

The first part of the document discusses the general situation of the country and the role of the government. It mentions the need for a strong and stable government to ensure the well-being of the people. The text is somewhat repetitive and lacks clear structure, but it conveys a sense of urgency and a call for action.

The second part of the document appears to be a list or a series of points, though the text is too faint to read clearly. It seems to cover various aspects of the country's development and the challenges it faces.

This section continues the discussion, focusing on the economic and social conditions of the country. It highlights the need for reforms and improvements in the living standards of the population. The text is dense and contains many words that are difficult to decipher due to the quality of the scan.

The third part of the document deals with the political and administrative aspects of the government. It discusses the structure of the government and the responsibilities of its various branches. The text is highly repetitive and lacks a clear flow, making it difficult to follow.

This section focuses on the cultural and educational aspects of the country. It emphasizes the importance of a strong educational system and the promotion of national culture. The text is somewhat abstract and lacks concrete examples or data.

The final part of the document concludes with a summary of the main points discussed. It reiterates the need for a strong and stable government and the importance of reforms and improvements in all areas of the country. The text is repetitive and lacks a clear conclusion.

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אליהו לולו הכרמלי-ציון בוועד הפועל¹

אני שואל את עצמי: למה אחרנו עד כה. למה נטשנו לזמן כה רב, לשנים כה רבות, יהדות זו בלי שום דרישת שלום ישירה מארץ-ישראל? גם בתוככי צרפת משיהודים ספרדים ונוער בתוכם מוזמנים לאיזו אספה ציונית – חוזרים על עקבם בגלל השפה. גם בפיז שיש משרד ארצישראלי, שליחות גדולה, נתונה היהדות הספרדית כאילו מן הצד ונוער אינו משתתף בחיים ציונים בגלל השפה.

אולם מעניין דבר אחד – כל הנוער שנפגשתי איתו מתאוון, שליחים שם אינם יודעים צרפתית. מצאתי שליחי ההסתדרות והמפלגות, שליחי ההסתדרות הציונית לומדים צרפתית, ועד שידעו לשוחח עם הנוער הזה ישובו ארצה.

קיבלתי ויזה אלג'יריה ומרוקו, אך לא לטוניס. הצעירים הנשלחים לאנשך אינם מכירים אותך. ואיזו דרך הם מצאו כדי להתוודע לשליח ארציאשראלי? הם תארו שצפצוף "התקווה" יהיה סימן היכרות ביננו.

ומהנוער הזה אל מזכיר הפדרציה הציונית באלג'יר. איך יכלו להשאיר 120 אלף יהודים בתוככי אלג'יר, הנחשבת כאחד ממחוזות צרפת. על מזכיר מתנדב, ללא משרד, ללא עבודה מסודרת.

לעומת זאת קיימות קהילות. כל קהילה וקהילה עומדת ברשות עצמה. אין ארגון מרכזי. ניתנו לי הוראות מאת ראש הרבנים לא לעורר רעש באלג'יריה. פעולה ציונית שיכולה להתנהל רק בכתלי בית-הכנסת. ואין להזיז את הרבנים ונשיא הקהילה מעמדה זו.

כל ילדי היהודים בערי אלג'יריה ומרוקו מתחנכים בבתי ספר צרפתיים ראיתי שילדי יהודים לומדים גם בשבת. לתלמידי תורה המלמדים קטכיזם בצרפתית מצוות מעשיות, קריאה דלה וריקה בשפה העברית.

באלג'יר יש אוניברסיטה צרפתית עם שלושת אלפים סטודנטים ביניהם 800 סטודנטים יהודים. היתה לי פגישה עם מספר מצומצם מהם. כמה רחוקים הם מענייננו 800 סטודנטים יהודים אלה.

¹ אי"ט 2-2/56/4-13. דווח של אליהו (לולו) הכרמלי, על ביקורו בצפון-אפריקה בוועד הפועל של ההסתדרות (28.4.47).

מצאתי באלג'יר אגודת צעירי ציון, שהיא סניף של אגודה זו בטוניס ושליחה היגע עד קזבלנקה.
אין אגודה זו מחכה למחלקת "החלוץ" ופועלת על דעת עצמה. יש לה שליח שהגיע עד קזבלנקה.
צריך לראות כיצח חמישים צעירים אבל ידיעתם עדיין מועטה מאוד.

ביקרתי שלוש קבוצות הכשרה בסביבות אלג'יר. יושבים שם 35 בחורים שעזבו את בית הוריהם,
ממש כמו בימים עברו. שמחתי לפגוש שם את הח' אפרים פרידמן מבית אורן, שהוא הרוח החיה
שם, אך אין הוא ממלא שם תפקיד של מדריך.

פניתי לעיר קונסטנטין, התרבות האירופית שחדרה לאלג'יריה והפכה את היהודים שם ליהודים
צרפתיים פוחתת והלכת בשעה שאתה מתקרב לקונסטנטין.

היתה לי אספיה עם הבית"רים, חמישים בחור, הציונים היחידים בקונסטנטין. היכל כל המפלגות
וההסתדרות שלנו! מסתבר שז'בוטינסקי היה הראשון שהופיע באלג'יריה לפני עשות בשנים
והביא דרישות שלום ציונית ליהדותה. יש להם לרביזיוניסטים באלג'יר עיתון צרפתי. הם פועלים
ולא רק בין המבוגרים אלא גם בין נוער וילדים. בני 9-10-12. אך בדרך כלל אין עבודה ציונית, אין
מי שיטפל בנוער. ואני שואל: האם נשאיר את המצב הזה?

באורן מתחילים להרגיש כבר ברוח אחרת. מכיוון שאורן נמצאת בקרבת הגבול יושבים בה
יהודים רבים ממרוקו שמורדים בקונסיסטוריה.

מרוקו ואלג'יריה הם בבחינת גרמניה ופוליס לפני המלחמה. בפס נתקלתי בגיטו הראשון, מלח.
מוסדות החינוך במרוקו נקראים "אם הבנים". כך נקרא תלמוד התורה הגדול הפתוח כל ימות
השבוע. מצאתי שם טיפוס מענין מאוד, יהודי בשם אברהם כהן, אש ייסד אגודת ביאליק. הוא
הראה תרגומו לעברית של סיפור לימוד טבע צרפתי.

מלבד אגודת ביאליק מצאתי בפס אגודת בני-יהודה. טיפול מסור בנוער ללא שום הדרכה, ללא כל
קשר עם ארץ-ישראל.

בחצות ישבתי עם קבוצות נוער, חברים טובים ומסורים שכל מאוויים ובקשתם היה אנא אל
תשכחנו בשו"ב לארץ-ישראל.

עיירה אחת ספרו. הקימו בית ספר בכוחות עצמם. ילדים לבושים תלבושת ערבית פשוטה. ואיזה
שירים הם שרו. אין זו שירת מארץ-ישראל - זו שירה שנתחברה על ידם. הם שרים את שירי רבי
יהודה הלוי.

מפס למקנז. אבל שם מצאתי את "הפועל המזרחי" – וגם רביזיוניסטים. בקזבלנקה מצאתי סניף של מפלגת פועלי ארץ-ישראל ובמקנז – של בה"ד. והם מבקשים רק דבר אחד: הבו לנו ספרים, תנו לנו תרבות. שלחו לנו מורה שילמד עברית חיה בבית הספר.

קזבלנקה, מרקש, רבט וסאלי. במרקש עשים אלף יהודים. התארגנה במרקש אספה פומבית במשרד הרבנות. רבט וסלה אלו חן שתי עיירות, ששת אלפים איש בכל קהילה. נכנסתי לגטו של סלא ומצאתי שם בית-ספר עברי תלמוד תורה, אגודת נוער ציוני. מצאתי שם מורה עברי התינוקות בביתו מדברים עברית. יצאתי משם עם רושם שאנחנו הזנחנו את היהדות הזאת. יש לנו מעין של יהדות טובה עורגת לציון.

ז. אהרונוביץ: זה מקרה נדיר ששליח ההסתדרות מגיע לפנה כזו. חושבני שעל הוועדה המרכזת לדאוג לקצור משהו כן הבקור הזה הן מבחינת ההסתדרות והן מבחינת ההסתדרות הציונית.

1948年10月10日 星期日 第1000号 第1000号 第1000号

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REPORT ON MOROCCAN TRIP OF INSPECTION

Report by Dr. Joseph Schwartz

Generally speaking, the situation of the Jewish community in

Morocco is better than in Tunisia and even than in Algeria. Economically,

the Jews have been very little affected since the Arabites and no war

damage of any kind put upon them. Politically, the situation in Morocco

has moved along faster than in other parts because of the more numerous

and more radical changes in the administrative personnel of the Government.

The Prefect of Casablanca, who has just recently been appointed, is very

friendly, as are some of the highest officials in Rabat, which is the

capital of Morocco. Most of the anti-Jewish laws have now been repealed,

and Jews are allowed to conduct their businesses and professions in the

same manner as the rest of the population. There are some charges of

discrimination against the economic groupments, but, even in this con-

nection, there is hope that, with the change in the set-up of these

groupments, conditions will gradually improve.

The refugee situation has improved greatly. All of the Jewish

refugees interned in the different camps of Morocco have now been liberated,

with the exception of a handful who are being held by the military authori-

ties on indefinite charges.

The released internees are now, for the most part, working

either with the American Army or in private industry, while some few have

found their way into the British Pioneer Corps. The only group of refugees

not now employed consists of a number of so-called impts - persons who,

because of old age or physical handicaps, are unable to perform physical

labor. For this group, our Committee in Casablanca is now setting up a

center at Alhassaba, which is outside of Casablanca, where the people will

be housed and fed at the cost of the local Committee. This center will

also have room for some refugees who are working, but who cannot find a

place to live in Casablanca. Some of these refugees will be Spanish

for whom the OPRMO will pay and also provide transportation to and from

their place of work. It is expected that this center will house some 150

refugees. The center is being constructed by refugee labor, paid for by

the Committee, and materials for the construction are being furnished

by the U. S. Army. This entire project is being undertaken in close

cooperation with the OPRMO, whose representatives for this part of the work

in Casablanca is Kendall Kimberland, a former member of the staff of the

Prinds.

The committee is also planning to set up facilities for some

tuberculous refugees for whom no hospitalization facilities can be found

in Morocco. This affects only a small group, but is, in fact, a very

important project since these people do need care which they cannot

possibly receive in any other way. The number of refugees now under

care of the Committee is about 80, but this may increase with the arrival

of new refugees from Spain.

At the same time, a convoy arrives in Casablanca from Portugal

about once a week, bringing on an average of about 1,000 refugees. The

great majority of these are French who are immediately directed into the

various branches of the French military service. Included in these convoys,

however, is usually a small number of Poles, Czechs and stateless refugees

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The Alliance conducts 22 schools throughout French Morocco with a school population of about 16,000 and an annual budget of 10,000,000 francs. Of this amount, the government furnishes some 7,000,000 francs, the Jewish community contributes approximately 2,000,000 francs, and 1,000,000 francs used to be received from the Alliance, but now the Alliance is no longer functioning. The Moroccan government has furnished this amount to the Jewish community to be collected in the future from the Alliance when it is re-established. The schools actually need an additional 1,000,000 to 2,000,000 francs annually in order to function properly. In discussing the matter with the community, they expressed

In addition to the refugee problem as such, there are a number of local problems confronting the Jewish community of Morocco which are of importance. There are no public schools in Morocco, Jewish children are sent either to the Alliance schools or to the French schools. At the present time in Casablanca, there are about 4,000 children attending the Alliance schools and almost an equal number attending the private French schools. There are also some 6,000 children who are receiving practically no education of any kind because the school facilities of the Alliance are not sufficient to take care of them. The community has a project under way for the organization of additional schools, even though they be of a temporary nature, to take care of these neglected children. It may be that at least in the initial stages - our financial assistance in this connection may be necessary. It is a worthwhile project and should be supported. Budgetary details will be furnished when the project takes definite form.

In addition to the normal refugee problem - which may be expected to increase as time goes on - there is, of course, the possibility of a refugee center for the stateless refugees now in Spain. This matter, you will recall, was discussed in Bermuda, and favorable action was expected in this connection. A little before my arrival here, Mr. Hoehler received a cable from Washington, asking for his views on the feasibility of such a project and an estimate of costs, etc. After consultation, Mr. Hoehler cabled back that the project was approved in principle and that OPRHO would be glad to cooperate in setting up such a refugee center. Since that time, nothing has been heard from Washington. We have discussed the matter with Mr. Robert D. Murphy who cannot understand why Washington hasn't followed the matter up. At our suggestion, he indicated that he would send a cable asking about the present status of the project. To date, however, nothing definite has appeared in this connection. Should there stateless refugees from Spain arrive, there will, of course, be involved a great deal of work for OPRHO and its staff, as well as for private agencies working with relief and rehabilitation of refugees.

who need - at least, in the initial stages - some help from our Committee. It is felt that, as the number of people from Spain of military age decreases and as more women and children, as well as stateless refugees, are brought in, the problem confronting the Committee will grow in volume. Those refugees arriving from Spain who are not French are turned over to their respective countries where there is no consular representative - such as Rumania, Lithuania, Latvia, stateless - it is our Committee, under the chairmanship of Madame Benatar, which is called upon to look after them.

the feeling that they could raise this additional amount locally without asking for financial help from the JDC.

There is also a serious health problem, particularly in Casablanca. We visited the Jewish district, and there found some 30,000 Jews crowded into a small area, living without sanitary or hygienic facilities of any kind. Tuberculosis is prevalent, and we saw evidence of a great deal of undernourishment. Many of the children had trachoma or other diseases. The Jewish community felt that the time had come to take a substantial number of the children suffering from tuberculosis out of the ghetto and place them in an environment where they could perhaps be restored to health. In connection with this, they asked for our assistance - if not in a form of outright gift, at least in a form of a loan which the community would repay as their resources increased. This whole project is now being studied by a very active group, and, when it takes reality, it will be presented to us for consideration.

One of the matters which we were able to take up with the Moroccan authorities was the possible demolition of the Mellah, which is the Arab word for the Jewish ghetto, and the construction of new living quarters for the population. The Moroccan authorities were sympathetic and indicated a desire to do something at the earliest possible moment. At the same time, it should be pointed out that, with the scarcity of building materials and of manual labor, the prospect of an early solution of this serious social problem is not very favorable.

On the whole, there is a shortage of medical facilities for the Jewish population of Morocco. The Jewish population in Casablanca alone is estimated at anywhere from 60,000 to 100,000, with 70,000 as probably the accurate figure. For the medical care of this population, there exists only a small annex in the hospital for natives in Casablanca. In the maternity ward, there are some 17 beds for the entire Jewish population, and those facilities that do exist are not only inadequate, but in very bad condition - dirty linen, flies, bad food, lack of sufficient medical supplies are evident at all times. On the other hand, for the French population there is a very fine modern hospital with latest equipment and the best possible facilities. The Jewish community as such is hesitant about undertaking a medical program of its own because they believe, and properly, that this is a responsibility of the Moroccan Government. In the meantime, however, large numbers of people who are in urgent need of medical care are being neglected and deprived of treatment when they require.

Some 18 years ago, the Jewish group in Casablanca established a school for vocational training and guidance. This school was built with funds from the Jewish community and students were maintained by the contributions of the Jewish group. The average number of students during the present year is about 150. After the school had developed sufficiently, the building and the equipment were turned over to the Moroccan Government who now pays all of the maintenance costs. The Government has permitted a Jewish Committee, however, to supervise the courses of study and to look after the Jewish boys who attend this school. The arrangement has been most satisfactory to both parties, and the school has now proved a very valuable service to the community.

In this report, we discussed with the French authorities, a number of questions affecting the welfare of the Jewish community, and particularly of the refugee group. For example, those refugees who are now working for the American Army have been released only conditionally.

and are subject to re-employment when the term of labor with the American
forces is completed. We asked the French authorities to place these refugees
on the same basis as other refugees who were employed from camps and liber-
ated unconditionally and without regard to the length of time they worked
with their present employers. The officials involved indicated an interest
in this matter, and promised to take the necessary action. A number of
other questions came up involving discrimination against the Jewish group.
For example, they have in Morocco an institution known as the Jewish
Lovers a tax on employers amounting to 5% of the salaries of European
workers and 1% on Moroccans. The benefits paid by the old Social are also
in the same proportion, being 5% of the salaries of the European workers
and 1% for the native Moroccan workers. Jews, however, are asked to pay 5%
on the salaries of all Jewish workers on the basis that they are affiliated
to the European population, but the benefits that Jewish workers receive
amount only to 1%, since they are natives and not Europeans. The Jewish
community has protested against this measure without result. We discussed
this with the proper department, and have reason to believe that there may
be some relief forthcoming.

Also, in 1941 a decree was issued compelling all Jews who had
moved out of the Reich into the European sections to return to their
original habitation. It was on Tom Kippur that all Moroccan Jews living
in the European quarters had to move back into the Reich. Now a new law
is being formulated permitting Jews to move about freely and to move into
any quarter of the city regardless whether they are European or native.

This report would not be complete without a tribute to the very
fine work accomplished by our refugee committee headed by Mrs. Benatar.
She is a person of energy, devotion and great executive ability. Despite
the fact that she is one of the leading attorneys in all of Morocco, she
has given a great deal of her time to the refugee problem and has performed
her services remarkably well. She is held in high esteem by the American,
British and French authorities, and is very highly thought of by the local
Jewish community. In addition to being chairman of the refugee committee,
she is also very active in the French Red Cross, and, as a result of her
efforts, has won the esteem of the entire population regardless of race
or creed. Madame Benatar is now interviewing her group in other problems
affecting the Jewish community - some of which have been discussed above.
With her energy and with the group of young people whom she has
gathered around her and with the moral and financial support of JDC,
it is felt that something concrete may be accomplished in alleviating
conditions.

IV. DEPENDENCY - Obviously, where a large government agency has undertaken a task which touches the private agency field, and where such necessities as transportation, food, and

III. FLEXIBILITY - By their very nature, private and public agencies are in their activities to deviate from rules and restrictions. The private, as has always been true, and which such factors as standards, needs, backgrounds, etc., with much effect in setting up programs. The public must, nearly always, operate on a mass, not an individual basis. Usually, the living standards of foreign countries are higher than those of the surrounding country. They should in agency like the Joint Distribution Commission be permitted to maintain this differential, even if it might possibly incur criticism for the government set-up.

II. MULTIPLICITY - Can the public agency countenance the possibility of duplication, competition, confusion, etc.? The public agency itself, as set up in North Africa, is a combination of many government divisions, some only indirectly involved in relief and rehabilitation operations. Can legislative private groups be selected from the many who will attempt to operate? Even if so, can these be properly fitted into a multiple government set-up?

I. PROGRESS - The private agencies have operated in this field for many years, the Joint Distribution Committee for the past twenty-five. The public program is a recent development, still going through many of the inevitable birth pains of a great program. That use can be made of the experience of the private group? That rights of operations can they claim on the basis of the job already done by them and the public support they have maintained?

One of the greatest problems confronting the demographers in areas wrested from the axis is that of relief, rehabilitation, and reconstruction work among the scattered populations of the world. Hitherto, work of this sort has been carried out on a smaller scale by a number of private agencies, such as the Joint Distribution Committee. The logical development of a government program to serve in these areas - the OPRM - has brought with it a number of questions which must, in time, be resolved. Basically, these questions revolve about the core of where do these public and private programs fit into the intricate world pattern, what is the special responsibility of each, and how can they best work with each other so that optimal performance results.

Naturally, these questions and those that grow from them are complicated and difficult to resolve. All the factors must be carefully weighed, and a private decision may well serve to the detriment of this essential work. For example, here are some of the considerations:

Our work in helping to maintain and improve standards among the Jewish pop-
ulations has been looked by both the committees and the public agencies. We
have stimulated the development of essential services long neglected or forgotten.
We have the assistance of such men as Mr. Murphy, our Minister, and Mr. Wiley, our
Comptroller General, that continuation of the work of the Joint Distribution Committee,
in the field in which it has operated for a quarter of a century, is a matter of
real importance to the government program and to the local populations. In other
words, on the basis of our accomplishments thus far, we have really just begun,
and on the basis of the attitudes of some of our leading governmental representa-
tives (military as well as civilian) and, after serious consideration and dis-
cussion of the problem, we are convinced that every effort should be made to

The Jewish committees of North Africa, as in most of Europe, are organized
and enjoy official or semi-official recognition by the government in control.
These committees have been harassed, baited, and discriminated against, and have
been made tragically conscious of their impotence or weakness. It is
not always easy for them to bring their grievances to the indigenous government -
or even to the Americans - for fear of direct or subtle reprisal. On the other
hand, the leaders of these committees have discussed their situations freely and
frankly with us. Proper intervention on our part has succeeded in bringing im-
portant achievements. For example, the Jews in Tunis and other Tunisian communi-
ties were heavily bombed by the Germans for Allied bombings of military objectives.
Meeting the lines, which were not largely by mortaring Jewish properties to French
banks, would have meant the virtual bankruptcy of the committees. We intervened
the proper American, British and French authorities in this problem, and eventually
the Jewish committees were released from this burden, and a moratorium declared
between the French government and the banks. This accomplishment has far reaching
implications. There are other facets of this same problem still being handled.
Such as payment for pillaged Jewish properties (encouraged by the Germans), and
repayment for the forced labor battalion payments added upon the Jews. Procedures
are being set in North Africa which will have heavy effect upon the greater and
sharper problems to be encountered on the European continent. This is only one
illustration of how we have brought information into the right places, which might
otherwise not have been done, and with extremely important results.

These statements, then, present some of the complications and problems
involved in evaluating the complete relief and rehabilitation program, utilizing
the best available personnel and other resources. Answering some of the questions
is, as yet, a matter of conjecture, but some positive comments may be made on the
basis of our North African experience. If our conclusion may be stated first -
we feel that the Joint Distribution Committee has demonstrated its value as a
private organization to the public program for reasons recorded below.

Loging can be gotten only through the military, the
private agency cannot operate without the acceptance
and cooperation of the public organization, a char-
acter of function and relationship is, therefore,
imperative for the continued existence, in some form,
of private programs. The private groups - again due
to political, economic, and military factors - are
automatically precluded from certain areas of work.
For instance, relief in kind - food, clothing, medi-
cines, etc., is impossible for them due to their
inability to secure these necessities and the un-
availability of transportation.

continue the operations of the Joint Distribution Committee in this area and those yet to be opened.

But, having reached this conclusion, the practical problem of how best to establish a working public-private relationship must be solved. Several alternatives are present:

1. Complete absorption of the private agency - staff, resources, etc. - by the public agency.
2. Assignment of private personnel to public staff, with the private agency continuing to pay the salaries of such personnel.
3. Complete elimination of function, and close clearing and cooperation between private and public agencies.

Plan 1 immediately eliminates the private agency advantages, such as flexibility, public support, and others discussed above.

Plan 2 is an innocuous situation which can only result in confusion and which neither agency would want to continue over a long period. It also eliminates the private agency advantages.

Here in North Africa, we have followed Plan 2, with the cordial cooperation of Mr. Ryer, Mr. Hoehler before him, and the Public Welfare heads in other countries. We have been satisfied with the method of operation, as has been the public agency, according to statements made by the officials here in North Africa. We have coordinated our work with that of OPHO to the advantage of both, and have served as a complementary part of the larger organization. We have worked effectively with our irregularly organized health committees, integrating their special status to the authorities through our freedom of movement, and relative lack of rigid restrictions. We have earned, without doubt, as a source of courage, aid, and inspiration to large numbers of men, women, and children. We have, under the present arrangements, been of value to our Government in its work, and the health groups who are our special charges.

It is, therefore, our inevitable opinion that the structure should be maintained, that this point of view should be strongly presented in Washington, and that we should be permitted to serve primarily the more severely affected and exploited communities of Europe, when that is possible.

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In Algeria, the educational set-up is radically different. There, all of the Jewish children go to the French Government schools, since the law of that territory has always been considered - and has been since 1870 - French Nationals. The Alliance schools in Algeria are open twice a week - Thursday and Sunday - for purely religious education. The problem of feeding in the schools does not arise in Algeria, and the budgetary difficulties with regard to the maintaining of the Alliance schools are not nearly as serious as in the other territories mentioned. The Alliance schools in Algeria are supported almost entirely by the local committees, with only small grants formerly received from the Alliance for the payment of the directors or for the purchase of certain equipment or material.

During the Vichy regime, when Jewish children were expelled from French schools, the Jewish committees of Algeria were faced with the task of setting up their own schools in order to provide general education to its children. Schools were hastily organized in cities like Algiers, Oran, Constantine, which took the place of the French schools which were formerly open to the Jewish pupils. The Jewish committees, with voluntary contributions, maintained these schools, although they had great difficulty in finding the necessary space, teaching personnel, and equipment. They, nevertheless, were able, within an amazingly short period of time, to set up a type of schools which were a credit to the Jewish communities. Their record of scholarship and of educational achievement was more than creditable. Happily, since the repeal of the Vichy laws, these children throughout Algeria have now been readmitted into the French schools, and it is no longer necessary to maintain the separate schools set up during the emergency.

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With the exception of Algeria, where Jews since 1870 have been French citizens, there is a school pattern of Jewish communal organization for education which includes Tunisia, French Morocco, Spanish Morocco, and Tangier. In all of these territories, the Jews have the Alliance Israélite schools, although the method of financing these schools varies from place to place. Thus, in Tunisia, the Alliance schools receive practically all of their budget from the Tunisian Government, with the Alliance paying, until recently, some 30,000 francs a year for the supplementation of the salaries of the teachers and directors. In Tangier, it is the Jewish community which supports all of the Alliance schools with Turkish the religious and secular education to the Jewish boys and girls of the city. There, too, the Alliance sends an annual subsidy to help pay the salaries of the teachers and directors. In French Morocco, there is a small Government subsidy, as well as a subsidy from the Jewish community. Up until the time that the Alliance in France was financing, there was a very substantial subsidy from this organization.

In addition to Alliance schools, which take care in a large measure of the poorer children of the territories mentioned, some of the more well-to-do children attend the French schools where payment is made for the education received. In some of the communities - especially in Tunisia - there are, in addition to Alliance schools, some community Jewish schools where emphasis is placed on Jewish religious education rather than on secular studies, as is the case with the Alliance schools. In Tangier, in Spanish Morocco and in Tunisia, practically all of the children who do not go to the French schools are accommodated in the Alliance schools. In French Morocco, however, the Alliance schools have not sufficient accommodations for the number of Jewish children in the communities. Thus, the Alliance schools in Casablanca, which offer educational facilities to about 3500 children, are not able to take care of an additional 4,000 children who are for the most part deprived of any kind of education. The communities have sought to deal with this situation, and in some limited degree, have succeeded in establishing supplementary schools for some of the surplus children's population, but have not been able to deal with the problem in any adequate manner. Additional educational facilities including the building of more schools, will be required to take care of the problem in Casablanca, and in other French Morocco cities.

Since the Alliance schools are for the most part confined to the children of the poor, it has been found necessary to feed these children in the schools. Thus, in Tangier, in Tunisia, and in Casablanca, these children are fed everyday during the school season, and in some of these communities, large numbers of these children are fed even during the vacation period. In some cases, this feeding is done by the community itself, and in others it is undertaken by independent organizations set up for this purpose. In almost every case we have found that, due to a lack of financial means, the quality and the amount of food given to the children was entirely inadequate. In Tangier, we have appropriated 1,000,000 francs a month to supplement the budget for the feeding of these children. In Casablanca, we shall probably have to make an appropriation for this purpose, although the amount was not yet determined. There are also organizations in each of these communities for the clothing of these children. These organizations too have, especially in recent years, been unable to raise sufficient means for the work which they are doing. Supplementation on a temporary basis may be necessary until such time as these organizations can again raise their own budget from the local communities.

REFUGEE SITUATION IN NORTH AFRICA

Upon our arrival in North Africa, June 12th, we found that the situation of the refugees had undergone a radical change. All of the refugees had been released from the internment camps, with the exception of a few who were held on technical charges of having violated some camp regulation, or who had been convicted of some crime of minor character. There were about 150 Spanish refugees who were still being held in various prisons and camps and about 50 or 60 Jewish refugees of various nationalities. The rest were all free and the great majority of them were working.

About 1,000 Jewish refugees, former Germans, ex-Australians, and other nationals were enlisted in the British Pioneer Corps. Those entering the Pioneer Corps were enlisted for the duration of the war, and were receiving the same pay as other British soldiers. In addition to the pay which they received, they were also getting food and shelter. We had an opportunity to talk with a good many of these refugees who had joined the Pioneer Corps, and all of them were very happy in the work they were doing and in the opportunity which was given them to join this service. We also had a talk with Major Brister, who organized the Corps and is now directing it. He explained the status of the men to us - which was that of British soldiers except that no provision was made for their status after the war is over. In other words, it was not clear whether they would be demobilized here in North Africa or whether they would be sent on with the regular British troops to England to be demobilized there. There was also no provision of any kind made to any of the men that they would receive British citizenship after the war was over. Aside from this uncertainty as to their post-war status, these men enjoyed all the rights and privileges of British soldiers.

Technically, the age limit for the men existing in the Pioneer Corps is from 18 to 50. Actually, however, a number of people - particularly those who have special skills - were enlisted even though they exceeded the age limit. The attitude of the British authorities toward these refugees has become splendid, and they have made every effort to out tape and to overcome any technical objections wherever they arose. The great majority of the people in the Pioneer Corps are refugees from Central or Eastern Europe, and most of them are Jewish.

Those who did not enlist in the Pioneer Corps, or were rejected for one reason or another, found work with the American Army on the contract basis. These people are paid the prevailing wages, but are not considered as members of the American Armed Forces. Most of the refugees working for the American Army are Spaniards, although - particularly in Morocco - there are some Europeans. Another group found work in private industry - also at the prevailing wages, and also under a labor contract. The advantage of the British Pioneer Corps lies in the fact that it assures permanent and continuous work to all of its members for the duration of the war. Those working under labor contract - whether for the American Armed Forces or in private industry - may lose their jobs at any time when their services are no longer required. As a result of their loss of work, some question arises as to their status when they are no longer working, since technically the French authorities released them from the camps for the period of their labor contracts. Therefore, when the labor contract expires and the people are unemployed - should that occasion arise - the French authorities would have the right, at least theoretically, of putting them back into camps. Some concern has been expressed here by those working with refugee groups as to what will happen if the American troops should move on and the labor of these refugees will no longer be required. For the moment, however, there is no indication that such an eventuality will arise within the near future. On the contrary, the departure of American troops may very well mean that more local workers will be required to perform labor formerly done by troops.

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As a result of the fact that the refugees are now being released from the camps and that the great majority of them have found work, the relief requirements of this group have diminished considerably. The expenditures on behalf of refugees both in Algeria and Morocco have decreased considerably during the past few months, and the number of people assisted has also shown a sharp decline. For the time being, there are still 80 refugees receiving regular assistance from the Committee in Casablanca and about 50 who are being held in Algiers.

There have been, however, certain emergency expenditures which have been necessary in connection with the release of the people from the camps and preparing them for their work - either in the Pioneer Corps or with the American Army or in private industry. Such expenditures include transportation costs, temporary housing, clothing, dental care and a certain amount of medical attention. There has also been the problem of tiding over the families of some of the refugees who have found work until such time as they were in a position to undertake to care for their families on their own. On the whole, however, the requirements have declined, and it can be expected - at least in Algeria - that the relief requirements for the refugee group will continue to go down. In Morocco this may not be the case because of the arrival of convoys from Spain which bring in for the most part French refugees but which also include those of other nationalities. On every ship, there are about 50 or 40 cases requiring the assistance of a private relief agency until such time as these people find work. Up to the present time about 8 convoys have arrived from Spain, each ship carrying an average of 700 to 800 refugees. Our Committee in Casablanca has been called upon to supply in many cases emergency aid to some of these people. It is expected that as the number of people of military age arriving from Spain decreases, and as more of older people and of women and children are brought over, the relief requirements may increase. It is for this reason that it is certainly unwise to reduce the refugees' budget for the Casablanca Committee. There is even a possibility that the requirements of this Committee might increase and that additional funds will have to be furnished to it.

When we arrived in Algiers, we were informed by Fred Hoehler that his organization had received an inquiry from Washington as to the possibility of arranging a center in Morocco for the accommodation of about 1000 refugees - mostly statesmen - who are now in Spain. Hoehler informed us that after a meeting of his group, together with other members of the North African Economic Board, they replied that they approved of the project in principle and were setting about getting estimates as to the cost of construction, etc. The only reservations were that the plan had to have the approval of the French authorities, and also of the Army who would have to undertake the actual construction of the center.

We were informed by Mr. Murphy that the French authorities approved the plan in principle and offered no objection, but that they pointed out that this bringing over of statesmen refugees should not be allowed to interfere in any large measure with the emigration of French refugees who were now in Spain. It was felt, however, that there would be no serious interference, since it could be so worked out that on every ship leaving from Spain or from Portugal only a limited number of statesmen refugees would be included, and the great majority of the places would be left for the French. Hoehler told us that he had also discussed the matter with Army officials, who indicated the difficulties involved in undertaking any construction at this time, and who seemed averse to the Army's being saddled with a task of this nature at this particular time.

Our general impression, as we advised you by cable, was that nothing much would come of this plan to bring Spanish refugees from Spain into North Africa unless the matter were pushed more vigorously from Washington. As a matter of fact, since the first cable asking for an expression of opinion was received here, nothing further has been heard, and everybody, from the top down, believes

that this is an indication that Washington is no longer interested in the entire project. In the meantime, conditions in Spain have gone from bad to worse and a number of people who had previously been released from Miranda have now been interned again. The information which we received from Lisbon only yesterday that in one fell swoop 1,000 refugees, previously released from Miranda, have now been interned to that concentration camp. The necessity for action in getting up the center here is, therefore, obvious. We, on our part, have done everything possible to keep alive the interest of the American authorities here in this plan, but it will need much more positive action from Washington to bring it into reality.

With regard to the Spanish refugees - everything that has been said above holds true. Practically all of them have been released from camps and protocols all of them are working - the great majority with the American Army. The need for relief in this group is not very great at this time. However, it should be noted that the plan to emigrate them to Mexico has run to snag. Firstly, the Mexican government expressed a desire to send a representative here to make the selection. When it was pointed out to them that this would only cause delay, they came back with another proposal, asking that only certain categories of refugees be included, such as fishermen, agricultural workers and specialists of various kinds. They also required that lists of these refugees, indicating their trades and professions, be sent to Mexico for approval before anybody was given a visa. These lists are now in preparation, but the feeling here is that so much time will be lost in the preparation of these lists, in the sending of them to Mexico and waiting for a reply, that for all practical purposes the plan will never materialize. In the meantime, the refugees themselves have lost faith in the entire undertaking and are not particularly interested in furnishing the necessary data, because to them it is another dream not come true.

One of the interesting developments in the refugees' situation here has been the emigration of about 180 Russian and Polish refugees to Russia. These men were selected by a representative of the Russian government who was sent here for this purpose. The people selected were either those who were born in Russia and thus could claim Russian citizenship, or those who were born in the eastern part of Poland or in the Ukraine and whose status as Russian citizens was thus recognized by the Russian government. Actually, about 120 of our refugees left in this contingent, most of them being of Polish origin. The men were transported by train from Algiers to Sfax and from there by boat to Alexandria. From there they were to be transported overland to Russian territory. The Russian representative with whom we have spoken indicated that there are at least 80 more whom he was trying to get out in the same manner.

In all of this work of liberating the refugees from the camp and of finding them employment after their release, our committees in Casablanca and in Algiers were very active. In Casablanca it was Madame Benatar who took the initiative and found work contacts for many of the internees. She also guaranteed to the French authorities that all refugees released from the camps would be taken care of by her Committee and that the French authorities would not be burdened with the support of these people. Our Committees were also very helpful in finding housing for these people, a thing which is most difficult to find in these parts. They prepared the necessary documents, they saw to the required provision of passports wherever possible, they provided for medical needs of the people, they managed to find necessary clothing in many cases - in short, the performed every conceivable service in connection with the release of these refugees and their

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placement in some job. In this work, they had the cooperation of the OPRC, the Quakers, the American and British Consular authorities, and a number of other organizations who were interested in the fate of these refugees. On the whole, it was a very good example of cooperative action, and we may well take pride in the part played by our local committees.

SITUATION IN ALGERIA

It must be said at the outset that there is no serious relief problem in Algeria. The refugees in Algeria have now all been released from internment camps with the exception of some few who are being held on technical grounds. An effort is being made by the competent American authorities to effect their release. Practically all of the refugees are now working or are enlisted in the British Pioneer Corps. A number of those who were released were recognized as Russian citizens, and, as such, were sent to Russia by the representative of the Russian Government who came here to arrange for the repatriation of his nationals. There are some special services on behalf of refugees which are still being rendered by our Committee - medical care, dental care, clothing and small amounts of relief to tide over some of the people in the first weeks of their new employment. On the whole, however, the refugees are now able to maintain themselves, and there are only about 60 actual relief cases in the whole refugee group. These are people who are either too old or too sick to work.

Broadly speaking, the economic situation of the Jews in Algeria has greatly improved with the arrival of the Allied forces. Persons who were previously denied the opportunity to work or to engage in business because of the Jewish laws have resumed their former occupations. The Jewish lawyers and the doctors have resumed their practices. The Jewish farmers who were dismissed from public services on account of Vichy decrees have for the most part been reestablished in their former positions. There have been some cases of discrimination and of unwillingness on the part of the local authorities to rehire some of those who had been dismissed from their services, but on the whole, Jews in the regular civil services have been able to resume their posts. An exception should be noted in the case of the so-called public utilities and firms who received a government subsidy. When the original Vichy decrees were issued, it was stipulated that Jews were to be dismissed not only from civil service posts but also from their jobs in all industries and businesses which were receiving a government subsidy. Now that the Vichy laws have been repealed, Jews in the civil services have been taken back to their old posts, but Jews in private industry which receives a subsidy from the government have not been reinstated. The same thing holds true of substitute civil services or people who were engaged as auxiliaries and not as regular functionaries. These have not yet been reinstated, and there is some question as to whether they ever will be taken back as a group.

On the whole, however, it is fair to say that Jews are now free in North Africa to practice their professions and to engage in business activities, more or less as they have been prior to June, 1940. The administrators appointed by the Vichy regime to supervise Jewish business enterprises have been removed and the Jewish owners are again permitted to conduct their own affairs. There are some occasional complaints that the so-called governments, or trade associations, created by Vichy to control each industry, discriminate against Jews in that they do not distribute to them the same proportion of material which they distribute to non-Jewish businessmen. However, in this direction there is an improvement, and the number of complaints is on the decline. On the whole, the economic situation of the Jews in Algeria is satisfactory - judged by pre-war standards.

Culturally, too, the situation of the Jews has been greatly improved

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The thing which is giving the greatest concern to the Jews of Algeria is the political situation. The absorption of the Jewish people has caused considerable confusion among the Jews of the country. They cannot understand

At the present time, there seems to be ample employment opportunities for those in the community who are able to work. In many instances, there is even a shortage of labor. It is almost impossible to find domestic help because people can be more readily employed in rendering services to the various agencies. It is for this reason that the problem has not been as acute as it might have been. The community was maintaining, with a subsidy from us, a vocational guidance school which has about 75 students. The number in attendance has decreased to about 20 because the others were able to find employment despite the fact that they had not completed their courses. In Oran, too, there have been similar vocational schools, one of which had to close down because it lost all of its students and employment with the American Agency, while the other school has had a drop of about 70% in the number of its students.

There are, of course, certain strains on the community resources resulting from former Vichy policies, but the fact that many of the businessmen and the professionals were not able to earn anything for a period of over two years has resulted in a decline in the revenues of the community and of the existing social services. The fact also that the Jewish communities were called upon to establish their own educational systems resulted in the lack of resources for other types of community activity. Even now, with the improved situation, it has not yet been possible to build up the resources of the community to the same position as existed before 1940. Thus, we believe it is necessary in many instances to tide over the Jewish community until such a time as they are able once again to assume full responsibility for their various social service programs. It is for this reason that we have recorded, for example, a grant of 150,000 francs for a Jewish dispensary, the resources of which have been depleted during the past two years. It is for this reason also that it will be necessary to supplement, for a temporary period, the income of some of the other agencies dealing in family welfare, in the distribution of food to the poor of the community, to the organizations which distribute clothing to the needy of the various towns. We have also made a grant of 250,000 francs to the "Bolshevik Institute" in order to permit them to provide some vacations to 1,000 needy and undernourished Jewish children in the large communities. The number was limited to 1,000 because of the fact that facilities for accommodating more than this number are lacking due to the war situation.

Since the occupation, Jewish children are now permitted to attend the public schools just as they were in the past. Educational opportunities for Jewish youth are now available on pretty much the same basis as to other sections of the population. When the Vichy decrees were put into effect and Jews were denied the right to send their children to the public schools, the Jewish communities had to introduce an educational system of their own. Thus, in Algeria, in Constantine and in Oran the Jewish communities set up their own schools for Jewish children. These involved a heavy expenditure of funds and created many difficulties since facilities such as school buildings, equipment, and personnel were lacking. Since March 14, 1942, when the Vichy laws were declared to be null and void, the Jewish children reinstated in the regular public schools and the Jewish schools which had been established have been liquidated.

