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NOTES

¹ 'The Jewish Problem', *Agenda*, Oct. 1942; reprinted in *World Jewish Congress Reports* No. 4, Feb. 1943.

² 'The Jewish People Today', Noah Barou Memorial Lecture, 1956.

³ See *The Jewish Communities of the World*, 1963, Institute of Jewish Affairs, p. 5.

⁴ Cf. *Jews in Eastern Europe*, Vol. II, No. I, Dec. 1962, pp. 41-50.

⁵ *American Jewish Year Book*, 1962, p. 34.

⁶ Cf. *Juden in Deutschland*, 1962, published by the Zentralrat der Juden in

Deutschland, and *Ueber den Wiederaufbau der juedischen Gemeinden in Deutschland seit 1945*, 1961, by Harry Maör.

⁷ 'Impressions of French Jewry Today', *The Jewish Journal of Sociology*, Vol. II, no. 2.

⁸ *Anatomie du judaïsme français*, 1962, p. 315, quoting A. Moles in *L'Arche*, Oct. 1961.

⁹ Rabi, p. 150.

¹⁰ *Op. cit.*, p. 156.

¹¹ *American Jewish Yearbook*, 1961, p. 150.

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3,923 Jews were enumerated in the 1956 New Zealand census, the largest communities being in the provinces of Auckland and Wellington. *The Jewish Year Book*, 1964, estimates that recent immigrants from Great Britain, Holland, and Hungary have raised this number to approximately 5,000. New Zealand Jewry is eager to welcome more immigrants from Britain, and the Wellington Jewish Welfare and Relief Society has advertised in the Jewish Press of Britain, offering to sponsor British Jews who wish to settle in New Zealand.

Belgian law requires the unemployed to register daily, except on Sundays, to qualify for unemployment benefits. This rule obviously handicapped Sabbath observers, and, as a result of an appeal to the National Employment Office, orthodox Jews may now register on Sundays.

Lyons, in France, had a Jewish population of less than 10,000 before 1961. After the Algerian Declaration of Independence, 25,000 North African Jews came to the city to settle, and a Jewish primary school was established for the immigrants with financial assistance from American Jewry.

According to correspondents writing in *The Jewish Chronicle* of 10 January and 28 February 1964, the Jewish population of China is now reduced to a few hundred souls. In 1936 there were 13 Jewish newspapers published in the country, and the number of Jews was said to be about 50,000. Shanghai was the main centre of Jewry in China.

Since 1946 JOINT alone has helped more than 20,000 Jews to emigrate. The once prosperous community of Harbin, in Manchuria, used to boast 10,000 members; in December 1963 (according to an old couple who had lived in Harbin for 42 years and went in that month to settle in Israel) there were only 13 Jews left in Harbin.

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A British Government report, the *Registrar-General's Statistical Review of England and Wales for the Year 1962* (part II), published in March 1964, reveals a steady drop in the number of Jewish religious ceremonies of marriage. There has been a trend over the last few decades for more civil marriages in both Jewish and non-Jewish communities. However, the decline in religious ceremonies has been proportionately greater among Jews than among other religious denominations. Thus, in 1934 nine out of every hundred marriages with a religious ceremony were Jewish; in 1952, the figure was eight, while in 1962 it had dropped to six.

In this context, it is worth noting that between 1949 and 1957 the number of synagogue marriages in Leeds alone dropped by more than fifty per cent.

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The American Jewish Committee, in a statement in January 1964 about a new law in Iraq said to discriminate against Jewish residents, notes that, whereas there were 120,000 Jews in Iraq in 1950, the community has now dwindled to 5,000.

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A Warsaw daily has commented on official Polish statistics which state that there are now 31,000 Jews in Poland. The daily notes that the figure refers only to those who declared themselves to be Jewish; it estimates that there are probably an additional 5,000 to 8,000 Jews in the country who stated that they were Polish, deliberately wishing to refrain from officially acknowledging that they were Jews.

