in the Government and Party has lately been almost totally eliminated.

Anti-Semitism was made a criminal offense by law, but anti-Jewish hatred and its overt manifestations, culminating in pogroms in 1946, were widespread during the first years after the war. They led to a large-scale flight from the country, which was stopped by the end of 1949.

Zionist leaders suspected of having organized the flight were arrested in 1949 and brought to trial; some arrests took place in later years until 1953. The general deportations from major urban centers in 1951 and 1952 also involved about 3,000 Jews, mostly from Budapest.

After 1953, releases of those arrested and the return of the deportees took place. By 1956, all those arrested had been released and the majority of the deportees returned.

The 1956 revolt produced some anti-Jewish action. Anti-Semitic feelings still exist.

Emigration to Israel since 1950 has been sporadic and in small numbers. In 1957, a few hundred a month were permitted to emigrate.

Before the revolt there existed two Jewish schools in Budapest, two yeshivas, a rabbinical seminary, and a Talmud Torah. The rabbinical seminary and the Budapest secondary schools (with Hungarian as the language of instruction) still operate, though on a reduced scale (200 students). Some religious instruction is given in general schools.

In 1956 there were about 70 congregations with 150 synagogues and 89 rabbis in the country, but due to the exodus, some of the smaller congregations have been liquidated, and the number of rabbis reduced to about 25.

The Jewish press consists of a single monthly (in Hungarian).

IRELAND

There are about 5,500 Jews in Ireland, 5,200 of them in Dublin and 150 in Cork. Their representation is vested in the Jewish Representative Council of Ireland, located in Dublin.

The Zionist movement is represented by the Zionist Council, with which various Zionist groups are affiliated.

Ireland has always been free from anti-Semitism, and Jews have played a considerable role in the political life of the country, both on governmental and municipal levels. (Recently a Jew was Lord Mayor of Dublin.)

There are a Jewish primary Day School, afternoon Hebrew courses, a Talmud Torah (with about 150 pupils), and a secondary school in Dublin.

There are eight congregations, with two Orthodox rabbis and one Progressive. There is a Committee of the Chief Rabbinate.

The Jewish press consists of 2 annuals.

ITALY

There are about 30,000 Jews in Italy (including some 2,000 DP's), of whom 29,000 belong to the Communities. The largest Jewish communities are in Rome (about 11,000), Milan (about 5,600), and Turin (about 3,300).

The Jews are united in 23 compulsory Communities, which are combined in the Union of Jewish Communities, the official representation of Italian Jewry.

A Zionist movement exists in Italy.

Anti-Semitism is weak, but there were attacks on Jews in Rome in 1948 and 1957, and there still exist some pro-Fascist organizations and periodicals which from time to time indulge in anti-Jewish utterances.

Individual Jews occupy high positions in the civil service and the armed forces; they are also to be found in the Parliament, although not elected by the Jews as such.

Emigration to Israel is negligible (354 in the years 1950-1954), but it has been larger to other countries.

Italy possesses 16 Talmud Torahs, 9 elementary schools with approximately 1,350 pupils, 2 Jewish high schools with 300 pupils, 12 kindergartens, a rabbinical school, and a teachers' seminary.

There are synagogues in all communities and rabbis in the larger ones.

The Jewish press consists of one weekly, eleven monthlies, one fortnightly, and two quarterlies, all in Italian.

LIECHTENSTEIN

There are only about 30 Jews (all Ashkenazim) in this little principality now. The main community is in Vaduz. Their number is diminishing.

They are represented by the Hilfsverein der Juden in Liechtenstein. There are no Jewish schools in the principality; religious services are conducted in private houses.

LUXEMBOURG

The present Jewish population is 1,100 (all Ashkenazim). The largest Jewish settlements are in Luxembourg (850) and Esch (150). The Jewish Consistory is the representative body of Luxembourg Jewry.

There is no active anti-Semitism in Luxembourg.

There are many Israel-oriented organizations, including the WIZO, but no emigration to Israel worth mentioning.

There are no Jewish schools in Luxembourg; Jewish religious instruction is given at public schools by the rabbi or cantor.