On the whole, there is great dissatisfaction and disappointment on the part of the Jewish Committee with the attitude of the French Government and the French population in Algeria. They maintain that, while some of the people on top have been changed, the great majority of administrators and the all servants are still the same personnel as under the Vichy regime, and that

There is also a great deal of resentment over the discrimination which is being practiced in connection with Jewish soldiers in the regular French Army. Firstly, Jews were not allowed to serve in the regular Army at all, but were placed in a sort of labor battalion with a different uniform and with instructions that they could not engage in actual combat. They were paid not the pay of French soldiers, but the rates that were paid to French subjects, which is about half of the regular pay of the French soldier. Then a wave of protest was roused against this discrimination, the labor corps was abolished, but at the same time instructions were given that Jews were to be accepted for service as tract drivers, as cooks, and in other such capacities, with the express provision that they be permitted to join the regular combat forces. This was done, and we have seen documents to this effect, so that Jews after the war might not be able to claim rights of citizenship on the basis that they are "national combatants". As a result of this discrimination, the number of Jews who have refused to join the regular French Army but rather offered their services to the Corps Franc which is the De Gaulle army, increased tremendously. Dr. Abulker's Committee is making strong representations against this form of discrimination on the part of the French authorities, and is demanding that Jews joining the Army or being mobilized, be allowed to serve in the combat forces on the same basis as other Algerians who are called to the colors.

Why, after 75 years of French nationality, they are suddenly deprived of this degree of an individual. They point out that many Spaniards and other Europeans who came to Algeria within comparatively recent years and have been naturalized as French citizens retain their citizenship, while they, who have not been naturalized but who are now natives born French citizens, have been suddenly deprived of the rights of citizenship. They feel that a great wrong and an injustice has been wrought upon them and they are determined to do everything in their power to achieve the restoration of their assigned rights. In this connection, they have been able to win the support of the leaders of the Moslem communities, who have stated in open letters that it is an error to believe that the Moslems are in favor of the abrogation of the Cremieux decree. On the contrary, the Moslems feel that this is an act of discrimination and injustice on racial grounds on a portion of the local population, and they resent any revision of rights on a downward basis. That they ask for themselves has no connection with what the Jews - or any other group in the community - have been able to achieve on their own behalf. They have expressed to the Jewish community their full support and solidarity in their effort to reestablish their ancient rights. The Jewish community has expressed its solemn protest against the abrogation of the Cremieux decree through the Consistoire, through the Grand Rabbin of Algeria, through the chairman of a specially created Committee headed by Dr. Henri Abulker, one of the outstanding personalities in Algeria and a person of strong character and fine intellect. Recently, this last named committee sent out a dossier to each member of the French Committee of Liberation on the subject of the Cremieux decree. There is some reason to hope that the entire question will be discussed by the newly set up French Government, and there are indications that a large measure of support will be forthcoming for the reestablishment of Jewish rights as they existed prior to June, 1940.

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these people are those things that might be made to restore the rights which existed under the Republic. In this attitude, these officials are being supported by the local French population which has always been strongly anti-Semitic. It must be stated that there is also some disappointment over the fact that the American authorities have not taken a stronger position on the restoration of democratic principles and on the elimination of collaborationists from Government circles. They understand the desire of the American authorities not to interfere in local political squabbles, but they do not understand how we can stand aloof and see democratic principles trampled under foot and permit fascist collaborators to retain their important posts and to continue their former anti-democratic policies.

Summing it all up - it is fair to say that, while there is a real problem of a temporary nature in Algeria, the problem which is giving the Jewish community the greatest concern is the political one. They feel that, after the restoration of their rights and the removal of all official discrimination, they will be able, within a relatively short time, to take care of their own needs - at least, on the same basis as they did during the days of the Republic.

REPORT ON UNITS

Tunisia is the only part of North Africa which actually suffered the ravages of war and the hardships of Axis occupation. While other points of North Africa were subjected to the Vichy anti-Jewish laws, Tunisia, in addition to that, was a battlefield and was occupied by Axis forces for a period of six months. Thus, the relief needs in Tunisia are on a basis entirely different from that existing in other parts of North Africa.

The Jewish population of Tunisia numbers about 85,000, of whom more than 50,000 live in the city of Tunis. This population has now been increased by the influx of refugees from other Tunisian cities which suffered bombardment. For example, the Harkis, who have been bombed out of existence and all of the civilian inhabitants were evacuated. Thus, there are now in the city of Tunis some 1800 Jewish refugees from Harkis, of whom 1200 are being lodged in four schools belonging to the Jewish community. Two of these schools are Alliance schools; the other are community buildings. The refugees are living under crowded conditions - 40 or 50 in a single room - sleeping on mattresses on the floor, numerous families crowded into the same chamber, without proper sanitation and without decent facilities of any kind. These refugees are ill clothed, and many of them are in need of medical attention. In one school building which we visited, there were four cases of typhoid during that day.

For a short period there was a distribution of milk, rice, and other food by the OPHO to these and other refugees in the Tunis area. This distribution has now been practically stopped, although some milk is still being made available. One reason for the discontinuance of relief distribution is that French officials insisted that there is no need for it, and that they are well capable of handling the situation themselves. The Tunisian Government, through the Security Council, makes available to the Jewish community some 200,000 francs a month for the care of these refugees. This, of course, is a sum which is inadequate to meet the requirements of the situation. The greatest immediate need of this group of refugees is, firstly, housing - even of a temporary nature - which will permit them to leave these crowded school buildings and to live in family units. No attempt has been made to provide this housing, on the ground that materials and labor for construction are not available. Another urgent requirement is for clothing, since many of these refugees go around barefooted and in rags. Some attempt has been made to furnish them at least with the necessary clothing to take care of the most urgent cases. We have made a special grant to the community for this purpose, and have also donated a readiness to spend upward of 2,000,000 francs for clothing, if it can be found. We have also instituted a budget for medical care which will make it possible for a doctor to be at each of the schools for two hours every day and to be on call for emergency cases.

Similarly, in cities like Sousse, Sfax, Bize, which have been heavily bombed and where many houses have been destroyed, people have been forced to find living accommodations in surrounding villages with the Arab population. They are living under the most primitive conditions and in a most deplorable state. Many of these communities too need immediate emergency help and require some planning for at least a temporary housing program.

When the Germans came into Tunisia, they imposed great hardships on the Jewish community, since in the city of Tunis itself the Jews were called upon to furnish them 8,000 laborers for the German armed forces. These

The French felt it their duty to reward them that it was they who were the masters of being overthrown with the British and Americans. The French welcomed with open arms, especially by the Jewish population. This caused naturally, when the Allies finally arrived in the Tunisian cities, they

these hostages who are now in concentration camps. marched into Tunis and Bizerte, they succeeded in sending to France a number of any sort which they might consider as unimportant. Just before the Allied troops methods, including the taking of some 150 of leading Jews of Tunis as hostages for Germans treated them in their usual way, leaving out names of their well known brutal saw an opportunity to acquire some of the possessions of the Jewish group. The would do anything on their behalf. They were abandoned by the Koflen majority who command was abandoned completely by the French authorities who neither could nor was done so completely that even windows and doors were appropriated. The Jewish native Arab population to pillage everything at hand, and, in some cases, the job communities where they did not take these things for themselves, they invited the of almost every description, including blankets, towels, dishes, etc. In the small Jewish homes carpets, typewriters, frigidaire, automobiles, radios, and furniture. as to the rest everything that they could lay their hands upon. They took from addition to paying heavy fines imposed by the Axis forces, the occupying authorities conditions described above, of which, incidentally, about 40 were killed. In addition to furnishing thousands of forced laborers under the suffering of the Jewish community during the period of occupation

be forthcoming in this connection. The attitude of the American officials, however, leads one to hope that relief will be one of the most serious problems confronting the Jewish community of Tunisia. It is categorically stated that it will refuse to pay either the interest or the capital. This there too the banks have asked for payment, but the Jewish community has stated in cash and had to arrange a loan of ten million against mortgages on their property. was enforced on the Jewish community of 500,000, who were able to pay five million although pressure for payment had been relaxed. A similar fine of 15 million francs up to the day of our departure, no official reply had been received from the Resident. Involvement at the end of the war. Mr. Doollittle's proposal was radically different attitude of the French has been that the Jews must pay and put in a claim for re- man government, to be settled at the end of the war. Up to now the official should be arranged and that the French government could put in a claim against the be called upon to pay either the interest or the principal, but that a mortgage to the French Resident stating that he did not believe the Jewish community should to intervene. The American Consul General in Tunis, Mr. Doollittle, wrote a letter Minister, Mr. Robert Murphy, all of whom were shocked at this procedure and promised titles of the Treasury Department both in Algiers and in Tunis, with the American- took the matter up with the American Consul General in Tunis, with the representa- asked for immediate payment, or they threaten to foreclose on this property. He actually amounted to 12 to 14%. This loan is now due and the French banks have German authorities. The rate of interest was 8% and, including charges and costs, a loan from French banks against mortgages on Jewish property described by the Jewish community did not have 20 million francs in cash, and so they arranged as they told the Arabs, because the Jews were responsible for the bombing. The Jewish community to indemnify the Arab population for their losses. This was done bombs in the Arab quarter, the Germans imposed a fine of 20 million francs on the population. When the British and American forces came over Tunis and dropped some arrested and held as hostages in case any saboteurs was discovered among the Jewish and in other communities. In addition to this, many of the well-known Jews were to this group of forced laborers. Similar demands were made in Bougie and Sfax munity. The community paid out, in the form of wages alone, over 40 million francs laborers had to be equipped and paid a daily wage of 100 francs by the Jewish com-

It is no exaggeration to say that practically every community was impoverished during the period of occupation, and that, on the whole, the hardships were much more severe in the smaller communities than in this itself.

The hardships wrought by the Germans were not confined to the cities of Tula and Sobos, but also to the much smaller communities of Djerva, Manding, Sank, Gaten, Bofa, which have smaller Jewish populations. In Djerva, for example, - which is probably the oldest community in North Africa - the Germans imposed a fine of 50 kgms. of gold, and the Jews, after great effort and after taking all of the gold that they could find in the two synagogues of the community, were finally able to gather a little over 40 kgms. which they turned over to the authorities.

Improvement in the situation. Also have reason to hope that the arrival of General Hest will bring about various government bureaus. From all the information available to us, we rights and with regard to changes in the administrative personnel of the West, radical changes would take place with regard to the restoration of their community was hopeful that, with the arrival of the new Resident General houses and unsequestered property had not yet been restored. The Jewish notables, Administrators had not yet been removed from Jewish businesses industry and banking institutions were still departed from carrying on their employees or directors of newspapers, broadcasting companies, motion picture the Vichy regime were in full force. Insurance agents, real estate dealers, reemployed this was there. The rest of the anti-Jewish laws enacted by tion would be restored to his former post. Actually, only a handful had been to examine each case, without any promise that the person making the application to be restored to his former post, and a commission was set up degrees was issued stating that every dismissed employee could make a new profession. With regard to government officials who had lost their jobs, a practice. Another decree permitted Jewish doctors to continue in their permitting Jewish lawyers, of whom there were 161 in Tula alone, to resume with regard to the restoration of Jewish rights. One decree was issued after the arrival of the Allied forces, only slight changes had taken place Thus, during the time that we were in Tunisia, which was about seven weeks of the Tunisian government to bring about any real change in the situation. general directorate, but that it required a separate set of decrees on the part changed very little. The local authorities insisted that this was merely a were null and void. In reality the situation for the Jews of Tunisia has he proclaimed that all laws enacted by the Vichy government since June, 1940, despite the speech by General Giraud on March 16, 1943, in which

of the situation in Tunisia. As a result, the Jews have been subjected to a number of petty persecutions since the arrival of the Allied forces. The Jewish community, which is recognized officially by the French Government as the representative body of the Jews of Tunisia, have therefore found it difficult to approach the American or the British authorities on any matters concerning their welfare because they did not wish to arouse the animosity of the French, who were constantly pointing to the fact that the Jews looked upon the newcomers as the highest authority, whereas in reality it was they, the French, who were to be considered as the masters of the situation. Since on the whole, there had been no change in the administration of Tunisia, and the same officials who were occupying posts under the Vichy and Axis regimes were still retaining their posts during our visit, the Jewish group was experiencing great difficulties in obtaining any amelioration of their economic, social or political situation.

Casablanca, July 19, 1940.

although Tunis, with its population of over 50,000 Jews, underwent terrible hardships. In order to deal with this situation, we decided to organize a special committee, which would be truly representative of Tunisian Jewry and which could bring to us a true picture of the need arising from the war situation, and also administer such funds as were placed at the disposal of the Tunisian committees. The personnel of the Committee appointed, which was selected after consultation with the president of the Tunisian community, is as follows: Paul Guet, Albert Bessis, Harold Gorlan, Samuel Benchar, and Bernard Gammun. We feel that this is a truly representative committee, consisting of people in whom everybody, including the American authorities, have the fullest confidence. As an initial appropriation to take care of the immediate emergency needs, we placed at the disposal of this Committee 1,750,000 francs. This money we took from the funds which were available to Elie Gorlan in Algeria. We also asked them to submit a report to us indicating how they spent this allotted sum, and, after careful study, to present a detailed budget of their requirements. We decided, too, that, instead of making remittances directly from New York to Tunis, it would be better to have a further control by having the funds channeled through Elie Gorlan and his Committee. This presentation, while not important as long as we have our own personnel in North Africa, is nevertheless necessary when and as our own personnel may be removed from this territory.

As indicated in a separate note, we found in Tunisia some 700 refugees from Tripolitania who were expelled by the Axis forces from Tripoli and Benghazi. Of this number, about 400 live in the neighborhood of Tunis under most deplorable conditions. Since they all left behind property and businesses in Tripolitania, they were asking eagerly for retribution. This we took up with the British authorities in Tunis and in Algeria, where we discussed it at some length with the American minister Mr. Hollister. The latter promised us every assistance, and indicated that he would take same up immediately with the competent military authorities. With regard to the Economic Board, we had numerous discussions with the representatives of the Lehman organization, as well as with other members of the North African Board. The political difficulties and the numerous discriminations to which the Jewish communities of Tunisia were subjected, we took up at some length with our Minister to North Africa, Mr. Robert Murphy, as well as with our Consul General in Tunis, Mr. Dozette. Both indicated to us their interest in the situation and their readiness to help bring about necessary improvements.

Thus, we have endeavored through government agencies and through immediate financial help to relieve some of the hardships to which the Jewish communities have been exposed over a period of almost three years, and were still being exposed to today. While we realized that relief in kind was in many cases much more important than financial assistance, we also discovered that, even under the present difficult conditions, a great deal can still be accomplished by financial grants placed at the disposal of Jewish committees and organizations. Our task was to strengthen the Jewish committees, wherever possible, in order to enable them to assume responsibility on the same basis as they were able to deal with the situation prior to June, 1940.

During our visit in Tunisia, we discovered that there were about 1,000 Jewish refugees, most of them from Tripoli and some from Benghazi, who had been driven out by the Axis forces during their occupation of those areas. Of these thousand refugees, 700 were in Tunisia, and 300 to 400 in Algeria. They were expelled because they were either of Tunisian or of Algerian origin, despite the fact that those had lived in Tripolitania for many, many years, and some of them were actually born there.

We find some 400 refugees living in a little place near Tunis in quarters that had been arranged for them by the Jewish community, with the cooperation of some of the French authorities. They were living in crowded conditions, without proper sanitation, without sufficient clothing, and without supplies, etc. Another group of about 500 was living under even worse conditions in the area of Soussa and Sfax. Most of these people had left businesses and property back home in Tripolitania. Here they had nothing and were living on the assistance that was being given them, or on their own meagre resources. Naturally, all of them expressed a keen desire to return to their homes.

We discussed the matter first with the British Consul General in Tunis, who indicated to us that he was capable to London for permission to operate these people. We also sent off a cable immediately to Sir Herbert Morrison, High Commissioner for Refugees, describing the situation to him, and asking for his intervention with the British authorities. Upon our return to Algeria, we discussed the matter with Mr. Hamilton, British Minister in Algeria, who was very sympathetic, and promised to take the matter up with the British authorities for a quick decision. He himself was very optimistic about the possibility of returning these refugees to their original homes. We also asked you concerning the situation and asked that you undertake whatever steps possible with the British Embassy in Washington. In this connection, Mr. Hamilton indicated that there might be some costs involved in the transportation of these refugees, and he asked whether we would be ready to delay the necessary expenses. He then expressed the opinion that there probably would be very little expense involved in the actual transportation because it could be undertaken only by the Army. However, he thought that it might be necessary to give these refugees some initial help upon their return to Tripolitania in order not to have them become a burden on the military administration in that area. He indicated our interest in providing such sums as might be necessary for this purpose.

At the present time, we are still waiting to hear the results of all these negotiations. As soon as we have definite word, we shall, of course, inform you and also indicate the amounts required.

As the same time, a question arose with regard to some 40 or 50 people, mostly in Morocco, who had Palestinian certificates, but who could not find necessary transportation. We asked Mr. Hamilton whether it would not be possible to bring these people to Algeria in the same manner that the Russian Group had been brought out. He indicated that this was a very undesirable time to take up with the military authorities, and advised us to wait for about four weeks and then to take the matter up with him again. He felt

Compliance - July 18, 1948

that at that time the chances of success were fairly good, while at the present time the Army would almost certainly refuse to act in this matter. He promised to return to him at the end of four weeks for further discussion in this connection.

December 28 1942

Report on the Situation of the Jewish Communities of
Algeria and suggestions for Emergency and Permanent
Measures to be Taken Upon Allied Occupation.

Algeria - Tunisia
Council # 729

Geography and Population

Libya is a region in Northern Africa due South of Italy. It is bound on the North by the Mediterranean Sea, on the East and South by Tunisia and French West and Equatorial Africa and on the East by Egypt. It includes the Italian colonies known as Tripolitania and Cyrenaica. The former is in the western part of Libya and covers an area of approximately 350,000 sq. miles and has a population of 664,401. The principal city and capital is Tripoli. Cyrenaica covers an area of 230,000 sq. miles and is located in the eastern part of Libya. It has a population of about 229,000. The capital is Benghazi. Most of the inhabitants of the area are wandering nomads.

of June 27, 1955, No. 2169, provides that Italian Tribunals should decide the Royal Decree Law of December 3, 1946, No. 2012, and the Royal Decree Law any other foreigner and therefore protected by their respective consulates. Italian-Libyan citizens. The foreign laws were considered in the same position as (c) Foreign laws. This class comprises laws who are neither Italian nor

allied duty.

December Law, December 3, 1946, No. 2012, like the laws they were exempt from taught in governmental schools matters in conflict with their religion. (Royal) included respect of creeds and of local traditions. However, laws could not be equality of rights with the other citizens of the Libyan colony. These rights 1955, No. 675, concerning the organization of the Libyan colony, they were granted under the Royal Decree Law, December 3, 1946, No. 2012 and the law of April 11,

(d) Italian-Libyan citizens. These are chiefly natives of Jewish faith.

living in Libya. Their number is very limited.

(e) Italian citizens. These are citizens of the Kingdom of Italy, who are

view of the Italian law.

Libyan population of Jewish faith is divided into three groups from the point of

The Italian domination of Libya began in 1911.

twenty percent in the city of Tripoli.

the percentage is considerably higher in the coastal zone and cities reaching up to

over two and one half percent of the total population, it should be observed that

while from the statistics on hand it appears that the Jews represent only a little

which are subject to a military administration.

There are also some Jewish groups, not very numerous, in the northern territories,

Province of Tripoli	15,500
Province of Misrata	3,000
Province of Benghazi	4,000
Province of Derna	1,000

statistics. The Jewish population of this area is approximated as follows:

In 1955 Libya was divided into four coastal provinces governed by a civil admin-

converges in religious and racial matters between Libyan citizens of Jewish faith. Their jurisdiction over Italian and foreign Jews in religious matters is optional with the parties. All Jews residing in Libya may join the Jewish communities. Organization of Jewish communities is regulated by the Royal Decree of June 18, 1931, No. 937, which follows whereby the law concerning the organization of Jewish communities in Italy. According to the above mentioned Royal Decree of June 18, 1931, No. 937, two Jewish communities have been established in Libya, one in Tripoli and the other in Benghazi. They are treated with legal personality.

Position of the Jews since the anti-Semitic laws of 1938.

All the Italian racial laws and regulations have been extended to Libya. (Nov. 18, 1938. Royal Decree No. 1728.)

Citizenship granted to foreign Jews after 1919 has been revoked. Those Jews have lost, therefore, the right of residence, and it seems that some of them have been expelled from Libya, and others interned in concentration camps.

Since enactment of these laws very few Jews who had some financial means have succeeded in emigrating. The great majority of them however, have been compelled to remain and under all the vexatious and humiliations of the Fascist laws.

Libya has very scarce natural resources. Libya's importance was considerable in the

past when the center of world trade was in the Mediterranean. At that time, by way

of Suez, all the goods of central and western Africa flowed into Tripoli. The

shipping of the economic center, however, towards the Atlantic coast, the creation of

such harbors as those of Casablanca and Pointe Noire, as well as the railways and

roads of West Africa and Congo, have completely altered this situation.

In the past few years Libyan economy has been based on artificial premises. That is,

the imperatistic aspirations of the Fascist government bent on creating a strong

colony in the northern shores of the Mediterranean.

The Fascist government in its ambitious design to dominate the entire Islamic world

hoped without delay to gain a wider popularity among the Arabs by displaying a

hostile attitude toward Hebrew tradition. This explains how even in the years preceding

official anti-Semitism it had become a common practice for the Italian authorities to

discriminate against the Jews in every possible way. The law regarding that all the

shops be kept open on Saturdays may serve as an illustration of this policy.

Marshal Badoglio, Governor of Libya, had ordered a few orthodox Jews expelled in the

public square for the sole reason that they had continued to observe the Sabbath.

The Jews of Libya are almost entirely devoted to commerce. Their activities, therefore,

could in no way hinder the interests of the Arab population which is especially concerned

with agriculture and cattle breeding, but to the contrary, serve as a stabilizing

element to their insecure economic and financial position. This is why the

function of the Jew in a very vital one here.

The only obstacle to a personal collaboration between Jews and Arabs are created

by those parties whose mutual interests are foreign to both.

The Arab does not regard the Jew his commercial partner.

The limited resources of Libya necessarily affect the condition of the Jewish pop-

ulation. Those who are able derive a satisfactory income from commerce. are in

the minority. The remaining two-thirds are comprised of those who barely manage to

sublet and those others who are in complete poverty and living on charity given

them by the Jewish communities.

The only other occupations which these people have are handicrafts and cheap labor

both of which do not supply an adequate income.

There exists in Libya a very limited school of arts and crafts for Arabs which had

already functioned under Turkish domination and had since been reorganized by the

Italian Government. A Hebrew school for the Jews too had been founded under Turkish

domination and under the auspices of the Alliance Israélite Universelle. This school,

however, ceased to function after 1911.

The Jewish colony of Libya belongs in the entirety to the Sephardic group whose

traditions and customs they most strikingly follow. In Tripoli particularly there are

numerous temples which are visited daily by the majority of the Jewish population.

Hardly less are all very strong as are particularly tradition and respect for the

aged.

Sanitary and Hygienic conditions.

Hygienic conditions are on the whole unsatisfactory. The extreme poverty of the

people compels them to live in crowded areas with scant facilities, ventilation and

light. These areas, as can well be imagined, are hotbeds of disease. Deadly typhoid

tuberculosis, dysentery, malaria, malnutrition and rickets.

The clinics and schools erected by the Italian Government for the cure and treatment

of youthful Libyan victims have improved the existing conditions but much remains to

be done all the same if the sanitary problem is to be solved.

Alcoholism too, spreads havoc in Libya especially in the poorer sections of the towns.

where "rum" and "tequila", alcoholic drinks made of date and palm wood and obtainable

at very low prices.

Education.

Elementary education is imparted in Italian and Hebrew schools that are poorly organ-

ized and badly run.

Before enactment of the main laws on the part of the Italian Government the laws

had access to the secondary schools and colleges, which were barred to them after

1975. Education is therefore at a rather low level.

Of recent creation is the "Dan Lebuda" club which has been active in organizing

classes in modern Hebrew, history, geography and sciences. The club, which is

entirely supported by its members without any outside help, has been successful in

creating a beneficial cultural influence in Libya and in fostering cultural relations

between Libya and Palestine.

Administration and taxation.

With regard to the problem of administration and taxation the community is run by

a Jewish committee appointed by the Italian Government. Its task has been an extremely

hard one under the existing anti-Semitic laws.

The main source of income is taxation.

The first form is made possible through a commission appointed by the community who

apply taxes according to the amount of income per person.

Another tax is the one called "gabla" which is paid by the butchers, the majority of

which are Jews, when the animals are slaughtered according to the type and

size of the animal. The revenues from this tax is considerably high.

Charity too constitutes a large part in the community income. There are donations in the

efforts to eliminate begging, to aid the poor and to alleviate the sick, to maintain

and support the orphan and to help the aged.

The late regime of Arab of Tripoli lent 10,000 pounds sterling in England invested in

bonds, the interest of which is paid to the community annually.

Immediate measures to be taken upon the occupation of Tripoli.

I. Political

(a) Abolition of political and civil rights.

(b) Total abolition of discriminatory legislation imposed by the Italian government. (The Libyan Jews are the only ethnic group in the country which is

universally devoted to the ideas of the United Nations.)

(c) Abolition of laws who have been actually applied and liberation of those, if any, who have been interned in concentration camps.

(d) Establishment of a board composed of members of the local Jewish population which may act as a consulting body to the occupational authorities in Jewish matters and which may act with regard to the occupational authorities as an interpreter of the needs of the Jewish population.

II. Economic and Hygienic

(a) Food and clothing for the needy and shelter for the homeless.

In providing clothing one should bear in mind the necessity of replacing the present type of clothing which is both insufficiently protective and ridiculous, with more suitable and modern clothing. However, it is since the existing fashion among the Jews of Libya is not a product of any religious or ethnic tradition, but only an expression of their most desperate poverty. They would be only too happy if they could be able to adopt the standard clothing of all civilized countries, as is amply shown by the fact that those who can afford to abandon the traditional ^{costume} do so without the slightest hesitation.

(b) Medical assistance.

Isolation of contagious diseases and the distribution of medical supplies and sera. These measures would greatly relieve those unhappy Jews who have suffered untold hardships both at the hands of the Italian government and under British and American bombings.

This plan would only suffice as a temporary measure. The following suggestions would be the basis for the post-war reorganization of the Jewish groups in Libya.

1. Housing.

Solving the bad housing conditions is of the utmost importance in arresting and ultimately stopping the spread of disease, a condition which exists for the most part in those badly lighted, unventilated, overcrowded houses of the poor.

The issue of the wreckage of these quarters has been already partly taken care of by the Government through the building of flats which have undoubtedly stopped those areas.

To accomplish a complete reconstruction to this end it would be necessary to form a committee for looking the foundations and rules regarding the building

of new houses for these people and of course, with a view on the abolition of all the dirtiness, by conditions existing today. To handle this, through the Government

or through private channels, the financial regulations necessary for such a task. It is perhaps unnecessary to add that due to prices and wages rates the average

income of the poor family is undeniably low and the handling of housing reconstruction-plant by private concerns would make it impossible for these people to pay the rents

such concerns would demand. Therefore, only under a committee-headed and well organized project could the plan succeed.

2. Education.

A second issue as important as the more evident housing problem in the educational

system which must be rectified not only for the present but in the interests of the future. The elementary schools today are divided into two groups. The Hebrew schools

devoted almost entirely to the study of Hebrew, and the Italian schools under the direct control of the Italian Government and attended almost wholly by Jews. Both

of these educational institutions extremely unsatisfactory as far as any general form of study is concerned. A single and united school under one direction and with a

broader scope and literary, including Hebrew as a separate study, would be desirable for a plausible solution.

A very necessary part of any educational reorganization would be the forming of "trade schools" for the instruction of individual crafts and trades. This, in the long run

would help to eliminate poverty and helplessness and make for much improved wages.

Groups.

The vast majority of the people today make their living by artisan crafts, namely the production of jewelry, trinkets, etc., and those others that carry on as tradesmen do so only because their fathers before them did the same. Trade schools to facilitate the correct knowledge of many crafts are essential to those people who cannot afford to learn otherwise and consequently never attempt a trade that would help them to overcome their deplorable condition.

7. Administration.

An entire reorganization of the Jewish community is necessary. For a completely efficient and beneficial administration one sole body should be appointed to control all of the charities with a minimum of waste and energy. Taxation should be revised, and the burden should be distributed with a just imposition on all according to their status and financial possibilities. And finally, the appointment by the administration of a charitable committee to supervise the education of the Jewish masses.

Dear Don, etc.:

This is just a hello letter to mark the end of my third week in N.A. and is not in any sense a report. That will follow in about two weeks when I've wound up the completed tour.

I've spent three weeks in Algeria, Tangiers, and Casablanca. I've got on the refugee survey, that was asked for, started in these places, had some budgetary talks, and looked over the community facilities. In addition, I think I'm in the process of developing some worthwhile projects in the guidance and training field, especially for kids. Whether Dr. has any money for this kind of thing now remains to be seen, but they certainly are of more long term value than handing out relief. I expect to see Backy in Rome next week and we'll see how he feels about it. In any event you'll have the details when my report comes in. After home, come Tunisia and Philippeville and then I think I will have done about all we can accomplish here for the time being.

Mme. Kauter is working for UNRRA on a two month assignment in charge of repatriation of the group en route from Geneva to Philippeville. I believe the interest is that they haven't left France, and that she will go there and return with them.

The refugee problem is slowly diminishing and from now on will be primarily one of repatriation. Already they are starting to move slowly back to France and to other time. As yet, there are the only two movements of any consequence. Bentler has got on about 40 to France with more to come. Laredo has finally succeeded in moving about 250 to Philippeville via the British and as of April 10th.

There remains plenty to be done for the native population, and with a little thinking and prodding and some dough from JDC - I think the committee will be able to put the necessary projects across, and, with some Gov't and JDC assistance, bear the majority of the financial burden - at any rate that's the goal I'm working towards.

Dept. of Personal Impressions

North Africa - the calm after the storm, as though hit on the head with a hammer and all stunned - a backward, bore of a country settling down to its old ways.

5 Rue Haidat - adequate and comfortable - you may pass the word to Messrs. Perlman and Kauter, as I will to J. Schwartz, that I think it's a helluva place for all three of them to leave confidential cables, correspondence, and records. I will be away then before I leave. Please tell Max his trunk left some time ago.

Mme. Bentler - a terrific, dynamic, able woman -- a pleasure to work with - gets things done.

Geolan - a kindly, warm, generous soul, but a social worker of the 1890 school. Not too effective in this modern world.

Laredo & Kauter - two immensely able and right guys who also get things done. My far the best run office from a JDC standpoint that I've yet run across.

The job - immensely interesting but I have the feeling that the only really effective things I can get started here will have to wait the end of critical conditions in

8 April 1945

W/S

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45-49
General
Apr 11
#7

P.S. Food conditions are no worse here than when I left except for bread -- but are considerably worse in Morocco. Funds I have yet to visit.

Dick

My best to every one, especially Lou, Joe, yourself - and keep those home fires burning.

Europe before they can get the participation. I think I can do more good these days in Europe. We shall see.

10
R

April 20, 1945

To : A.J.D.C. Lisbon

Subject: Interim Report on North Africa

Scope of this Report

This is only a partial report on North Africa since the underlined has only covered Algiers, Tangiers, and Casablanca. Tunis and Tripoli remain to be visited. Since the Statistical Survey of Refugees asked for by New York is not yet ready, and since the budgets for all five localities are not all in, the Report of Refugee Survey and the Budgets will be included in the next Report, also the full Report on Tunisia and Tripoli.

In the two budgets that are in, that for Casablanca and Tangiers, the same request is made for the second quarter as at present, and I am in accord with this request. Both detailed budgets will come along later, and the above is simply for your immediate information.

Local Committees

(*) - ALGIERS:

This office is being run in what I consider to be a completely unsatisfactory manner. Monsieur Gouzen is a splendid, honorable, good-hearted gentleman, whose conception of the administration of relief and assistance stems from the 1890 school of social work. There are no statistical records. The financial records are almost nil. There seems to be no adequate basis for the administration of relief, and it is generally a system of handouts. Melvin Goldstein is here in Algiers at the present time and has been spending all his time trying to dig out accounts and statistics with little success. He agrees with the writer about the administration of this office. Monsieur Gouzen is a representative person and stands

II.

I.

well in the community. He should continue to be the principal representative of the J.D.C. for this community, but Mr. Goldstein has about made up his mind to put in a bookkeeper-statistical clerk to keep adequate records. I hope to be able to persuade Goldstein on the grounds that he no longer has his son Julian, and that the publication of his journal keeps him busy, that he is badly in need of an assistant. If he concurs, I will try to find someone young, with some social work training or experience to take the job. It will add little to the budget, and I think will be very much worthwhile in the long run. It is going to be a little difficult to handle without hurting his feelings, which I certainly do not want to do, but the effort will be made.

In general the refugee situation here is static, if not slightly declining, but no precise figures have been obtainable from the Goldstein office, although they were asked for in specific terms a month ago. He simply does not have them, and Goldstein is in the process of trying to dig them out. As mentioned above, they will be included in the next report.

(b) TANGIERS:

This office is as well run as Algiers is badly run. The records are complete and detailed, and both Lisbon and New York are undoubtedly in possession of all but the lost ones. The information required for the Refugee Survey and the Second Quarter Budget was forthcoming within an hour after being requested, in great detail, and apparently most accurate. They will be included with the statistical data for the rest of North Africa when complete. As you will find in discussion of "Immigration" below, 250 of these 600-odd refugees in Tangiers are due to leave for Palestine, and should have left by this date. This will, theoretically, when and if they depart, cut about one-third from the current budget, but I am recommending that the budget not be reduced at this time in view of a special project which I believe most important, which will also be discussed below under "Local Needs."

(c) CASABLANCA:

As is well known, the office of Madame Benetas is just as well conducted as the Tangiers office. The statistical information requested is at hand. The refugee situation is likewise static, about 100 receiving assistance out of some 3,000 in Casablanca. The Budgetary Request for the Second Quarter is the same as for the first.

U.N.R.R.A. Activities

U.N.R.R.A. Activities

U.N.R.R.A.'s only activity in North Africa is the Philadelphia camp, a description of which Helvin Goldstein has already sent you. There are at present about 370 occupants in the camp, a list of whose

names, together with ultimate destinations, is enclosed. Madame Benatar has been employed by U.R.H.A. to assume responsibility for the repatriation of all the Philippinse refugees. She has agreed to devote all her time for a limited period of two or three months to this project. If the larger group finally arrive from Europe, she will prolong her tenure and do the same job for them. Madame Benatar is also concerning herself with the immigration of any Jewish refugees in North Africa whom there is a chance of moving.

(b) - The Current Movements:

The only two directions in which there seems to be any repatriation or immigration are in the directions of France and Palestine. The French Government through the Ministry of Deportees, Refugees, and Relieved is active in the repatriation to France from North Africa of both French, and foreign-born who lived in France before 1939 in accordance with procedures and policies as indicated in the enclosed memorandum. Madame Benatar has been successful in already moving 20-odd people back to France in accordance with a list and at a cost which will follow as soon as it is available. These movements to France will continue on a gradually rising scale. The writer has met three officials of this Ministry, all of whom have been most co-operative and friendly. This attitude is certainly not typical of the local fonctionnaires who enter into the picture at various points in the procedure.

As you will note in the Philippinse list, there are 17 occupants of Philippinse at the moment bound for Palestine, all of whom have certificates, who Madame Benatar expects will depart before the end of the current month. In addition, there is the large group of 250 from Tangiers who probably have already left.

(c) - Recommendations with respect to Immigration and Repatriation:

(1) Refugees, or those to be repatriated, whether bound for France or Palestine, whether coming from Philippinse or elsewhere, must in most cases be brought to Algiers, which is the principal port of embarkation. Since the departure of convoys or boats is never certain to the day, there is inevitably a wait of several days between their arrival in Algiers and their departure by boat. During this period they are apparently solely the charge of J.D.C. I say apparently because Benatar claims that their responsibility ends with the departure from Philippinse and the French Government, while it pays the passage to France, assumes no responsibility until the individual is on board the boat. Therefore, it seems to be necessary for the J.D.C. to make an allocation which will have to be in very vague terms. The cost of maintaining these people in Algiers will be about 150 francs (or \$3.00) a day, which will include food, lodging, and pocket money. Unless and until a larger group arrives from Europe, the number with whom we shall have to be concerned can be figured at a maximum of 20 per month. They can be housed in hotels requisitioned by the French Government and fed in requisitioned French restaurants, so that until further notice, an appropriation of \$1800 per month would be ample. In the event that a large group of

arrive, a large hall with sanitary facilities, inspected today by Madame Benatar, Monsieur Gordan, a representative of the French government, and the writer, is available for housing a larger group. In this event, it is believed that the per capita cost will go down, but obviously the appropriation will go up.

(2) The residents at Phillipville will probably no longer receive their PX supplies free. Consequently, some of them will require a small supply of pocket money.

(3) For the two purposes mentioned above, it was suggested by Madame Benatar, and agreed to by the writer that the residue of the old FEMALA appropriation of \$3,000, which now amounts to about \$2,700, be redesignated as the Phillipville fund, to be used for the above-mentioned purposes as long as it lasts.

(1) Le Dispensaire Polyvalent was visited by the writer recently. The rooms on the basement floor which were donated by A.D.C., in order to complete the Dispensary medical services, are completely finished, and completely vacant and unused for lack of the necessary equipment, such as x-ray, fluoroscope, heat therapy, etc. The Dispensary has placed an order in Paris for this equipment, copy of which is enclosed, in the amount of approximately \$5,000, a third of which is required as down payment before the order will be executed. The Dispensary requests a one-time grant from A.D.C. of one-third of the total amount, or about \$1,600, in order to make the down payment. The services of the Dispensary are available free to all refugees. Since the Dispensary is non-sectarian, it treats French, Arabs, and Jews alike, and has over one-third Jewish patients. The writer recommends that this one-time grant be made provided that adequate assurance is given that the other two-thirds will be available when needed. A list of the patients treated at the Dispensary by ailment, race, and religion is enclosed herewith for your information in acting upon this recommendation.

(2) Les Bataillons Israélites, the Boy and Girl Scout Summer Vacation Camp, to which the A.D.C. has annually made a subscription, is renewing its request according to the enclosed letter. They propose to provide twenty-day vacations for some 2,500 children in Algeria, Tunisia, and this year in Morocco, at the same cost of 1,000 francs (or \$20.) per child, as last year. The initial request was for one-half this amount, but the impossibility of increasing

(a) - ALGERIA

Local Needs

IV

7/20/75

a local commitment in the face of the current European situation was pointed out, and so the request was reduced to the same amount as last year, which amounts to 322,000 francs for Algeria and Tunisia, and 54,000 francs for Morocco. It is recommended that the subvention in this amount be renewed. The question of whether the Moroccan camp will come under the direction of Les Salaires, or whether it will remain under the Moroccan community represented by Madame Benatar, is to be settled between Madame Schelle and Madame Benatar. The appropriation will remain the same, and the only open matter is under whose jurisdiction it will be spent.

(b) CASABLANCA:

37, 1975

(1) Proposed Fedala Project. The local situation in Casablanca is unchanged, the serious problem still being the Meliah. The writer is well aware that any fundamental change in this situation can not be initiated or furthered by J.D.C., but the writer believes something can be done to ameliorate conditions for at least the children. There are some 12,000 to 15,000 children who attend either the deplorable Hebrew schools or are in the streets. In discussing this situation with the representatives of the local community, the writer proposed the idea that, if the Fedala Camp, which is not now being used, could be made available, that from anywhere from one to four thousand of the best of these children could be put into a full-time boarding school situation and taken off the streets and out of the Meliah altogether. The community was enthusiastic about the idea and it is believed that if the site is available, the financial and moral support of the Rabat Government can be secured. Further, the Director of the Alliance Schools for Morocco was consulted. He was also enthusiastic and believed that the Alliance would likewise make a substantial contribution. With some J.D.C. help, a four-cornered arrangement, including the Casablanca Jewish community, the Rabat Government, the Alliance Schools, and J.D.C. can probably be worked out and a tremendously constructive project accomplished. It is proposed that the Alliance Schools would undertake the educational direction, and that a top-notch group workers would supervise the social life of the children. The total cost is estimated at about \$700 per child per year. When and if this project develops, a recommendation for J.D.C. support will probably be made.

(2) A request was renewed for J.D.C. support, already conditionally granted, for the proposed tubercular center. The data submitted was again incomplete and unsatisfactory and was returned by the writer with a request that specific questions put by the Lisbon office almost a year ago be

6/20/45

answered in specific terms before any action could be taken.