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A correspondent contributed an article on the Jews of Thailand in *The Jewish Chronicle* of 17 January 1964. There are apparently fewer than one hundred Jews in the country, and they include Germans, Iraqis, and some Israelis who are acting as consultants on irrigation projects. Many Iraqi Jews left Thailand for Israel after the establishment of the State, but some of them have returned. There is no synagogue or communal centre, but the Israeli Chargé d'Affaires held a communal Seder on Passover, 1963.

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In a letter to the quarterly *Judaism* (Fall 1963 issue), the Executive Director of United Hias Service points out that in 1957 the United States Congress passed legislation granting special refugee status to 'persecutees' from the Middle East. John F. Kennedy, then Senator from Massachusetts, was the sponsor of this law. United Hias Service has assisted about 3,500 Egyptian Jews to resettle in the United States, and are persevering in their efforts to assist more.

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In December 1963 the Ukrainian Academy of Sciences of the Ukrainian Socialist Republic published a book of 192 pages by Trofim Korneyevich Kychko, in Ukrainian. The title has been variously translated as 'Judaism Without Embellishment', 'Judaism As It Is', and so on. The book is an attack on Jewish values and on Jews, and is illustrated by a series of offensive cartoons depicting Jews as swindlers and as lackeys of the Nazis. Captions read: 'The Synagogue is the haven of thieves and swindlers'; 'During the years of Hitlerite Occupation the Zionist leaders served the Fascists'; 'Swindling Synagogue Beadles frequently quarrel over spoils from the sale of religious articles'. The author writes that: '... the Jewish ideology is impregnated with narrow utilitarianism, greed, love of money, egotism.'

The book was produced in an edition of 12,000 copies, and the introduction states that the author

... reveals to the reader the real essence of the Jewish religion (Judaism)—one of the ancient religions of the world which has collected within itself and distilled everything that is most reactionary and anti-human in the writings of contemporary religions. . . . The book is intended for a wide circle of readers.

In 1957 the Ukrainian Society for the Dissemination of Political and Scientific

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Knowledge had published a somewhat less outrageous pamphlet by the same author entitled *Jewish Religion, its Origins and Essence*, which contained similar allegations.

In March 1964 the foreign press published indignant and shocked comment on *Judaism Without Embellishment*. According to Reuters, Western reporters were told by Moscow bookshops that the book was not available, while Moscow's Ukrainian bookshop said it had been sold out. Nevertheless, several copies were obtained by various means, and some of the offensive cartoons were reprinted in the foreign press. The Communist press outside Russia also voiced some protests; perhaps the most forceful came from the Paris Yiddish-language newspaper *Naie Press*. It said in a front-page editorial: 'The Soviet Government must be more alert to such phenomena and react sharply.' It added that it had asked the Soviet News Agency Novosti to provide more details, and printed Novosti's reply: 'In publishing this pamphlet Kychko was utilizing the right given to everyone by the Soviet constitution to conduct anti-religious propaganda, just as the Constitution guarantees the right to religious observance.' Novosti stated, however, that the author had not carried out his task 'in the best way'.

In London, the *Daily Worker* of 28 March 1964 noted that Tass Agency had printed a report of a critical review of the book published in a Kiev Ukrainian language journal. The review had attacked the book for:

- (1) selecting the unworthy conduct of individual Jews;
- (2) claiming that the ancient Jews made no contribution to industry, farming, or culture when this was 'denied by scientific data';
- (3) erroneously saying that all Jews had been gripped by emergent Zionism, when in fact the Jewish proletariat had taken part in the revolutionary movement in Russia; and
- (4) extending criticism of Zionism to internal conditions in Israel, a State which in fact has 'democratic progressive organizations of workers'.

The Times of London, on 9 April 1964, published a report that Mr. Adzhubei (the editor of *Izvestia* and son-in-law of Mr. Khrushchev) had been questioned in Paris at a press luncheon the previous day about the Jewish question in Russia as portrayed in the book *Judaism Unmasked*. He had said that all copies of 'this unfortunate book', published in Kiev, had been destroyed; but that it had been reprinted in the United States and widely circulated. 'Why give these offensive caricatures wider currency?' he had asked.