There are three synagogues, one rabbi, and three religious functionaries in the principality.

MALTA

The total Jewish population in this British colony is 42 (the majority of them Sephardim); the largest Jewish settlement is in Valletta. The Jewish Committee of Malta is located in Valletta.

There are no Jewish school facilities.

There are one synagogue and one rabbi in the island.

NORWAY

There are at present over 900 Jews in Norway, part of them consisting of those DP's who came to the country after the war and stayed on. About 550 Jews arrived in Norway between 1947 and 1953. The largest Jewish settlements are in Oslo (750) and Trondheim (150). Most of the Jews are members of the Communities in Oslo and Trondheim, which have no over-all communal body.

There are a Zionist organization and a pro-Zionist Youth Association (comprising persons up to 50 years of age).

Although there is no anti-Semitism, Shechita is banned by law.

There are two synagogues and one Jewish afternoon school.

POLAND

The present Jewish population is about 35,000 to 40,000 (including the repatriates). After World War II the remnants who survived in hiding and in concentration camps were augmented by about 170,000 returnees from the Soviet Union. However, part of the Jews left Poland before the Kielce Pogrom (1946), and the majority thereafter.

Emigration to Israel was permitted between 1949 and 1951 and about 30,000 left. Thereafter only small numbers were allowed to go there, mainly for reasons of family reunion. Late in 1956 large-scale emigration was resumed and over 35,000 Jews left, almost all for Israel. Emigration on a smaller scale is still in progress.

At the end of 1956, a repatriation of Jews from the Soviet Union, included in the general repatriation of Polish citizens, commenced. About 15,000 returned, of whom all but about 4,000 to 8,000 re-emigrated to Israel.

The virulent anti-Semitic manifestations which culminated in the Kielce Pogrom abated thereafter. Anti-Semitic manifestations are a crime under Polish law. Nevertheless, they have not been checked. In the latter part of 1956 and in 1957 they took the form of local violence, intimidation, and dismissals from certain "overstaffed" branches of the economy and the administration. By now open anti-Semitism has been reduced considerably. The onetime considerable participation of Jews in high Government and Party offices has been reduced but not eliminated.

In 1949, a number of Zionists were arrested, but they were all released by 1956.

There are an Association of Jewish Religious Communities, which is restricted to religious matters, and a Social and Cultural Association (S.C.A.), which is in fact the central representative body of Polish Jewry, with clubs in 31 cities and towns.

Before large-scale emigration started late in 1956, 7 Yiddish schools existed in Poland. Due to emigration, the school attendance has decreased but some (for instance, in Wroclaw, Lodz, Szczeczin) are still functioning. The Jewish curriculum is unsatisfactory even to the S.C.A. The ORT vocational schools have an enrollment of about 4,000.

The Joint Distribution Committee resumed its activities in Poland after 1956.

The Social and Cultural Association publishes Yiddish books and arranges Yiddish cultural affairs. There is a Yiddish State Theatre in Warsaw.

The Yiddish paper *Folks-Sztyme* appears 4 times a week. There is, in addition, a Yiddish monthly and a Yiddish quarterly.

PORTUGAL

There are about 400 Jewish families (comprising some 1,500 persons) in Portugal. About one third are Sephardim, the majority immigrants of the last 30 years. The largest Jewish settlements are in Lisbon (800) and Oporto (50). During the last war, Portugal served as a transit land for Jewish persecutees fleeing from the Nazi regime, and some of them found refuge there. Since the end of the war, a large part left the country, mainly for overseas.

There is a WIZO branch in Lisbon, where there also exists a Jewish Community Center.

There are no Jewish schools in Portugal, except for a kindergarten; religious instruction is offered by the congregations.

There are two congregations in Portugal (in Lisbon and Oporto), but no rabbis.