(c) . LANGIERS:

The local problem here is enormous. With the disappearance of the tourist trade, the cost of living continues to rise, and employment opportunities, to decline. Since there is no support for any of the local institutions forthcoming from any government source or from any outside agency, the entire burden of schools, hospitals, orphanages, etc., is thrown upon the local Jewish community, which in some ways is doing an excellent job, and in other ways a most inadequate job. The schools (Alliance) are excellent, the hospital is thoroughly adequate, the combined orphanage and Old People's Home is a disgrace, and the distribution of assistance in the same class. The writer believes that it is too late to do much for the adults. They are mostly beyond rehabilitation, but again it is believed that something can be done for the children. Once they are through with the Alliance Schools at the age of 13, 14, or 15, they seek any kind of remunerative work available, but principally end by roaming the streets and rapidly approaching the situation of their parents. Their only chance is to emigrate eventually, but emigration without a skill or a trade is of little value. There exists in Tangiers an Ecole Professionnelle, supported by the Rabat Government, non-sectarian, and directed by a first-rate French schoolmaster, experienced in vocational training and guidance. As in the case of all the institutions herein mentioned, the writer visited this school and found it to be first class in every respect, equipment, method and program. It includes a machine shop, carpentry shop, and a shop for aeronautical mechanics. The school is not particularly well attended, particularly by the Jewish children, because the conditions of extreme poverty in which they live require them to go to work as early as possible for the very small contribution they are able to make to the family support. It was proposed by the writer, in conjunction with Messieurs Laredo and Reinhard, the Directors of Ecole Professionnelle and the Alliance Schools, that it would be worthwhile to select 50 to 100 of the best boys from the Jewish community and pay them an apprenticeship salary equal at least to what they could earn in the outside while they are attending school, under the conditions that:

1. The directors of both schools agree they are undertaking the right kind of program and
2. That their work keeps above a certain standard.

This should, in course of time, create a group who are suitable material for emigration and who can be saved from the hopeless situation in which they now find themselves.

A formal project and request for submission from the Tangiers Committee is enclosed herewith. It estimates a maximum, for the total project, of \$27,000 per year. I recommend that the A.J.D.C.

Handwritten initials

provide one-third of this sum provided that the local community, and possibly Rabat or Alliance, supply the other two-thirds. This would increase the total Tangers budget by little, if any, more than the reduction to be gained by the departure of 250 refugees, and it is my personal opinion that the money would be considerably more effectively spent than it is in handing out relief.

V. General Questions

The writer would like to be informed on the following matters:

(a) By whom and to whom shall a request be made for an appropriate share for North Africa of the proceeds of the National Clothing Drive. Since U.N.R.R.A. functions in North Africa only at Philadelphia, it would seem that J.D.C. would want to assume responsibility for the distribution of North Africa's share to the Jewish population through its local committees. How should this be handled?

(b) What is the actual number of open Palestine certificates, if any, for North Africa? The writer has been furnished with all kinds of conflicting information on this subject.

(c) Madame Benatar requests information on the amount of J.D.C. subventions to Alliance schools in Morocco and Tunisia. How much and through whom are they made?

(d) Enclosed is an outline of the history of the status of Jews in Morocco written by Jacob Laredo, a cousin of Abraham Laredo. He asked that it be sent to some appropriate source in the United States & request with which I am herewith complying, but the purpose to be served escapes me.

Respectfully submitted,

Richard L. Plant

List of enclosures attached.

American Joint Distribution Committee
c/o American Consulate
Algiers

April 16, 1945

#7 NA. G
45-49
25E

To: American Joint Distribution Committee, Lisbon

Re: Travel

You may wish to note the following information concerning travel to and through this area:

Upon arrival at Casablanca all passengers on the Aero-Portuguese plane were met by representatives of the American Air Transport Command who checked their passports. Baggage was quickly passed by customs and passengers were then, with the utmost courtesy, conducted to the passenger terminal of the A.T.C.

At the terminal I explained to one of the officers in charge that I was en route to Algiers but was without travel orders. It seems that applications for priorities on Air Transport Command planes have to be made through the United States Consulate and, therefore, the writer was sent to the Consulate in an army staff car. In view of the fact that the Consular offices at Casablanca are not particularly familiar with the Joint Distribution Committee it is best that any of our representatives who expect to travel through this area via A.T.C. carry with them appropriate letters and documents explaining the work of the J.D.C. and, if appropriate, the urgent mission to be fulfilled.

After the necessary forms are filled out at the Consulate it is necessary to return to the air base to have a priority granted by the priorities officer in charge. It is the priorities officer who, on the basis of the application filled out at the Consulate, decides whether a person should travel by plane or train or, for that matter, at all. If it is decided that the applicant should fly this officer sets the priority. In this connection it is best that before leaving Lisbon our representatives obtain from appropriate officers of the Embassy and also from the Military Attaché letters to the effect that the JDC is a recognized relief organization known to the American Embassy and that the individual involved is on an urgent relief mission. This may make the difference between a Number 3 and a Number 4 priority.

Due to the war there is a housing shortage in Casablanca and foods are, of course, rationed. In order that the needs of transients may be adequately met there is a Transient Service Department at the terminal to look after persons en route, most of whom, incidentally, are military personnel. This department arranges for the housing of civilian transients at a United States Army officers billet and for their meals which may be taken either in one of the officers messes or at the terminal "snack bar." A ration card for the post exchange at the base is also issued. Transportation, which is a problem in a city like Casablanca that has only about 15 taxis, is also supplied when necessary and there is no red tape.

MSG

Melvin S. Goldstein

Melvin S. Goldstein

It is indeed most surprising - and gratifying - to note that even though I was the only civilian within miles everyone at the base was most courteous, helpful and considerate. As a matter of fact, I had just about begun to worry about where I might be able to sleep and eat when an officer assigned me to a billet, took me to the snack bar where meals cost only 15 francs each (and include pancakes and maple syrup at breakfast), directed me to the post exchange where Coca-Cola, Ice Cream and every conceivable type of clothing, shirts, etc., may be purchased and then to the post moving picture theater to see Bela Lugosi. In connection with travel via A.T.C., we now have to pay for passage and a ticket from Casablanca to Algiers costs \$81.00. The traveler is then assigned to a flight and is kept duly informed as to when the plane will leave. If he is in his billet a notice is sent to him stating that he should leave the billet at a certain time in order to arrive at the airport to check-in in time for the take-off.

The planes are, of course, military but are sufficient comfortable even though one has to sit on a comparatively hard "bucket seat" next to piles of high priority freight.

April 16, 1945

#14 (POBB)

Green

EMERGENCY
Medical

March 9, 1948

Letter No. 171

TO: AJDC - PARIS

Att: Dr. William M. Schmidt

FROM: ~~AJDC~~ NEW YORK

Re: Medical program in North Africa

The following is an excerpt of the minutes of the Administration Committee meeting held Tuesday, March 2nd:

NORTH AFRICA: "On the basis of a report submitted by Mme. Benatar, who made a survey of conditions in Tripoli, Casablanca and Morocco, and which revealed a very serious health situation, especially among the children, Dr. Schmidt recommended an increase in the North African appropriation from \$20,000. to \$25,000. monthly, retroactive to January 1, 1948. This increase would be used primarily in connection with the TB program in behalf of children and adults. This was duly approved."

hwm

Robert Pilpel, Secretary
Health Committee

AJDC AR 45/64

OSE North
Africa

MEMORANDUM

July 21st, 1947.

To: Dr. J. Schwartz and Mr. M. W. Beckelman.

Re: Activity of O.S.E. in North Africa.

Since the end of December 1946 OSE has sent different missions to North Africa, and as a result of the studies made by the delegates, have decided to work on the establishment of dispensaries and committees.

I. TUNISIA

Tunis contains 65,000 Jews out of a total population of 3,000,000, 2,000,000. of which are Arabs. 45,000 Jews are massed in Tunis and Ariana in what are called "Haras" (equivalent to ghetto), in homes without comfort, veritable hovels without air and sun. 5,500 Jews live in Sfax, 5,000 in Sousse (very badly lodged as a result of the destruction of their homes by bombing), 2,000 in Medernine and Harais, 4,500 in Djerba, 2,000 in Gabes, and the rest in small groups in the other towns of Tunisia.

The Jews of Tunisia have, by right, access to the State Hospitals, and are permitted to receive help from all the French Assistance Organisations, Red Cross, etc, but those living in Hara, simple people, visit the doctor only very reluctantly, and moreover space in the hospitals is very limited and insufficient to fill all the needs of the population.

Besides this, the Jewish population of Tunis and Ariana, especially the children, is pre-tubercular (70%), or actually tubercular (3%). A preventorium, built in 1938 for 80 beds, was able to be inaugurated on the 5th June 1947, with 12 beds occupied out of 300 urgent requests pending, because of lack of means for the maintenance of the sick people.

In Sfax, the population is being destroyed by sypallia, and the number of miscarriages and children born dead is greater than the number of actual births.

In Djerba the Jewish population, which is the oldest in Tunisia, lives under the conditions of the Middle Ages, without any education other than what is given by old Rabbis who read and discuss the Talmud. There is no hygiene and no appropriate medical care.

To: Dr. J. Schwartz and Mr. Beckelman.

July 21st, 1947.

In Medernine and Zarzis there is a chronic epidemic of trachoma. 80% of the population is suffering from this, 10% of which have total blindness.

With a view to all these conditions, OSE wished to undertake the establishment of dispensaries in Tunis, Ariana, Zarzis and Djurba. An OSE committee, which consisted of the most well-reputed Jewish doctors of Tunisia was set up, and social workers employed, one coming from Paris.

OSE took four rooms, which the ladies of HIZO were setting in order, on the ground floor of the Talmudic School, the first floor of which is occupied by the war-refugees of Sousse.

When I left Tunis, OSE was thinking of installing there apparatus for ultra-violet rays, radioscapy, but nothing was done yet, as partitions in the rooms were being constructed.

In Ariana and Arsis OSE was looking for premises.

Some daily consultations were given in Tunis by a doctor appointed by them, and about forty children who were pre-tubercular received special feeding.

All this plan of work is of little significance in relation to the immense amount of work which there is to be done in Tunis, Ariana, Sousse, Sfax, Gabes, Bjarba, Medernine, Zarzis and Hebaul.

There are no children's homes in Tunisia and it is absolutely necessary to build them in order to give them a better home and to isolate them from the family.

is not used
B.C.G./because it would be necessary to isolate them from their families at the time of vaccination.

Conclusion

Tunisia is a country which claims our attention and aid from the point of view of the protection of the health of children. If you consider that OSE should carry on and intensify their work there, it will be necessary to set up:-

To: Dr. Schwartz and Mr. Beckelman.

July 21st, 1947.

- Three Dispensaries in Tunis, one for each quarter.
- Assist the Dispensary in Sfax, obtaining for them the necessary medicine, materials and personnel
- Set up one or two Homes for Children
- Subvention the expenses for the pre-tubercular to be sent to Preventorium.
- Assist the Garderie d'Enfants by a small subvention for better food for the 700 children from 2/6 years who are received there daily.
- Assist the Societe Nos Petits for extra feeding for the 1,500 very poor children of the Ecole de l'Alliance.

As the cost of living in Tunisia is much lower than in France, we can do much work for a greater number of persons with a much reduced budget.

When you will be in agreement with the principle of this assistance, partly by OSE and partly by us, we will be able to study the establishment of an appropriate budget, in which the Communities of Tunisia will be able to participate to a great extent.

II. MOROCCO

Out of the 250,000 Jews who live in Morocco 79,516 live in Casablanca, 40,000 of whom live in a sordid quarter, the "mellah", which is in Morocco what the ghetto is in Europe.

The mellah with the greatest population after Casablanca is Marrakech (about 16,000 Jews).

There are 80/90,000 children under 14 years, 50% of which are in need of appropriate cure for their health.

The climate of Morocco, especially in the towns by the coast and particularly in Casablanca and Rabat, is very inductive to anaemia and tuberculosis. In Casablanca, the living in hovels without air, narrow, without hygiene, helps to spread disease.

The "Vie Marocaine", in an article published on 10th June 1947 wrote: "40,000 persons live in the mellah of Casablanca in the most lamentable, dangerous and sordid conditions of existence".

70% of the children born in the mellah die of tubercular-enteritis and tubercular-meningitis before the age of one year.

To: Dr. Schwartz and Mr. Beckelman.

July 21st, 1947.

Out of the 100 children between the ages of 4 and 12 who receive radioscopic examination every week by Dr. Benacquon at Casablanca, 80% are "primo-infections evolutives" of a serious nature. These observations are confirmed by positive cuti-reaction in the same proportion.

These are the distressing statistics which were communicated to me by eminent specialists of child welfare in Morocco.

Tuberculosis has assumed such proportions that it has become an epidemic in this year the recurrence has been particularly serious.

In every family, we are told, there is a case of "evolutive" tuberculosis, contagious, as this was proved to be the case when the families of sick children received radioscopic examination.

The following case was related to me. In a house in the mellah which contained a communal court and six rooms adjoining, there lived five families with a total of 14 children: one of the rooms was occupied by an old man suffering from contagious tuberculosis. All the children were contaminated by this neighbour and died, one after the other.

Rickets, scurvy, trachoma and sores are also diseases which are very widespread in the mellah.

The Jews of Morocco are not authorized to attend the establishments reserved for non-Moroccans, and the hospitals for natives do not contain enough beds for our coreligionists. There are no preventorium and no sanatorium for them. They dread, for psychological reasons, going to dispensaries which are common to the Mohammedan element. The remedy would be to have free access to all the State Hospitals, and that is impossible, or else to have a number of hospitals and dispensaries, clean and in sufficient number, for the Jews of Morocco.

The Centre Anti-Tuberculeux has just laid the first stone for the building of a preventorium for 150 beds in Ben Ahmed, the cost of which will be 75 million francs. I doubt whether they will be able to get together such a sum.

Dr. Sicault, Director General of the Department of Health in Morocco, informed me of a project which he has elaborated for the construction of 4 preventoria round the large over-populated towns. According to this project, the Jews would have a pavilion in each establishment.

Casablanca is the only town in Morocco where an entirely Jewish welfare organization "la maternelle" has been able to set up very beautiful premises, serving as a dispensary and containing two floors with numerous rooms for consultation, a large room to serve as a ward, a salarium, cellars, etc. This dispensary, although spacious, is insufficient to meet the needs of all the sick children.

Work of U.S.E.

For lack of premises, U.S.E. has had to use two rooms in the maternelle dispensary, in the afternoons (la maternelle is open in the mornings). Apparatus for ultra-violet rays, ra ioscapy, have already been installed, and the U.S.E. committee has announced the arrival of apparatus for the care of those suffering from scurvy. An ophthalmic department has been set up by a local doctor, voluntarily. About fifty children suffering from rickets get special feeding, thanks to the products sent by Union U.S.E. from France.

In Marrakech U.S.E. is looking for premises to install a dispensary. The communities of Casablanca and Marrakech participate, in the proportion of 40% to 50% in the expenses incurred by U.S.E. However, the work which U.S.E. is accomplishing in Morocco is not sufficient to provide a remedy for the deplorable situation of the children of Morocco.

It is necessary to provide:-

- a sufficient number of social workers
- dispensaries for consultations, examinations, etc., very urgently, in every group of 2,000 persons in the makh.
- Intervention with the Government, in order that the projects elaborated with a view to the creating of preventoria and hospitals for Jews of Morocco, Children's Hospitals, should be realized.

If we undertake social work on a large scale, and take action in medical matters, the Government will certainly comply with our request, especially as the plan proposed above was suggested to me by the Director General of the Health Department, Dr. Sicault and by Dr. Benmougen, Technical Medical Adviser to the Jewish welfare work in Morocco.

B.C.G. The maternelle used bucal BCG some years ago,

immediately on birth, but the cases have not been followed, so that the results are not known. Bucal BCG has not been used for the last 4/5 years. As regards BCG by vaccination, Dr. Benequen informs us that it is not possible to use this, as the children must be isolated from all possible means of infection, and every home in the mallah is a centre of infection. There are no homes for children, and no centres where one might be able to isolate the children by groups and use BCG. We would therefore have to consider having one or many homes for children, or centres where they can be kept, even provisionally.

III. ALGERIA

Total Population - 9,500,000, - 8,000,000 of which are Arabs, and 130,000 Jews. 25% of the Jewish population are children, and 35% are persons who are comfortable. The Jewish population is distributed as follows: - 30,000 in Algiers, 28,000 in Oran, 13,000 in Constantine, and the remainder distributed in small communities.

The Jews of Algeria are part of the French nation, and there is no difference between them and the other non-Jews of the country. Only the Jews of South Algeria, who did not wish to give up their religious laws (mainly bigamy), have remained active.

In the large towns such as Algiers, Oran and surrounding, there are hospitals and dispensaries in a sufficient number to fill the needs of the population.

The sanitation is much better than in the rest of North Africa.

Tuberculosis - 1% amongst Europeans, including Jews.
" - 3/4% " Mohammedans.

(Information furnished by the Health Department in Algiers).

B.C.G. is not used (neither bucal nor by vaccination).

OSE does not engage in any activity in Algeria.

Nevertheless, the regions of Constantine, Ghardaia, Colmah Bechar, in which numerous Jews live in very miserable conditions, should be looked over by social workers and dispensaries should be set up in greater number. I think that if we look into the general question of North Africa and if we would nominate two or three assistants who would serve as liaison with the administration, the French authorities would not hesitate to develop the medical position in South Algeria.

CONCLUSION

There is in North Africa, and especially in Tunisia and Morocco, an immense problem from the medical point of view.

As OSE has commenced work there, we should either help them to intensify their work, so that the assistance rendered may be sufficiently useful and efficient, or else JEC should help and manage the local assistance organizations to complete what OSE has established.

Helene Cases Benatar
Delegate for North Africa.

HCB/lg

cc/ Dr. Wa. Schmidt.

OSE 9C

March 18, 1947

To: Dr. William M. Schmidt

Re: Ose vis-a-vis Morocco, Tunisia and Algiers

We are returning herewith your letter of March 14 addressed to the Ose Union No. Md.1718, which you sent to us for clearance before mailing. We are also returning herewith the various memoranda which accompanied it.

We tentatively agree with the conclusion to which you have come as set forth in your letter to the Ose. If we might be permitted to suggest it, however, in our view the grounds on which the application is being turned down might be stated somewhat differently. The real reason why the JDC cannot at this time undertake subvention of a medical care program on a broad scale in Morocco and Tunisia is because of the unclarified state of our own financial situation and existing commitments which we already have in other countries. While of course the JDC would like very much to be of help in full scale both in Morocco and Tunisia, the fact of the matter is that our present budgetary limitations do not permit us to do all things for all people at the present time. Consequently until we know more clearly what our own situation is we are more or less limited to carrying out our present commitments.

We think that this is the point of view which ought to be expressed in the letter to the Ose for, since one would have to reckon with the possibility that the Ose might want to show our letter to third parties for one reason or another, our letter to them should set forth our exact position as against a refusal for which the grounds are not stated.

At this time we wish to refer to your memorandum of March 5, No. MD.1548 in which you request our views on the subject of JDC medical supplies for dispensary in Casablanca and elsewhere in North Africa. The information given above in this memorandum applies to your March 5 memorandum. However there are a number of questions concerning

2/.....

Dr. William M. Schmidt
Medical Department

March 18, 1947

North Africa which are outstanding and on which we have not been able to secure an objective and unbiased analysis from a JIC person. We have been considering the advisability of sending someone to North Africa to examine into a number of these questions, including perhaps the question of medical aid. We of course may not be able to expand any programs in North Africa but on the other hand we are interested in knowing in general what the position there is. We would appreciate having your views on the advisability of this, at least in so far as it relates to the medical department.

Herbert Katski
Secretary

HK/sc

Enc:

GENERAL SITUATION OF THE JEWS IN NORTH AFRICA

French Morocco, Algiers, Tangiers and Tunis

The abrogation of the Cremieux Law and other legal safeguards by the Vichy Government, which began on October 8, 1940, deprived the approximately 350,000 Jews in French North Africa -- Algiers, Morocco and Tunis -- of the rights they had enjoyed since 1870. In Tangiers, the occupation by Spanish military on June 14, 1940, led to the introduction of anti-Jewish legislation, affecting some 20,000 Jews in that hitherto neutral-by-international-agreement area.

The extension by Vichy of its anti-Jewish statutes to the North African colonies brought to the Jews there added economic and legal hardships -- added, because the great mass of them is poverty-stricken in the extremes. Only some 60,000 persons, less than one-fifth of the total Jewish populations in all North Africa, were gainfully employed in 1940. Forty per cent were in trade and 36.2 per cent in industry and handicraft; 9.3 per cent were casual laborers and 6.6 per cent represented professional pursuits. In public services 2.5 per cent were employed. The remainder derived a living from agriculture (1.5 per cent) and miscellaneous occupations.

For each person thus employed there were 5.3 dependents. The reasons: the small number of Jewish women employed in industry and the large number of children in Jewish families.

The middle class is a small one, and the wealthy number even fewer families.

What aggravated the situation, particularly since the fall of France, was the fierce, almost traditional, anti-Semitism, which has in recent years been fanned by Germany and Italy, on the part of the Moslem population. Presumably in fear of retaliatory measures against expected Arab terrorism, the Vichy Government, soon after it was set up, decreed that the Jews of Algeria were forbidden to buy or keep arms and munitions. The only legal bulwark against active anti-Semitism had been the enactment, in 1870, of the Cremieux Law (so-named because its initiator was Isaac Adolphe Cremieux, French-Jewish Minister of Justice), which accorded the Jews of Algeria the same civic and political rights enjoyed by Frenchmen. In Morocco and Tunisia, France had denied the right of naturalization to Jews as a group, but they were regarded as natives and could become naturalized as individuals.

Laws on paper, while they were beneficial in many ways, served only to mitigate the traditionally harsh treatment which the Moslem majority meted out to the Jews, who were "unbelievers" and, being in a minority, handy to loot and kick around.

For this reason, and for the obvious economic reasons as well, Jews in North Africa crowded into the cities. The few wealthy ones lived in the European sections, the masses in their "mellahs," or ghettos. From two-thirds to nine-tenths live in the big cities, the rest in the larger towns. In Morocco, for instance, 75,098, or 46.8 per cent of the 161,000 indigenous Jews, live in the three largest cities, Casablanca, Marrakash and Fez. To this day there are very few Jews to be found in villages; it isn't safe there.

There are Jews who live in the mountains, but these are looked upon as Berbers (aboriginal Arabs) and who settled in Africa "from time immemorial." The city dwellers are in the main descendants of the Maranos.

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GENERAL SITUATION OF THE JEWS IN NORTH AFRICA
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The Jews in Algeria number about 125,000 in a general population of 7,250,000; Moroccan Jews, 160,000, of whom 8,000 are resident Europeans, in a population of 6,325,000; Tunisian Jews, 60,000, including 213,000 Europeans, in a population of 2,600,000. Libya, bordering on Tunisia to the east, contains about 25,000 Jews.

This was the picture on which Vichy superimposed the first of its anti-Jewish laws in October, 1940. Only in special cases, as it decreed, will Jews be able to hold office and vote. Their civil rights and duties were governed by French law. ~~The same~~

The major statutes dealing with economic life decreed:

The extension of the "aryanization" law to Jewish enterprises in Algeria (November 25, 1941). On March 4, 1942, the Algiers radio announced that all firms dealing in property, legal titles and securities, owned in whole or in part by Jews, had been placed under "Aryan" administration.

The dismissal of more than 3,000 Jewish employees in the French civil service in Algeria. (Reported December 4, 1941)

The dismissal of all Jews from the telephone, post and telegraph services in Algeria, in accordance with a new decree rescinding the citizenship of all Algerian Jews, whether native- or French-born. The only exceptions to the new citizenship law are Jews who fought for France in this war, members of the Legion of Honor, holders of the Medaille Militaire, families of men killed while fighting for France and "those who have rendered prominent service to the country. (Reported February 24, 1942)

The authorities may take over any Jewish business they desire. (April 28, 1942)

The dismissal of all Jews in Algeria from their positions in the economy of the colony by May 29, 1942. (Reported May 4, 1942)

Other statutes decreed:

The institution of a Jewish General Union in Algeria. All official dealings between the authorities and the Jewish communities are to be carried out through this Union, to which all Jews must belong. (February 20, 1942)

The 60,000 Jews of Tunisia may publish only one newspaper. (March 17, 1942)

To complicate the situation there were thousands of refugees, prestetaires and French Foreign Legionnaires in North Africa who were urgently in need of relief, and, in the case of visa-holders, assistance to emigrate.

When the war broke out in 1939 and thousands of enemy aliens in metropolitan France had been interned, the French authorities ruled that those internees who volunteered for the Foreign Legion for the duration would be released. Several thousand responded at once. After the French Armistice, the Legionnaires were, as agreed, discharged from military service, but they were not freed. They were instead incorporated into the labor battalions which were building the trans-Sahara, or Dakar, railroad. The reason given ~~is~~ that "the duration" was not yet over. At the beginning of 1941, there was estimated to be in French Moroccan camps alone from 3,000 - 4,000 Legionnaires, of whom 1,000 were Jewish, the others of varied nationalities -- Spanish, Czech, Polish, German, Austrian.

The men live in holes covered only by a piece of tent cloth. When rain fills these holes they sleep entirely in the open, subject to the fierce cold of the desert night. There is no soap. Flea bites, boils, dysentery and typhoid are their constant companions. In addition, some must bear the brutality of the supervising non-commissioned officers, who get drunk to relieve the desert boredom. Conditions amount to virtual slavery. Those who have escaped to this country call it a nightmare. Heat by day -- as high as 158 degrees -- and cold by night. All day long they break their backs over the unyielding rocks. Sickness is no excuse for respite. Freedom is exceedingly difficult to obtain. An overseas visa, ownership of 10,000 francs, a contract to work -- these may bring liberty.

At present the former Legionnaires and prestataires toil in these ^{major} camps:

In Algeria (about 2,000 in all): Colomb Bechar, holding 1,200 Spaniards, Poles and men of other nationalities; Kendaza, holding 600 mine workers; Boghari, holding 300 persons, most of them Spaniards, who are old and physically unfit for work. From 40 to 50 per cent are Jewish.

In French Morocco (1,200 in all): Bou Arfa, with 500 workers; Berguent, 400 (all Jewish); Imfout, 300.

The civilian refugees, as distinguished from the former Legionnaires, who had come to Algeria and Morocco after France fell, numbered about 5,000. To Morocco alone there had come in June and July, 1940, some 4,000 refugees from ports on the Bay of Biscay. By October, 1941, about 1,500 had been enabled to emigrate.

Soon after their arrival in Morocco most of them were interned. Later, Jewish representations succeeded in freeing the great majority, though they were at all times subject to sudden internment.

At present the major internment camps in Morocco are: Sidi el Ayachi, with 200 internees, more than half of them Jewish. Women and children, the aged and the physically unfit are assigned to Sidi el Ayachi. Oued Zem holds 600 English, Norwegian, Belgian and other nationals, many of them seamen.

The internment camps in Algeria are Benoughie, with 150 internees, half of them Jewish, and Djelfa, with about 300 Spanish Civil War veterans.

II

Until the application of the French anti-Jewish laws in Algeria, the local Jewish community had been able to meet its own philanthropic requirements, as well as the needs of the refugee congregation, without outside help. In 1941 the l'Association d'Etude d'Assistance Sociale, the relief section of the Jewish community in Algeria, had to call upon the J.D.C. for help, which by the end of 1942 will have amounted to \$36,000.

An initial appropriation for \$2,000 was made in September; the total for 1941 came to \$8,000. By the end of 1942 our appropriations for Algeria will have come to \$28,000, \$22,000 having been appropriated through October. Local collections for the relief of 3,000 dismissed officials during the latter half of 1941 amounted to 978,000 French francs. For the first half of 1942

the local committee expected to collect 410,000 French francs to provide educational facilities for the Jewish children who were barred from the public schools.

Aid is dispensed as follows:

Cash relief to the families of the 3,000 dismissed officials.

Primary school teaching to 5,000 children.

Vocational training to 500 - 1,000 merchants and employees in private industry who were deprived of the means of earning a livelihood.

Agricultural retraining to 500 families of the dismissed officials. This was projected by the committee, through a special society, Retour a la Terre (Return to the Land), at the beginning of 1942. No report has as yet been received whether it has been carried out.

Medical and dental aid, pocket money, clothes, articles such as sun glasses, cigarettes, books and writing implements, legal advice, assistance in communicating with relatives overseas -- to 1,000 - 2,000 internes and prestetaires in ten camps.

Small amounts of pocket money, legal advice (intervention with the authorities, etc.) and child care -- extended to some 2,000 non-interned refugees who had come from France, to Algiers and Oran in 1940.

On August 28, 1942, we received the following Lisbon cable from Dr. Schwartz:

ABOUT 200 JEWISH FAMILIES FROM LIBYA HAVE CROSSED OVER INTO ALGERIA WHERE OUR COMMITTEE WITH CONSENT AUTHORITIES REDISTRIBUTING THEM ALGERIAN PROVINCES AND PROVIDING MAINTENANCE. WHILE NO REQUEST YET RECEIVED SUGGEST YOU SET UP ADDITIONAL BUDGETARY APPROPRIATION MEET THIS NEW PROBLEM.

We may assume that these 200 families represent a minimum of 800 persons. No appropriation has as yet been made to meet their needs.

About 500-persons were helped to emigrate by the Hicem during 1941. During 1942 interned and non-interned refugees were not given safe conducts to travel within Algeria. Many therefore could not appear before the American consul. In addition, the French denied exit permits. Emigration ceased.

In French Morocco, the J.D.C. made its initial (and only one for the year) appropriation -- \$1,000 -- in December, 1940, to the Jewish community of Casablanca (Commission des Refugies) for aid to 825 refugees who came from France. In 1941, J.D.C. appropriations amounted to \$14,500. For the first ten months of 1942 we appropriated \$12,000, which will add up to \$15,000 by the end of the year. Total J.D.C. appropriations for Morocco therefore amount to \$30,500.

From July to November, 1940, the Casablanca Jewish community spent 350,000 French francs out of local collections to assist 400 refugees. We have had no indication since as to the amounts raised locally. The wealthy Jews are presently supporting only community relief.

Aid is dispensed by the Jewish community as follows:

Cash relief, medical aid, food packages, legal advice, arrangements to appear before the American consul -- to 2,000 internees.

Cash relief, transportation fare to enable traveling to cities of "forced residence" and medical aid -- to 3,000 non-interned refugees. A part of them comprises French-naturalized East European Jews who fled to Morocco and who later lost their citizenship.

From January, 1941, to date, approximately 10,000 persons either passed through Casablanca on their way from unoccupied France to the Western Hemisphere or emigrated directly from there. Since Pearl Harbor, 3,458 emigrants embarked at Casablanca for final destinations.

There are several other groups which are making efforts to provide aid to the prestetaires in French Morocco. In April, 1942, the widow of Marshal Lyautey and the French delegate of the Red Cross, Monsieur Berte, visited some of the camps. Conditions were said to have improved after that. Several months earlier Countess Luard undertook to direct a sanitary squad of 12 ambulances and a medical staff in Bou Arfa.

The largest non-sectarian group is the Comite d'Aide aux Engages Volontaires Etrangers dans l'armee Francaise (Relief Committee for Aliens Who Volunteered in the French Army). During 1941, it provided about 120 money orders of 50 to 100 francs to hospital cases in Oujde and to prestetaires, gave small cash amounts to persons hospitalized in Casablanca, paid for medical attention, charges for overseas mail, etc.

We gave this committee 30,000 francs in 1941, 50,000 in 1942.

For Tangier we have appropriated \$25,882 -- \$132 in 1939, \$2,000 in 1940, \$9,500 in 1941 and \$14,250 in 1942.

The Communante Juive de Tanger (Jewish Community of Tangier) is providing food, lodging, cash relief, medical aid, etc. to approximately 400 of the 800 - 1,000 German, Austrian, Polish, Czech and other refugees. Dr. Schwartz has discussed with Mr. Marleski, a representative of the Polish Government, the possibilities of emigrating the 80 Polish refugees in Tangier to the island of Jamaica. Marleski wants us to pay the passage costs.

A Jewish Telegraphic Agency dispatch from London today reports that there "are about 15,000 Polish refugees in North Africa, including many Jews, who escaped from the unoccupied part of France. Polish officials are attempting to secure information concerning the situation of these refugees." The dispatch does not indicate when the refugees escaped to North Africa.

There were ^{recent} no J.D.C. appropriations for Tunisia. During World War I, in 1916, Tunisia was included, together with Algeria and Morocco, in an appropriation of \$9,000.

Sources

Office records

Bulletins of the Jewish Telegraphic Agency

The Universal Jewish Encyclopedia

"The Jews in the Modern World," by Arthur Ruppin (1934).

"The Jewish Fate and Future," by Arthur Ruppin (1940).

Letters, reports and eyewitness statements.

11/13/42

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General Letter N^o 248

To: AJDC NEW YORK

From: AJDC LISBON

Re: Situation in North Africa.

We enclose herewith copy of a report by Mr. David Hartley on his trip to internment camps in North Africa, during May 18 to 26, 1943, and an extract of a letter written by Mr. Eric Johnson of the Quakers on June 11, 1943, in Algiers.

We thought that you might be interested in having these pieces of news.

Herbert Katzki

Herbert Katzki
Secretary

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A. J. D. C. LISBON, N.º 14, Junho 43 - 2 M.

JUNE 11th, 1943.

Mr. Howard Wriggins
American Friends Service Committee
Rua Dom Pedro V, 7-10.
LISBOA

Dear Howard:

Today it is possible to say that all the clear cases of men interned before the 8th of November are out of the camps. However, this had been the case only for a week or so. And even now there are some who wait for their final arrangements for transportation actually to take them from the camps.

But the big problem now is to fit them into the community. That seems to be as difficult as job as getting them out of the camps. The French have freed them, but they have made no provision for legalizing their situation so that there are now, for instance, some 300 here in Algiers who do not have any papers of identity. Every now and then one is thrown into jail. And we are trying to get them employed with the U.S. and British Armies, but that goes slowly too because of various bureaucratic complications with the Army. Meanwhile the men are starving.

The job is now becoming more of a case work job, except that we take one case as an example and blast the way with him for many others. Here at the Consulate I do the relations with the French officials and the employment of the men, and on the other side in the civil affairs building Leslie and his crew carry on the material relief side of it. We have set up stores in Algiers, Oran, and Casa, which are the principal centers of refugees concentration, and centers of employment and unemployment, and in the stores we are giving out dinhero as well as clothes and advice. In the last week we have served about 200 people here in Algiers alone.

We flew down to Colomb-Bechar, which is right down on the edge of the sanddunes and there we signed contracts with the men who work for the Medirer-Niger R.R. and for the Kenadsa coal mines. In this way it was possible to free the men, as a work contract is a necessary prelude to freedom.

The job for the future will be a cleaning up job and then will be over - our special part of it. We have to go around and look into a number of cases still wrongly interned, and many cases who have been wrongly named "pro-Axis" or fascist. It's necessary to make sure that all these decrees and amnesties are actually carried out completely. It's a long way from General Giraud's desk to the little man who actually has the key to the door or the form for the card of identity

(sg.) Eric

TRIP TO INTERNMENT CAMPS
BY
DAVID HARTLEY
May 18-26, 1943.

The situation at "Colomb-Bechar", Kenadza and perhaps Bou-Arfa is very different from the ordinary run of camps.

In the first place, the area is still very much under military control and it is admitted that the Mer Niger was largely constructed as a military expediency. This railroad is the main support of the region along with the Transsaharian Company which is for transport by camion across the desert, and the various mines. As a consequence nearly every European one meets works for these companies be he Pole, German, Spanish or French. For the most part this conglomeration is controlled by the rigid military regime.

In camps in this area there are as reported by the "Territoire" 1071 Italians, 1010 Spanish and 2000 prisoners of war expected soon. The officers of the territoire expressed considerable concern over the presence of the Spaniards and these expected prisoners. They said they were waiting only for orders from Algiers for the freedom of the 320 who have not been "passe" to the Mer Niger. Of the 1010 Spanish 700 have been "passe" to the Mer Niger and are no longer under the control of the "Groupe de Travailleurs". Thirtytwo more are in Camp in Colomb-Bechar and 176 in Kenadza. There are in addition some 60 men who are detached to various companies in Colomb-Bechar under contract, 30 who are "resortissant de l'axe" Legion and EVDC's and 30 who are surveillants, sous-officiers etc.

The Groupes of the Groupement des Travailleurs:

- Groupes 2- Colomb-Bechar
- 3- Kenadza
- 6- Hadjerat M'Gen'1
- 7- Work Companies
- ~~Kenadza~~
- 8- Kenadza
- 9- Bidon 2
- 11- Colomb-Bechar

There are in addition 85 men who have signed contracts with the Mer Niger and 9 who are in prison. Sample contracts are herewith attached as well as a copy of the wage scale for these people. Note that the conditions of these contracts are the same as for the French.

Of the men who were "passe" at Mer Niger, and this transferral took place on February 10th for the most part (commission visit?) about 250 have been formed with Special work Companies for reparation of bridges or airports. These companies are reported to be under military control and are supposed to be in Oudja, Beni Guikil and even as far as Tunisia (Question?)

Some of these men are working for the Americans. Are they still held by the Mer Niger without freedom? (Major Richardson is in control of this group)

This great difficulty with all of the men who are "passe" to Mer Niger is that they are spread over great distances and are in obscure camps. Some of these men work at various stations along the RR. some in the work shops at important junctions such as Beni O Kil near Oudja and some in the desert south of Colomb-Bechar where they are drilling wells and building way stations in preparation for resumption of work on the M.N. after the war.

These men are not under contract but are without identity cards and hence can not leave the immediate area. If they do attempt escape they are returned or sent to Bou-Arfa.

That there is little difficulty in enforcing this is best indicated by the presence of Arab outposts through the hills which announce the arrival or departure of any voyageurs. With this is an excellent system of the deu-xisme bureau which reaches even within the camps.

Of the 700 "passe" at Mer Niger 258 were supposed to have been transferred to Bou-Arfa. No evidence of these men was found and Mr. Barrad, chef de Bou-Arfa (M.N.) disclaimed knowledge of this transfer.

In several instances at way stations along the line, I asked these men if they had been given a choice for their liberation. There was a general answer of no. They all expressed the desire to work with the Americans.

At one station, Beni Oukil, there were supposed to be 30 men detached from Bou-Arfa. None of the names of the 30 were recognized by the commandant but there was a roster of 28 Spaniards who were working on the repair shops. This is not strange, however for these men were mostly detached in 1942. It is quite evident that there is much shifting of groups and individuals. How the production Industrielle can keep track of these men is difficult to understand. Even the railroad has difficulty.

On top of all of this are stories that appear and reappear. They are unpleasant stories. Veiled and hard to verify. They are stories which cannot be brought home to the perpetrators because of a general change in the Administration of the camps.

The story at Bou-Arfa is somewhat different in that the work has been of more permanent nature. With this a center, the line of the M.N. was pushed South to C.B. Here too, there are stories of deaths and severe punishment for minor infractions of arbitrary regulations. Stories of past difficulties which have for the most part changed. Even now, the atmosphere is tainted with some peculiar strain-not difficult to attribute to the personalities in the situation.

The effective foreign population at Bou-Arfa, according to Mr. Berrand and Captain Ringuet of the camps, is composed of 85 central Europeans at 146 Spanish or a total of 231-of these 240 are supposed to have signed contracts. Of the 91 remaining 31 are considered as indispensable for the camp of M.N. 28 are detached to the M.N. in Oudja and the remaining 32 of a miscellaneous nature.

My figures which were checked against the camp register would indicate that 99 have signed contracts, 143 are present without contracts and 29 are detached to Oudja. Or a total of 370. There in addition 45 Spanish who were transferred from Djerada waiting for emigration to Mexico.

This difference is difficult to explain.

DJERADA:

Further along, holds only 6 people- the remainder having signed contracts with the mines, accepted one of the military choices or have been liberated.

MISSOUR:

is a Slightly different place because of its original affiliation with "Affaires Politiques" Here there are 57 effectives of which 31 are present because of extremist activity or for extremist propaganda at Bou-Arfa. These will be examined individually and will have to wait until last for consideration. The remaining 26 are present therefor robbery and other civil crimes. These cases will come last.

SIDI-EL-AYACH: ~~it~~

Likewise a former Affairs Politique camp contains 71 people-probably more recent internees-of which 63 are default d'autorisation de séjour.

The remaining camps, Settat, Imfout, Oued Akreuch, contain about 8 men each who are considered essential for the operation of the camps but will be given opportunity to make choices.

REPORT ON THE CONDITIONS OF LIVING AND HEALTH
OF THE JEWS OF NORTH AFRICA

July 24th, 1947.

I. MOROCCO

In May 1944, under the title "This is Morocco", the JDC Digest (No. 3) published an article on the lamentable situation of the Jews of Morocco.

Far from improving, this condition has become worse, owing to a very marked increase in the population.

Morocco consists of 251,000 Moroccan Jews, and 35,000 non-Moroccan (census of 1st December 1946). The population was 124,585 according to statistics of March 1931 - showing an increase to double in the space of fifteen years.

The non-Moroccan Jews enjoy the rights and privileges attached to their nationality. The Moroccan Jews are the "protéges" of His Majesty the Sultan, and live, in general, hoarded in the mellah, have a miserable life and very limited rights.