He had said that Jews in Russia enjoyed full liberties and had deprecated confusion between the Jewish religion and people.

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In April 1964 a twenty-page foolscap report was published entitled 'Report of an International Socialist Study Group on the Situation of Jews in the U.S.S.R.' The Chairman of the Study Group was Alvar Alsterdal (Sweden), and there were four other members: John F. Clark (Great Britain), Professor Mogens Pihl (Denmark), Dr. P. J. Koets (Holland), and Dr. John Sannes (Norway). In addition to the twenty pages of text, there are thirteen pages consisting of: background sources to the Report; a copy of a letter sent to Mr. Khrushchev in December 1963, appealing to him to give Soviet Jews in practice the rights they are entitled to in law, and signed by twelve eminent persons, including Bertrand Russell, Albert Schweitzer, and François Mauriac; a copy of a 'Resolution on Jews in the U.S.S.R.' passed in September 1963 by the Eighth Congress of the Socialist International in Amsterdam; and finally, a memorandum dated October 1962 entitled 'On the Discrimination Against Jews in Russia' submitted by the International Confederation of Free Trade Unions to the General Assembly of the United Nations.

In their Introduction the authors of the Report state: 'Our purpose is not to stimulate anti-Soviet feeling; we are in harmony with their own avowed universalist teachings, and with the officially-proclaimed principles of Soviet policy on national and religious groups.' Their aim was to determine whether Soviet Jews are discriminated against in the fields of religion, education, and culture, and whether they enjoy the same protection as other minority groups against manifestations of hostility and prejudice. The section on 'Culture' notes the sharp decline in Yiddish and Hebrew

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publications, and states that reports in the Western Jewish Communist press (since 1956) of the imminent establishment of a Yiddish State Theatre have proved to be without foundation. In the 1930s the Soviet Union boasted the largest Yiddish school system in the world, in striking contrast to the present situation. Further, there is not only a decline in the percentage of Jewish full-time students in the Universities, but also a decline in the absolute numbers of Jewish students.

The section on 'Religion' notes that Baron d'Holbach's *A Gallery of Saints*, an eighteenth-century work, was published in Moscow in 1962 by the State Publishing House of Political Literature in 175,000 copies, at a popular price. The book attacks biblical morals in general and contains many virulently antisemitic passages. T. Kychko quoted these passages with approval in a December 1962 Ukrainian journal. Official declarations as well as statements by Mr. Khrushchev that members of the Communist Party must avoid giving offence to the religious feelings of believers are quoted, but the authors point out that these principles are not always observed. The anti-religious campaign is much more active against Jews than other religious groups.

The section on 'Economic Offences' contains statistical data to show that although Jews account for only ten per cent of the total labour force in commerce and supply, more than fifty per cent of those shot for economic offences since the summer of 1961 have been Jews. The authors add that a great number of articles in the Soviet press depict Jews as corrupt, parasitical, and generally anti-social.

The section on 'Family Reunification' notes that people of Polish, Greek, and Spanish origin were allowed to leave the Soviet Union in order to return to their countries, and urges the Soviet authorities 'to institute a generous policy of family reunification' for Jews who have been separated since the war from their close kin.

In the 'Conclusion', the authors say that according to the evidence they have examined they 'consider that there is discrimination against the Jewish population of the Soviet Union as a national minority group, as a religious community, and as individuals'. They appeal to the Soviet Government to remedy the situation.

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Reprints of Professor Erich Rosenthal's long article, 'Studies of Jewish Inter-marriage in the United States' (published in the *American Jewish Year Book*, 1963) are available from the offices of the *American Jewish Year Book*, 165 East 56 Street, New York, N.Y. Single copies cost 50 cents, while ten or more copies are 40 cents each.