RUMANIA

The present Jewish populaiton in Rumania is about 200,000 (the official census of 1956 showed only 146,264, according to nationality). The largest Jewish settlements are in Bucharest (90,000), Jassy (18,000), Arad (8,000), Temeshvar (8,000), Botoshan (7,000), and Galati (7,000). They represent all that is left of over 400,000 Jews who were in Rumania at the time of the liberation, after the flight in 1947 (about 37,000) and the legal emigration to Israel since 1948 (about 140,000 in all) and to other countries, as well as the natural decrease. There is no Jewish political representation; the Jewish Democratic Committee—the Jewish Section of the Communist Party—has been dissolved. Neither do Jews play any appreciable role in the Government or the Party. There exists, however, a Federation of Jewish Religious Communities.

There were popular manifestations of anti-Semitism in postwar Rumania in 1947, when the Communization of Rumania resulted in economic and political hardships. The result was a flight across the borders. Since then these manifestations have abated, but anti-Semitic feelings persist among the populace. In 1948, an anti-Zionist campaign began which led in 1951 to the arrest of a large number of Zionist leaders. At the same time, some deportations to rural places took place. Trials resulting in long prison terms occurred in 1953 and 1954, and new arrests were made in the first part of 1954. In the second half of 1954, releases

began, which were followed by the revocation of earlier sentences and further releases. In 1957, new arrests took place, involving about 150 Jews, but almost all were reported to have been released by the start of 1958; new arrests occurred in 1958.

Emigration to Israel was intermittently permitted from 1948 on and was virtually stopped by 1952. Since 1953, only a few hundred per year received permission to emigrate to Israel, mostly relatives of Israel residents. Emigration to Israel on a larger scale was resumed in September, 1958, but virtually stopped in March, 1959. During this period about 16,000 left Rumania.

There are three small Yiddish schools (with not over 100 pupils each) in Bucharest, Jassy, and Temeshvar, and Talmud Torahs (the first in Bucharest in 40 years was established in 1949). Some Jewish education is given in the public schools, for which primers are being published.

According to semi-official sources, there are 100 major and 50 minor religious communities, 500 synagogues, and 36 rabbis, and a yeshiva in Arad (with about 50 students).

There is a Central Jewish House of Culture in Bucharest and there are two Yiddish theatres (one each in Bucharest and Jassy). Some Yiddish books are being published.

There is only one Jewish publication (a monthly) containing articles in Rumanian, Yiddish, and Hebrew.

SPAIN

There are about 3,000 Jews in Spain, most of whom have arrived since 1933. The largest Jewish settlements are in Barcelona (1,700) and Madrid (800).

There is no countrywide Jewish representation nor any Jewish political activity. There are two religious Community Organizations, one in Barcelona and the other in Madrid.

During the war and Nazi persecution, thousands of Jews traveled through and even found refuge in Spain, although many were interned and/or imprisoned or put in a special camp.

There have been no instances of anti-Jewish violence. The Jewish position is, however, darkened by certain restrictions on open exercise of the Jewish religion (as is true also of other non-Catholic faiths).

Jewish education is provided in Barcelona by the Community.

There is a synagogue in Barcelona, and a meetinghouse in Madrid.

SWEDEN

The Jewish population of Sweden is about 13,000, composed of 8,000 old-time residents and about 5,000 postwar arrivals, the remnant of a larger number of Jewish concentration camp inmates admitted to Sweden immediately after the end of the war. About 300 to 400 Hungarian Jews arrived in 1956/57.

The largest Jewish settlements are in Stockholm (6,500), Malmoe (1,700), and Goeteborg (1,600).

The Central Council of Swedish Jewish Communities (*Mosaiska Forsamlingen*) has no policy-making authority.

Einar Aberg and the few existing anti-Semitic organizations and publications belong to the "lunatic fringe".

The Zionist movement is represented by the Zionist Federation and several Zionist groups.

There is a primary Jewish school in Stockholm. Religious instruction (to about 700 pupils) is provided by the Communities and in the public schools.

In the whole of Sweden, there are three congregations with synagogues and rabbis, and several meetinghouses.

The Jewish press consists of 2 quarterlies, 1 monthly, and 1 semimonthly (all in Swedish).

SWITZERLAND

Switzerland numbers about 19,000 Jews (including about a thousand admitted after 1933), who live in 26 communities. The majority of them are Ashkenazim. The largest Jewish settlements are in Zurich (6,100), Geneva (2,700), Basel (2,500), Lausanne (1,000), and Bern (800). The Union of Swiss Jewish Communities (Zurich) is the official representative of Jewish interests.