Casablanca consists of 79,516 - 23,000 of which are non-Moroccan

Marrakech	"	18,000	300
Meknes	"	14,800	1,800
Rabat	"	12,007	2,000
Tanger	"	11,000	1,200
Fes	"	16,000	1,500
Oudja	"	8,000	3,200
Mogador	"	7,397	200
Setrou	"	5,967	200

The 36 other communities in Morocco consist of very few Europeans and a number of Jews ranging from 300 to 5,000. Every year there is an exodus from the poor towns of the interior to the richer communities of Casablanca, Rabat, Fes, Meknes, and these new arrivals increase the number of beggars, already considerable in these towns.

The proportion of people who are very poor is large. 20% of the population is made up of people of comfortable means who can live without assistance.

These are the distressing statistics which were communicated to me by eminent specialists of child welfare in Morocco.

the same proportion.

These observations are confirmed by positive cutt-reaction in 80% are "primo-infections evolutive" of a serious nature. Out of the 100 children between the ages of 4 and 12 who receive radiologic examination every week by Dr. Benzaquen at Casablanca,

70% of the children born in the mellah die of tubercular-enteritis and tubercular-meningitis before the age of one year.

existence."

In the most lamentable, dangerous and sordid conditions of 1947, wrote: "40,000 persons live in the mellah of Casablanca The "Vie Marocaine", in an article published on 10th June

The climate of Morocco, especially in the towns by the coast, and particularly in Casablanca and Rabat, is very inductive to anaemia and tuberculosis. In Casablanca, the living in hovels without air, narrow, and without hygiene, helps to spread disease.

Sanitary Conditions

The number of women exceeds the number of men by 15%.

The proportion of children under 21 is 1/3 of the total population. And this figure continues, in spite of sickness and death of children when very young, owing to the numerous births (average of 6 children in each family).

care of a place of asylum and rest up to the end of their unhappy lives.

25% are very poor, old, sick, permanently disabled, who live on public charity and who ought to be able to have the

10% are beggars, who could probably be reclassified into the economic and social life if the assistance organizations had enough funds to sort them out and help them to make a good start.

45% are small wage earners, with large families, who have to be partly helped (clothes, food for children at school, medical expenses, and in certain cases scholar- ships for good students, etc.)

Tuberculosis has assumed such proportions that it has become an epidemic, and this year the recrudescence has been particularly serious.

In every family, we are told, there is a case of "voluntary" tuberculosis, contagious, and this was proved to be the case when the families of sick children received radioscopic examination.

The following case was reported to me. In a house in the mellah which contained a communal court and six rooms adjoining, there lived five families with a total of 14 children: one of the rooms was occupied by an old man suffering from contagious tuberculosis. All the children were contaminated by this neighbourhood and died, one after the other.

Rickets, scurvy, trachoma and sores are also diseases which are very widespread in the mellah.

The Comité OSR in Casablanca wanted to organize a holiday camp for 100 children chosen from those found in the streets of the mellah - under the condition that those children had no infectious disease. It was impossible to find 100 children under this condition, and when I left Casablanca about forty children had been chosen, and these were nevertheless treated for scurvy or sores.

Syphilis is also very widespread. The means to combat this, under the conditions of sanitation, are very mediocre.

The Jews of Morocco are not authorized to attend the establishments reserved for non-Moroccans, and the hospitals for natives do not contain enough beds for our ophthalmologists. There are no preventorium and no sanatoria for them. They dread, for psychological reasons, going to dispensaries which are common to the Mohammedan element. The remedy would be to have free access to all the State hospitals, and that is impossible - or else to have a number of hospitals and dispensaries, clean and in sufficient number, for the Jews of Morocco.

The Centre Anti-Tuberculeux has just laid the first stone for the building of a preventorium for 150 beds in Ben Ahmed, the cost of which would be 75 million francs. I doubt whether they will be able to get together such a sum.

Dr. Scault, Director-General of the Department of Health in Morocco, informed me of a project which he has elaborated for the construction of 4 preventoria round the large over-populated towns. According to this project, the Jews would

have a wing in each establishment.

The Dispensary La Maternelle, which is a very beautiful establishment, functions on one floor only, although there are three floors. A doctor, former refugee, Dr. Mittelman, has been authorized to give consultations, but is not authorized to act on his own account. From 9 to 1 in the mornings, he gives 100 to 125 consultations per day. L. OSE works in the afternoons in this dispensary, in the rooms which La Maternelle loan to them. Apparatus for ultra-violet rays and radiology (X-Ray) have been installed. Children suffering from rickets, which number about 50, receive special feeding, and Dr. Mittelman, in the service of OSE, also gives consultations in the afternoons.

According to the opinion of all the doctors, the only remedy for limiting to the maximum sickness and death among the children is:-

To isolate the children from their parents. Set up one or several colonies for children, either in or out of the towns and give them the necessary care.

They could then be nursed conveniently, and relapses through contact with adults avoided; B.C.G. could be used with chances of success; they could be educated and hygiene could be taught them outside the dirty and unhealthy hovels which are their homes.

There are no Children's Homes in Morocco. The Orphanage Murdoch Bengio, the statutes of which were deposited six years ago, has not been able to commence function for lack of money for installations and setting up of the house.

School Premises

The Jews of Morocco are not authorized to enter the elementary State Schools. Only the schools of the Alliance or private schools are accessible to them. Poor children can only go to the Alliance schools, as the others are on payment of fees only, and very expensive.

According to information furnished by Mr. Tajouri, Inspector General and Delegate of the Alliance in Morocco, 15,000 Jewish children in Morocco of school age cannot be admitted to the Alliance schools for lack of premises. 6,000 children are in

the streets in Casablanca and penned up in the "Yahud Torah" in the mellah. In the course of the year 1947, 20 classes were built, six of them in Casablanca.

Alliance has just acquired 30,000 sq. metres of ground by way of expropriation, for a value of 31 million francs. 100 classes, able to take 5/6,000 pupils can be set up there. And the delegate of Alliance suggests that this be done as quickly as possible, either properly built or pre-fabricated.

In Marrakech 1072 children go to school, but 2,000 are in the streets.

In total, Alliance has at present 18,142 pupils in the 52 schools of the Protectorate, Tangier and Spanish Zone, including 364 classes, but a very large effort must be made this year to enable the unfortunate Jews of Morocco to have a minimum of instruction.

Hedatim

In nauseating rooms in the centre of the mellah groups of 50 to 70 children are heeded together in quite small rooms, children who learn Hebrew with "native" masters. They often pay a fee of 20 to 150 per week.

Verifiable nests of infection and spreading of all diseases, these hedatim have to be maintained in spite of all protests from social workers and doctors, because without them the children would remain in the streets and would not learn even a few words of Hebrew.

Trade Schools.

An apprentice school functions in the Ecole de l'Alliance for the last 2 years. Today there are 150 pupils.

ORT commenced to work in Casablanca. In a shed transformed to a trade school, 200 young men work (young men from 14 to 20 years), half time, half in the mornings and half in the evenings) Mr. Jules Senout, former lawyer and now industrial delegate to ORT, informed me that he is considering soon bringing the number to 300, but that it should be necessary to build trade schools able to take 5/6,000 pupils.

In six weeks the pupils obtained brilliant results, and the members of the Committee asked the Marrakech authorities to give more space to this school, to enable the pupils to be more numerous and to perfect themselves.

Recently founded, due to the initiative of Mr. I. D. Levy and Captain Ammonier Rouche, this school trains young modern Hebrew teachers for the schools. The young men who finish their studies will be furnished with the elementary Brevet and the Brevet d'Etudes Hebraïques, the same diploma as is given by the Ecole Orientale d'Antenne.

Placed under the care of Mr. Jules Brunschwig and of the delegate of Alliance, this school has 20 pupils, to be increased to 40 in October. If the amount of space available permitted, Rabbi Rouche would like to create a higher course in Jewish Studies and boarding school so that they can admit young men from the interior who would like to study in Casablanca.

Also he has suggested that scholarships could be offered to enable needy students to perfect themselves on questions of Judaism, and work as teachers in the schools inland.

Scholarships

There exists in Casablanca an institution known as "Bourses Ribbi" which, in the course of previous years, has granted scholarships and assistance to poor students in Morocco. Many of the people working today as doctors, chemists or architects have benefited from these scholarships. Unfortunately, the cost of living no longer permits students to live with a modest subvention of 1,000 per month.

The delegate of Union Mondiale des Etudiants, when visiting Casablanca, encouraged the young people to study, but stated that no scholarships could be given. I suggest that of the 20 scholarships granted in Algiers, 5 should be reserved for the students of Morocco.

Also, as you know, we lack social workers, and it would be useful to recruit in Morocco young men and women who would dedicate themselves to this work when their studies are over. The Ecole des Cadres d'Orsay would be an excellent centre for this.

These young people have to leave their employment to come to study for four years in France, and very often their parents live on their wages. It would therefore be necessary to encourage this work by instituting a scholarship which would enable them to assist their parents modestly, and to live

themselves during the time they are studying.

Morocco budget

The Jews who are of Moroccan origin or of foreign origin have made serious efforts to remedy the misery described in this report.

Budgets of the Communities

Receipts and expenses for the financial year 1947 total 63 million - 63 million.

also - gifts, subscriptions to assistance organizations, charity events, etc. make a sum of 25 million

Total 88 million francs

minimum, given by wealthy Jews and Jews of average means, (who are not very numerous).

CONCLUSION

The situation of the Jews of Morocco is as worthy of interest as any other Jewish Community in Europe.

Its childhood - which constitutes a veritable reservoir for the future of Judaism, is disappearing as a result of disease.

Rapid and substantial assistance must be given for the following:-

The setting up of schools

extensive increase in the work of ORT

organization of dispensaries

many Homes for children

the granting of scholarships for students, and especially students of social work.

assistance for the diffusion of sport

study the possibilities of emigration of large groups of children to South Africa, Australia, United States, Canada, Palestine.

II. TANGIERS - International Zone of Morocco.

There are two questions:-

- 1) Assistance to refugees
- 2) Assistance to local poor.

The Jewish population in Tangiers is 8,000, only 20% of which are very poor and need assistance. There are in Tangiers Jews who have a very large fortune, and others who for the most part work in commerce. Apart from a small fish-salting industry, there are no industries. The most flourishing business is banking, and many refugees have made their fortune in that way. A colony of Hungarian Jews which is worthy of note has been established since 1933.

I. Refugees

Because of its position as international city, Tangiers was accessible to refugees in search of shelter. So it is that since 1937 and 1938, groups of people, coming especially from Rhodes, set up there and brought their families. The refugees who were in Gibraltar in 1939/40 were evacuated and came to Tangier, also some hundreds came from Spain or from displaced persons camps in Europe. After large-scale departures to Palestine or South America, financed by joint, there remained on 1st June in Tangier 365 refugees receiving allowances, making a total of 9,000 dollars per month. After examining each case individually, the budget was reduced to 35,000 dollars for the six months, making 5,833 per month. Amongst those who receive allowances, there are certain people who are not even refugees. They are foreigners who have lived in Tangiers for as long as 15 years and had set up a business. Their businesses not being very flourishing, they sold them and came to claim allowances from joint.

The Health Department in Tangiers and the administrative authorities promised us their help in social work for our refugees (to find work, study languages, (Spanish and French), trades for young people, etc.etc.)

The children of the refugees had never had a vacation, and we were able to organize a small camp in Casablanca for all those who wanted to register. The children will also receive, offered by JDC by deduction from the balance of the First Half Year, some clothes for sport.

The work to be done in Tangiers should be much more social work than the giving of allowances, without ceasing and

renewed, and without any real work of reconstruction.

Also, the cost of living is very high and it is impossible to find places to live, and it is to be recommended to our different departments not to send any migrant to Tangiers without previously consulting the local committee.

2) The local poor

The Jewish Community in Tangiers gives assistance in cash to those who are needy.

The Hospital Benchimol a private establishment, subventions freely for the medical expenses of the poor.

L'oeuvre de Nouriture gives a meal at midday to poor children who attend the Alliance Israelite (approx. 700 boys and 400 girls). This latter organization, which is subventioned by JDC for 1,000 dollars per month, should be continued and numerous amendments made.

In fact, the dining hall where the little girls eat is a narrow room without windows where the children sit very closely together on benches and eat under lamentable conditions. The ladies of the committee affirmed to me that there was a project for putting this dining-hall in order, and that they hoped to make the necessary constructions about October 1947.

The food given to the boys and girls is in need of definite improvement.

Besides this, the Medical Department of the schools strongly recommended courses in gymnastics for the girls. Out of 200 children, boys and girls who received X-ray examination, about 50% showed "primo-infection evolutive", the proportion amongst the girls being much larger than amongst the boys.

In Tangiers there are no preventoria and no homes for children to isolate those who are already suffering from tuberculosis.

Trade School

There is a very beautiful trade School, attended by fewer apprentices than it is capable of having. Jews are admitted without distinction. The instruction given is excellent for working in iron, wood and electricity. Diplomas on completion of study are given every year by a committee

consisting of representatives of administrations, public works, the railways, etc. Candidates receiving a diploma obtain a well-paid post immediately either with private persons or administrations. But it seems that our coreligionists in Tangiers prefer to send their children immediately to work, where they can bring home a few thousand francs.

The Director of the Ecole de l'Alliance has suggested the setting up of classes for pre-apprenticeship in the school itself, where from the age of eight years the child will grow accustomed to manual work.

Conclusion

Tangiers is the town where the joint Budget is the highest, as a result of the presence of a large number of foreigners, who cannot be sent back to their homes. We should:-

- give them social help
- look into the questions of local children
- set up a home for children with TB
- develop sport.

Total population - 9,500,000, 8,000,000 of which are Arabs, and 130,000 Jews. More than half the Jewish population lives in the large towns of Algiers, Oran, Constantine - the remainder distributed in small groups throughout the three provinces of Southern Algeria.

Ever since the decree Crémieux, the Jews of Algeria who wanted to give up their religious laws and adopt completely the French law, have become French citizens and assimilated just as the non-Jews. They have the same rights and the same obligations as the rest of the population.

The committees of Jewish Communities in Algeria are not permitted to carry out charitable work, and engage only in matters of religion.

Out of the 130,000 Jews who live in Algeria:-

10% are very wealthy proprietors and land-owners, possessing large real-estate.

20% are middle-class bourgeois living comfortably on what they earn by their work - commerce or remunerative trade or profession.

40% are wage-earners with insufficient salary to cover all their needs, and need help for all unforeseen events.

30% are very poor people who live at the expense of the charitable institutions of Algeria.

There exist a large number of societies, forming a Federation de Societes Juives d'Algerie:-

Association Consistoriale Israelite

Mohar Abetoulouh (Dowries for poor girls)

Mitr'Alde Immediate (urgent assistance)

Le Bienfaisante (milk - medicines)

La Sous-Commission Israelite du Bureau de Bienfaisance

(monthly allowances)

Mts Halm (Religious education)

Hilaou Hannabl (circumcision and Bar Mitzva)

Suppression de La Mendicite

Les Fondations pieuses (gravestones and inscriptions)

- scouting
- social work for youth
- development of sport for youth

The work carried out by E.I.F. is -

- extra food
- clothes for the members
- acquisition of materials for camping (tents which are indispensable for scout and jamboree camps)

The budget of E.I.F. in North Africa is very low, and does not enable them to provide for the expenses of:-

The E.I.F. have many members among the Jewish children of Algeria (2,000 approx.) especially among the poor element. The others prefer to join the Eclaireurs de France, say group where the standard of living is higher.

The regional secretariat is established in Algiers for the whole of North Africa. Provincial secretary is in charge of Algeria and Tunisia: as regards Morocco, the E.I.F. is not allowed to operate there, and they work officially under the cover of other associations.

Les Eclaireurs Israélites de France - section of the French E.I.F.

The Fournieu Economique, well managed, is an organization which is really useful, which has also given much service to our groups of refugees since 1940. It is the only Algerian charitable organization subventioned by A.D.C. That is why A.D.C. has had to take care of the 26 refugees from France of Algerian origin. The budget of these organizations is insufficient for the work to be accomplished, and the assistance which is distributed amongst those who are needy is really very small.

Charitable Institutions

- Le Talmud Thora (religious instruction)
- Les Dames Visiteuses (visits to women in childbirth)
- Le Bikkor Holim (deaf and dumb)
- Gueillot Hassadim (visits to the sick)
- La Charitable (urgent assistance to girls in need)
- Le Vestiaire
- Chaussures aux enfants pauvres
- Fraternité Algéroise (mutual)

For lack of sufficient social assistance and budget, this organization is not able to do the work which it ought to do for the poor and uneducated element.

The H.I.F. of Algeria is not subventioned by AFDG for their general work during the year, but only for holiday camps.

Education Associations

L'Alliance Israelite Universelle

For the study of Hebrew - 250 pupils approximately attend classes in the non-school days of the State Schools.

L'Ecole Maimonide - Founded by the Chief Rabbi Elsenbeth

in 1940, to enable young Jewish people to continue their secondary studies in spite of having to leave the State

Secondary Schools by application of the laws of Vichy.

At present this school which includes about 100 pupils

(girls and boys) gives, besides French instruction, lessons

in Hebrew and Jewish culture. Orthodox Jewish pupils are

able to follow religious requirements, for the school is

closed on Saturdays and Jewish holidays. It is subventioned

by AFDG.

Union des Etudiants Juifs de France This is a section

of the Union Mondiale des Etudiants Juifs, the head office

of which is in Paris. Members - 140 students.

The Union has a triple aim: Cultural, Social and

Religious. The students of Algiers can obtain scholarships

of L'Education Nationale, but there are not sufficient of

these scholarships to fill the needs of the poor candidates

who are capable of studying.

Also, as the University of North Africa is in Algiers, and

as students of Morocco and Tunisia who do not go to France go

to Algiers, our subvention for 20 scholarships to the Union

des Etudiants in Algiers actually covers: -

5 scholarships for Morocco

5 scholarships for Tunisia

10 scholarships for Algeria.

Also the Union des Etudiants d'Alger received a subvention

from AFDG to enable its poor members to go to France to

participate in the World Congress of Students.

Le Travail (Ort Trade School)

Recently founded (mid-May). Well installed in large premises, but still attended by few pupils (about 35), while the needs are very great.

Oeuvre d'Apprentissage pour Jeunes Filles

A small school founded by Alliance in 1900 and since 1903 constituted as an independent society. About 50 girls learn embroidery, sewing, a little cutting, either after school hours or during school holidays. Local establishments for clothes, layettes, children, supply the materials which are made up by the pupils of this trade school. The material is ancient, about 25 or 30 years old. Almost all the machines are out of order, and the 50 pupils work with only three sewing machines.

The period of apprenticeship lasts 2/3 years. They are wanted in dressmaking workshops as workers or under-workers.

This is an excellent organization from the moral point of view, for it provides a trade for poor girls who are little suited to intellectual work, and protects them from prostitution.

AJDC grants a small subvention to this organization, but if our work in North Africa is to be extended, l'Oeuvre d'Apprentissage should be developed and helped.

Associations for Reconstruction and First Aid.

Amongst the Jewish organizations there are no "Classes de Credit" similar to those founded in France to enable young people who have finished their studies to set up business through grants and reimbursable loans.

The setting up of cooperatives for artisans, for our youth, is also to be considered.

Assistance for Children

The health of children is fortunately much better than in the rest of North Africa, due to the better conditions of living, food and homes.

The Jewish children, besides, are treated under the same plan as the other European children.

Nevertheless, among the children who live in the section of the "Casbah", where hovels are still numerous, a selection of certain children should be made, placing them in a children's home where they would be fed and trained. About three years ago an organization was formed to establish a home of this kind. 80,000 francs were collected, but the very beautiful farm which the organization wanted to buy costed 500,000 francs. The project was given up for lack of money and the 80,000 francs are still in the possession of the treasurers of the organization.

There are no Jewish children's homes in Algeria.

Health Assistance

All the hospitals and dispensaries belong to the State and are attended by Europeans, Arabs and Jews alike.

In the section which has the largest Jewish population, Bel el Oued, Dr. Morali established the Dispensaire Polyvalent which, thanks to the help of AJDC has modern installations which are appropriate to the needs. The Dispensary receives a subvention from AJDC. The personnel has showed itself to be very humane to our proteges, who have received complete and free attention since 1970.

Conclusion

The situation of the Jews in Algeria is fairly good in general. There is lacking a program of reconstruction, and development of Youth Organizations for assistance in trade schools, sport, etc. One or many children's homes for Jewish children should be established.

Total population - 3,000,000. of which 2,000,000 are Arabs and 65,000 Jews. The latter live in the large towns (45,000 in Tunis, 5,500 in Sfax, 5,000 in Sousse, etc.)

What characterises the Jewish element in Tunisia is that it is constituted of very different elements. According to historians, the Jews of Carthage and Tunis moved in before the Christian era, coming direct from Jerusalem, and were the descendants of Esau and Jacob. Others came from Spain towards the end of the XVth century, and then a large colony of Jews from Leghorn (Italian Jews) came in the XVIIth century. The latter, who were more civilised and more cultured than the others, formed a veritable Jewish aristocracy, and were the protectors of the native Tunisians, up to the time of the establishment of the French Protectorate in Tunisia.

This difference in origin has an important influence on the statutes and general manner of running the communities of Tunisia. Up to today, this distinction between the Jews of Leghorn and the other Tunisian Jews still subsists, and until May 1947 in Tunis there were two Community Committees, one consisting of the Jews of Leghorn origin, and the other Tunisian, each having their own chairman, their own synagogue and their own assistance associations. However the original Tunisian Jews can now obtain French naturalisation and can have access to the schools and hospitals, so that the social difference between the two groups is much less marked than it was 20 years ago.

Charitable Organizations. These are not very numerous, and in certain cases two overlap and do the same job.

1. The Reunion Economique was founded in 1905. This organization does not distribute meals freely, but prepares meals which are very cheap, either to take away or to eat on the spot, agreeable and clean. Founded and managed by Mr. Bessis, this organization is open to everyone irrespective of nationality or religion. The Municipality gives a ticket to the poor people, who can then obtain a satisfying meal for 13 frs! Although subventioned by the State, this organization is in deficit.
2. Centre pour la Distribution des Couvertures
3. " " Dotation des Jeunes Filles Pauvres
4. " " Trousseau des Jeunes Filles

5)

Asylum for Old People in Ariana is in need of thorough reorganization. Whilst the aged are left wandering in the streets, the asylum is occupied mostly by young people suffering from mental derangement or incurable diseases.

6)

Oeuvre de Nourriture Nos Petits. gives every day a substantial lunch to 1,300 poor children of the Alliance. This organization, which would merit assistance, cannot give hot meals, because the kitchens and dining rooms are occupied by the war-casualties of Soussa. It has branches in all the other towns of Tunisia, Soussa, Sfax, Gabes.

Youth Organizations

There are many scout organizations, ordinary lay groups, Zionist, orthodox, etc. Among them the H.I.F. section of E.I.F. de France constitutes an interesting group of 350 boys and girls. They receive a monthly subvention of 5,000 francs from France and complete their budget by some local donations. But the main aim of the General Director of this group, Mr. Tbi, is to unite the poor children of Tunisia and Ariana and provide for them courses in sport and scouting. Unfortunately the lack of funds does not permit of the completing of the program. Also for the jamboree (French scouts), the children cannot be admitted without equipment of regulation uniform, tents for camping (six tents, ten persons per tent, were necessary). The poor section of Tunisia were not able to meet these costs, according to Mr. Clement Tbi, the General Commissioner, the number of wolf-cubs and scouts could easily be brought to 7/800 if means permitted.

Organizations for Education and Children.

1) L'Alliance Israelite Universelle which is at present actually assimilated among the State Schools, since the teachers are paid by the State.

2) Union Mondiale des Etudiants Juifs - The Delegate of the French branch came to Tunisia where he pledged the youth from the University in Tunisia to create a branch to help their comrades who were in need. Nevertheless, no assistance could be granted by Paris. As there are no universities in Tunisia, we do not need to provide scholarships in the Tunisia budget. Five scholarships are reserved for students who come from Tunisia in our Algeria budget. If they come to study in France, the Union des Etudiants in Paris will have to examine their case.

Founded by the Comité Œuvre Protect on de l'Enfance, well managed and does important work, but very inadequate

c) Dispensary in Stax.

Founded by Dr. Hayat in Arzana in 1938, under the most modern methods, this preventorium, which can hold 80 children, was able to open not before 5th June 1947 with 12 beds, for lack of money to provide expenses of upkeep. According to Dr. Hayat, the upkeep of every child, including personnel and clothes, is 100,000 francs per year, or 350 per day minimum.

b) Preventorium

The WIZO dispensary transferred to OSF gives daily consultations to children, infants and adults. It will be complete after the installation of 4 rooms provided with X-Ray apparatus and ultra-violet ray apparatus. O.S.F. has constituted a local committee with the leading medical personalities and has been assured the support of the Government and the Jewish communities. The OSF assistance project in Tunis carries a budget of 300,000 francs per month.

a) Dispensary O.S.F.

Medical Assistance

WIZO organized meetings and daily outings for about sixty girls from 8 to 14 years of age, under the supervision of three monitors. The committee consists of kind and sincere ladies who would like to supply these children with clothes, shoes and a meal at midday, every day of outing. This would cost about 20,000 francs per month, and the organization had been able to collect only 8,000 francs; For lack of means, this organization can receive only 350 children, although there are numerous requests to meet, and although the premises would enable them to receive them - if the budget could meet it. A very beautiful undertaking in a very large building made to receive 7/800 children from 2 to 6 years. They are fed, clothed and trained up to the age of 6 and given medical attention.

For the needs of the people. They have neither material nor medicines.

The Committee has written at different times to the Government Advisors in Tunis, the office of the Health Department and Hadassah in New York - also to AJDC.

d) In Soussse, Gabes and Djerba the Jews are attended to by the State Hospitals, and as the population is lower in number, the vacancies are sufficient. What is most needed is a sufficient number of social workers to educate and train this population, which is extremely backward.

Conclusion

Tunisia justly claims the assistance of AJDC.

- Protection of the children - by medical care - establishing of children's homes - development of sport - setting up of trade schools.
- Social workers, in large numbers, in the thickly populated areas.

Helene Gazes Benatar
Delegate for North Africa

AJJC

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REPORT ON THE CONDITIONS OF LIVING AND HEALTH
OF THE JEWS OF NORTH AFRICA

I. MOROCCO

In May 1944, under the title "This is Morocco", the JDC Digest (No.3) published an article on the lamentable situation of the Jews of Morocco.

Far from improving, this condition has become worse, owing to a very marked increase in the population.

Morocco consists of 251,000. Moroccan Jews, and 35,000 non-Moroccan (census of 1st December 1946). The population was 124,585 according to statistics of March 1931 - showing an increase to double in the space of fifteen years.

The non-Moroccan Jews enjoy the rights and privileges attached to their nationality. The Moroccan Jews are the "proteges" of His Majesty the Sultan, and live, in general, hoarded in the mellah, have a miserable life and very limited rights.

Casablanca	consists of	79,516	-	23,000	of which are non-Moroccan
Marrakech	"	18,000		300	"
Meknes	"	14,800		1,800	"
Rabat	"	12,007		2,000	"
Tanger	"	11,000		1,200	"
Fes	"	16,000		1,500	"
Oudjda	"	8,000		3,200	"
Mogador	"	7,397		200	"
Sefrou	"	5,967		200	"

The 36 other communities in Morocco consist of very few Europeans and a number of Jews ranging from 300 to 5,000. Every year there is an exodus from the poor towns of the interior to the richer communities of Casablanca, Rabat, Fes, Meknes, and these new arrivals increase the number of beggars, already considerable in these towns.

The proportion of people who are very poor is large.

20% of the population is made up of people of comfortable means who can live without assistance.

- 45% are small wage earners, with large families, who have to be partly helped (clothes, food for children at school, medical expenses, and in certain cases scholarships for good students, etc.)
- 10% are beggars, who could probably be reclassified into the economic and social life if the assistance organisations had enough funds to sort them out and help them to make a good start.
- 25% are very poor, old, sick, permanently disabled, who live on public charity and who ought to be able to have the care of a place of asylum and rest up to the end of their unhappy lives.

The proportion of children under 21 is 1/3 of the total population. And this figure continues, in spite of sickness and death of children when very young, owing to the numerous births (average of 6 children in each family).

The number of women exceeds the number of men by 15%.

Sanitary Conditions

The climate of Morocco, especially in the towns by the coast, and particularly in Casablanca and Rabat, is very conducive to anaemia and tuberculosis. In Casablanca, the living in hovels without air, narrow, and without hygiene, helps to spread disease.

The "Vigie Marocaine", in an article published on 10th June 1947, wrote: "40,000 persons live in the mellah of Casablanca in the most lamentable, dangerous and sordid conditions of existence."

70% of the children born in the mellah die of tubercular-enteritis and tubercular-meningitis before the age of one year.

Out of the 100 children between the ages of 4 and 12 who receive radioscopic examination every week by Dr. Benzaquen at Casablanca, 80% are "primo-infections evolutives" of a serious nature.

These observations are confirmed by positive cuti-reaction in the same proportion.

These are the distressing statistics which were communicated to me by eminent specialists of child welfare in Morocco.

Tuberculosis has assumed such proportions that it has become an epidemic, and this year the recrudescence has been particularly serious.

In every family, we are told, there is a case of "evolutive" tuberculosis, contagious, and this was proved to be the case when the families of sick children received radioscopic examination.

The following case was reported to me. In a house in the mellah which contained a communal court and six rooms adjoining, there lived five families with a total of 14 children: one of the rooms was occupied by an old man suffering from contagious tuberculosis. All the children were contaminated by this neighbour and died, one after the other.

Rickets, scurvy, trachoma and sores are also diseases which are very widespread in the mellah.

The Comite OSE in Casablanca wanted to organise a holiday camp for 100 children chosen from those found in the streets of the mellah - under the condition that those children had no infectious disease. It was impossible to find 100 children under this condition, and when I left Casablanca about forty children had been chosen, and these were nevertheless treated for scurvy or sores.

Syphilis is also very widespread. The means to combat this, under the conditions of sanitation, are very mediocre.

The Jews of Morocco are not authorised to attend the establishments reserved for non-Moroccans, and the hospitals for natives do not contain enough beds for our coreligionists. There are no preventorium and no sanatoria for them. They dread, for psychological reasons, going to dispensaries which are common to the Mohammedan element. The remedy would be to have free access to all the State Hospitals, and that is impossible - or else to have a number of hospitals and dispensaries, clean and in sufficient number, for the Jews of Morocco.

The Centre Anti-Tuberculeux has just laid the first stone for the building of a preventorium for 150 beds in Ben Ahmed, the cost of which would be 75 million francs. I doubt whether they will be able to get together such a sum.

Dr. Sicault, Director-General of the Department of Health in Morocco, informed me of a project which he has elaborated for the construction of 4 preventoria round the large over-populated towns. According to this project, the Jews would

have a wing in each establishment.

The Dispensary La Maternelle, which is a very beautiful establishment, functions on one floor only, although there are three floors. A doctor, former refugee, Dr. Mittelman, has been authorised to give consultations, but is not authorised to act on his own account. From 9 to 1 in the mornings, he gives 100 to 125 consultations per day. L'OSE works in the afternoons in this dispensary, in the rooms which La Maternelle loan to them. Apparatus for ultra-violet rays and radioscopy (X-Ray) have been installed. Children suffering from rickets, which number about 50, receive special feeding, and Dr. Mittelman, in the service of OSE, also gives consultations in the afternoons.

According to the opinion of all the doctors, the only remedy for limiting to the maximum sickness and death among the children is:-

To Isolate the Children from their Parents. Set up one or several colonies for children, either in or out of the towns and give them the necessary care.

They could then be nursed conveniently, and relapses through contagion with adults avoided; B.C.G. could be used with chances of success; they could be educated and hygiene could be taught them outside the dirty and unhealthy hovels which are their homes.

There are no Children's Homes in Morocco. The Orphanage Murdoch Bengio, the statutes of which were deposited six years ago, has not been able to commence function for lack of money for installations and setting up of the house.

School Premises

The Jews of Morocco are not authorised to enter the Elementary State Schools. Only the schools of the Alliance or private schools are accessible to them. Poor children can only go to the Alliance schools, as the others are on payment of fees only, and very expensive.

According to information furnished by Mr. Tajouri, Inspector General and Delegate of the Alliance in Morocco, 15,000 Jewish children in Morocco of school age cannot be admitted to the Alliance schools for lack of premises. 6,000 children are in

the streets in Casablanca and penned up in the "Talmud Torah" in the mellah. In the course of the year 1947, 20 classes were built, six of them in Casablanca.

Alliance has just acquired 30,000 sq. metres of ground by way of expropriation, for a value of 31 million francs. 100 classes, able to take 5/6,000 pupils can be set up there. And the delegate of Alliance suggests that this be done as quickly as possible, either properly built or pre-fabricated.

In Marrakech 1072 children go to school, but 2,000 are in the streets.

In total, Alliance has at present 18,142 pupils in the 52 schools of the Protectorate, Tanger and Spanish Zone, including 364 classes, but a very large effort must be made this year to enable the unfortunate Jews of Morocco to have a minimum of instruction.

Hedarim

In nauseating rooms in the centre of the mellah groups of 50 to 70 children are herded together in quite small rooms, children who learn Hebrew with "native" masters. They often pay a fee of 20 to 150 per week.

Veritable nests of infection and spreading of all diseases, these hedarim have to be maintained in spite of all protests from social workers and doctors, because without them the children would remain in the streets and would not learn even a few words of Hebrew.

Trade Schools.

An apprentice school functions in the Ecole de l'Alliance for the last 12 years. Today there are 150 pupils.

ORT commenced to work in Casablanca. In a shed transformed to a trade school, 200 young men work (young men from 14 to 20 years), half time, half in the mornings and half in the evenings) Mr. Jules Senouf, former lawyer and now industrial delegate to ORT, informed me that he is considering soon bringing the number to 300, but that it should be necessary to build trade schools able to take 5/6,000 pupils.

In six weeks the pupils obtained brilliant results, and the members of the Committee asked the Marrakech authorities to give more space to this school, to enable the pupils to be more numerous and to perfect themselves.

Ecole Normale Hebraique

Recently founded, due to the initiative of Mr. I.D. Levy and Captain Aumonier Rouche, this school trains young modern Hebrew teachers for the schools. The young men who finish their studies will be furnished with the elementary Brevet and the Brevet d'Etudes Hebraiques, the same diploma as is given by the Ecole Orientale d'Auteuil.

Placed under the care of Mr. Jules Braunschwig and of the delegate of Alliance, this school has 20 pupils, to be increased to 40 in October. If the amount of space available permitted, Rabbi Rouche would like to create a higher course in Jewish Studies and boarding school so that they can admit young men from the interior who would like to study in Casablanca.

Also he has suggested that scholarships could be offered to enable needy students to perfect themselves on questions of Judaism, and work as teachers in the schools inland.

Scholarships

There exists in Casablanca an institution known as "Bourses Ribbi" which, in the course of previous years, has granted scholarships and assistance to poor students in Morocco. Many of the people working today as doctors, chemists or architects have benefited from these scholarships. Unfortunately, the cost of living no longer permits students to live with a modest subvention of 1,000 per month.

The delegate of Union Mondiale des Etudiants, when visiting Casablanca, encouraged the young people to study, but stated that no scholarships could be given. I suggest that of the 20 scholarships granted in Algiers, 5 should be reserved for the students of Morocco.

Also, as you know, we lack social workers, and it would be useful to recruit in Morocco young men and women who would dedicate themselves to this work when their studies are over. The Ecole des Cadres d'Orsay would be an excellent centre for this.

These young people have to leave their employment to come to study for four years in France, and very often their parents live on their wages. It would therefore be necessary to encourage this work by instituting a scholarship which would enable them to assist their parents modestly, and to live

themselves during the time they are studying.

Morocco budget

The Jews who are of Moroccan origin or of foreign origin have made serious efforts to remedy the misery described in this report.

Budgets of the Communities

Receipts and expenses for the financial year 1947 total
63 million - 63 million.

also - gifts, subscriptions to
assistance organisations, charity
events, etc. make a sum of 25 million

Total 88 million francs

minimum, given by wealthy Jews and Jews of average means,
(who are not very numerous).

CONCLUSION

The situation of the Jews of Morocco is as worthy of
interest as any other Jewish Community in Europe.

Its childhood - which constitutes a veritable reservoir for
the future of Judaism, is disappearing as a result of disease.

Rapid and substantial assistance must be given for the
following:-

- The setting up of schools
- extensive increase in the work of ORT
- organisation of dispensaries
- many Homes for Children
- the granting of scholarships for students, and
especially students of social work.
- assistance for the diffusion of sport
- study the possibilities of emigration of large groups
of children to South Africa, Australia, United States,
Canada, Palestine.

II. TANGIERS - International Zone of Morocco.

There are two questions:-

- 1) Assistance to refugees
- 2) Assistance to local poor.

The Jewish population in Tangiers is 8,000, only 20% of which are very poor and need assistance. There are in Tangiers Jews who have a very large fortune, and others who for the most part work in commerce. Apart from a small fish-salting industry, there are no industries. The most flourishing business is banking, and many refugees have made their fortune in that way. A colony of Hungarian Jews which is worthy of note has been established since 1933.

1. Refugees

Because of its position as international city, Tangiers was accessible to refugees in search of shelter. So it is that since 1937 and 1938, groups of people, coming especially from Rhodes, set up there and brought their families. The refugees who were in Gibraltar in 1939/40 were evacuated and came to Tanger, also some hundreds came from Spain or from displaced persons camps in Europe. After large-scale departures to Palestine or South America, financed by Joint, there remained on 1st June in Tanger 365 refugees receiving allowances, making a total of 9,000 dollars per month. After examining each case individually, the budget was reduced to 35,000 dollars for the six months, making 5,833 per month. Amongst those who receive allowances, there are certain people who are not even refugees. They are foreigners who have lived in Tangiers for as long as 15 years and had set up a business. Their businesses not being very flourishing, they sold them and came to claim allowances from Joint.

The Health Department in Tangiers and the administrative authorities promised us their help in social work for our refugees (to find work, study languages, (Spanish and French), trades for young people, etc.etc.)

The children of the refugees had never had a vacation, and we were able to organise a small camp in Casablanca for all those who wanted to register. The children will also receive, offered by JDC by deduction from the balance of the First Half Year, some clothes for sport.

The work to be done in Tangiers should be much more social work than the giving of allowances, without ceasing and

renewed, and without any real work of reconstruction.

Also, the cost of living is very high and it is impossible to find places to live, and it is to be recommended to our different departments not to send any emigrant to Tangiers without previously consulting the local committee.

2) The local poor

The Jewish Community in Tangiers gives assistance in cash to those who are needy.

The Hospital Benchimol a private establishment, subventions freely for the medical expenses of the poor.

L'Oeuvre de Nourriture gives a meal at midday to poor children who attend the Alliance Israelite (approx. 700 boys and 400 girls). This latter organisation, which is subventioned by JDC for 1,000 dollars per month, should be continued and numerous amendments made.

In fact, the dining hall where the little girls eat is a narrow room without windows where the children sit very closely together on benches and eat under lamentable conditions. The ladies of the committee affirmed to me that there was a project for putting this dining-hall in order, and that they hoped to make the necessary constructions about October 1947.

The food given to the boys and girls is in need of definite improvement.

Besides this, the Medical Department of the schools strongly recommended courses in gymnastics for the girls. Out of 200 children, boys and girls who received X-ray examination, about 50% showed "primo-infection evolutive", the proportion amongst the girls being much larger than amongst the boys.

In Tangiers there are no preventoria and no homes for children to isolate those who are already suffering from tuberculosis.

Trade School

There is a very beautiful trade State School, attended by fewer apprentices than it is capable of having. Jews are admitted without distinction. The instruction given is excellent for working in iron, wood and electricity. Diplomas on completion of study are given every year by a committee

consisting of representatives of administrations, public works, the railways, etc. Candidates receiving a diploma obtain a well-paid post immediately either with private persons or administrations. But it seems that our coreligionists in Tangiers prefer to send their children immediately to work, where they can bring home a few thousand francs.

The Director of the Ecole de l'Alliance has suggested the setting up of classes for pre-apprenticeship in the school itself, where from the age of eight years the child will grow accustomed to manual work.

Conclusion

Tangiers is the town where the Joint Budget is the highest, as a result of the presence of a large number of foreigners who cannot be sent back to their homes. We should:-

- give them social help
- look into the questions of local children
- set up a home for children with TB
- develop sport.

III. ALGERIA

Total population - 9,500,000., 8,000,000 of which are Arabs, and 130,000 Jews. More than half the Jewish population lives in the large towns of Algiers, Oran, Constantine - the remainder distributed in small groups throughout the three provinces of Southern Algeria.

Ever since the decree Cremieux, the Jews of Algeria who wanted to give up their religious laws and adopt completely the French law, have become French citizens and assimilated just as the non-Jews. They have the same rights and the same obligations as the rest of the population.

The committees of Jewish Communities in Algeria are not permitted to carry out charitable work, and engage only in matters of religion.

Out of the 130,000 Jews who live in Algeria:-

10% are very wealthy proprietors and land-owners, possessing large real-estate.

20% are middle-class bourgeois living comfortably on what they earn by their work - commerce or remunerative trade or profession.

40% are wage-earners with insufficient salary to cover all their needs, and need help for all unforeseen events.

30% are very poor people who live at the expense of the charitable institutions of Algeria.

There exist a large number of societies, forming a Federation de Societes Juives d'Algerie:-

Association Consistoriale Israelite
Mohar Abetouloth (Dowries for poor girls)
Entr'Aide Immediate (urgent assistance)
Le Bienfaisante (milk - medecines)
La Sous-Commission Israelite du Bureau de Bienfaisance
(monthly allowances)
Ets Haim (Religious education)
Eliaou Hannabi (circumcision and Bar Mitzva)
Suppression de la Menduite
Les Fondations pieuses (gravestones and inscriptions)

Le Talmud Thora (religious instruction)
Les Dames Visiteuses (visits to women in childbirth)
Le Bikhor Holim (deathbed duties)
Guemiloth Hassadim (visits to the sick)
La Charitable (urgent assistance to girls in need)
Le Vestiaire
Chaussures aux enfants pauvres
Fraternelle Algeroise (mutual)

Charitable Institutions

The budget of these organisations is insufficient for the work to be accomplished, and the assistance which is distributed amongst those who are needy is really very small. That is why AJDC has had to take care of the 26 refugees from France of Algerian origin.

The Fourneau Economique, well managed, is an organisation which is really useful, which has also given much service to our groups of refugees since 1940. It is the only Algerian charitable organisation subventioned by AJDC.

Les Eclaireurs Israelites de France - section of the French E.I.F

The regional secretariat is established in Algiers for the whole of North Africa. A provincial secretary is in charge of Algeria and Tunisia: as regards Morocco, the E.I.F. is not allowed to operate there, and they work officially under the cover of other associations.

The E.I.F. have many members among the Jewish children of Algeria (2,000 approx.) especially among the poor element. The others prefer to join the Eclaireurs de France, lay group where the standard of living is higher.

The budget of E.I.F. in North Africa is very low, and does not enable them to provide for the expenses of:-

- extra food
- clothes for the members
- acquisition of materials for camping (tents which are indispensable for scout and Jamboree camps)

The work carried out by E.I.F. is -

- scouting
- social work for youth
- development of sport for youth

For lack of sufficient social assistance and budget, this organisation is not able to do the work which it ought to do for the poor and uneducated element.

The E.I.F. of Algeria is not subventioned by AJDC for their general work during the year, but only for holiday camps.

Education Associations

L'Alliance Israelite Universelle

For the study of Hebrew - 250 pupils approximately attend classes in the non-school days of the State Schools.

L'Ecole Maimonide - Founded by the Chief Rabbi Eisenbeth in 1940, to enable young Jewish people to continue their secondary studies in spite of having to leave the State Secondary Schools by application of the Laws of Vichy. At present this school which includes about 100 pupils (girls and boys) gives, besides French instruction, lessons in Hebrew and Jewish culture. Orthodox Jewish pupils are able to follow religious requirements, for the school is closed on Saturdays and Jewish holidays. It is subventioned by AJDC.

Union des Etudiants Juifs de France This is a section of the Union Mondiale des Etudiants Juifs, the head office of which is in Paris. Members - 140 students.

The Union has a triple aim: Cultural, Social and Religious. The Students of Algiers can obtain scholarships of l'Education Nationale, but there are not sufficient of these scholarships to fill the needs of the poor candidates who are capable of studying.

Also, as the University of North Africa is in Algiers, and as students of Morocco and Tunisia who do not go to France go to Algiers, our subvention for 20 scholarships to the Union des Etudiants in Algiers actually covers:-

5 scholarships for Morocco
5 scholarships for Tunisia
10 scholarships for Algeria.

Also the Union des Etudiants d'Alger received a subvention from AJDC to enable its poor members to go to France to participate in the World Congress of Students.

Le Travail (Ort Trade School)

Recently founded (mid-May). Well installed in large premises, but still attended by few pupils (about 35), while the needs are very great.

Oeuvre d'Apprentissage pour Jeunes Filles

A small school founded by Alliance in 1900 and since 1903 constituted as an independent society. About 50 girls learn embroidery, sewing, a little cutting, either after school hours or during school holidays. Local establishments for clothes, layettes, children, supply the materials which are made up by the pupils of this trade school. The material is ancient, about 25 or 30 years old. Almost all the machines are out of order, and the 50 pupils work with only three sewing machines.

The period of apprenticeship lasts 2/3 years. They are wanted in dressmaking workshops as workers or under-workers.

This is an excellent organisation from the moral point of view, for it provides a trade for poor girls who are little suited to intellectual work, and protects them from prostitution.

AJDC grants a small subvention to this organisation, but if our work in North Africa is to be extended, l'Oeuvre d'Apprentissage should be developed and helped.

Associations for Reconstruction and First Aid.

Amongst the Jewish organisations there are no "Caisses de Credit" similar to those founded in France to enable young people who have finished their studies to set up business through grants and reimbursable loans.

The setting up of cooperatives for artisans, for our youth, is also to be considered.

Assistance for Children

The health of children is fortunately much better than in the rest of North Africa, due to the better conditions of living, food and homes.

The Jewish children, besides, are treated under the same plan as the other European children.

Nevertheless, among the children who live in the section of the "Casbah", where hovels are still numerous, a selection of certain children should be made, placing them in a children's home where they would be fed and trained. About three years ago an organisation was formed to establish a home of this kind. 80,000 francs were collected, but the very beautiful farm which the organisation wanted to buy costed 500,000 francs. The project was given up for lack of money and the 80,000 francs are still in the possession of the treasurers of the organisation.

There are no Jewish children's homes in Algeria.

Health Assistance

All the hospitals and dispensaries belong to the State and are attended by Europeans, Arabs and Jews alike.

In the section which has the largest Jewish population, Bel el Oued, Dr. Morali established the Dispensaire Polyvalent which, thanks to the help of AJDC has modern installations which are appropriate to the needs. The Dispensary receives a subvention from AJDC. The personnel has showed itself to be very humane to our proteges, who have received complete and free attention since 1940.

Conclusion

The situation of the Jews in Algeria is fairly good in general. There is lacking a program of reconstruction, and development of Youth Organisations for assistance in trade schools, sport, etc. One or many children's homes for Jewish children should be established.

IV TUNISIA

Total population - 3,000,000. of which 2,000,000 are Arabs and 65,000 Jews. The latter live in the large towns (45,000. in Tunis, 5,500 in Sfax, 5,000. in Sousse, etc.)

What characterises the Jewish element in Tunisia is that it is constituted of very different elements. According to historians, the Jews of Carthage and Tunis moved in before the Christian era, coming direct from Jerusalem, and were the descendents of Esau and Jacob. Others came from Spain towards the end of the XVth century, and then a large colony of Jews from Leghorn (Italian Jews) came in the XVIIth century. The latter, who were more civilised and more cultured than the others, formed a veritable Jewish aristocracy, and were the protectors of the native Tunisians, up to the time of the establishment of the French Protectorate in Tunisia.

This difference in origin has an important influence on the statutes and general manner of running the communities of Tunisia. Up to today, this distinction between the Jews of Leghorn and the other Tunisian Jews still subsists, and until May 1947 in Tunis there were two Community Committees, one consisting of the Jews of Leghorn origin, and the other Tunisian, each having their own chairman, their own synagogue and their own assistance associations. However the original Tunisian Jews can now obtain French naturalisation and can have access to the schools and hospitals, so that the social difference between the two groups is much less marked than it was 20 years ago.

Charitable Organisations . These are not very numerous, and in certain cases two overlap and do the same job.

1. The Fourneau Economique was founded in 1905. This organisation does not distribute meals freely, but prepares meals which are very cheap, either to take away or to eat on the spot, agreeable and clean. Founded and managed by Mr. Bessis, this organisation is open to everyone irrespective of nationality or religion. The Municipality gives a ticket to the poor people, who can then obtain a satisfying meal for 13 frs! Although subventioned by the State, this organisation is in deficit.
2. Oeuvre pour la Distribution des Couvertures
3. " " Dotation des Jeunes Filles Pauvres
4. " " Trousseau des Jeunes Filles

- 5) Asylum for Old People in Ariana is in need of thorough reorganisation. Whilst the aged are left wandering in the streets, the asylum is occupied mostly by young people suffering from mental derangement or incurable diseases.
- 6) Oeuvre de Nourriture Nos Petits. gives every day a substantial lunch to 1,300 poor children of the Alliance. This organisation, which would merit assistance, cannot give hot meals, because the kitchens and dining rooms are occupied by the war-casualties of Sousse. It has branches in all the other towns of Tunisia, Sousse, Sfax, Gabes.

Youth Organisations

There are many scout organisations, ordinary lay groups, zionist, orthodox, etc. Among them the E.I.F. section of E.I.F. de France constitutes an interesting group of 350 boys and girls. They receive a monthly subvention of 5,000 francs from France and complete their budget by some local donations. But the main aim of the General Director of this group, Mr. Tibi, is to unite the poor children of Tunis and Ariana and provide for them courses in sport and scouting. Unfortunately the lack of funds does not permit of the completing of the program. Also for the Jamboree (French scouts), the children cannot be admitted without equipment of regulation uniform, tents for camping (six tents, ten persons per tent, were necessary). The poor section of Tunis were not able to meet these costs, According to Mr. Clement Tibi, the General Commissioner, the number of wolf-cubs and scouts could easily be brought to 7/800 if means permitted.

Organisations for Education and Children.

- 1) l'Alliance Israelite Universelle which is at present actually assimilated among the State Schools, since the teachers are paid by the State.
- 2) Union Mondiale des Etudiants Juifs - The Delegate of the French branch came to Tunis where he pledged the youth from the University in Tunis to create a branch to help their comrades who were in need. Nevertheless, no assistance could be granted by Paris. As there are no universities in Tunis, we do not need to provide scholarships in the Tunis budget. Five scholarships are reserved for students who come from Tunis in our Algeria budget. If they come to study in France, the Union des Etudiants in Paris will have to examine their case.

Nursery for Children A very beautiful undertaking in a very large building made to receive 7/800 children from 2 to 6 years. They are fed, clothed and trained up to the age of 6 and given medical attention.

For lack of means, this organisation can receive only 350 children, although there are numerous requests to meet, and although the premises would enable them to receive them - if the budget could meet it.

WIZO organised meetings and daily outings for about sixty girls from 8 to 14 years of age, under the supervision of three monitors. The committee consists of kind and sincere ladies who would like to supply these children with clothes, shoes and a meal at midday, every day of outing. This would cost about 20,000 francs per month, and the organisation had been able to collect only 8,000 francs!

Medical Assistance

a) Dispensary O.S.E.

The Wizo dispensary transferred to OSE gives daily consultations to children, infants and adults. It will be complete after the installation of 4 rooms provided with X-Ray apparatus and ultra-violet ray apparatus.

O.S.E. has constituted a local committee with the leading medical personalities and has been assured the support of the Government and the Jewish communities. The OSE assistance project in Tunis carries a budget of 300,000 francs per month.

b) Preventorium

Founded by Dr. Hayat in Ariana in 1938, under the most modern methods, this preventorium, which can hold 80 children, was able to open not before 5th June 1947 with 12 beds, for lack of money to provide expenses of upkeep. According to Dr. Hayat, the upkeep of every child, including personnel and clothes, is 100,000 francs per year, or 350 per day minimum.

c) Dispensary in Sfax.

Founded by the Comite Oeuvre Protection de l'Enfance, well managed and does important work, but very inadequate

for the needs of the people. They have neither material nor medicines.

The Committee has written at different times to the Government Advisors in Tunis, the office of the Health Department and Hadassah in New York - also to AJDC.

d) In Sousse, Gabes and Djerba The Jews are attended to by the State Hospitals, and as the population is lower in number, the vacancies are sufficient. What is most needed is a sufficient number of social workers to educate and train this population, which is extremely backward.

Conclusion

Tunisia justly claims the assistance of AJDC.

- Protection of the children - by medical care - establishing of children's homes - development of sport - setting up of trade schools.
- Social workers, in large numbers, in the thickly populated areas.

Helene Cazes Benatar
Delegate for North Africa

lg.

There are Jews who live in the mountains, but these are looked upon as Berbers (aboriginal Arabs) and who settled in Africa "from time immemorial." The city dwellers are in the main descendants of the Maronites.

For this reason, and for the obvious economic reasons as well, Jews in North Africa crowded into the cities. The few wealthy ones lived in the European sections, the masses in their "melahs," or ghettos. From two-thirds to nine-tenths live in the big cities, the rest in the larger towns. In Morocco, for instance, 75,098, or 46.8 per cent of the 161,000 indigenous Jews, live in the three largest cities, Casablanca, Marrakesh and Fez. To this day there are very few Jews to be found in villages; it isn't safe there.

Laws on paper, while they were beneficial in many ways, served only to mitigate the traditionally harsh treatment which the Moslem majority meted out to the Jews, who were "unbelievers" and, being in a minority, handy to loot and kick around.

What aggravated the situation, particularly since the fall of France, was the fierce, almost traditional, anti-Semitism, which has in recent years been fanned by Germany and Italy, on the part of the Moslem population. Presumably in fear of retaliatory measures against expected Arab terrorism, the Vichy Government, soon after it was set up, decreed that the Jews of Algeria were forbidden to buy or keep arms and munitions. The only legal bulwark against active anti-Semitism had been the enactment, in 1870, of the Cremieux law (so named because its initiator was Isaac Adolphe Cremieux, French-Jewish Minister of Justice), which accorded the Jews of Algeria the same civic and political rights enjoyed by Frenchmen. In Morocco and Tunisia, France had denied the right of naturalization to Jews as a group, but they were regarded as natives and could become naturalized as individuals.

The middle class is a small one, and the wealthy number even fewer families. For each person thus employed there were 5.3 dependents. The reasons: the small number of Jewish women employed in industry and the large number of children in Jewish families.

The extension by Vichy of its anti-Jewish statutes to the North African colonies brought to the Jews there added economic and legal hardships — added, because the great mass of them is poverty-stricken in the extreme. Only some 60,000 persons, less than one-fifth of the total Jewish population in all North Africa, were gainfully employed in 1940. Forty per cent were in trade and 36.2 per cent in industry and handicraft; 9.3 per cent were casual laborers and 6.6 per cent represented professional pursuits. In public services 2.5 per cent were employed. The remainder derived a living from agriculture (1.5 per cent) and miscellaneous occupations.

The abrogation of the Cremieux law and other legal safeguards by the Vichy government, which began on October 8, 1940, deprived the approximately 350,000 Jews in French North Africa — Algeria, Morocco and Tunisia — of the rights they had enjoyed since 1870. In Tangiers, the occupation by Spanish military on June 14, 1940, led to the introduction of anti-Jewish legislation, affecting some 20,000 Jews in that hitherto neutral-by-international-agreement area.

GENERAL SITUATION OF THE JEWS IN NORTH AFRICA
French Morocco, Algeria, Tangiers and Tunisia

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The Jews in Algeria number about 125,000 in a general population of 7,250,000; Moroccan Jews, 160,000, of whom 8,000 are resident Europeans, in a population of 6,325,000; Tunisian Jews, 60,000, including 215,000 Europeans, in a population of 2,600,000. Libya, bordering on Tunisia to the east, contains about 25,000 Jews.

This was the picture on which Vichy superimposed the first of its anti-Jewish laws in October, 1940. Only in special cases, was it decreed, will Jews be able to hold office and vote. Their civil rights and duties were governed by French law.

The major statutes dealing with economic life decreed:

The extension of the "aryanization" law to Jewish enterprises in Algeria (November 25, 1941). On March 4, 1942, the Algerian radio announced that all firms dealing in property, legal titles and securities, owned in whole or in part by Jews, had been placed under "Aryan" administration.

The dismissal of more than 3,000 Jewish employees in the French civil service in Algeria. (Reported December 4, 1941)

The dismissal of all Jews from the telephone, post and telegraph services in Algeria, in accordance with a new decree rescinding the citizenship of all Algerian Jews, whether native- or French-born. The only exceptions to the new citizenship law are Jews who fought for France in this war, members of the Legion of Honor, holders of the Medaille Militaire, families of men killed while fighting for France and "those who have rendered prominent service to the country. (Reported February 24, 1942)

The authorities may take over any Jewish business they desire. (April 28, 1942)

The dismissal of all Jews in Algeria from their positions in the economy of the colony by May 29, 1942. (Reported May 4, 1942)

Other statutes decreed:

The institution of a Jewish General Union in Algeria. All official dealings between the authorities and the Jewish communities are to be carried out through this Union, to which all Jews must belong. (February 20, 1942)

The 60,000 Jews of Tunisia may publish only one newspaper. (March 17, 1942)

To complicate the situation there were thousands of refugees, prestataires and French Foreign Legionnaires in North Africa who were urgently in need of relief, and, in the case of visa-holders, assistance to emigrate.

When the war broke out in 1939 and thousands of enemy aliens in metropolitan France had been interned, the French authorities ruled that those internees who volunteered for the Foreign Legion for the duration would be released. Several thousand responded at once. After the French Armistice, the Legionnaires were, as agreed, discharged from military service, but they were not freed. They were instead incorporated into the labor battalions which were building the trans-Sahara, or Dakar, railroad. The reason given for that "the duration" was not yet over. At the beginning of 1941, there was estimated to be in French Moroccan camps alone from 3,000 - 4,000 Legionnaires, of whom 1,000 were Jewish, the others of varied nationalities -- Spanish, Czech, Polish, German, Austrian.

The men live in holes covered only by a piece of tent cloth. When rain falls these holes they sleep entirely in the open, subject to the fierce cold of the desert night. There is no soap. Flea bites, boils, dysentery and typhoid are their constant companions. In addition, some must bear the brutality of the supervising non-commissioned officers, who get drunk to relieve the desert boredom. Conditions amount to virtual slavery. Those who have escaped to this country call it a nightmare. Heat by day -- as high as 158 degrees -- and cold by night. All day long they break their backs over the unyielding rocks. Sickness is no excuse for respite. Freedom is exceedingly difficult to obtain. An overseas visa, ownership of 10,000 francs, a contract to work -- these may bring liberty.

At present the former Legionnaires and prestataires toll in these ^{major} camps:

In Algeria (about 2,000 in all): Colomb Bechar, holding 1,200 Spaniards, Poles and men of other nationalities; Kendaza, holding 600 mine workers; Boghart, holding 300 persons, most of them Spaniards, who are old and physically unfit for work. From 40 to 50 per cent are Jewish.

In French Morocco (1,200 in all): Bou Arfa, with 500 workers; Berguent, 400 (all Jewish); Imout, 300.

The civilian refugees, as distinguished from the former Legionnaires, who had come to Algeria and Morocco after France fell, numbered about 5,000. To Morocco alone there had come in June and July, 1940, some 4,000 refugees from ports on the Bay of Biscay. By October, 1941, about 1,500 had been enabled to emigrate.

Soon after their arrival in Morocco most of them were interned. Later, Jewish representations succeeded in freeing the great majority, though they were at all times subject to sudden internment.

At present the major internment camps in Morocco are: Sidi el Ayacht, with 200 internees, more than half of them Jewish. Women and children, the aged and the physically unfit are assigned to Sidi el Ayacht. Oued Zem holds 600 English, Norwegian, Belgian and other nationals, many of them seamen.

The internment camps in Algeria are Benouglie, with 150 internees, half of them Jewish, and Djelia, with about 300 Spanish Civil War veterans.

II

Until the application of the French anti-Jewish laws in Algeria, the local Jewish community had been able to meet its own philanthropic requirements, as well as the needs of the refugee congregation, without outside help. In 1941 the Association d'Etude d'Assistance Sociale, the relief section of the Jewish community in Algeria, had to call upon the U.S.C. for help, which by the end of 1942 will have amounted to \$36,000.

An initial appropriation for \$2,000 was made in September; the total for 1941 came to \$8,000. By the end of 1942 our appropriations for Algeria will have come to \$28,000, \$22,000 having been appropriated through October. Local collections for the relief of 3,000 dismissed officials during the latter half of 1941 amounted to 978,000 French francs. For the first half of 1942

the local committee expected to collect 410,000 French francs to provide educational facilities for the Jewish children who were barred from the public schools.

Aid is dispensed as follows:

Cash relief to the families of the 3,000 dismissed officials.

Primary school teaching to 5,000 children.

Vocational training to 500 - 1,000 merchants and employees in private industry who were deprived of the means of earning a livelihood.

Agricultural training to 500 families of the dismissed officials. This was protected by the committee, through a special society, Retour a la Terre (Return to the Land), at the beginning of 1942. No report has as yet been received whether it has been carried out.

Medical and dental aid, pocket money, clothes, articles such as sun glasses, cigarettes, books and writing implements, legal advice, assistance in communicating with relatives overseas - to 1,000 - 2,000 internees and prestataries in ten camps.

Small amounts of pocket money, legal advice (intervention with the authorities, etc.) and child care - extended to some 2,000 non-interred refugees who had come from France to Algiers and Oran in 1940.

On August 28, 1942, we received the following Lisbon cable from Dr. Schwartz:

ABOUT 200 JEWISH FAMILIES FROM LIBYA HAVE CROSSED OVER INTO ALGERIA WHERE OUR COMMITTEE WITH CONSENT AUTHORITIES REDISTRIBUTING THEM ALGERIAN PROVINCES AND PROVIDING MAINTENANCE. WHILE NO REQUEST HAS RECEIVED SUGGEST YOU SET UP ADDITIONAL BUDGETARY APPROPRIATION HEREIN THIS NEW PROBLEM.

We may assume that these 200 families represent a minimum of 800 persons. No appropriation has as yet been made to meet their needs.

About 500 persons were helped to emigrate by the Hicem during 1941. During 1942 interred and non-interred refugees were not given safe conducts to travel within Algeria. Many therefore could not appear before the American consul. In addition, the French denied exit permits. Immigration ceased.

In French Morocco, the J.D.C. made its initial (and only one for the year) appropriation - \$1,000 - in December, 1940, to the Jewish community of Casablanca (Commission des Refuges) for aid to 825 refugees who came from France. In 1941, J.D.C. appropriations amounted to \$14,500. For the first ten months of 1942 we appropriated \$12,000, which will add up to \$15,000 by the end of the year. Total J.D.C. appropriations for Morocco therefore amount to \$30,500.

From July to November, 1940, the Casablanca Jewish community spent 350,000 French francs out of local collections to assist 400 refugees. We have had no indication since as to the amounts raised locally. The wealthy Jews are presently supporting only community relief.

Aid is dispensed by the Jewish community as follows:

Handwritten initials

SAD:RH

11/13/42

Office records
Bulletins of the Jewish Telegraphic Agency
The Universal Jewish Encyclopedia
"The Jews in the Modern World," by Arthur Ruppin (1934).
"The Jewish Past and Future," by Arthur Ruppin (1940).
Letters, reports and eyewitness statements.

Sources

of \$9,000.

There were no J.D.C. appropriations for Tuntis. During World War I, in 1916, Tuntis was included, together with Algeria and Morocco, in an appropriation

A Jewish Telegraphic Agency dispatch from London today reports that there "are about 15,000 Polish refugees in North Africa, including many Jews, who escaped from the unoccupied part of France. Polish officials are attempting to secure information concerning the situation of these refugees." The dispatch does not indicate when the refugees escaped to North Africa.

The Committee duve de Tanager (Jewish Community of Tanager) is providing food, lodging, cash relief, medical aid, etc. to approximately 400 of the 800 - 1,000 German, Austrian, Polish, Czech and other refugees. Dr. Schwartz has discussed with Mr. Harleski, a representative of the Polish Government, the possibilities of emigrating the 80 Polish refugees in Tanager to the island of Jamaica. Harleski wants us to pay the passage costs.

For Tanager we have appropriated \$26,882 -- \$132 in 1939, \$2,000 in 1940, \$9,500 in 1941 and \$14,250 in 1942.

We gave this committee 30,000 francs in 1941, 50,000 in 1942.

The largest non-sectarian group is the Comite d'Aide aux Engages Volontaires Etrangers dans l'armee Francaise (Relief Committee for Aliens Who Volunteered in the French Army). During 1941, it provided about 120 money orders of 50 to 100 francs to hospital cases in Oujde and to prestataires, gave small cash amounts to persons hospitalized in Casablanca, paid for medical attention, charges for overseas mail, etc.

There are several other groups which are making efforts to provide aid to the prestataires in French Morocco. In April, 1942, the widow of Marshal Lyautey and the French delegate of the Red Cross, Monsieur Berte, visited some of the camps. Conditions were said to have improved after that. Several months earlier Countess Luard undertook to direct a sanitary squad of 12 ambulances and a medical staff in Bou Arta.

From January, 1941, to date, approximately 10,000 persons either passed through Casablanca on their way from unoccupied France to the Western Hemisphere or emigrated directly from there. Since Pearl Harbor, 3,458 emigrants embarked at Casablanca for final destinations.

Cash relief, transportation fare to enable traveling to cities of "forced residence" and medical aid -- to 3,000 non-interned refugees. A part of them com- prises French-naturalized East European Jews who fled to Morocco and who later lost their citizenship.

Cash relief, medical aid, food packages, legal advice, arrangements to appear before the American consul -- to 2,000 internees.

At the same time, a convoy arrives in Casablanca from Portugal about once a week, bringing on an average of about 1,000 refugees. The great majority of these are French who are immediately absorbed into the various branches of the French military service. Included in these convoys, however, is usually a small number of Poles, Czechs and stateless refugees.

The committee is also planning to set up facilities for some tuberculous refugees for whom no hospitalization facilities can be found in Morocco. This affects only a small group, but is, in fact, a very important project since these people do need care which they cannot possibly receive in any other way. The number of refugees now under care of the Committee is about 80, but this may increase with the arrival of new refugees from Spain.

The released internees are now, for the most part, working either with the American Army or in private industry, while some few have found their way into the British Pioneer Corps. The only group of refugees not now employed consists of a number of so-called infants - persons who, because of old age or physical handicaps, are unable to perform physical labor. For this group, our Committee in Casablanca is now setting up a center at Alhassan, which is outside of Casablanca, where the people will be housed and fed at the cost of the local Committee. This center will also have room for some refugees who are working, but who cannot find a place to live in Casablanca. Some of these refugees will be sponsored for whom the ORRO will pay and also provide transportation to and from their place of work. It is expected that this center will house some 150 refugees. The center is being constructed by refugee labor, paid for by the Committee, and materials for the construction are being furnished by the U. S. Army. This entire project is being undertaken in close cooperation with the ORRO, whose representative for this part of the work in Casablanca is Kendall Kimberland, a former member of the staff of the Friends.

The refugee situation has improved greatly. All of the Jewish refugees interned in the different camps of Morocco have now been liberated, with the exception of a handful who are being held by the military authorities on indefinite charges.

Generally speaking, the situation of the Jewish community in Morocco is better than in Tunisia and even than in Algeria. Economically, the Jews have been very little affected since the Armistice and no war damage of any kind put upon them. Politically, the situation in Morocco has moved along faster than in other parts because of the more numerous and more radical changes in the administrative personnel of the Government. The Prefect of Casablanca, who has just recently been appointed, is very friendly, as are some of the highest officials in Rabat, which is the capital of Morocco. Most of the anti-Jewish laws have now been repealed, and Jews are allowed to conduct their businesses and professions in the same manner as the rest of the population. There are some charges of discrimination against the economic groupments, but, even in this connection, there is hope that, with the change in the set-up of these groupments, conditions will gradually improve.

REPORT ON MOROCCAN TRIP OF INSPECTION

Report by Dr. Joseph Schwartz

(Full report in File Africa, General)

7/19/43

The Alliance conducts 42 schools throughout French Morocco with a school population of about 14,000 and an annual budget of 10,000,000 francs. Of this amount, the government furnishes some 7,000,000 francs, the Jewish community contributes approximately 2,000,000 francs, and 1,000,000 francs used to be received from the Alliance, but now the Alliance is no longer functioning. The Moroccan government has furnished this amount to the Jewish community to be collected in the future from the Alliance when it is re-established. The schools actually need an additional 1,000,000 to 2,000,000 francs annually in order to function properly. In discussing the matter with the community, they expressed

In addition to the refugee problem as such, there are a number of local problems confronting the Jewish community of Morocco which are of importance. There are no public schools in Morocco, Jewish children are sent either to the Alliance schools or to the French schools. At the present time in Casablanca, there are about 4,000 children attending the Alliance schools and almost an equal number attending the private French schools. There are also some 4,000 children who are receiving practically no education of any kind because the school facilities of the Alliance are not sufficient to take care of them. The community has a project under way for the organization of additional schools, even though they be of a temporary nature, to take care of these neglected children. It may be that at least in the initial stages - our financial assistance in this connection may be necessary. It is a worthwhile project and should be supported. Budgetary details will be furnished when the project takes definite form.

In addition to the normal refugee problem - which may be expected to increase as time goes on - there is, of course, the possibility of a refugee center for the stateless refugees now in Spain. This matter, you will recall, was discussed in Bermuda, and favorable action was expected in this connection. A little before my arrival here, Mr. Hoehler received a cable from Washington, asking for his views on the feasibility of such a project and an estimate of costs, etc. After consultation, Mr. Hoehler cabled back that the project was approved in principle and that ORFEO would be glad to cooperate in setting up such a refugee center. Since that time, nothing has been heard from Washington. He has discussed the matter with Mr. Robert D. Murphy who cannot understand why Washington hasn't followed the matter up. At our suggestion, he indicated that he would send a cable asking about the present status of the project. To date, however, nothing definite has appeared in this connection. Should these stateless refugees from Spain arrive, there will, of course, be involved a great deal of work for ORFEO and its staff, as well as for private agencies working with relief and rehabilitation of refugees.

It is felt that, as the number of people from Spain of military age decreases and as more women and children, as well as stateless refugees, are brought in, the problem confronting the Committee will grow in volume. Those refugees arriving from Spain who are not French are turned over to their respective consulates where there is a representative of that country. In all cases, however, where there is no consular representative - such as Russians, Lithuanians, Latvians, stateless - it is our Committee, under the chairmanship of Madame Benatar, which is called upon to look after them.

While in Rabat, we discussed with the French authorities, a number of questions affecting the welfare of the Jewish community, and particularly of the refugee group. For example, those refugees who are now working for the American Army have been released only conditionally

Some 18 years ago, the Jewish group in Casablanca established a school for vocational training and guidance. This school was built with funds from the Jewish community and students were maintained by the contributions of the Jewish group. The average number of students during the present year is about 150. After the school had developed sufficiently, the building and the equipment were turned over to the Moroccan Government who now pays all of the maintenance costs. The Government has permitted a Jewish Committee, however, to supervise the courses of study and to look after the Jewish boys who attend this school. The arrangement has been most satisfactory to both parties, and the school has now proved a very valuable service in the community.

On the whole, there is a shortage of medical facilities for the Jewish population of Morocco. The Jewish population in Casablanca alone is estimated at anywhere from 60,000 to 100,000, with 70,000 as probably the accurate figure. For the medical care of this population, there exists only a small annex in the hospital for natives in Casablanca. In the maternity ward, there are some 17 beds for the entire Jewish population, and those facilities that do exist are not only inadequate, but in very bad condition - dirty linen, flies, bad food, lack of sufficient medical supplies are evident at all times. On the other hand, for the French population, there is a very fine modern hospital with latest equipment and the best possible facilities. The Jewish community as such is hesitant about undertaking a medical care program of its own because they believe, and properly, that this is a responsibility of the Moroccan Government. In the meantime, however, large numbers of people who are in urgent need of medical care are being neglected and deprived of treatment which they require.

One of the matters which we were able to take up with the Moroccan authorities was the possible demolition of the Mellah, which is the Arab ward for the Jewish ghetto, and the construction of new living quarters for the population. The Moroccan authorities were sympathetic and indicated a desire to do something at the earliest possible moment. At the same time, it should be pointed out that, with the scarcity of building materials and of manual labor, the prospect of an early solution of this serious social problem is not very favorable.

There is also a serious health problem, particularly in Casablanca. We visited the Jewish district, and there found some 20,000 Jews crowded into a small area, living without sanitary or hygienic facilities of any kind. Tuberculosis is prevalent, and we saw evidence of a great deal of undernourishment. Many of the children had trachoma or other eye diseases. The Jewish community felt that the time had come to take a substantial number of the children suffering from tuberculosis out of this ghetto and place them in an environment where they could perhaps be restored to health. In connection with this, they asked for our assistance - if not in a form of outright gift, at least in a form of a loan which the community would repay as their resources increased. This whole project is now being studied by a very active group, and, when it takes reality, it will be presented to us for consideration.

The feeling that they could raise this additional amount locally without asking for financial help from the UN.

and are subject to re-employment when the term of labor with the American forces is completed. We asked the French authorities to place these refugees on the same basis as other refugees who were employed from camps and liberated unconditionally and without regard to the length of time they worked with their present employers. The officials involved indicated an interest in this matter, and promised to take the necessary action. A number of other questions came up involving discrimination against the Jewish group. For example, they have in Morocco an institution known as Aid Social which levies a tax on employers amounting to 5% of the salaries of European workers and 15% on Moroccans. The benefits paid by the Aid Social are also in the same proportion, being 5% of the salaries of the European workers and 15% for the native Moroccan workers. Jews, however, are asked to pay 5% on the salaries of all Jewish workers on the basis that they are affiliated to the European population, but the benefits that Jewish workers receive amount only to 1%, since they are natives and not Europeans. The Jewish community has protested against this measure without result. We discussed this with the proper department, and have reason to believe that there may be some relief forthcoming.

Also, in 1941 a decree was issued compelling all Jews who had moved out of the Mellah into the European sections to return to their original habitation. It was on Tom Kipur that all Moroccan Jews living in the European quarters had to move back into the Mellah. Now a new law is being formulated permitting Jews to move about freely and to move into any quarter of the city regardless whether they are European or native.

This report would not be complete without a tribute to the very fine work accomplished by our refugee committee headed by Mrs. Benatar. She is a person of energy, devotion and great executive ability. Despite the fact that she is one of the leading attorneys in all of Morocco, she has given a great deal of her time to the refugee problem and has performed her services remarkably well. She is held in high esteem by the American, British and French authorities, and is very highly thought of by the local Jewish community. In addition to being chairman of the refugee committee, she is also very active in the French Red Cross, and, as a result of her efforts, has won the esteem of the entire population regardless of race or creed. Madame Benatar is now interesting her group in other problems affecting the Jewish community - some of which have been discussed above. With her energy and with the fine group of young people which she has gathered around her and with the moral and financial support of Mrs. It is felt that something concrete may be accomplished in alleviating conditions.

AMERICAN JOINT DISTRIBUTION COMMITTEE

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December 2, 1943.

GEN. & EMERG.

EUROPEAN EXECUTIVE COUNCIL

General Letter No 650

To:

AJDC NEW YORK

From:

AJDC LISBON

Re: Morocco.

As a matter of interest we are enclosing herein a letter, dated October 30, 1943, addressed by Madame Benatar to the French Resident General in Morocco concerning the situation involving Jewish people in French Morocco.

Naturally this letter is for your information.

Herbert Katzki

Herbert Katzki
Secretary

HK/ML

D. C. LISBON, No 14, November 27, 1943.

RECEIVED	ASSIGNED TO	NOTED BY
	<i>my</i>	<i>my</i>
		JAN 28 1944
		NOTED BY

125587

Casablanca, October 30, 1943

To the Ambassador of France
Resident General of the French Republic
in Morocco
RABAT

Dear Sir,

We consider it our duty to inform you, the representative of France in this country, of certain facts which concern and involve directly the small Jewish community of TINERHIR, near QUARZAZAT (region of Marrakesh). This community consists of a few hundred individuals, mostly artisans and small merchants. We received the following report signed by 6 well known Jewish personalities of Tinerhir:

"About 8 months ago, Captain SARRER was appointed Director of the Bureau des Affaires Indigenes (Office of Native Affairs) of the locality of Tinerhir. The Jewish community directed by its Cheik considered it its duty to greet the new official. Captain refused to receive the delegation. After some time, however, the captain summoned the Cheik of the community to his office to discuss the "tertib" (certain taxes paid by the Jewish community). The interview took place in the Bureau des Affaires Indigenes. The Cheik was seated in a chair, in front of the captain, when suddenly the latter ordered a "mohazani" (petty officer) to pour a pot of paint over the representative of the community.

Three or four days later the Cheik was called again to the ~~office~~ captain's office, but they actually met near OUED where the Cheik had gone to collect the "tertib". The captain asked the Cheik whether he was satisfied with the new government. Having received an affirmative answer Sarrer ordered two of his mohazans to seize the Cheik, through him into a pool of dirty water, and after having soaked him sufficiently, roll him in the sand. This was done during 5 hours. Then the following orders were submitted to the Cheik:

1) All Jews, children and adults, are prohibited from wearing white colored clothes.

(2) All clothes must be dyed black; that also applies to the cap and slippers (oriental slippers worn by the natives in Morocco).

(3) Any violation of these orders will be punished with imprisonment of three months.

(4) Order to wear mourning clothes in protest against the new government.

A young Jew from Casablanca who ignored these orders was the first to suffer.

His white shirt was taken from him and given to a Moslem called SI BENNECEUR.

We cannot speak about many insults and measures inflicted upon us. We appeal

to your spirit of solidarity and justice and request you to assist us in our

order".

You will understand Mr. Ambassador that we cannot ignore the pitiful appeal

of our coreligionists tortured by the sadism of an official who was called upon

to guarantee the civil liberties and to maintain the prestige of France among

the Moslems and Jews.

We were asked to call your attention to these facts and to request your kind

intervention.

We waited, hoping that this kind of anti-semitism, which is no longer based on

any doctrine or legal text, would blow off and that we would be able to find the

peace to which we are entitled after two years of suffering. Unfortunately the

situation ^{has} not changed.

During the past months, many of our coreligionists were publicly insulted, called

dirty Jews, threatened and beaten in Casablanca. There were fights during which

aggressors and victims were wounded. The former S.O.L., or members of the fascist

legion, take advantage of the slightest occasion to declare to the crowd in the

streets that a Jew called a "Frenchman" or "dirty Frenchman" or insulted France in

any other way. The crowd then attacks the unfortunate and innocent Jew.

The legal authorities fail to act. When after such an incident one of our coreli-

gionists appears before the court he is sentenced to a fine or a prison sentence

for having defended himself against his aggressors.

This situation is unbearable for us. We desire peace, unity and we wish to contribute our forces to the restoration of France and the maintenance of its prestige in our protectorate.

Therefore, we took the liberty, Mr. Ambassador to call your attention to the excesses perpetrated by captain SAHUR, and we request you to take just and

prompt measures against this unworthy official.

If such facts are ignored and remain unpunished, fascists as captain Sarrer or ^{such}

any other person who ~~was~~ was a member of a collaborationist organization, will believe that they have the support of our present government and the

excesses directed against our coreligionists will know no bound.

We also request you that just measures be taken against any individual, who

may ~~be~~ insulted, threatened or attacked one of our coreligionists on the sole

ground that he is a Jew.

Sincerely yours,

AP0 625, c/o Postmaster
Miami, Florida
1 November 1943

C O N F I D E N T I A L

Headquarters, Africa-Middle East Wing
Army Air Forces
Air Transport Command
Station #1

Rabbi Philip Bernstein
Jewish Welfare Board
220 Fifth Avenue
New York, N. Y.

Dear Rabbi Bernstein:

Unless I misunderstand, I am expected to assist in organizing civilian Jewish communities adjacent to Army camps, so that Jewish men may find wholesome Jewish surroundings in which to spend leisure hours. Until I reached Marrakech, Morocco, there were no Jewish communities that could be contacted for this purpose, there never being as many as half-a-dozen Jews in the nearby town. It will be inadvisable to consider such a project in Marrakech, although its Jewish population is about 8,000. The poverty, disease, and civil insecurity of the native Jewish community make it highly imprudent to pursue the matter.

I feel sure that you would take my word for these facts without further ado. I think, however, that you ought to know certain facts of the local situation in Marrakech, so that you will see fit to refer this community to the Joint Distribution Committee for study and assistance.

The vast majority of Jews live in a ghetto within the native section, or medina. Long before the coming of Nazism and Vichyism, they felt the full force of being the humblest element of a feudalistic Moslem society. In spite of the fact that they had citizenship status under democratic France, they have been poverty-stricken, illiterate, and disease ridden. The black skull-cap and robe they wear over their Arab-type garments, and have for centuries, typifies their status in the community. When I asked several of them why they dress in this way, they explained matter-of-factly, that local tradition requires that they must be reminded that they are infidels, that they live here by the sufferance of their hosts, and that they should have no occasion to rejoice in their infidel status.

In the post-war period, the pressure to maintain these distinctions was considerably relaxed. But the local Jew had been so thoroughly assimilated, that very few shook off these marks of their separate status. As a matter of fact, when there were opportunities to move many of the Jews and their institutions out of the medina, the Jewish leaders won their people to this view - that since they had lived for centuries in their own section, and since the ghetto section could be improved they ought to remain. The significance of this decision was to brand the Jew a Moroccan, and not a European, and thus keep him the nearest element of a benighted and fanatical local society.

For many decades the Alliance Israélite Universelle has worked among them, and among other things established a school. But in this feudal society, education is not compulsory, Recently handcraft and agricultural departments have been added - yet the school teaches only the children of those Jews who have any personal standards. Illiteracy is very commonplace, and lack of vocation the rule, rather than the exception. The acceptance of the Jew of his present place in Moslem society, has not merely kept him out of the channels of world-Jewish life, but has kept him ignorant and suspicious of even modern sanitation and medicine. Assuming that a hospital is a place in which to die, the Jew largely lost his opportunity to "keep clean". The Jewish section of the local native hospital was largely superimposed by the benevolence of the French Rothschild family.