Shechita is prohibited in Switzerland. Jews experience certain difficulties in naturalization.

Anti-Jewish bias on the social level is manifest in some circles; whatever exists in the way of anti-Semitic publications is negligible.

The Swiss Zionist Union is the central Zionist body.

There is no Jewish immigration to Switzerland at present.

There are one Jewish Day School, four kindergartens, and two yeshivas. Jewish religious education is provided in most Jewish communities.

There are rabbis in the larger communities; they also visit the smaller ones.

The Jewish press consists of 4 publications, all in German.

U S R R

There are about 2,000,000 persons registered as Jews in the Soviet Union within its present boundaries.

The largest Jewish settlements are in Moscow (probably about 300,000), Leningrad (probably about 150,000), Kharkov and Odessa (100,000 each), Kishinev, Lvov, and Czernowitz (30,000 each). There are no Jewish Communities or other representative bodies of the Jewish population, not even within the Communist Party, the Yevsektsia (Jewish Section of the Communist Party) having been liquidated before the last war.

Jews are officially considered a nationality, the same as all other ethnic groups, and carry this identification in their passports. However, they are not represented as such, in the Council of Nationalities (the "Upper House") and have no press or publications of their own. At present there are few Jews in representative positions in the Government, the administration, or the Party, the majority of the former Jewish officials having been eliminated since 1938.

Although anti-Semitic activities have been officially designated a crime from the inception of the Communist regime, anti-Jewish feelings are still extant, and their manifestations have been noticeable, particularly during and after the last war. The "Stalin era" of 1948 to 1953 witnessed extensive official anti-Jewish action, which was epitomized in the anti--"cosmopolitan" drive and the "Doctors' Plot." Since then there has been a letup, although arrests were reported since 1957, and at least a certain amount of official discrimination continues to exist. Recently reports about intensified measures against the practice of the Jewish religion came through.

Zionism has from the outset been a criminal offense.

After 1954, there was for a while a trickle of emigrants to Israel.

There are no Jewish educational facilities in the Soviet Union.

There are synagogues in the larger Jewish settlements (except Kharkov) but only a restricted number of rabbis. A (small) rabbinical

seminary was established in Moscow in 1956, and a restricted number of Hebrew prayer books printed.

There are no Yiddish publications except in Birobidzhan. The only publication permitted in Yiddish during the last period was a memorial volume of Sholem Aleichem, but the largest part of the edition was sold abroad. Yiddish concerts take place in various localities.

Birobidjzhan, which was set up in 1928 as an autonomous Jewish region, is officially still listed as such, but the resettlement of Jews in this region has been given up. The remnants of the plan are the estimated 20,000 to 35,000 Jews, mostly in the city of Birobidzhan, a dying religious community, now numbering 24 members with a synagogue but without a rabbi, Yiddish street and other signs and a Yiddish paper, *Der Birobidzhaner Stern,* with a reported circulation of about 5,000 copies. The Yiddish schools were liquidated after the war.

YUGOSLAVIA

There are now about 6,500 Jews (half of them Sephardim and the rest Ashkenazim) in Yugoslavia belonging to 35 Communities. The Communities are united in the Federation of Jewish Communities—the official representation of Yugoslav Jewry. The largest Jewish settlements are in Zagreb (1,400), Belgrade (1,300) and Sarajevo (1,000).

The Constitution guarantees the equality of all citizens, and incitement to racial and religious hatred is a crime under existing legislation.

Anti-Semitism still lingers on but overt expressions of it have not come to light.

Emigration to Israel began after the establishment of the Jewish State and reached a total of 8,000 in 1948-1952. Since then only small numbers have left the country; permission to emigrate is now granted also to physicians, engineers, etc., who did not receive it earlier because of the acute shortage of such professionals in the country.

There are synagogues in 12 localities.

In the whole of Yugoslavia there are four Jewish kindergartens, but no schools, and some summer camps.

There are one Jewish monthly and one annual (in Serbo-Croatian) and one youth periodical.