There have been individuals who have risen above this lethargy and ignorance. Some of them have had European schooling, and accumulated great wealth, judged by local standards. They have been genuinely sacrificial in assisting their people. In a society that knows nothing of charity or civic responsibility, their example has been outstanding indeed. They have maintained their Jewish loyalties and moral integrity in the face of great temptation. But the number of such families is less than a handful - Abipol, Israel and Assor exhausts to my knowledge, the group of people of means - and their sacrifice has scarcely dented the colossal misery of the group.

In August 1943, the media was placed "off-limits". Bubonic plague and typhus had reached epidemic proportions. The epidemics have meantime run their course, but the military ban has not been lifted, and I think rightly so. It is inconceivable to me that the epidemics could be checked, because of the filth, vermin, and overcrowding which undoubtedly produced the epidemics remain unchanged. It is true that the government built a bathhouse for the Alliance School because of the outbreak, but that seems a very modest palliative.

The food situation is sensational. War-time rationing of already depleted stocks, complicated by Vichy "principal", created the additional communal problem of hunger. American lend-lease commodities have reached Marrakech, but they have not perceptibly changed the situation. Many explanations are offered, but all must be classed as hearsay because personnel of the armed forces are not authorized to conduct investigations of local life in allied countries. What I have to offer are the chance discoveries of a visit to town to set up a hospitality committee, conversations with Christian missionaries, and military personnel. Even with this limited substantiation the facts are self-evident.

On yes, the explanations - the amenities of Moslem society require that the faithful be fed first. The black market consumes so much before legitimate distribution begins - even the venality of Jewish communal leaders is blamed for the starvation of the Jews. All of this is "unsubstantiated", - but hunger persists. The Jews do NOT complain. They insist that the government, even under Vichy, was as generous as possible. - that you cannot distribute stores that do not exist. They point out that the government allows the Alliance school extra rations

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so that the pupils can to the extent of need, 50%, get breakfast and lunch at school - because they come from such underfed homes.

But Frenchmen of good-will and missionaries do not agree with this explanation. They point out that Jews were beaten, insulted, and in some cases killed at the food and cloth distributions - that the hatred of Jews by French leaders and Moslems provoked these disorders. But even if all the explanations be discounted, it is self-evident that Jewish children beg and pimp in the streets. And those who frequent brothels point out that they have disproportionate numbers of Jewish women in them. And equally significant - a number of people in the Jewish community have begged me unofficially to use "my good offices" to bring their plight to the attention of those who could help them. On Yom Kippur morning, a report circulated through the community, and reached even the Army camp - that the Jewish prostitutes had not worked on K11 Nidre night, thus creating a near-panic. To underline, generalize disease has been added to the burden of the Jewish community.

This letter has been cleared through the Intelligence and Security section of this Headquarters - and they have asked me to remind you that this letter is to be shared only with those organizations and government agencies, "to whom this may concern." It is not for publication under any circumstances. May I reiterate, this letter is intended to give you a small picture of the Marrakech situation so that it may be brought trust for assistance. The local Jews feel that they need more teachers - but I believe in keeping with the traditional rules of Jewish charity, that one should feed the hungry before giving them advice.

With warmest personal regards, I am

Very sincerely yours,
/s/ Edward Ellenbogen
EDWARD ELLENBOGEN
Chaplain - U S A
Assistant Wing Chaplain

CONFIDENTIAL

The Jewish Agency.

P.O. Box 92.

Jerusalem

Gentlemen,

Recently we sent you a full report on the actual conditions prevailing in our community, with special reference to the social and schooling necessities.

Encouraged by the kind suggestions of the Army Chaplains Messrs. Rabinowitz and Urdach, we have the honour to write you the present letter and ask you kindly to consider also the very bad conditions which owing to the war, the children of Cyrenaica and Tripolitania who have been left without parents and means find themselves in.

They are many, but even larger are the numbers of those children of poor families which have had destroyed the bases of their economic life and who cannot rely on their families for education.

So we pray you to provide that the Palestinian benighted institutions should receive as large a number of these children as possible and have them educated to a Jewish way of life in a Jewish land, thus relieving this community of this heavy financial and moral burden.

They number a few hundred and anything you could do for this good cause will be welcomed by God who likes to be considered the Father or Orphans.

If, as we hope you can help us, we will be very much obliged if you could let us know the number of children you can receive and give us all details for their entrance into Palestine so that we can apply to the local authorities for the permits and transport facilities.

Thanking you in anticipation we are,

Yours faithfully

Jewish Community of Tripolitania

President
Halajla Benum

18th August, 1943.

Tripoli

Moya-Tripoli
General # 729

18th August, 1943

The Jewish Agency
P.O. Box 92
Jerusalem

Tripoli
13th August 1943

Re: Situation of the Jewish Community in Tripoli

Now, after a few months, and having resumed our work with calmness and serenity, after the most difficult period, we would like first of all to send you our brotherly salute.

Please allow us to submit to you an exact sketch of the situation of the Jews in Tripoli during the last years in order to show you the serious problems which must most urgently be solved.

The Jewish Community at Tripoli which consists of more than 20,000 souls (not including the 8,000 Jews living in small centers of Tripolitania) has suffered a great deal these past few years, either due to anti-racial laws or due to war.

But even before racial laws, this community was very badly hurt in its deepest Jewish feelings by Government proclamations compelling the Jewish youth to frequent medium schools also in the Sabbath, which law practically deprived the youth of any education, even of any elementary education, as the scrupulous observation of the Sabbath, as well as the Kashruth laws are absolutely totalitarian in our city and further laws against us hurt the Jewish soul such as when the Government compelled the Jewish shop-keepers and merchants to keep their shops open on Saturdays in the new quarter of the town. Afterwards came the official anti-racial laws and the war, which put this community in a moral and material condition so serious and grave as never before in our life.

Wishing to limit this report only to the material damage, as the moral sufferings can never be adequately expressed, we beg to inform you that:

1. Four synagogues were completely destroyed and several seriously damaged;
2. The cemetery, which due to its location and site was used for numerous anti-aircraft batteries, has been bombed repeatedly and had the external wall almost destroyed and hundreds of the tombs were devastated and ravaged;
3. The Jewish quarters, more than any other part of the town, were bombed and several times houses were completely destroyed and others seriously damaged and uninhabitable;
4. The proclamation against the Jews in Tripoli and the fact that they were forced to do hard labour in far-reaching military areas, had compelled the community to serious sacrifices, as the Italian Government refused to give any allotment or aid to their families and paid the Jewish labourers less than six pence a day;

5. The sending of all Jews of Cyrenaica to concentration camps, had as an immediate consequence for our community the moral obligation to provide at least the elementary exigencies of life, because the Italian Government did not give them even the minimum of food to keep from starving. Notwithstanding our great sacrifices disease and deaths were very high; during ten months out of 3,000 interned Jews about 5,000 died; (1)

6. The application of the anti-racial laws which produced such serious restrictions in the wholesale and retail trades, the dismissal of all Jewish employees from the government and public administrations, the prohibition for Jews to sell real estate, etc. seriously reduced the capacity of Jewish merchants and traders to earn their livelihood;

7. The limited possibility of labour and work raised the number of paupers to several thousands.

When our general conditions reached a point which let us become desperate and hopeless for the future, the victorious Allied troops marched in and we greeted them as real messengers of God, for they gave us back our dignity as human beings and allowed us the possibility of hoping again for a future under a better sun. Since these few months of the reconquest of our liberty, we are happy to affirm, that the wounds inflicted on our souls and bodies by the Fascist oppressors are slowly healing.

The possibility of labour after British military occupation has reduced the number of our beggars. The invalids, and those who are too old, the orphans and widows, are to be assisted completely by the community. They number about 800 persons. But this assistance requires enormous funds because of the high cost of living due to the devaluation of the Italian lira and lack of sufficient essential foodstuffs and other necessary articles on the market. To this category of very poor people there is to be added the sick and those poor who require aid from the community because their wages are not sufficient for them to live on with their families.

We are especially in need of blankets, clothing of any kind and milk for the sick and the children.

We have many other difficulties which concern education, for since three years about 3,000 children between the ages of 6 and 13 have been deprived of any education, whereas over 1000 between the ages of 13 and 16 must learn some profession in order to prepare them to be citizens and good Jews useful to themselves and others. The expenses for building schools and their functioning are very high. Given to reduce them to the strict necessity, it would cost about £15,000 merely for installation expenses (to repair the premises, purchase of education materials which have been most destroyed and for the functioning of these schools, based on a minimum programme, there would be needed another £28,000 a year.

It is just and fair that the community is entitled to a grant in aid or subvention from the British government, especially for the elementary schools, and in addition, in a relatively modest amount we rely upon school taxes and the contribution of British Jews, who, of course, will help as much as they can. But the figures of necessary funds are reaching such proportions that we are compelled to call for aid and assistance from our Jewish brothers. We must try to solve this problem with a complete programme in all matters pertaining to Jewish education, supplying the schools with modern pedagogic materials, opening a free refectory for paupers, medical assistance for the sick, (especially trachoma cases which are very high among the school children) the foundation of a medium school, an asylum for children from 3 to six years of age, taking them off the streets and preparing them for the discipline of school life, etc., for all this money must be raised.

We must not forget that the life and regular development of the communal activities also are in need of large funds each year, but these we think we could ourselves provide, i.e. the functioning of 22 synagogues, benevolence, economic improvement of personnel for the creed and for administration, pension and allowances, Teshivot, and Chevrot, etc.

We feel that we would be falling in our principal duty before God and our consciousness, if, soon after the autumn holidays, which this year will be in Thanksgiving to God, full of joy and happiness for the definite victory, if we do not open the schools for our youth who are thirty for education and knowledge.

Shalom

C.B. No. 512/115 of 19.43

Jewish Community of Tripolitania
President
HalFalla Nahun

CONGRES JUIF MONDIAL

WORLD JEWISH CONGRESS

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7-2917

New York

October 17, 1947

Morocco

A. N.

CONGRESO JUDIO MUNDIAL

Joint Distribution Committee

270 Madison Avenue

New York City

Gentlemen:

You might be interested in the enclosed surveys on relations between different groups of the population in Poland and in Morocco.

Sincerely yours,

[Handwritten signature]

S. D. Wolkowicz

SDW: bcc
enc (2)

- BRUSSELS 17 Rue Pascale
- BUCHARST Poparus 30
- BUENOS AIRES Corrientes 2024-9c
- GENEVA 37 Quai Wilson
- JERUSALEM Vaad Leumi P.O.B. 471
- LONDON, W.1 55 New Cavendish St.
- MEXICO CITY Calle de Cuba 81
- MONTREAL 121 St. Catherine St. W.
- PARIS XVI 83 Av. de la Gr. Armee
- ROME Unione delle Comunita Israelitiche Lungotevere Sanzio 9
- SOFIA Jewish Consistory
- STOCKHOLM Grey Magnigatan 11
- SYDNEY G.P.O. 1869K

RESEARCH
OCT 21 1947

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September 22, 1947

SURVEY ON COMMUNITY INTERRELATIONS

S.D. Wolkowicz

COUNTRY: FRENCH MOROCCO

9. Population.

A. 7,865,710 (92% of the total population) Berbers and Arabs. (census of 6/30/1947). The Berbers constitute the overwhelming majority of the population. They reside, in greater numbers in the interior. The Arabs constitute the more recent element. They began to colonize Morocco at the beginning of the 8th century A.D. Many Berber tribes are arabized.

338,644 Europeans (4.3% in June of 1947. 85% of the Europeans are French. The most important foreign European groups in 1936 were - 23,370 Spaniards, 14,058 Italians. There are also some Swiss, Portuguese and English.

Approximately 200,000 Jews - including 10,000 Berber Jews living in the mountains. To the numbers of Moroccan Jews should be added: 10,000 Algerian Jews, 3,000 foreign Jews and 1,500 French Jews.

9. Religious affiliation of the non-Jewish population.

A. The Berbers and Arabs are Mohammedans of Sunnite rite. The Europeans are mostly Roman Catholics. There are a few atheists.

9. Religious affiliations of the Jewish population.

A. Jews of Spanish origin, Berber Jews and Algerian Jews are Sephardim. French and foreign Jews are, for the most part, Ashkenazim.

9. Economic set-up of the non-Jewish population.

A. Natives: About 6,800,000 Moroccan Moslems (92%) are farmers. One finds large estates in the plains. In the mountains, the soil is often the property of the entire tribe. About 1,010,000 Moslems (March 1941) live in towns. Most of them are workers or artisans. The upper-stratum includes large landowners, some industrialists, and Arab merchants (in the old towns of Fes, Marrakech and Sale-Rabat). The Moslem middle-class of Fes is, to a certain extent, of Jewish or

Spanish-Andalusian origin. The differentiation between the "have" and the "have-nots" is very sharp. The wealth is concentrated in the hands of few. The masses live in the most primitive conditions.

Europeans: The entire administration, the harbors, railways, etc. are French controlled. Most of the professionals are French. Industry and big business are French controlled. 1/10th of the cultivated soil is in French hands. 70% of the Europeans live in towns, - mainly in Casablanca.

Q. Economic set-up of the Jewish population.

A. Estimate.

Percentage of normally working population.

Business men, mainly small businesses	27%
Artisans	18%
Laborers	13%
White-collar workers	11%
Undetermined	28%
Junk and old clothes dealers	7%

The organization of native cooperatives by the French authorities might restrict the area of activity of Jewish commercial intermediaries.

The European and frequently the Algerian Jews who live in Morocco have enviable economic positions. They are in big-business, land-owners, doctors, lawyers, etc.

Q. Moslem political parties; leaders, even-tual Jewish influence. Press connected with the parties. Party's attitude toward the Jews, and toward the Palestine problem.

A. Moroccan National Movement "Istiklal" (Independence) a successor to the former "Comite d'Action Marocaine" (Kutlat al-watani) and the Popular Movement (Al-Harakah-al-Gawmiyyah). The party has very close ties with the Arab League.

Since 1954, the most important leaders of the nationalists were: MOHAMED ALI AL FASSI, ABD-EL-JALIL, ABD-EL-AZIZ BEN DRISS, AHMED GHAKKAWI, MOHAMED GHAZI, HASSAN OUAZZANI. The extreme nationalist section was led by ABDUL HALIK TORRES. The present Secretary-General of the Party is SI HADJ AHMED BALAFRAY. Those leaders were arrested and released several

9. French political

parties; their following-
leaders - press connected
with the party. Party's
attitude toward the Jews
and the Palestine problem.

times by the French authorities. The former imperial city
of Res is the hot-bed of nationalism. Some of its leaders
are of Spanish-Andalusian or Jewish origin. The families
of Jewish origin became adherents to Islam several centuries
ago. Nevertheless, those descendants of Jews are still
proud of their origin, and to this day bear the names of
Cohen, Levy, etc. Otherwise, there are no Jewish-Moroccan
nationalists, although, among the Jews, one may find a few
sympathizers. The majority of the Moslem population is sym-
pathetic to the Istiklal.
Several nationalist papers were suppressed by the French.
For the present, the French-controlled Es-Saada has its
circulation limited to 6,500 copies.
Moroccan nationalists are trying to win over the Moroccan
Jews by promising them equality in an independent Morocco.
Moroccan Jews, however, are distrustful and fear that their
present unenviable situation will become even worse in an
independent Morocco.

A. The majority of Moroccan French are adherents to either the
extreme rightist PRL, or to the conservative MPR.

P.R.L. (Parti Republicain de la Liberte), extreme rightist
party. Of the three French-Moroccan delegates to the Council
of the Republic, one is a PRL member (Jean Julien). The
party groups former supporters of Vichy, which means reac-
tionary, anti-progressive and anti-Semitic elements. Atti-
tude towards the Jews is officially neutral, in fact, it is
rather unfriendly.

M.P.R. (Mouvement Populaire Republicain) groups Catholic and
conservative milieus. One delegate to the Council of the
Republic (Margel Gatuing). Principal French Moroccan news-
papers: "La Vigie" (circulation of 38,500), "Le Petit
Marocain" (circulation- 38,500) and "L'Echo du Maroc", are
more or less under their influence.

S.F.I.O (Socialist Party), One delegate to the Council of
the Republic (Jean Leonetti). The Party groups some
skilled French workers, civil servants, white-collar wor-
kers. The French Socialist Party of North Africa demands
the equality of rights for Jews and Moslems in both Morocco
and Tunisia. Press - Maroc Socialiste.

French Communist Party. Recruits its members in the same
milieus as the S.F.I.O. One of its leaders, Germain Ayaiche,

Professor at the French Lycee of Casablanca, is of Jewish-Algerian origin. Press-Espoir; Editor - Rene Roux; circulation - 10,000 copies. Party's attitude toward the Jews - equality of rights as far as Morocco is concerned; anti-Zionist.

Q. Political affiliations of the Jewish population.

A. The overwhelming majority of Moroccan Jews is not organized and cannot claim any political affiliation. The youth, however, is becoming increasingly Zionist minded.

Q. Languages spoken in French Morocco.

A. On the coastal plains and in the urban areas, the Moslem population speaks Arabic. Berber is spoken in the interior of the country. The Europeans in almost their entirety, speaks French. The younger generation of the foreign groups use French rather than their native language (Spanish and Italian). The greater number of Jews speak Judeo-Arabic. Jews of Tangierian origin (several thousand) speak Spanish. Some thousand Jews speak Berber. In the cities, the younger generations have become increasingly galvanized.

Q. Mutual relations of non-Jewish national groups; French and Moors.

A. The occupation of Morocco by the French took place against the will of the Moors, who, generally offered resistance to the French penetration. Only a minority of Arab Lords favored the occupation. It took the French more than twenty years to pacify the country.

The present French-Moorish relations might be summarized as follows: The masses of the Fellahim have a rather clear idea of the improvement brought about by the French. Nevertheless, they would not be sorry to see the Roumis driven back into the sea. The only part of the population which supports the French are some members of the high bourgeoisie who profited materially and increased their fortunes since the occupation. This group fears a change because they do not know whether such a change would not be detrimental to them. Another opinion is represented by millions grouped around the Pasha of Marrakesh, El Glaoui, who considers that for the present time, the almost complete absence of Moorish technicians and professionals renders the French Protectorate absolutely necessary for the welfare of the country.

The nationalists are at variance in their opinion. The most fanatical group (founded by Abdul Halek Torres) demands immediate independence. The majority of the nationalists realize, along with El Glout, that for the present French rule is indispensable to the welfare of the country. But, they insist on an actual participation in the government, better schooling and progressive emancipation. Their relations with the French are far from cordial.

Q. Converted or crypto-jews.

A. At the time of Moslem oppression, repeatedly, Jews were compelled to convert to Islam. Thus, in Fez, among the high bourgeoisie, one finds Moslem families by the name of Cohen, Levy, etc. Those descendants of Jews are completely assimilated. They hold important social and economic positions. Frequently one finds nationalist leaders among them. The obtinacy with which they cling to their originally Jewish family names proves that this origin is far from being considered shameful among the Moorish Moslems.

For the present, there are very few conversions to Islam. Conversions to Christianity are practically non-existent. The above might help to understand the very special nature of Moorish Moslem anti-Semitism. It is not racial. Racial ideas are completely foreign to Moslems. In Morocco, religion and nationality are so intimately intermingled that the very fact of belonging to another religion automatically excludes one from the national community. The new nationalist trend which considers Jews as being of Moroccan nationality, is rather a political maneuver. It should be emphasized that Jewish origin "per se" is not considered as something to be hidden.

Q. Interrelations among the different social classes.

A. It is an essential characteristic of Moroccan economy that social classes closely correspond to national or religious groups.

At the lowest rung of the social ladder, one finds the Fellahim, Berber highlanders, Moslem workers. Jews are predominantly in trade. Europeans are employed in the civil service, in large French corporations (industry, mining and big business) and as small businessmen. The top stratum consists of higher French officials, Moslem aristocracy and high bourgeoisie, and to a certain extent,

Jewish high bourgeoisie. It is singularly characteristic of the Moslem economy, that there is a very small Moslem middle class. Under these conditions, social conflicts tend to become interracial conflicts. Besides, when social conflicts arise, they are confined to urban centers. The Moslem fellahim too frequently live under conditions reminiscent of slavery to be able to revolt against their fate. There is no social conflict in the mountains where, for the most part, the Berber villages have a communal economy. French leftist parties, particularly the Communists, try to organize under their leadership the entire working class, French, Moorish and Jewish alike, in order to eliminate race questions from the social conflicts, which, it is felt, might in the long run menace the unity of the French Empire. The strict confinement of Jewish economic activity accounts for the fact that economic anti-Semitism is almost non-existent both among the Moslem masses and among the Moorish elite. This is not the case among the middle-class Frenchmen however, who very often find themselves competitors of the Jews.

A. In any colonial empire one finds the trend toward a "strong hand" policy and sympathy toward totalitarian ideas. The existence of a large Jewish population in Moroccan cities caused the French Moroccan totalitarianism to be tinged, in its very early stages, with anti-Semitism. Too frequently the administration played the age-long game of "divide and conquer", favoring alternately either Moslems or Jews.

During the Vichy period, the administration was more anti-Semitic in Morocco than in France. At present, although the high officials who belonged to rightist parties have been removed, in the lower brackets, anti-Semitism is almost as virulent as during the Vichy period.

The present legal status of Moroccan Jews does not allow them to attain to any position with the Christian Government. There are some French citizens of Jewish origin in the administration (Algerian and French Jews), but their numbers are very limited and the question of competition does not arise.

Q. The attitude of the French Administration towards the Jews, Jews in the Administration. Is there any competition?

Q. The attitude of French colonists (farmers) toward the Jews.

A. French colonists are comparatively few. They are isolated in the rural areas (bled), surrounded by a very often hostile native population. Their attitude toward the Jews, who as the French form islets in the Moorish sea, is often friendlier than that of the city-French.

There is no economic competition between the Jewish trader and the French colonist. With the exception of some Berber-Jewish tribes, there are no Jews in Moroccan agriculture. There are about twenty large estates which belong either to French or to Algerian Jews.

Q. The attitude of the French industrialists toward the Jews. Is there any competition?

A. French industrialists millieu in Morocco have always been strongly tainted with totalitarian tendencies. They frequently adopt the "keep the Jew in his place" attitude. French industrialists have replaced Jewish artisans and importers. At any rate, they have no reason to fear Jewish competition in the industrial field. French industries in Morocco are very often controlled by big French corporations and banks, and namely: La Banque de Paris et des Pays-Bas.

Q. The attitude of French big-business toward the Jews; economic competition, - proportion of Jews, - groups in control of employment.

A. Before the advent of the Protectorate, almost all of the import and export trade was in Jewish hands. The part of the foreign trade which was in Moslem hands, was concerned for the most part in Fez and Sale-Kabat, under the control of Moriscos (Spanish Moslems) and Fez Moslems of Jewish origin. After the French occupation, when big French corporations came into the country, a kind of economic competition between them and the long-established merchants developed. Since the corporations dealt chiefly with items like machinery, tools, cars, etc., which here-

before were little known in Morocco, this competition had little bearing on interracial relations.

Despite many adverse factors, the proportion of Jews in big business today is rather high.

Jewish employees find employment, for the most part, with Jewish businesses. When Jews are employed with French corporations, they usually have lower income bracket jobs.

Q. The attitude of

the French middle class toward the Jews, economic competition.

A. Since Morocco's small businesses are to a great extent in Jewish hands, there is a sharp economic competition between the Jews and the newly-established French and French-Algerian middle-class businesses. This tension leads to anti-Semitic feeling among the Frenchmen.

Q. The attitude of

the French white-collar workers; economic competition - proportion of Jews.

A. White-collar workers are rather friendly. They are often members of leftist parties. There is no economic competition within this group. For the present, the Moroccan Jewish white-collar workers have not reached the point where they are able to compete with the specialized French white-collar workers. The proportion of Jews within the lower brackets of this group is constantly increasing.

Q. Attitude of the

Spanish population.

A. Excellent. Most Spaniards are Spanish republicans.

Q. Attitude of the

Moorish upper class, (composed mostly of wealthy land-owners)

A. The attitude of the Moorish upper classes toward the Jews is both protective and contemptuous. Until the time of the French occupation, the attitude of the Moors toward the non-believers was strongly influenced by their remembrance of the bitter centuries of fighting with Spaniards. The defeats which they suffered in this fight - which led

led to their final expulsion from Spain - made Morocco one of the most intolerant Moslem countries. The Jew was tolerated because he was needed. Spanish Jews had the export-import business in their hands, and often, due to the low cultural level to which the ruling Moslem class had sunk, Jews even represented the Sultan abroad. The attitude of the upper-stratum is still the same. However, in its striving for an independent Morocco, the upper-class is trying to win over the Jewish support. The Moroccan nationalist milieu, to which the majority of the upper-class belongs, is trying to gain favor among the Jews by promising them complete equality in an independent Morocco. The overwhelming majority of Moroccan Jews view these offers with distrust and they remain faithful to France.

The religion of this group is a negative or positive factor in Jewish-Moslem relations depending upon the view held by the marabouts and mullahs in different regions. In general the Moslem faith in Morocco is far more fanatical than in other North African and Near Eastern Moslem countries.

In old Morocco, except for its northern part, there was no linguistic cleavage between the Jews and the Moslems. For the present, the Moors resent the fact that the younger Jewish generation wears European clothes and speaks French. From the economic viewpoint, there is no competition between the Jews and the Moslem upper-class.

Q. Attitude of the lower class fellow citizens, workers.

A. There is a traditional anti-Semitism which is a result of the inferior condition of Moroccan Jewry throughout the ages. The education of Moroccan masses has hardly begun. It is impossible to foresee whether the schools which are now being operated for the Moslem masses will tend to drive the masses to a more narrow nationalism or toward tolerance. One can only hope that the French authorities will be careful in selecting and in supervising the teaching body of the Moslem schools.

Q. Educational system - discrimination.

A. There are three separate school systems in Morocco; the European, the Moslem and the Jewish. About 5% of the Jewish school population receives no schooling at all. It should be stressed that the proportion of Moslem children who receive no schooling is still higher. Primary education is given to Jews either in the schools of the Alliance Israelite Universelle, or in the Franco-Israelite Schools.

The European schools (primary, secondary, and Institut des Hautes Etudes du Maroc) were intended for European children only. They do, however, accept Moslem and Jewish children to a certain extent. If Morocco were a democratic country this system might be called a discriminatory one. But, Morocco is a protectorate in which it is implicitly admitted that the different elements of the population do not have the same rights. Consequently, the present situation, in which the percentage of Jewish pupils in European schools is higher than that of the Moslems, might be considered as fairly satisfactory. The reason for this lies in the fact that there are fewer Moslem candidates who wish to receive a European schooling.

A. In the Protectorate, Jews were considered as a foreign nation "El Talfah-el-Yahudiah", and as such were proteges of the Sultan. When at the close of the XVIII century, European powers acquired capitulatory rights in Morocco, wealthier and more influential Jews succeeded in obtaining the protection of some foreign powers. However, the overwhelming majority retained their inferior "protege" status.

After the French occupation, there was a legal controversy which lasted for several years, among French jurists as to whether Moroccan Jews were or were not subjects of the Sultan. Although according to the old Moslem law Jews were not subjects but, "a protected Foreign Nation", for reasons of expediency, the decision of the French jurisprudence was that those Moroccan Jews who could not claim any other nationality were Moroccan subjects.

In several respects the status of Moroccan Jews is inferior to that of Moroccan Moslems.

(1) Moroccan Jews are unable to attain to any position in the Civil Service of the Christian Government. Although they are submitted to the Native Secular Jurisdiction, they are unable to become Pashas or Caidis. In this respect, their situation is worse than it was centuries ago when, for practical reasons, they were often called to high official positions by the Sultan of Morocco.

(2) Moroccan Jews are not admitted into either the French Army or into the Moroccan formations of the French Army. Furthermore, Moroccan Jews have no influence whatsoever on the Government of the Protectorate. This situation results in a marked discrimination against them in many fields, and namely: as far as housing projects are concerned.

Q. Legal discrimination.

Q. Social anti-Semitism.

A. There is little, if any, contact between the different groups of the population in Morocco. The Moslem world is almost impenetrable. Contacts between Moslems and Jews are limited almost exclusively to commercial purposes. There is evidence of the beginnings of social relations between the French and the Jewish upper strata, but those contacts are limited by the predominance of anti-Semitic elements among the French population. It must be mentioned that the French fear a Moslem-Jewish understanding. This almost hysterical fear is evidenced in the fact that during Coronation Day (1946) the Jewish Community of Casablanca wished to invite the poor Jewish and Moslem children to a feast so that they might meet together. This was forbidden by the French Administration.

Q. Violent anti-Semitism.

A. In old independent Morocco, anti-Jewish outbreaks were frequent occurrences. One must remember that insecurity was a permanent situation in those days. After the French Republic established the Protectorate, for some minor outbreaks and incidents, there were no anti-Jewish violence during the Vichy period. The first serious anti-Semitic riots occurred in November of 1942, after the liberation of Morocco by the U.S. troops. The uprisings were instigated by the French Fascist militias. In 1943-45, the French rightist militias, which still dominated the administration, instigated anti-Jewish violence at Rabat, Meknes, Casablanca, Marrakesh, Fes, Mazagan, Setrou. On July 30th 1944, a real pogrom took place in Setrou. Section of Fes of the "Federation de la France Combattante" overtly declared that the outbreaks were instigated by French Fascists still in control of the administration in the town of Setrou. On May 8, 1945, V.E. Day, serious rioting broke in Casablanca according to several reports received, the native population attacked the Jews. The local police did little to protect the Jews. The rioting is done by the Moors, but the instigation comes from the French rightist militias. At present, for reasons stated above, Moroccan nationalists are against anti-Jewish violence. Since the beginning of 1946, the attitude of the French Administration, whose upper level has been purged, has

Q. Attitude of the press.

manifestly improved. This does not prove that in the future new outbreaks will not occur.

A. The most important Moroccan French daily papers are:

Casablanca	La Presse Marocaine	38,500
	Le Petit Marocain, editor-	38,500
	Antoine Hazella	38,500
	La Vigie Marocaine	38,500
Rabat	Echo du Maroc	20,000
Casablanca	Espoir (Communist) editor-	10,000
	Rene Roux	
Other less important papers are:		
Casablanca	L'Intransigeant Marocain-	
	editor - Maurice Garnaud	
	Le Journal Du Maroc	10,000
Rabat	Maroc-Latin Maroc-Solr	

The most important Moroccan French periodicals are:

Valence, editor - Pierre Sarrat	35,000
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Maroc Catholique - editor - Achille Leon

Options et Documents - editor - Lucien Chadane.

The most important paper in Arabic is Es-Sada, which has a circulation of 6,500. There are no other arabic papers listed in the official Moroccan compilations. From time to time, illegal nationalistic sheets appear.

As a rule the French daily press does not speak of Moroccan Jewish problems or of the Palestine problem. The press is under the influence of the MFR and other rightist groups. The Communist "Espoir" does take a very definite anti-Zionist stand with regard to the Palestine problem.

The French population in Morocco is influenced to a great extent by the French metropolitan press. Since the majority of the French population belongs to the rightist parties, it favors the French rightist press, which, as a rule, avoids mentioning the problem of interracial relations.

The extremely limited circulation of the Arabic press proves to what extent the Moslem masses are still illiterate.

Conclusions

It is very difficult to foresee the future of the two-hundred thousand odd Jews of Morocco.

It might be said that Moroccan Jewry is between the "devil and the deep sea". On the one side the French of Morocco are far from being friendly to the Jews. On the other hand, the Moroccan masses, whose Moslem elite looks more and more toward Cairo and the Arab League, constitutes a danger to Moroccan Jewry. Even though this

Q. Defamation in

schools, textbooks,
Attitude of teachers.

A. Textbooks do not contain any anti-Jewish remarks. The attitude of some teachers, members of French rightist parties and often former Vichyites, is not very Jewish friendly.

Q. Anti-Jewish

propaganda.

A. Two sectors of the population have to be considered separately, - the French, and the Moslem.

The attitude of the Catholic Church is neutral. It avoids any reference to the Jewish question.

The first French settlers were by no means anti-Semitic, quite to the contrary, they welcomed the cooperation of the Jewish population. The Jewish upper stratum spoke French, and in many respects facilitated the French penetration in the first difficult years of the Protectorate, but, when Morocco began to be colonized by settlers of Algerian origin a country in which the French-speaking population of various origins developed a very strong anti-Jewish bias at the time of the Dreyfus affair, anti-Semitism made its first appearance in Morocco too. Gradually, as economic competition arose between the firmly established local Jewish merchants and the French newcomers, the shift from good relations to estrangement became more pronounced between the Jews and the French. The situation deteriorated considerably after the advent of the Blum Government (1936) to power. Anti-Jewish propaganda sheets were sold more and more in the streets of Moroccan towns. During the Vichy regime, although the daily press avoided any mention of Jewish problems, anti-Semitic French sheets inundated Morocco. For the present, anti-Semitism manifests itself especially in the economic field by the exclusion of Jews from many positions controlled by the French, and by anti-Jewish discrimination as far as business, export-and import permits are concerned. There is no organized anti-Jewish propaganda, but often deprecatory anti-Jewish remarks are to be heard.

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danger is not immediate, it should not be underestimated.
Until now, and too often, the French Administration has
capitalized upon playing the Jews against the Moslems, and
the Moslems against the Jews. It is to be hoped that this
policy of divide and conquer will be abandoned by the
French Administration.
In brief, it might be said that an independent Morocco,
governed by Moslems, would look to Cairo for inspiration.
This would signify the falling knell of Moroccan Jewry.
In other words, the French Protectorate of Morocco, in
spite of all of its shortcomings, is the condition sine
qua non for the survival of Moroccan Jewry.
In summary, we might only hope that the present French
Government will ameliorate the living conditions of
Moroccan Jewry by improving its legal status, educational
facilities, housing conditions, etc..

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North Africa: Education. 47-64 / 35 F.

February 17, 1949. *V*

Paris Letter # *2390*

To: Mrs. Henrietta Buchman - A.J.D.C. New York
From: Judah J. Shapiro - A.J.D.C. Paris

GEN. & EMERG.
A. J. D. C.

Attached is a copy of my report to Dr. Schwartz after my visit to North Africa. This report does not include a few points which I made to Dr. Schwartz orally, but which are significant in understanding the problems in North Africa. I believe it well to point them out very briefly as follows:

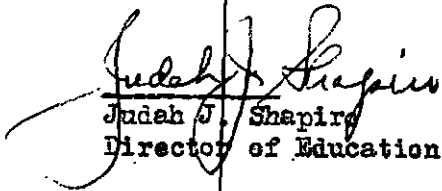
1. The situation in Morocco requires some attention to be paid to the entire complicated political and economic situation of the Jews. A relief program is essential, but cannot solve the problem as a whole unless basic revisions are made in the status of the Jews in Morocco and in their opportunities to migrate. If it is not JDC's role to engage on the political level, then we ought at least to be ready to direct the efforts of others competent in this field to bring about such changes.
2. The entire pattern of Jewish life in Morocco is missing almost four centuries of development, culturally, theologically, and socially. Without disturbing the basic beliefs and practices of these people, it is nevertheless necessary to attempt to bridge this gap if they are to participate in contemporary social and economic life, be it in Morocco, in Israel, or any other countries to which these people may come.
3. JDC requires personnel for the administration and implementation of a program, who are deeply aware of Jewish life and can work in the field of relief while understanding at the same time the special problems of Jewish religious and cultural life.

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The Joint Distribution Committee receives its funds in the United States through the United Jewish Appeal. Outside of the United States the Joint Distribution Committee has the active cooperation of the South African Jewish Appeal; the United Jewish Refugee & War Relief Agencies, Canada; the Central Fund; the Junta de Ayuda pro Victimas de la Guerra, Argentina; United Jewish Overseas Relief Fund, Australia; Compana Unida Reconstruccion Ayuda, Mexico, and others

I would like to point out also that this report is confidential and has been made available to Dr. Schwartz and now to you. It is my hope to find some time soon to prepare a revised report which will be available on a wider basis to those interested in the problem, as well as to agencies operating in North Africa. I should appreciate any comments you care to make and will be glad to fill in such information as you find lacking.

JSre/
enc:


Judah J. Shapiro
Director of Education

January 5, 1948.

EDUCATION

MOROCCO

French Morocco may be divided into three general categories: Casablanca, other cities, and the provincial areas. At the present time it is estimated that there are approximately 40,000 Jewish children of school age of whom approximately 55% to 60% receive what may be called a modern general education. This education is given in three forms: European type schools conducted by the French government with 1,000 Jewish children; Alliance Schools supported by the government with 19,920 children; and Franco-Israelite schools run by the government with include approximately 1,000 children. Of the remaining children approximately 35% are regarded as receiving some type of education in Chadarin, Yeshivah and other poorly organized efforts, but these are on the whole of an extremely low level with respect to physical facilities, teaching personnel, and pedagogical methods. In this last category it must also be understood there is practically no education of a general nature which prepares the child for any type of economic or social participation in society.

The problem is how to extend modern facilities to include the 25 to 40% of the children not now involved in such programs and how to maintain a program of Jewish education for those who are now in the government supported general schools including the Alliance as well as for those who may ultimately be included in these programs.

The French government regards it as necessary to maintain a balance in educational programs offered to Arabs and Jews. In 1938, with responsibility devolved entirely upon the French government there were 15,000 Jewish children enrolled in government supported schools and only 35,000 Arab children in schools organized for this group. Making available schools for Jews and Arabs, presented the problem that all Jewish children were eager and prepared to attend while few Arab children were prepared to take advantage of these opportunities. Since that time the Arab population has shown a greater desire for modern school programs and in the past 10 years the enrollment of Arab children has risen from 35,000 to 85,000 for an increase of 50,000, to during the same period the enrollment of Jewish children has increased from 15,000 to 19,920. With both groups prepared to attend schools as rapidly as they are made available, the government is taxed by the burden of organizing school programs for all the children in the country. It has agreed to pursue a proportion of 10 - 1 for Arab and Jews which give Jewish children 10% of the expending facilities though the Jews are only 1% of the population, and

despite the fact that over 50% of the Jewish children already attend government supported schools and only 20% of the Arab children do likewise. It must be pointed out, however, that the lower percentage of Arab children is also the result of the habitation by Arabs of the isolated areas to a far larger extent than the Jews who are mainly concentrated in the city. 10 years ago 80% of Jewish children were receiving a modern education and the lower percentage today represents a population increase, Jewish migration to the cities, and interruption of a planned program of increase in school facilities because of the war.

Government efforts on behalf of education of Jewish children are made in two ways - either through the Franco-Israelite schools which are expanded at the rate of 500 children per year, and the Alliance schools which are expanded at the rate of approximately 1,500 children per year. From 1945 to 1948 Alliance schools have increased their enrollments by 6,000 for an average of 2,000 children per year. The 20,000 school-age children not receiving an education in the Alliance schools are divided as follows:

Casablanca	3,000
Marrakech	2,000
Other cities	10,000
Villages	5,000

It is the hope and program of the Alliance that it may be able to increase its student body at the rate of 3,000 children per year so that within a period of 5 to 6 years, the problem would be solved, assuming also a continual government program for increasing the Franco-Israelite schools to absorb 500 children annually. This program places 90% of the financial burden upon the government and 10% upon the Alliance. To attempt to accelerate this program to reduce the number of years until all the children can be brought into the framework of a modern school, means that Jewish funds be made available to pay the government share for that period of time which would increase the present pace of expansion. There is some slight reference made by both Alliance leadership and government authorities that acceleration of the rate is not only a financial problem but may possibly have political repercussions in that Jewish children would be entering schools in greater proportion than Arab children.

It must be clearly understood that the period during which the child attends these schools averages 6 years beginning from the ages of 6 to 8, and ending at the ages of 12 to 14. This is a very short term and consideration must be given to some efforts in the pre-school age as well as to some program necessary beyond the period of this elementary school education. At the present time the pre-school children are either in the unsanitary conditions of the Mellah (under-attainment) or in some woefully inadequate nursery programs which are neither educational, nor of adequate service from the purely physical and welfare standpoints. One cannot assume the very minimal efforts made in our western society by parents in the home. Only exceptional treatment

of the problem can lead to the reduction of mortality, disease, and anti-social behavior, as well as to develop in these children the possibility of their retaining a measure of economic and social independence in the years to come.

On the upper level, it is necessary to complete the training process so that the child may be able to take a proper place in his environment, in Morocco or elsewhere. This requires a wider program of vocational education and more intense academic and cultural training. This may be done by adding to the present facilities, programs and personnel in Alliance schools, or in specialized fields, developing totally new programs under the sponsorship of other agencies. The work of UNW should be related to such a program.

It is quite necessary to understand that all standards in this work are based upon the horrible evils in the situation from which the children come. It is held more significant to demonstrate the cooperative cleanliness of the child in the Alliance schools, than the goals towards which he is being directed. There are few attempts made to indicate towards what the education is directed, but always there is the explanation of what the child is away from. From a medical and welfare point of view this is entirely valid and a significant contribution, but educationally, it is completely fallacious. The fallacy is best demonstrated in the fact that despite the Alliance program which has been in existence for over 80 years, there is no significant change in the condition of the Jewish community. One interested leader asked me what was wrong in the program that despite all the efforts to bring children out of the Mellah and raise them by more modern methods, there had not developed over the years any large number of individuals who in turn assisted in carrying the program. It is my opinion that the answer to the question is in the total inadequacy of the educational program which is too brief, without educational goals, and basically no more than a welfare effort. There are underlying economic problems too which I cannot deal with as adequately as I would like, but I think it necessary to state that there remains a constant question as to whether the benefactors of the poor are quite prepared to eliminate the poorer class.

The Alliance program of secular subjects is patterned after the French schools. This results in attempting to utilize that which is regarded as most traditionally French. The result is that the very worst of the French school system - its union recitations, its complete disinterest in the individual personality of the child, and the lack of effort to build a sense of community - are emphasized in the Alliance schools. When the question of introducing more progressive programs is raised, the Alliance leadership reacts by indicating that it is necessary to teach in accordance with the French pattern because the schools are French supported, and supervised. It is a case of Jewish leadership seeking to be more French than the French because in my conversations with French education and school officials, I raised the question of the possibility of introducing more progressive methods into

the program. They in turn indicated that it is their determined and devoted effort to bring this about, but the resistance of the Alliance leadership prevents this accomplishment. A catalyst of some kind, perhaps in the person of an American educator, is necessary to bridge this gap, for such an individual could speak more freely and professionally with government officials and could in turn assist in introducing better methods by his awareness of the special Jewish situation. This is especially important because it is more reasonable to assume the need on the part of Jewish children for greater flexibility and adaptability in their later lives than for the other children residing in the country. Natives of the country, or Europeans have a status and have rights which while they may in time be altered, still assure them of their basic place in the society, but Jews are without any security about what any day of the future may bring for them. Education for Jewish children, therefore, has the greater responsibility to develop independence, responsibility, and flexibility. In the existing Alliance programs, this can be introduced without any additional cost though with some special training programs for the personnel.

In the case of specific Jewish education, the Alliance schools are extremely limited. In a 30 hour week program of studies, the child receives 5 hours per week of Hebrew instruction. The limitation in time is further aggravated by the very limited numbers and competence of the Hebrew teaching personnel. Some of the teachers cannot adequately use the Hebrew language and the very few who can be regarded as competent have not the time to do the work of which they are capable. This makes the entire Alliance program vulnerable to the charges that the Alliance school does not answer the needs or the desire on the part of the Jews for a proper program of Jewish education for their children. It is not so much a matter of orthodoxy, orientation, type of approach, as the basic fact that little time is devoted to the subject and that there are inadequate teachers and extremely inadequate text materials.

The Alliance's answer to these charges is partly historical - partly practical, in a good measure also misguided political maneuvers. Historically, the Alliance at the beginning of their long history in Morocco were regarded with the greatest suspicion by the Jewish communities who saw in these schools a secularizing influence and feared the breakdown of traditional Jewish life as a result of Alliance instruction of Jewish children. An agreement was therefore reached those many years ago whereby the Alliance was responsible only for the secular instruction and the respective Jewish communities were responsible for the appointment of a Rabbi to give Hebrew and religious instruction. With the passage of time and inadequate training of Rabbis there were no proper teachers for such programs of Jewish education, and the Alliance found itself in the position of adding this responsibility to its original commitments. The development of Hebrew teaching personnel takes time and as of this date no great

success has been obtained.

Practically, therefore, the Alliance has no personnel to do a better job in the field of Hebrew education. It has no text books. In this connection, it raises the question as to why such text materials should be lacking in the light of our subvention to Alliance for Hebrew education. Even the Hebrew teaching question must be asked in these terms.

Politically, the Alliance which leans extremely far backwards to impress the French government, does not seek to increase the number of hours of Hebrew education because it believes that to do so or even to request the right to do so, would be a political mistake. I am not convinced that this is so, because on a tour of Arab schools arranged for me by the Ministry of Education I noted that of the same 30 hours in the Franco-Moroccan schools, 10 hours a week were devoted to the study of the Koran and Arabic. This represents twice the amount of time devoted to Hebrew education in the Alliance schools. On the strength of this fact alone, a proper approach to the government would very likely bring about the permission for doubling the time for Hebrew education. The charge that the period of years is extremely brief so that time cannot be set aside from French and secular subjects, relates back to the problem of extending the educational life of the child within the school system.

It is my definite impression that the investment of Jewish funds in the Alliance program is definitely for the purpose of providing Jewish education. The fact is that the government pays for the erection of the building and for the French teachers. It remains for the Alliance only to supply the Hebrew education and the Hebrew teaching personnel, which if it fails to do, places it in the position of not fulfilling the role allotted to it. General education must be regarded as the responsibility of the government and the Jewish funds must be seen as assisting the government to fulfil its commitment in the field of general education, but especially for providing the Jewish education for which no claim can be made against the government. JDC subventions to the Alliance in Morocco in my opinion create the responsibility for AJCC to supervise such expenditures, to see that these basic purposes are fulfilled. In the case of adding school facilities and increasing the enrollment in the schools, the programming must be worked out together with the government. In the case of the program of the Jewish education, it is entirely a matter between AJCC and the Alliance. Text books, should have been provided from funds allotted by AJCC to the Alliance. The great inadequacy in this item is difficult to explain. The proper training of teachers and the methods used may justifiably be examined and supervised by AJCC.

It is interesting to note that many children attending the Alliance schools attend evening classes for Hebrew where they learn that which their school is presumably supposed to give them. The evening programs are not paid for by Alliance. AJCC in its desire to satisfy the demand for Jewish

education has therefore the responsibility for considering subventions to such programs as present Jewish education outside the framework of the Alliance schools. If Hebrew teaching is being conducted for children attending the Alliance schools by other organizations then conceivably it may be proper to consider whether some part of the present Alliance subvention ought not rather to be devoted to these other efforts.

Alliance as an agency seems to be more an outside agency than a local one. The only thing that brings it closer to the local scene is that it is a French organization operating in a country under the protectorate of the French Government. It cannot however be regarded as rooted in the local community and related to the community which it attempts to serve. Had it adequate financial resources of its own, it could without question pursue any program of education or any relationship with the government that it saw fit. At the moment when it seeks the assistance of other communities and countries, it does in effect involve such contributing groups to make claims and set standards which at the present time are not entirely satisfying.

Against this, however, it seems entirely reasonable that extended efforts on behalf of education be made through the agency of the Alliance. The experience, the relationship with government, is valuable and it would not be wise to disturb or disrupt this situation. The Alliance should be encouraged to continue and expand its efforts. Between the JMO and the Alliance, however, there must be a closer working relationship in order that we may be able to exercise judgment as to the validity of Alliance requests for subvention, as well as to judge the achievements on the basis of such subventions. A relationship is important and can easily be worked out if maintained between the Education Department and the Alliance as an educational agency.

In my discussions of this matter with Mr. Jules Braunschwig of the Alliance he accepted these bases for the relationships:

1. A relationship with AJMO administration and the Alliance in Paris and New York in terms of allotment of funds.
2. A relationship with the Country Director of AJMO in terms of the Alliance's service as part of a total program in the country.
3. A direct working relationship with the Education Department on a professional level, dealing with personnel, materials, methods and programs.

Despite the questions raised above it is necessary to point out and to emphasize that those children finding themselves in the Alliance schools do represent a very high degree of improvement in their physical condition. The buildings are on the whole impressive in their size, architecture and

equipment. There are tremendous playing fields, sunshine, soap and water, interested personnel, medical follow up, feeding programs and all these are impressive.

The entire future relationship with Alliance on our part will require to supervise the program in such a way as to ensure advances in the field of Jewish education, introduction of methods and techniques which will increase the independence and responsibility of the children, and consider other educational efforts as they may relate to the very short term elementary education of the Alliance schools.

ECOLE MOGON DAVID

This school with a student body of 60 students between the ages of 13 and 18 is an attempt to develop in Casablanca a training school for Hebrew teachers. It is a comparatively new venture in these post-war years and has had the good-fortune of obtaining as its Director, Rabbi Bouche who is a Captain in the French army and stationed in Casablanca as a Jewish chaplain. His duties are extremely light so that he is able to occupy himself with the work of this school as well as with certain other projects in the community. He is an excellent pedagogue and a person with a good background, and understanding of the problem. The need for a school of young people in the field of Hebrew education was generally recognized but it was not until the Alliance Israelite saw in its efforts a possible source of Hebrew teachers for its schools that the Ecole Mogon David acquired some status. The students learn Hebrew as a modern language as well as Bible, Mishnah, and literature. They also have sessions in French and secular subjects. The teaching is of a high order, the students seem to be carefully selected and beyond their actual studies, they acquire through the school a sense of mission and desire to serve professionally as Hebrew teachers. This school is now with limited facilities and finances. I am told that the number of students could easily be doubled to 120 if there were space in which to house them. These students live within the school because they come from many cities and communities of Morocco and are of an age when they cannot be brought to Casablanca without providing for them housing and feeding facilities. It is hoped that a building can be provided for a student body of from 100 to 150 so that within a period of 2 to 5 years there can be a steady flow of good teaching personnel for Alliance schools and for other Jewish educational programs.

The program of the school is arranged for a period of 5 years and most of the students have come from Alliance schools. The first 4 years are devoted to general and Hebrew education and the 5th year is planned as a program of specialization in teaching and pedagogy.

It is my recommendation that this school be seen as a source for future

Jewish educational and cultural personnel and that it be assisted to fulfil this purpose. At the moment it requires assistance by way of text books; the next stage is to help to develop the program especially the 5th year which is the period of professional training; and ultimately to consider the possibility of providing for an expanded student body. The school should be maintained as an independent educational effort with the knowledge that the Alliance is one of the most closely interested parties, in order that the school may be developed without any restrictions imposed upon it by the special position of the Alliance in Morocco, as well as to be a source of personnel for other institutions.

YOUTH CENTER ASSOCIATION

This is an association of young people in the community who range in age from the late twenties to the middle thirties, who have attained a measure of economic and professional security and status, and who are attempting to relate themselves to the problem of the young people in Casablanca. In my opinion they are the healthiest community element in Morocco. It is this Association which conducts a variety of athletic activities for young people, supervises the scout organization of boys and girls, maintains evening Hebrew classes within and without the Melliha, arranges holiday celebrations, Sabbath Synagogue services, and regards itself as available for any type of service to the Jewish community. I saw their youth work activity in one center where in one room Judo was being taught to boys, on the stage I saw a rehearsal of a Chanukah play, in another room a choir was rehearsing, in another room young people were playing ping-pong, and in still another place a boy was practicing the violin for a special phase of the Chanukah program. Friday evening I was taken to a Sabbath service in the Melliha arranged under the auspices of this Association with a choir trained as part of the group's activity; and on Saturday morning I attended a service again sponsored by this Association in what was the ping-pong room two night ago. They improvise, they pursue their objectives with devotion, and have a potential far beyond what they have already displayed.

They require assistance of two sorts. First, it is necessary to assist them with the equipment for these several programs. They draw together a great many young people from the Melliha and provide them with all the many programs which a normal society would provide through governmental or private agencies. They need books for a library, pitches on the roof of the synagogue, electric lights for the athletic field, ventilators for the shower room, text books for their evening classes as well as lights for the students to study by and a variety of other minor items. Their second need is for some semi-professional persons who could do the actual work with many groups that they have succeeded in organizing. The members of this Association are young men and women who give their time unselfishly but who do have jobs and homes and young children to care for. They point out that they have not the few people necessary to make the athletic fields

perform their full function. The same is true for the center for the recreational activities, for the Hebrew teaching program, and all other work. What is required are young people with training who can supervise these youth activities and in some few instances, a few better trained people for actual teaching projects and organizational work.

In this connection it is my recommendation that the School in Paris at Plessis-Trevisse be utilized for the training of such personnel. This school has served for the training of Moniteurs for the Children's Homes in France and has now completed its function in this area. It would be possible for us to utilize the facilities, staff, and the experience, for preparing this new but related type of personnel for Morocco. It is my belief that ultimately it will be necessary and possible to develop on the same program in Morocco under the supervision of a member of the department of Education of JDC, but in order not to delay the process, which will give the personnel what is immediately required, I believe that we can utilize the school at Plessis Trevisse for approximately 25 students to begin their work on February 1, and complete their training on September 1. The entire budget for such a program would be responsibility of JDC which in turn would have to develop the curriculum to prepare this group of students drawn from Casablanca for its work upon return.

OSAR HADARIM

Work of the Osar Hadarim can be divided into three main parts.

1. The subvention to Hadarim in the Mellah.
2. The Yeshivoth and Talmud Torahs of Casablanca, Fez and other cities
3. Work in the villages.

The Hadarim are impossible educational ventures in impossible circumstances. They exist in the Mellah and are designed to do something with young children who are without school or nursery programs and certainly without homes of any adequacy. The theory is that by maintaining these Hadarim the children are kept off the streets. I visited any number of these Hadarim, observed the physical conditions, listened to what passed for teaching, and engaged in conversations with the "teachers" and "rabbis". The physical conditions have been treated before by others, and it is not entirely necessary here to repeat that the crowding is beyond imagination, sanitary facilities absolutely disease-producing, and the smells and general atmosphere poisonous. The children sit from morning until evening almost literally without moving a muscle and engaging in no learning or physical activity of any kind. When 50 children are crowded into a room which can hold 15 comfortably, under one thoroughly incompetent teacher, and when there are neither texts or sympathy, it is impossible to expect

that any learning process can take place. In the further light of the physical horror, I am not at all convinced that any fever is done to these children by taking them off the streets. The smells are somewhat less in the streets and there are rays of sunshine that do penetrate. The fact is that I saw some "unfortunate children" who were in a Hedaram having a wonderful time rolling a hoop and jumping all over each other. For this age group of 3 to 6, it is not necessary to be overly concerned about their limited education and their chief requirement is for a program of medical care, feeding and clothing. These 3 items the Hedaram do not provide and to claim that the value lies in winning them to Judaism is to misunderstand the role of Jewish education.

The position of Ozer Hatorah in relationship to these Hedaram is that of buying in to an existing "business". These Hedaram actually exist independently, and are the personal business of the so called teacher or rabbi. Parents pay for the children's attendance and the amounts vary, but never amount to very much. It is true that the Hedaram serve some purpose for working mothers who in this way leave their children for the day, making it possible for them to work. What the Ozer Hatorah does is to give such a teacher 5,000 francs a month for his work with 80 children and the teacher in turn continues to collect his fees from the children's parents. The Ozer Hatorah contribution is a part of his income. The Ozer Hatorah, however, then adds all the children in all the Hedaram to which it makes grants and lists them as receiving an education by virtue of their subvention. This is not an actual program of theirs, it is not education and it must be dealt with as part of the total welfare program of the community in which AJEC is engaging and which will probably require expansion. For such service AJEC has no responsibility to Ozer Hatorah.

The second area is that of Yeshivoth and Talmud Torahs. I visited the schools in Casablanca in Dennet and in Marrakech. In Casablanca 450 students receive instruction throughout the day and are fed one meal at noon and for most of the children this represents their entire feeding. The school building resembles two rows of barracks but they are clean, whitewashed, with ventilation but the individual rooms are very crowded. They have the best text books that I saw anywhere in North Africa. The program consists of classes in Talmud, Bible, the Hebrew language and they wish to have classes for French, but they cannot pay for French teachers. The teaching of the Talmud and the Bible is the old traditional one, but the students who were asked to recite for me by memory were able to explain what they had recited. Hebrew instruction varied in accordance with the particular teacher, but some of it was quite good in that the child could express himself in the language and could understand conversation. The school employs 17 teachers whose average salary is from 7 to 10,000 francs per month. The school is unable to pay salaries of French teachers, but perhaps more important is their inability to obtain instructors for French to meet their standards of orthodoxy. The work of these schools can be

improved with better personnel and with some educational guidance and suggestions. It must be stated that the leadership of Ozar Hatorah in Morocco indicated its complete readiness to accept suggestions and advice. With some minor variations, this is the same for all Yeshivoth and Talmud Torahs in the cities. It is my feeling that the students attend these schools mainly because they have no opportunity to attend the Alliance schools. There was the suggestion for example, that the Alliance school in Marrakech had raided the Ozar Hatorah school for students. My investigation into the matter led me to the conclusion that it was not so much a case of raiding as the opening of an Alliance school simply drawing off the Ozar Hatorah students. I believe that as the Alliance schools are increased there will be less and less tendency for children to attend Ozar Hatorah schools. If the Alliance schools were able to satisfy the needs of 100% of the children, and if in turn more were done, as is contemplated for improving and intensifying the Hebrew instruction of these schools, then Ozar Hatorah schools would be few in number and the numbers of students small indeed. For the time being, however, in the knowledge that those attending Ozar Hatorah are almost exclusively those without opportunity for other education, it is desirable to consider assisting this aspect of the program and in attempting to raise the standards of the teaching, broadening the curriculum, though at no time threatening the basic orientation of Ozar Hatorah.

The third area of service on the part of Ozar Hatorah is in the villages. It is necessary to spend a moment on the nature of these villages. They exist for the most part as completely isolated Jewish entities. They are unrelated to the economy of the country, they are small in size and they are of extremely low physical conditions. I visited the villages of Ouled Knaghous, Sidi Rahal, and Drea, as a sampling. In Ouled 450 Jews live by themselves in what amounts to one rambling structure, the outside walls having a fortress like quality and the inhabitants living in compartments on the inside of this wall. The people have no regular source of income and of necessity there is a quality of cooperative living within the group. There is a primitive element in the people's lives and it is an anthropological experience to be greeted by the shrieks of women, the carrying of poles decorated like our traditional May poles, to find a Jewish Shick in charge as an appointee of the Pasha, to observe the whole pattern of folk-ways and customs. These people regard themselves as Jewish, though their actual practices are considerably removed from what have become Jewish ways of life and thought in the Western world. It must be said that the Ozar Hatorah organization is the only contact with the outside world that these people have. In these very primitive conditions the outstanding place of activity is the Synagogue and the school for the children. It would be absolutely ludicrous to give any evaluation of the educational work by our standards but at the same time a respect is called out by these programs for the passion that is exhibited in the pursuit of education for the young, and religious practice for the community as a whole. The equipment, the books, and the salaries of the teachers is met by Ozar Hatorah. The limitations

program. This has a good relationship in that it is possible to utilize the E.I.F. program as part of a total approach to the young people of Casablanca. The present subvention to E.I.F. is made through the Charles Matter Association and it is recommended that this continue to be our procedure. It is necessary to note that in this work, active as it is, one does not obtain the impression that the Paris Headquarters of E.I.F. or the ORSAY school are themselves significant factors. A small proportion of the leadership attended ORSAY and the program is produced and drawn out of local circumstances. There is undoubtedly some value in the children feeling that they are related with something beyond the community in which they live and function, but administratively and programatically there is very little relationship to the national or international organization.

PRE-SCHOOL PROGRAMS, NURSERIES AND KINDERGARTENS

I visited a wide variety of nursery and kindergarten programs which are mainly maintained by individuals or private organizations. Some of these programs are presently assisted by AIDC by supplementation of the feeding programs or the purchase of physical equipment. In all these areas, there is need for some educational guidance. The cost of a program would not be greatly increased if the present inadequate personnel were replaced by individuals with some understanding of the problem and the program. To cite an example, I refer to "Le Maternelle" in Casablanca which houses 450 children from 8.30 a.m. to 5 p.m. making possible employment for the mothers of these children. The actual building - its rooms, its kitchen, its playground, its location, is adequate for no more than 300 children. The extra 150 children reduce the standard of the operation to the point where all those attending obtain a minimum. It is understandable that under the pressure standards fall to include as many children as possible, but even under these abnormal circumstances there is no reason why the 450 children should spend the entire day with their hands folded and without a sheet of paper, a pencil, a crayon, a lump of clay, a toy of some kind. It would add almost nothing to the cost of the program to have these simple educational materials and it would also be a slight additional charge to have some young people who have at least sympathy for these children to be their supervisors. At the present time the group is divided into two and each section has a woman in charge who walks up and down the rooms with a stick, poking such children as tend to droop in their seats or who let their arms drop. The excellent facilities were permitted to be filthy, the kitchen with garbage the toilettes unclean, and the refuse from the previous day still lying over the floors and under every bench. Again a standard of minimum cleanliness could easily be maintained by employing one additional person required to clean either after school hours or before them. It is my belief that part of the training program suggested above for Flessia Trivise, should be devoted to preparing several individuals for these nursery and kindergarten programs. For these too, we should give some consideration to supplying books, and playing materials.

ONE

I visited TWO ONE school for boys and the one for girls in Casablanca. The

shop for boys seems to be well equipped and the actual projects on which the children are engaged seem to have merit and value for vocational preparation. There is an underlying problem in the approach of OBT which must be dealt with, for this organization too is operating on a philanthropic rather than a training basis. Its students are largely gathered from off the streets and are trained in machine shop and woodwork. The fact that so many of the students are without any general education of any kind means, however, that they cannot fully comprehend the tasks with which they are dealing. For example, most of the students would find it difficult to figure out mathematically the dimensions of the work on which they are engaged. They would find it difficult in some instances to label the items because of their inability to write or spell. Furthermore OBT has become involved in a dormitory and feeding program because it has taken in homeless youngsters who have arrived in Casablanca from other cities and communities. If the program is one of vocational training it could more effectively be related to the total problem of the education of the youth in Casablanca and its preparation for economic productivity. If the OBT school accepted such students as had the elementary education of the Alliance or government school, they could better the technical training on this basis. In this way, also the education of at least a thousand children which OBT now handles in Casablanca in the elementary schools, would be more complete. There is a reference above, under the heading of the Alliance schools to the fact that the period of education is too brief to produce youngsters with any effective skill for economic purposes. Application of the OBT program to the student in Casablanca would also eliminate the additional cost of a dormitory program. It is quite important that the work of OBT be related to the total effort of bringing assistance and ultimate recovery to the Jewish population and it ought definitely to avoid operating on an individual basis with students unrelated to the total approach being made.

The girls school has fewer students who are all trained in "couture" on a hand work basis. It was my impression that additional attention ought to be given to their work and I found that the chief obstacle in so doing was in the lack of machines.

COMMUNITY ORGANIZATION

I became quite convinced that there are substantial local resources in Morocco for financing a great part if not all of the necessary programs in that country. There are many instances where individuals or committees are functioning and spending money on behalf of many of the needs among Jews. There is a very personal approach to the work however and very little interaction among these individuals, committees or institutions. The failure to have any adequate community structure or responsibility diminishes the effect of these programs, and limits the opportunity of obtaining larger funds for the work. It seems to me that the Joint ought at the

very point of entry into this situation, relate itself to the development of community organization in terms of both training the local communities in their responsibility and getting them to support with greater adequacy such programs as are conducted.

I cannot say with any effectiveness whether it is the climate, the tradition, or the personalities of the individuals in Morocco that makes of each social venture something highly personal and individual. Every program in Morocco can be identified with a particular person: Alliance Israelite Universelle - Jules Braunschwig; CRT - Jules Senouf; Aid Scolaire - Dr. Joseph Levy; Ecole Mogen David - Samuel Levy; Charles Netter Association - Alfonso Sabah; others can be added. One individual runs a canteen for 300 children because of a vision. He is convinced that he must do this himself because in a dream he was told to go out and help the Jewish children. Another individual gives time and money to a program which has some merit because 15 years ago he refused to work as a Bank Clerk on the Sabbath. Since that time he has amassed a fortune and is convinced that God has given him these great goods, because of his refusal to work on the Sabbath. Again additional examples can be cited. It is one of the factors which stands in the way of surrendering any measure of personal control to a wider community department or agency.

The second important factor is the social and economic class differences among the people. There are French Jews who regard themselves as higher in status than others. There follow individuals from Algiers, Tunis and Tangiers, and finally native Moroccans. Each group regards itself as of a different order from the others and there is little interaction between these groups among the adults. It seems to me that the recent acquisition of wealth on the part of some of these groups has sharpened the desire for each section to maintain its previous status.

Actually this is a situation which does not differ from that which we experienced in the United States in the first quarter of this century when we had difficulties among the German Jews and Eastern European Jews, and even in the latter category great distinctions between the Litvak and Galitziener, Ukranian and Roumanian and so on. A skilled person in the field of community organization can begin to overcome these and to develop some unity within the community.

It is also important to indicate that there are those who live with a great hesitancy to deal with the Government in meeting its obligations. The higher the status of the group the more cautious it is. I am quite convinced that there is great sympathy on many levels of the Government, with the problems of the Jewish community, and that failure of the Jewish community itself to present its requirements, results in a failure to obtain the maximum assistance from the Government. Any representative body of Jewry in Morocco could increase the responsibility and actual support of the

government for many of the problems with which we shall be dealing.

To an American the situation is somewhat startling because people of smaller economic and social status in the States give money in higher proportion to those in Morocco. Furthermore women's groups of lower economic status give far more time to communal responsibilities. One woman in Casablanca made the statement to me that the women in that city find it more difficult to engage in communal activity because the number of servants they employ makes their day harder than the American women's, who have no servants to supervise. Actually this represents no more than complete failure to accept such responsibility.

TUNIS

The North African trip allowed only 2 1/2 days in Tunis but during that time I believe that I visited every Jewish school in that city. I visited Alliance schools, several other Jewish schools, some nursery programs, and several canteens.

The situation in Tunisia is entirely different from Morocco. The Jewish community is well organized and its leadership of a rather high order. These individuals are very active in meeting those problems of which they are aware, and but for the lack of funds they would be able to correct the remaining problems. The situation of the Jewish children is a comparatively favorable one in that all have the opportunity to attend government supported schools. The reason for the existence of Alliance schools in this situation is that there are no sessions on Saturday and for those children or families to whom this is an important item, this is a genuine service. The cost of the Alliance program is all paid for by the government. The pre-school program is not as comprehensive as it should be for there continue to be many children in extremely unsatisfactory health situations, who require being brought out of this environment. Such programs as are conducted, however, have high standards, good facilities, and good personnel.

I did not see accountants' books or figures, but I was told by individuals within and without the Alliance program that no assistance is received in Tunisia for these schools from the Alliance in Paris. The reason is that the government supports the total programs indicated above. On the other hand, there are several inadequacies in the Alliance program, especially in the area of Jewish education which should be the responsibility of the Alliance as an international organization. For example, there are only three teachers of Hebrew for 3,000 children. The result is that the girls receive no Hebrew instruction at all and the boys extremely limited number of hours, 5 per week as a maximum. Text books are also a sore situation. Additional Hebrew teaching personnel and text book material cannot be obtained from the government and to correct the situation requires an allocation from Alliance in Paris to the schools in Tunis. There is an income to the

Alliance schools in Tunis from property owned by it and rented to private individuals. I believe it important that this question be raised with the Alliance in Paris so that their schools in Tunis be supported on an adequate level out of the subvention made by AJDC to the Alliance.

A second school conducted by the community is called Or Hatorah which contains 120 students who do not attend government or Alliance schools and obtain both Hebrew and secular instruction. The program is divided into three parts: French, Modern Hebrew language, and Talmud and Bible. There is one modern Hebrew teacher who circulates among the classes. He is an excellent teacher but has limited time for all the studies and has absolutely no text books with which to work. The Talmud and Bible program is the traditional one and the personnel is adequate for that purpose. The French teaching is also limited because of lack of personnel. The community is very much interested in this and has asked to have assistance in supplying three Hebrew teachers for modern Hebrew, preferably from Palestine, and text books for all the children.

A third school is maintained by the community within the synagogue with which has 150 children on a full time basis and another 150 on a 2 day week basis, the latter group obtaining their instruction as supplementary to their attendance in the government schools. The teachers in this school were exceptionally good, but underpaid, completely without text books, and with limited physical facilities. The community also maintains within the synagogue a smaller group of advanced students, 12 in number, who are being trained for positions as Hebrew teachers, Rabbis, and Dayanim. The age range in this group is from approximately 14 to 18 and because they are of an age when they could be earning an income, the community gives them a stipend during the period of their studies.

Mr. Hataf, the President of the Jewish community of Tunis explained in detail the program maintained by the community on behalf of Jewish education before the war. It was well thought out and it attained considerable success. The better teachers in Tunis today are the result of that pre-war program. The community is hoping to re-establish its own coordinated programs of Jewish education and teacher training and is making arrangements to bring in a full time director of education as an employee of the community. He will supervise Hebrew education programs and devote himself directly to the preparation of teaching personnel.

During the period of 2 or 3 years when this program will be getting under way the community requires assistance on two scores. It would like to have AJDC make available 3 teachers from Palestine for the city of Tunis, who will teach in the schools and participate in the teacher training program. It is hoped that such individuals would help to stimulate Jewish cultural life in other ways as well. The bringing in of Palestine teachers is especially significant in Tunis because there is a very strong tendency towards migration to Israel

on the part of the Jewish population and especially the younger people. The second request is for text materials. Mr. Hataf suggested that he would prepare a list of material required and send it on to Paris in the hope that we could supply such books.

It is my recommendation that 3 teachers from Palestine be brought to Tunis and that the text books be made available.

ALGIERS

My stay in Algiers was extremely short with a one day visit in Oran and another day in Algiers. In each case Madame Benatar had meetings connected with the regular welfare programs in these cities. I participated in these meetings and in addition did enquire into the education situation from leading members of each community. I obtained the impression that Algiers as a whole the status of Jewish education is extremely low and can be explained largely in the strong assimilationist trend by a Jewish population which has full civil status and is extremely eager to avoid too intense identification to Jewish life for fear that this would act as a threat to such civil security. Jewish children do attend the regular government schools but there is not even the program of supplementary Jewish education on Thursdays and Sundays such as is found in many French communities.

The community represents a substantial number of wealthy individuals, an equal number of self-sufficient and moderate means, and perhaps an equal number of people who have economic difficulties. There are only moderate and normal welfare pressures which the community itself should be able to deal with adequately. The only abnormal item is the transient center which receives and professes refugees from Morocco, Tunisia and the interior of Algiers who are attempting to make their way to Israel. We found 1,500 such people in Algiers the day that we were there, in the most shocking and deplorable conditions. The instances of disease, disability, and poverty in this group is extremely high. In a combined project of the local community with JDC, a systematic attempt is now to be made to reorganize this effort on a higher and more effective standing. This report cannot engage in any detailed discussion of this problem.

With respect to the educational and cultural life, I obtained the impression that there is not enough momentum within the community itself to organize the minimum efforts that are being sought by some small section of the community. It seems that if some assistance can be given to the few who strongly desire Jewish education for their children, the work could evolve in such a way as to create, expand and obtain adequate local support. What is required in Algiers is some stimulation and pump-priming from the outside just long enough to organize those who can afford to pay for such programs and who are genuinely interested in them.

The *Eclairer Israelite Francais* is a viable program in Algiers. It is perhaps the sole organized effort at getting young Jewish children together at regular intervals and creating for them a Jewish atmosphere in a spirit of a play and learning. Unfortunately, there is very limited equipment with which to work and no professional leadership. The volunteer leaders vary from very good to very poor. We can be of some immediate assistance by supplying certain texts, reading materials, and suggestions for Jewish programs of all sorts.

In connection with the E.I.F. program, I investigated carefully the relationship of the program and the leadership to the school at Orsay conducted by Mr. Gerson. I find that there is no leadership in the work which has its training at Orsay and that its work done at this training center near Paris does not reach into the work of the E.I.F. in Algiers. The leaders are interested individuals who give their free time to the work because they feel that Jewish youth requires some contact with Jewish experience.

It is quite possible that in our considerations of the relationships with the Jewish Agency in supplying Palestinian teachers, we may be able to give some attention to the possibility of introducing one teacher for Oran and another in Algiers to bring about the stimulation referred to above.

A NOTE ON THE NEED FOR A CULTURAL PROGRAM.

The cultural life of the Jews in North Africa is extremely dull and of special importance is the fact that it is so far removed from the many intellectual and social movements in Jewish life of the contemporary period. The fact is that in the main, these Jews are unaware of the deep soul searching with which Jews have been engaged in the past 2 centuries in Europe, the United States and Israel. There is so little awareness of challenges created by Jewish emancipation, Jewish creative culture, which has filled a gap between the middle ages and our time, and a sense of Jewish experience in this same period. The fact is that there are innumerable Jews who are unaware of the most recent occurrences in Europe. It would seem to me that in order to bring about a genuine rehabilitation of the Jewish community of North Africa, rich and poor require some sense of identity with Jewish life throughout the world. We know that we shall have to create an understanding of North Africa Jewry in the minds of European and American Jews. It is as important for the effectiveness of our program in North Africa to see to it that there is at least such an awareness of Jews in other lands. In terms also for the need of community organization, it is necessary to introduce a sense of contemporary Jewish cultural life. These people who so frequently think of Jewishness in terms of the ancient periods, simply do not comprehend that there is such a thing as contemporary forms of Jewish experience. Jewish music, literature, art, press, and philosophy

discussions are entirely absent. In the case of the well to do and the assimilated from whom we must expect a measure of cooperation, they cannot understand how they can be Jews in Talmudic terms and functioning individuals in contemporary life. It is for us to participate in such a program as well as to convey the experience of the Western world where it was necessary to resolve the complex in the minds of so many about whether or not citizenship in a country demanded the rejection of one's relationship to Jewish cultural experience. (I appreciate fully this has not been resolved entirely in our Western world)

For the beneficiaries of our program we must assume an oppressed level of living which has tended to preserve certain forms of Jewish practice mainly out of lack of contact with the general community. The raising of the standards of these people will act as a shock in as far as it will bring them in contact with so many contemporary patterns which are strange to them. This shock may very well lead to a breakdown of their attachment to Jewish living. The introduction of contemporary Jewish patterns of life is required, which are wholesome and sincere and permit the individual to live comfortably as a Jew in the general environment.

My suggestion in this area is to give consideration to the possibility of maintaining a program of bringing into the North African countries distinguished representatives of Jewish music, art and drama, as well as interpreters of Jewish thought who can speak to these Jewish communities. Whatever the budgetary limitations may be, a total program for North Africa should not exclude this aspect of the program no matter how modest it must be at this stage. I am convinced that this can be absorbed gradually as among a program locally maintained but action at this point, must come from the outside.

LIST OF INSTITUTIONS VISITED IN MOROCCO

CASABLANCA

The Mellah
6 Hadarim
Offices of the Communite
Offices of the Alliance
3 Alliance schools
Ecole Hagan David
Charles Netter Association
Ecole Professionelle of Alliance
OBT school for boys
OBT school for girls
Aide Scolaire Canteen program
Synagogue in the Mellah
Synagogue of Charles Netter Assn.
Ozar Hatorah Yeshiva
En Habania (2 schools)
Ozar Hatorah canteen
E.I.F. (scouts)
Ranjio Orphan Home
La Maternelle (Nursery)
La Maternelle (Hospital)
Hermitage Casierie
Social Services des Jeunes
Evening classes in Hebrew
Athletic Stadiums.

MADEIRA

Alliance boys school
Alliance Girls school
Jardin des Enfants
Corcos school
Agricultural school
Ozar Hatorah school
The Mellah
Government Noelen school
Offices of the Regional Director
of the Ministry of Education

MEQUAT

The Mellah
Alliance school
Ozar Hatorah Yeshiva
Ozar Hatorah Talmud Torah

RABAT

Alliance school
The Garderie
Aide Scolaire Canteens
French Ministry of Education
American Consulate
University of Rabat

VILLAGES

Ouled Zmaghousia
Sidi Rabal
Draa

I have not recorded a similar list of names for Algiers and Tunis because the organization of these two countries is far better and I deal with the responsible committees and organizations rather than the many individuals as in Morocco.

PEOPLE VISITED

M. Roger Thabault,
Minister of Education,
RABAT

M. Gasquet,
American Consul,
RABAT

M. Courtin,
Direction de l'Instruction Publie
RABAT

M. Pierre, Flamen,
Directeur de la Region de la Sud,
67, Avenue de Casablanca,
Marrakech

Mr. Jules Braunschvig, (Alliance)
31, Rue Labas (Home)
95 Av. Fugyisraeu (office)
CASABLANCA

Mr. Isaac Zimaleh, (Ozer Katorah)
16, Blvd. Hollandie
CASABLANCA

Dr. Joseph Cheron
Ozer Katorah

M/ Boniface,
Prefet, Casablanca Region.

M. Yahya, Zagoury,
President, Jewish community of
Casablanca

M. Reuben Yedjouri,
Inspector d'Alliance Israelite

Rabbi Fouche,
Director Ecole Hogen David,
Casablanca

M. Samuel D. Levy,
President Ecole Hogen David,
Casablanca

M. Jules Senouf,
President OSE
Casablanca

Mr. Joseph Levy,
President, Aide Seclaire,
Casablanca

Madame Flora Ohana,
Public Health Nurse, Casablanca

M. Alfonso Sebah,
Leader of Charles Matter Association
Casablanca

M. Moise Ben Bayan,
Au Radania,
Casablanca

M. E. Suragui,
Soup Populaire,
Casablanca

Madame Alice Azanie,
La Maternelle,
Casablanca

Mr. Miteiman,
La Maternelle Dispensary

Madame Rachel Vassano,
Le Hermitage, Casablanca

Miss Martin,
Social Services des Jeunes,
Casablanca

M. Basaloun,
M. Toledano,
S. Ifrah,
Societe Anciens Elèves d'Alliance,
Casablanca

M. Corcos,
M.L. Elrhain
Jewish Community of Marrakech

M. Emile Sebban
S.I.F.

Madame Celia Benjie, President of the Benjie
Murdoch Orphan Home
Deputy AFDG Director, Casablanca

Mr. Aizer Cherqui,
15, Av. Durando,
Algiers.

INSTITUTIONS VISITED IN ALGERIA

ORAN

Social Services des Jeunes,
M.I.F.
Transient Home for Israel bound people

ALGERIA

Transient Home

INSTITUTIONS VISITED IN TUNIS

Gardenie Israelite
Or Hatorah School
OSE dispensary
Alliance school for boys
Kindergarten canteens
Soup
Evening classes in Hebrew
Preventorium
Offices of the Communite
Community school (Synagogue)
Rabbinical and Teachers Seminary

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Content: Country - North Africa

Subject - Report on the Conditions of Living and Health of the
Jews of North Africa

I. MOROCCO

In May 1944, under the title "This is Morocco", the JDC Digest (No. 3) published an article on the lamentable situation of the Jews of Morocco.

Far from improving, this condition has become worse, owing to a very marked increase in the population.

Morocco consists of 251,000 Moroccan Jews, and 35,000 non-Moroccan (census of 1st December 1946). The population was 124,585 according to statistics of March 1931 - showing an increase to double in the space of fifteen years.

The non-Moroccan Jews enjoy the rights and privileges attached to their nationality. The Moroccan Jews are the "proteges" of His Majesty the Sultan, and live, in general, hoarded in the mellah, have a miserable life and very limited rights.

Casablanca	consists of	79,516	-	23,000	of which are non-Moroccan
Marrakech	"	18,000	-	300	" " " "
Meknes	"	14,800	-	1,800	" " " "
Rabat	"	12,007	-	2,000	" " " "
Tanger	"	11,000	-	1,200	" " " "
Fes	"	16,000	-	1,500	" " " "
Oudjda	"	8,000	-	3,200	" " " "
Mogador	"	7,397	-	200	" " " "
Sefrou	"	5,967	-	200	" " " "

The 36 other communities in Morocco consist of very few Europeans and a number of Jews ranging from 300 to 5,000. Every year there is an exodus from the poor towns of the interior to the richer communities of Casablanca, Rabat, Fes, Meknes, and these new arrivals increase the number of beggars, already considerable in these towns.

The proportion of people who are very poor is large. 20% of the population is made up of people of comfortable means who can live without assistance.

15% are small wage earners, with large families, who have to be partly helped (clothes, food for children at school, medical expenses, and in certain cases scholarships for good students, etc.)

10% are beggars, who could probably be reclassified into the economic and social life if the assistance organizations had enough funds to sort them out and help them to make a good start.

25% are very poor, old, sick, permanently disabled, who live on public charity and who ought to be able to have the care of a place of asylum and rest up to the end of their unhappy lives.

The proportion of children under 21 is 1/3 of the total population. And this figure continues, in spite of sickness and death of children when very young, owing to the numerous births (average of 6 children in each family.)

The number of woman exceeds the number of men by 15%.

Sanitary Conditions

The climate of Morocco, especially in the towns by the coast, and particularly in Casablanca and Rabat, is very conducive to anaemia and tuberculosis. In Casablanca, the living in hovels without air, narrow, and without hygiene, helps to spread disease.

The "Vigie Marocaine", in an article published on 10th June 1947, wrote: "40,000 persons live in the mellah of Casablanca in the most lamentable, dangerous and sordid conditions of existence."

70% of the children born in the mellah die of tubercular-enteritis and tubercular-meningitis before the age of one year.

Out of the 100 children between the ages of 4 and 12 who receive radioscopic examination of every week by Dr. Benzaquen at Casablanca, 80% are "primo-infections évolutives" of a serious nature. These observations are confirmed by positive cuti-reaction in the same proportion.

These are the distressing statistics which were communicated to me by eminent specialists of child welfare in Morocco.

Tuberculosis has assumed such proportions that it has become an epidemic, and this year the recrudescence has been particularly serious.

In every family, we are told, there is a case of "évolutive" tuberculosis, contagious, and this was proved to be the case when the families of sick children received radioscopic examination.

The following case was reported to me. In a house in the mellah which contained a communal court and six rooms adjoining, there lived five families with a total of 14 children: one of the rooms was occupied by an old man suffering from contagious tuberculosis. All the children were contaminated by this neighbour and died, one after the other.

Rickets, scurvy, trachoma and sores are also diseases which are very widespread in the mellah.

The Comite OSE in Casablanca wanted to organize a holiday camp for 100 children chosen from those found in the streets of the mellah - under the condition that those children had no infectious disease. It was impossible to find 100 children under this condition, and when I left Casablanca about forty children had been chosen, and these were nevertheless treated for scurvy or sores.

Syphilis is also very widespread. The means to combat this, under the conditions of sanitation, are very mediocre.

The Jews of Morocco are not authorized to attend the establishment reserved for non-Moroccans, and the hospitals for natives do not contain enough beds for our coreligionists. There are no preventorium and no sanatoria for them. They dread, for psychological reasons, going to dispensaries which are common to the Mohammedan element. The remedy would be to have free access to all the State Hospitals, and that is impossible - or else to have a number of hospitals and dispensaries, clean and in sufficient number, for the Jews of Morocco.

The Centre Anti-Tuberculeux has just laid the first stone for the building of a preventorium for 150 beds in Ben Ahmed, the costs of which would be 75 million francs. I doubt whether they will be able to get together such a sum.

Dr. Sicault, Director-General of the Department of Health in Morocco, informed me of a project which he has elaborated for the construction of 4 preventoria round the large over-populated towns. According to this project, the Jews would have a wing in each establishment.

The Dispensary La Maternelle, which is a very beautiful establishment, functions on one floor only, although there are three floors. A doctor, former refugee, Dr. Mittelman, has been authorized to give consultations, but is not authorized to act on his own account. From 9 to 1 in the mornings, he gives 100 to 125 consultations per day. L'OSE works in the afternoons in this dispensary, in the rooms which La Maternelle loan to them. Apparatus for ultraviolet rays and radioscopy (X-Ray) have been installed. Children suffering from rickets, which number about 50, receive special feeding, and Dr. Mittelman, in the service of OSE, also gives consultations in the afternoons.

According to the opinion of all the doctors, the only remedy for limiting to the maximum sickness and death among the children is:-

To Isolate the Children from their Parents: Set up one or several colonies for children, either in or out of the towns and give them the necessary care.

They could then be nursed conveniently, and rebapses through contagion with adults avoided; B.C.G. could be used with chances of success; they could be educated and hygiene could be taught them outside the dirty and unhealthy hovels which are their homes.

There are no children's Homes in Morocco. The Orphanage Murdoch Bengio, the statutes of which were deposited six years ago, has not been able to commence function for lack of money for installations and setting up of the house.

School Premises

The Jews of Morocco are not authorized to enter the Elementary State Schools. Only the schools of the Alliance or private schools are accessible to them. Poor

children can only go to the Alliance schools, as the others are on payment of fees only, and are very expensive.

According to information furnished by Mr. Tajouri, Inspector General and Delegate of the Alliance in Morocco, 15,000 Jewish children in Morocco of school age cannot be admitted to the Alliance schools for lack of premises. 6,000 children are in the streets in Casablanca and penned up in the "Talmud Torah" in the mellah. In the course of the year 1947, 20 classes were built, six of them in Casablanca.

Alliance has just acquired 30,000 sq. metres of ground by way of expropriation, for a value of 31 million francs. 100 classes, able to take 5/6,000 pupils can be set up there. And the delegate of Alliance suggests that this be done as quickly as possible, either properly built or pre-fabricated.

In Marrakech 1072 children go to school, but 2,000 are in the streets.

In total, Alliance has at present 18,142 pupils in the 52 schools of the Protectorate Tanger and Spanish Zone, including 364 classes, but a very large effort must be made this year to enable the unfortunate Jews of Morocco to have a minimum of instruction.

Hedarim

In nauseating rooms in the centre of the mellah groups of 50 to 70 children are herded together in quite small rooms, children who learn Hebrew with "native" masters. They often pay a fee of 20 to 150 per week.

Veritable nests of infection and spreading of all diseases, these hedarim have to be maintained in spite of all protests from social workers and doctors, because without them the children would remain in the streets and would not learn even a few words of Hebrew.

Trade Schools

An apprentice school functions in the Ecole de L'Alliance for the last 12 years. Today there are 150 pupils.

ORT commenced to work in Casablanca. In a shed transformed to a trade school, 200 young men work (young men from 14 to 20 years), half time, half in the mornings and half in the evenings. Mr. Jules Senouf, former lawyer and now industrial delegate to ORT, informed me that he is considering soon bringing the number to 300, but that it should be necessary to build trade schools able to take 5/6,000 pupils.

In six weeks the pupils obtained brilliant results, and the members of the Committee asked the Marrakech authorities to give more space to this school, to enable the pupils to be more numerous and to perfect themselves.

Ecole Normale Hebrique

Recently founded, due to the initiative of Mr. I. D. Levy and Captain Aumonier Rouche, this school trains young modern Hebrew teachers for the schools. The young men who finish their studies will be furnished with the elementary Brevet and the Brevet d'Etudes Hebriques, the same diploma as is given by the Ecole Orientale d'Auteuil.

Placed under the care of Mr. Jules Braunschwig, and of the delegate of Alliance, this school has 20 pupils, to be increased to 40 in October. If the amount of space available permitted, Rabbi Rouche would like to create a higher course in Jewish Studies and boarding school so that they can admit young men from the interior who would like to study in Casablanca.

Also he has suggested that scholarships could be offered to enable needy students to perfect themselves on questions of Judaism, and work as teachers in the schools inland.

Scholarships

There exists in Casablanca an institution known as "Bourses Ribbi" which, in the course of previous years, has granted scholarships and assistance to poor students in Morocco. Many of the people working today as doctors, chemists or architects have benefited from these scholarships. Unfortunately, the cost of living no longer permits students to live with a modest subvention of 1,000 per month.

The delegate of Union Mondiale des Etudiants, when visiting Casablanca, encouraged the young people to study, but stated that no scholarships could be given. I suggest that of the 20 scholarships granted in Algiers, 5 should be reserved for the students of Morocco.

Also, as you know, we lack social workers, and it would be useful to recruit in Morocco young men and women who would dedicate themselves to this work when their studies are over. The Ecole des Cadres d'Orsay would be an excellent centre for this.

These young people have to leave their employment to come to study for four years in France, and very often their parents live on their wages. It would therefore be necessary to encourage this work by instituting a scholarship which would enable them to assist their parents modestly, and to live themselves during the time they are studying.

Morocco budget

The Jews who are of Moroccan origin or of foreign origin have made serious efforts to remedy the misery described in this report.

Budgets of the Communities

Receipts and expenses for the financial year 1947 total 63 million
also - gifts, subscriptions to assistance organizations,
charity events, etc. make a sum of 25 million

Total 88 million francs

minimum, given by wealthy Jews and Jews of average means, (who are not very numerous).

CONCLUSION

The situation of the Jews of Morocco is as worthy of interest as any other Jewish Community in Europe.

Its childhood - which constitutes a veritable reservoir for the future of Judaism, is disappearing as a result of disease.

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2) The Local poor

The Jewish Community in Tangiers gives assistance in cash to those who are needy.

The Hospital Benhimol a private establishment, subventions freely for the medical expenses of the poor.

L'Oeuvre de Nourriture gives a meal at midday to poor children who attend the Alliance Israelite (approx. 700 boys and 400 girls). This latter organization, which is subventioned by JDC for 1,000 dollars per month, should be continued and numerous amendments made.

In fact, the dining hall where the little girls eat is a narrow room without windows where the children sit very closely together on benches and eat under lamentable conditions. The ladies of the committee affirmed to me that there was a project for putting this dining-hall in order, and that they hoped to make the necessary constructions about October 1947.

The food given to the boys and girls is in need of definite improvement.

Besides, this, the Medical Department of the schools strongly recommended courses in gymnastics for the girls. Out of 200 children, boys and girls who received X-ray examination, about 50% showed "primo-infection evolutive", the proportion amongst the girls being much larger than amongst the boys.

In Tangiers there are no preventoria and no homes for children to isolate these who are already suffering from tuberculosis.

Trade School

There is a very beautiful trade State School, attended by fewer apprentices than it is capable of having. Jews are admitted without distinction. The instruction given is excellent for working in iron, wood and electricity. Diplomas on completion of study are given every year by a committee consisting of representatives of administrations, public works, the railways, etc. Candidates receiving a diploma obtain a well-paid post immediately either with private persons or administrations. But it seems that our co-religionists in Tangiers prefer to send their children immediately to work, where they can bring home a few thousand francs.

The Director of the Ecole di L'Alliance has suggested the setting up of classes for pre-apprenticeship in the school itself, where from the age of eight years the child will grow accustomed to manual work.

Conclusion

Tangiers is the town where the Joint Budget is the highest, as a result of the presence of a large number of foreigners who cannot be sent back to their homes. We should:-

- give them social help
- look into the questions of local children
- set up a home for children with TB
- develop sport.

III. ALGERIA

Total population - 9,500,000, 8,000,000 of which are Arabs, and 130,000 Jews. More than half the Jewish population lives in the large towns of Algiers, Oran, Constantine - the remainder distributed in small groups throughout the three provinces of Southern Algeria.

Ever since the decree Cremieux, the Jews of Algeria who wanted to give up their religious laws and adopt completely the French law, have become French citizens and assimilated just as the non-Jews. They have the same rights and the same obligations as the rest of the population.

The committees of Jewish Communities in Algeria are not permitted to carry out charitable work, and engage only in matters of religion.

Out of the 130,000 Jews who live in Algeria:-

10% are very wealthy proprietors and land-owners, possessing large real-estate.

20% are middle-class bourgeois living comfortably, on what they earn by their work - commerce or remunerative trade or profession.

40% are wage-earners with insufficient salary to cover all their needs, and need help for all unforeseen events.

30% are very poor people who live at the expense of the charitable institutions of Algeria.

There exist a large number of societies, forming a Federation de Societes Juives d'Algerie:-

Association Consistoriale Israelite

Mohar Abetoulth (Dowries for poor girls)

Entr'Aide Immediate (urgent assistance)

Le Bienfaisant (milk - medicines)

La Sous-Commission Israelite du Bureau de Bienfaisance (monthly allowances)

Ets Haim (Religious education)

Eliaou Hannabi (circumcision and Bar Mitzva)

Suppression de la Mendicite

Les Fondations pieuses (gravestones and inscriptions)

Le Talmud Thora (religious instruction)

Les Dames Visiteuses (visits to women in childbirth)

Le Bikhor Holim (deathbed duties)

Guemiloth Hassadim (visits to the sick)

La Charitable (urgent assistance to girls in need)

Le Bestiaire

Chaussures aux enfants pauvres

Fraternelle Algeroise (mutual)

Charitable Institutions

The budget of these organizations is insufficient for the work to be accomplished, and the assistance which is distributed amongst those who are needy is really very small. That is why AJDC has had to take care of the 26 refugees from France of Algerian origin.

The Fourneau Economique, well managed, is an organization which is really useful, which has also given much service to our groups of refugees since 1940. It is the only Algerian charitable organization subventioned by AJDC.

Les Eclaireurs Israelites de France - section of the French E. I. F.

The regional secretariat is established in Algiers for the whole of North Africa. A provincial secretary is in charge of Algeria and Tunisia: as regards Morocco, the E. I. F. is not allowed to operate there, and they work officially under the cover of other associations.

The E. I. F. have many members among the Jewish children of Algeria (2,000 approx.) especially among the poor element. The others prefer to join the Eclaireurs de France, lay group where the standard of living is higher.

The budget of E. I. F. in North Africa is very low, and does not enable them to provide for the expenses of :-

- extra food
- clothes for the members
- acquisition of materials for camping (tents which are indispensable for scout and Jamboree camps)

The work carried out by E. I. F. is :-

- scouting
- social work for youth
- development of sport for youth

For lack of sufficient social assistance and budget, this organization is not able to do the work which it ought to do for the poor and uneducated element.

The E. I. F. of Algeria is not subventioned by AJDC for their general work during the year, but only for holiday camps.

Education Associations

L'Alliance Israelite Universelle

For the study of Hebrew - 250 pupils approximately attend classes in the non-school days of the State schools.

L'Ecole Maimonide - Founded by the Chief Rabbi Eisenbeth in 1940, to enable young Jewish people to continue their secondary studies in spite of having to leave the State Secondary Schools by application of the laws of Vichy. At present this school which includes about 100 pupils (girls and boys) gives, besides French instruction, lessons in Hebrew and Jewish culture. Orthodox Jewish pupils are able to follow religious requirements, for the school is closed on Saturdays and Jewish holidays. It is subventioned by AJDC.

Union des Etudiants Juifs de France This is a section of the Union Mondiale des Etudiants Juifs, the head office of which is in Paris. Members - 140 students.

The Union has a triple aim: Cultural, Social and Religious. The students of Algiers can obtain scholarships of l'Education Nationale, but there are not sufficient of these scholarships to fill the needs of the poor candidates who are capable of studying.

Also, as the University of North Africa is in Algiers, and as students of Morocco and Tunisia who do not go to France go to Algiers, our subvention for 20 scholarships to the Union des Etudiants in Algiers actually covers:-

5 scholarships for Morocco
5 scholarships for Tunisia
10 scholarships for Algeria.

Also the Union des Etudiants d'Alger received a subvention from AJDC to enable its poor members to go to France to participate in the World Congress of Students.

Le Travail (Ort Trade School)

Recently founded (mid-May). Well installed in large premises, but still attended by few pupils (about 25), while the needs are very great.

Oeuvre d'Apprentissage pour Jeunes Filles

A small school founded by Alliance in 1900 and since 1903 constituted as an independent society. About 50 girls learn embroidery, sewing, a little cutting, either after school hours or during school holidays. Local establishments for clothes, layettes, children, supply the materials which are made up by the pupils of this trade school. The material is ancient, about 25 or 30 years old. Almost all the machines are out of order, and the 50 pupils work with only three sewing machines.

The period of apprenticeship lasts 2/3 years. They are wanted in dressmaking workshops as workers or under-workers.

This is an excellent organization from the moral point of view, for it provides a trade for poor girls who are little suited to intellectual work, and protects them from prostitution.

AJDC grants a small subvention to this organization, but if our work in North Africa is to be extended, L'Oeuvre d'Apprentissage should be developed and helped.

Associations for Reconstruction and First Aid.

Amongst the Jewish organizations there are no "Caisses de Credit" similar to those founded in France to enable young people who have finished their studies to set up business through grants and reimbursable loans.

The setting up of cooperatives for artisans, for our youth, is also to be considered.

Assistance for Children

The health of children is fortunately much better than in the rest of North Africa, due to the better conditions of living, food, and homes.

The Jewish children, besides, are treated under the same plan as the other European children.

Nevertheless, among the children who live in the section of the "Casbah", where hovels are still numerous, a selection of certain children should be made, placing them in a children's home where they would be fed and trained. About three years ago an organization was formed to establish a home of this kind. 80,000 francs were collected, but the very beautiful farm which was given up for lack of money and the 80,000 francs are still in the possession of the treasurers of the organization.

There are no Jewish children's homes in Algeria.

Health Assistance

All the hospitals and dispensaries belong to the State and are attended by Europeans, Arabs and Jews alike.

In the section which has the largest Jewish population, Bel el Oued, Dr. Morali established the Dispensaire Polyvalent which, thanks to the help of AJDC has modern installations which are appropriate to the needs. The Dispensary receives a subvention from AJDC. The personnel has showed itself to be very humane to our proteges, who have received complete and free attention since 1940.

Conclusion

The situation of the Jews in Algeria is fairly good in general. There is lacking a program of reconstruction, and development of Youth Organizations for assistance in trade schools, sport, etc. One or many children's homes for Jewish children should be established.

IV. TUNISIA

Total population - 3,000,000 of which 2,000,000 are Arabs and 65,000 Jews. The latter live in the large towns (45,000 in Tunis, 5,500 in Sfax, 5,000 in Sousse, etc.)

What characterises the Jewish element in Tunisia is that it is constituted of very different elements. According to historians, the Jews of Carthage and Tunis moved in before the Christian era, coming direct from Jerusalem, and were the descendents of Esau and Jacob. Others came from Spain towards the end of the XVth century, and then a large colony of Jews from Leghorn (Italian Jews) came in the XVIIth century. The latter, who were more civilized and more cultured than the others, formed a veritable Jewish aristocracy, and were the protectors of the native Tunisians, up to the time of the establishment of the French Protectorate in Tunisia.

This difference in origin has an important influence on the statutes and general manner of running the communities of Tunisia. Up to today, this distinction between the Jews of Leghorn and the other Tunisian Jews still subsists, and until May 1947 in Tunis there were two Community Committees, one consisting of the Jews of Leghorn origin, and the other Tunisian, each having their own chairman, their own synagogue and their own assistance associations. However, the original Tunisian Jews can now obtain French naturalization and can have access to the schools and hospitals, so that the social difference between the two groups is much less marked than it was 20 years ago.

Charitable Organizations - These are not very numerous, and in certain cases two overlap and do the same job.

1. The Fourneau Economique was founded in 1905. This organization does not distribute meals freely, but prepares meals which are very cheap, either to take away or to eat on the spot, agreeable and clean. Founded and managed by Mr. Bessis, this organization is open to everyone irrespective of nationality or religion. The Municipality gives a ticket to the poor people, who can then obtain a satisfying meal for 13 frs! Although subventioned by the State, this organization is in deficit.

2. Oeuvre pour la Distribution des Couvertures
3. " " Dotation des Jeunes Filles Pauvres
4. " " Trousseau des Jeunes Filles

5) Asylum for Old People in Ariana is in need of thorough reorganization. Whilst the aged are left wandering in the streets, the asylum is occupied mostly by young people suffering from mental derangement or incurable diseases.

6) Oeuvre de Nourriture Nos Petits gives every day a substantial lunch to 1,300 poor children of the Alliance. This organization, which would merit assistance, cannot give hot meals, because the kitchens and dining rooms are occupied by the war-casualties of Sousse. It has branches in all the other towns of Tunisia, Sousse, Sfax, Gabes.

Youth Organizations

There are many scout organizations, ordinary lay groups, Zionist, orthodox, etc. Among them the E. I. F. section of E. I. F. de France constitutes an interesting group of 350 boys and girls. They receive a monthly subvention of 5,000 francs from France and complete their budget by some local donations. But the main aim of the General Director of this group, Mr. Tibi, is to unite the poor children of Tunis and Ariana and provide for them courses in sport and scouting. Unfortunately the lack of funds does not permit of the completing of the program. Also for the Jabbores (French scouts), the children cannot be admitted without equipment of regulation uniform, tents for camping (six tents, ten persons per tent, were necessary). The poor section of Tunis were not able to meet these costs. According to Mr. Clement Tibi, the General Commissioner, the number of wolf-cubs and scouts could easily be brought to 7/800 if means permitted.

Organizations for Education and Children.

1) l'Alliance Israelite Universelle which is at present actually assimilated among the State Schools, since the teachers are paid by the State.

2) Union Mondiale des Etudiants Juifs The Delegate of the French Branch came to Tunis where he pledged the youth from the University in Tunis to create a branch to help their comrades who were in need. Nevertheless, no assistance could be granted by Paris. As there are no universities in Tunis, we do not need to provide scholarships in the Tunis budget. Five scholarships are reserved for students who come from Tunis in our Algeria budget. If they come to study in France, the Union des Etudiants in Paris will have to examine their case.

Nursery for Children A very beautiful undertaking in a very large building made to receive 7/800 children from 2 to 6 years. They are fed, clothed and trained up to the age of 6 and given medical attention.

For lack of means, this organization can receive only 350 children, although there are numerous requests to meet, and although the premises would enable them to receive them - if the budget could meet it.

WIZO organized meetings and daily outings for about sixty girls from 8 to 14 years of age, under the supervision of three monitors. The committee consists of kind and sincere ladies who would like to supply these children with clothes, shoes and a meal at midday, every day of outing. This would cost about 20,000 francs per month, and the organization had been able to collect only 8,000 francs!

Medical Assistance

a) Dispensary O. S. E.

The Wizo dispensary transferred to OSE gives daily consultations to children, infants and adults. It will be complete after the installation of 4 rooms provided with X-Ray apparatus and ultra-violet ray apparatus.

O. S. E. has constituted a local committee with the leading medical personalities and has been assured the support of the Government and the Jewish communities. The OSE assistance project in Tunis carries a budget of 300,000 francs per month.

b) Preventorium

Founded by Dr. Hayat in Ariana in 1938, under the most modern methods, this preventorium, which can hold 80 children, was able to open not before 5th June 1947 with 12 beds, for lack of money to provide expenses of upkeep. According to Dr. Hayat, the upkeep of every child, including personnel and clothes, is 100,000 francs per year, or 350 per day minimum.

c) Dispensary in Sfax.

Founded by the Comite Oeuvre Protection de l'Enfance, well managed and does important work, but very inadequate for the needs of the people. They have neither material nor medicines.

The Committee has written at different times to the Government Advisers in Tunis, the office of the Health Department and Hadassah in New York - also to AJDC.

d) In Sousse, Gabes, and Djerba The Jews are attended to by the State Hospitals, and as the population is lower in number, the vacancies are sufficient. What is most needed is a sufficient number of social workers to educate and train this population, which is extremely backward.

Conclusion

Tunisia justly claims the assistance of AJDC.

- Protection of the children - by medical care - establishing of children's homes - development of sport - setting up of trade schools.
- Social workers, in large numbers, in the thickly populated areas.

Helene Gazes Benatar
Delegate for North Africa

NORTH AFRICAN SECOND QUARTER REPORT

North African Jewry has continued to be in a very sad plight during this period, as attested by reports from Mms. Benatar and Mr. Jacob Trobe. Poverty, accompanied by widespread unemployment with no economic improvement in sight, strained relations with Arabs and British, and a very serious health situation have caused great hardship and naturally led to higher welfare expenditures. Despite these conditions, attempts were made to keep relief leads to a minimum, although rising prices meant higher per capita relief costs and therefore higher total expenditures for relief despite diminished relief rolls.

In Tripolitania the local Jewish community has continued to provide a large share of income. JDC provides almost total income for the North African agencies, except for the community in Tripolitania.

Comparisons between first and second quarter as to the percentage of expenditures for each item would be very misleading, and are therefore not given, since large grants have been included during the second quarter for vacation camps for children, thereby affecting the proportion expended for each category.

TUNISIA

All income for Tunisia comes from JDC. The total appropriation for the first half 1947 came to 900,000 francs. The actual first half expenditures were 737,303 francs, the difference to be used during the next months. Although the same number of people (50) were assisted with cash relief as in the previous quarter, the per capita cost of relief more than doubled (2270 fr. per capita as against 1000 fr. the previous quarter). A sum of 100,000 francs was expended during this period for reception centers, due to the fact that Tunisian agencies had to care for Jews coming in from the interior of North Africa. Less money was spent for agricultural training centers during this period, 19,000 fr. as against 65,000 in the previous quarter, the result of the liquidation of the center in Tunisia and the transfer to Algiers.

TRIPOLITANIA

About half the receipts for Tripolitania came from communal property, about 10% from donations, and the remainder, about 37% from JDC.

According to a report from Mr. Jacob Trobe who visited Tripolitania in July 1947, the economic situation of the Jews in Tripolitania was disastrous. Because of lack of rain during the 1946 rainy season, there was a complete loss of crops and reduction of livestock this spring. Twelve of the seventeen Jewish communities lie directly in the area hit by the drought, and while the lot of Jews all over Tripolitania was bad, the 4650 (out of a total of 30,000 Jews) in this area suffered severely. Starvation was common. The British Military Administration has been importing barley (previously a Tripolitania export) on a loan basis. They feel unable to make outright grants for relief purposes because of limited dollar resources.

Money received from JDC and other sources was spread among the various communities on a straight population basis and the individual communities would then distribute the funds on the basis of priority. There has been a marked increase in price, with black market prices about double that of controlled prices. Clothing is very sparse. Practically all the money received, through cash allowances, goes to food. Despite heavy burdens, the Jewish community has been assuming increasing responsibility. From the period September 1946 through June 1947 locally raised revenue was 13.1 million mal compared to JDC contribution of 11.18.

Because of emergency needs and rising prices, a larger sum of money was expended for cash relief than last quarter (963,000 as against 581,000 mal) and about 200 more persons were assisted. As may be seen, a total of 342,000 mal was spent for the relief of Jewish communities. Child care expenditures dropped considerably (from 878,000 mal to 282,000 mal) which is explained by the necessity to divert funds to more urgent parts of the program.

The educational problem for Jewish children is severe. Jewish families will not accept Italian or Arab schooling and want religious education such as that provided by Misrachi. They are gradually developing their own system, despite tremendous obstacles.

ALGIERS

JDC supplied about 88% of Algiers' funds for this quarter. Total receipts more than doubled those of the previous quarter because of an additional million franc grant in this period to take care of the influx of over 700 persons from the interior. The number of people on continuing cash relief went down from 134 to 86 persons, but per capita costs rose because of higher prices, so that the total amount spent on cash relief was actually more than that of the previous quarter, (200,718 as against 147,150 francs).

Migration from famine areas through Algiers made it necessary to increase the amount of food served at canteens, and a sum seven times as much as the previous quarter was expended for this purpose. Expenditures for agricultural training centers were increased with a total of 100,000 francs spent during this quarter, as against 29,200 during the first quarter - a result of the transfer to Algiers of the center in Tunisia. Because of the heavy expenditures for cash relief, canteens and the considerable emigration during this period, the total amount spent for welfare was about three times that over the previous quarter.

It may be noted that in all of Algeria there are 130,000 Jews, of whom 30% are very poor and live at the expense of charitable institutions. The health of Jewish children in Algeria happens to be better than in the rest of North Africa, partly because State medical institutions are open to all.

TANGIERS

Of the 8000 Jews in Tangiers only 20% are in need of assistance, including both refugees and local residents. The Jewish community, in Tangiers, gives assistance in cash to the local poor. There are no local contributions for the maintenance of the large refugee group, who are supported entirely by JDC funds.

Because of its position as an international city, Tangiers was accessible to refugees in search of shelter and they arrived in some numbers during the '30s. After large scale departures to Palestine and South America, financed by JDC, there remained on June 1st at Tangier 365 refugees, according to Mms. Benatar, receiving allowances make a total of \$9000 a month. After examining the cases individually, the budget was reduced to \$35,000 for the second six months, averaging \$5833 per month. In addition the JDC will continue its previous monthly subvention of \$1000 to the Alliance School Feeding Program. The children of the refugees never had a vacation and this, along with necessary clothing, was supplied to them for the first time during this period.

There are two reasons for the absence of training centers in the budget for Tangiers. One is that there does exist a very well equipped state trade school actually attended by fewer apprentices than it is capable of serving. Jews are admitted without distinction and instruction is excellent, particularly in iron, wood and electricity trades. Candidates receiving diplomas are immediately given well-paid jobs. The second reason is that, as it happens, Jews in Tangier generally prefer not to send their children to trade schools but immediately to work, so that they can promptly bring home some earning. This situation may change during the coming months, because certain sections of the Jewish community, especially the Ecole de l'Alliance, are interested in encouraging training for Jewish youth in manual work.

98.7 % of the receipts for Tangiers came from JDC. Due to persistent efforts involving interviewing heads of families, the relief load in Tangiers was cut despite widespread unemployment, rising prices, and the fact that the largest proportion of the relief load consisted of aged, sick and unemployables. The number on relief during the second quarter dropped from 339 during the first quarter to 317. The actual expenditures for cash relief, however, went up because of the increased per capi a cost for food expenses, from 140 pesetas during the first quarter to 392 pesetas for the second quarter. Lodging costs went down considerably (from 207,665 to 83,976 pesetas). Medical expenditures rose by 10,000 pesetas, mainly because of increased medical care at home. The health situation in Tangiers, according to the report from Mms. Benatar was extremely poor and increased expenses for medical care will probably be made in the future. It should be remembered that the large amount of money expended in Tangiers is due, except for JDC assistance for the school feeding program, entirely to the necessity of supporting the refugee Jews who are not eligible for public relief or medical care and who require assistance.

CASABLANCA

The total receipts noted for Casablanca reflect only what arrived during this quarter. Actually, funds sent the previous quarter were used during this period. (In addition to what is listed in the table, a sum of 250,000 francs was sent to Casablanca during this period, but was not entered on the reports we received). The combined expenditures for first and second quarter total 680,385 francs, which is about 100,000 under JDC appropriations. Most of this balance is probably ear-marked for "vacation camps" during the next quarter.

According to Mme. Benatar, health conditions in Casablanca are very poor. Jews are not entitled to care in hospitals for non-Moroccans, and there are not enough beds in Moroccan hospitals. Plans for Jewish TB Preventoria are under way.

The school situation is muddled, since Jews are not authorized to enter elementary state schools. Children are boarded together in small Hederim. Alliance facilities are very limited - 15,000 Jewish children in Morocco cannot be admitted for lack of premises. In the streets of Casablanca there are 6000 Jewish children with no educational facilities at all, and others are penned up in the "Talmid Torahs" of the mellah. Plans are under way for improvement of the educational situation.

Prepared by Herman D. Stein
Research Department,
September 15, 1947

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Madrid, December 27, 1944
Rec'd January 17, 1945

EVACUATION OF STATELESS REFUGEES TO NORTH AFRICA

HISTORY

After it had been decided in the Spring of 1943 to evacuate stateless and other unprotected refugees from Spain to the camp at Fedhala in North Africa, an arrangement was made dividing the responsibility of this operation between the British and American Governments through their embassies in Madrid. The American Government was to assemble and transport the refugees in Spain to the port of embarkation, and the British Government was to provide transportation by sea to North Africa.

In a meeting held on January 31, 1944, between representatives of the British and American Embassies, the French Diplomatic Mission, Mr. Beckelman (representing the UNRRA), and myself, it was decided that this office handle the applications made by refugees for admission to the camp, distribute these applications to the screening authorities, advise the refugees concerning the acceptance or rejection of their applications and negotiate with the Spanish authorities the release of the refugees from camp and their exit from Spain. The American Ambassador asked this office to also carry out for the American Embassy its functions of assembling and transporting to the port of embarkation the refugees accepted for entry into the camp.

In this way, three groups of refugees left for the North African Refugee Center:

May 4	-	36	refugees
June 21	-	573	"
July 1	-	<u>21</u>	"
Total		630	

Immediately after the departure of these three groups, the American Embassy requested of Washington and Algiers instructions regarding the expedition to the camp of additional groups of

refugees, asking whether or not this same procedure and division of responsibility should obtain in the future. To several such requests no answer was ever received and it is not known in Madrid whether or not the agreement made by the British and American Governments with the French authorities is still in force and whether the division of responsibility between the British and American Embassies in Madrid should continue.

NEED OF OUTLET TO NORTH AFRICA

In my opinion an outlet to North Africa for stateless and other unprotected refugees is still urgently necessary though the numbers of refugees to whom such an opportunity is attractive has been greatly reduced by the three convoys to Fedhala and by expeditions to Palestine and Canada organized by this office during 1944. There nevertheless remain in Spain roughly one thousand refugees who receive financial assistance from American relief organizations. These are almost entirely refugees who are either legally or practically stateless. For some of them solutions will perhaps be found when return to France and other parts of liberated Europe becomes possible. For others, however, return to pre-1939 places of residence is impossible and they will become a part of the "hard core" of the post-war stateless refugee problem. I assume that the UNRRA or the Intergovernmental Committee is working on some solution to this more or less permanent problem and will make representations in this direction to the United Nations Governments when the plans for the post-war world are being drawn. It seems logical therefore that this group of refugees now in Spain should come as soon as possible under the authority and control of some such organization as the UNRRA.

There are, furthermore, many cases where the transfer to an UNRRA camp is, for humanitarian reasons, urgently desirable. In this category are many stateless and unprotected foreigners, some of them resident for many years in Spain who, because of their participation on the Republican side during the Spanish civil war, are personae non grata with the present Spanish Government. Life for such persons in Spain is extremely difficult because of the impossibility of obtaining legal employment.

Eduardo Dato 20
Madrid

December 27, 1944
Rec'd January 17, 1945

LQ-1229 to AFSC Lisbon
from David Blickenstaff

On Monday December 12 I received a telegram from Ned Kampbell, director of the UNRRA camp at Philippeville, Algeria, asking me to meet him in Tangier between December 18 and 22 for the "discussion of a possible flow of refugees from Spain during next six months to UNRRA Mediterranean area."

After enquiring into the difficulties I would have in obtaining permission to go to Tangier, I replied that I would meet him there on December 20.

It would have been impossible to obtain a safe-conduct to enter Spanish Morocco if a request were made through the normal channels in less than two weeks. The Spanish Foreign Office, however, kindly intervened and I had my permit on December 17.

Since I had just been gone on a trip to France, Janine insisted on coming with me this time and so we decided to make the trip together and take a few days vacation in Tangier before returning.

The easiest way to go to Tangier is by plane, for there is direct service between Madrid and Tangier and it takes only three and a half hours. Unfortunately, the plane was booked full until the end of the week and so we left Monday night by train for Algeciras, arriving the next day at two o'clock in the afternoon. The train being late, we were unable to take the boat to Tangier and as there was no boat the next day, we had to take the Ceuta boat. From Ceuta to Tetuan took two hours in a bus. At Tetuan the only transportation available (there is no railroad) was to hire an automobile, the only - though rather expensive - alternative. We arrived in Tangier at 10:30 that night.

Next day, Monday 20th, we met with Ned Kampbell and discussed the problem of the evacuation of refugees from Spain to the UNRRA camp and we were with him several times during the next four days.

There is a legally established Jewish community - Communauté Israelite - in Tangier where there is a local Jewish population of about 8,000 and a Jewish refugee population of around 2,000. Our work in Madrid requires us to be in

constant communication with the Junta of the Community for we often receive refugees here coming to Spain from Tangier for medical treatment, transit in emigration abroad or coming to Spain because of expulsion from Tangier. Also, the process of preparing documentation for Jewish refugees emigrating from Tangier to Palestine is directed from here and this office acts as a sort of intermediary between the British P.C.O., which issues the visas and identity certificates, and the refugees in Tangier.

It was therefore interesting and useful to meet the members of the Community with which we have had so many dealings and to discuss with them our common problems. It would be difficult to exaggerate the extreme kindness and cordiality of the members with whom we met. They made our short stay in Tangier instructive and extremely pleasant.

I also spoke at some length with the American Minister in Tangier. He has been greatly interested in several questions relating to concerns felt by some members in the Jewish Community for the fate of persecuted Jews in Hungary and he has advised with them and been intermediary in certain steps being taken for obtaining Spanish protection for some of these groups in Budapest - steps which have been in some instances in a measure successful. We in Madrid have played a small part in some of these efforts. It was therefore useful and interesting to discuss these questions with the American Minister.

Janine and I both wanted very much to return to Madrid for Christmas and we were able to obtain places in the plane of December 25 which arrives in Madrid about noon. Upon our arrival in Sevilla, however, the plane was grounded there because of weather conditions in Madrid and was not able to leave until the next day when we made a rather exciting flight through bad weather to Madrid.

The trip, in addition to the conversations with Ned Kampbell, was exceedingly interesting and in many ways very useful. I hope that Kampbell will be able to arrange something for the evacuation of more refugees from Spain. I explained fully the situation here and he is much interested in doing something for he feels that it would be worth while from a standpoint of finding long term solutions for stateless refugees. He is going to submit his recommendations on the subject to UNRRA headquarters and is hopeful that UNRRA will assume some official responsibility for getting refugees from Spain to the camp of North Africa. I am sending him a few notes on the points we discussed, a copy of which is enclosed.

Many of them are detained in work camps and prisons release from which being authorized only when immediate departure from Spain can be assured. The conditions of such internment leave much to be desired and the future for such refugees must appear completely hopeless.

NUMBER OF REFUGEES TO BE EVACUATED

Of the one thousand refugees remaining in Spain on the rolls of private American relief organizations it would be difficult to estimate the number that could be evacuated to an UNRRA camp. The following factors must be taken into consideration in making any estimate:

1.- Refugees look upon evacuation to a camp as only a last alternative, something to be avoided if possible. The number of those willing to accept evacuation to a camp increases or decreases as the events of the war cause hopes of return to liberated Europe to rise and fall in the minds of the refugees. The policies that will be followed by the national authorities, especially French and Belgian, will of course determine to a large extent how many refugees will look to an UNRRA camp as a solution to their problem. The French authorities in Madrid have recently been accepting applications for French visas. This has raised the hopes of some refugees that they will soon be able to return to France where many of them had been living for some years before the beginning of the war in 1939.

2.- The number of refugees who will apply for entry into an UNRRA camp is affected by the policy of the private relief organizations now supporting them in Spain. Increasing needs elsewhere may cause these organizations to try to decrease their obligations in Spain. This will force some refugees to accept evacuation to a camp and will encourage others to do so by shaking the sense of security that they have developed during their stay in Spain with all expenses paid. If financial assistance were at present completely withdrawn, almost all the refugees now being assisted would be obliged to apply for evacuation to a camp. Till now none of the committees represented by this office has intimated that economic pressure should be used to oblige refugees to make such a decision.

3.- Experience has shown that a rather high percentage of applications for admission to the camp in North Africa rejected. The North African screening authorities have dealt with our application lists as follows:

List No.	Date	No. of applicants	Number accepted	Number rejected	Percentage Of rejections
1	Feb. 28	485	368	117	24%
2	Mar. 20	475	410	65	14%
3	Mar. 31	46	25	21	46%
4	Apr. 19	20	17	3	15%
5	May 2	47	19	28	60%
6	May 15	41	18	23	56%
7	June 16	93	60	33	35%
8	July 15	60	34	26	43%
9	July 25	4	4	-	-
10	Aug. 22	44	20	24	55%
11	Oct. 5	25	2	23	92%
Totals		1,340	977	363	
12	Nov. 2	10	}	Report from screening authorities not yet received. 57 applications pending.	
13	Nov. 4	20			
14	Nov. 15	13			
15	Nov. 22	6			
16	Nov. 16	8			
Total		1,397			

Thus, out of a total of 1,340 applicants, 977 or 73% were accepted.

(Note: Discounting lists 1 and 2 of Feb. 28 and March 30, which represent the applications screened for the three convoys that have so far left for North Africa, the percentage of rejections on applications screened after the three departures comes to 45%!))

Furthermore, during the preparation of the three convoys sent to Fedhala, there were many refugees who withdrew after their applications had been accepted. These three convoys, totalling 630 refugees, represented 960 applications of which 778 accepted. The 182 refugees who did not leave though their applications were accepted, withdrew from the convoy for the following reasons:

Release from camp or prison or exit
visa refused by Spanish authorities..24%

Emigrated to other countries, or
evacuated by their diplomatic mission 23%

Remained in Spain with family mem-
ber unable to leave for North Africa
for health reasons or lack of exit
permit.....16%

Health and miscellaneous.....22%

Applications withdrawn - no explana-
tion given -15%

At the present time the situation of
applications, acceptances and rejections stands
as follows:

- 1.- Number of refugees now in Spain
whose applications are accepted...322
- 2.- Number of refugees now in Spain
whose applications are rejected...511
- 3.- Number of refugees now in Spain
whose applications are pending
with the N.A. screening author-
ities.....57
- 4.- Estimated number of accepted
applicants who would be immediate-
ly ready to leave for N.A.....150

THE PRACTICAL PROBLEM

In order that these 150 refugees, and
succeeding groups of refugees, be evacuated to
North Africa, it is necessary that some competent
authority (the UNRRA) undertake to obtain two
things:

- 1.- That instructions be sent to the
French authorities in Madrid for accepted
applicants to be given documents that will
permit them to disembark in North Africa.
- 2.- That permission be obtained from the
competent military authorities to accept
small groups (3 - 5 persons) of accepted,
properly documented refugees on occasional

ships leaving Gibraltar for North African ports: or that a ship be sent to some Spanish port especially to embark this first group of 150, and thereafter whenever a group of, say, fifty accepted applicants can be assembled.

We are prepared in this office to handle for the UNRRA the mechanics of preparing the refugees for evacuation, obtaining the necessary permits from the Spanish Government and arranging for transportation to the port of embarkation.

With regard to No. 2 above, I would very much prefer the first suggestion. It is much more useful to have the possibility of evacuating, say, ten refugees every two or three weeks, than fifty refugees every three or four months. A great deal could be done for many refugees if we could intervene at the Spanish police on their behalf with the possibility of giving assurance of immediate evacuation.

There has been, in recent weeks, an increasing tendency on the part of the Spanish authorities to intern foreigners who are thought to be dangerous or unfriendly to the present regime and to maintain in concentration camps refugees who should ordinarily have been released upon our assumption of financial responsibility for them.

For these refugees especially evacuation to an UNRRA camp is urgently desirable, for two reasons:

1.- Internment in Spain is, at best, under conditions that are sub-standard, and in company with interned Spanish criminals and Nazi Gestapo and military personnel.

2.- No progress toward finding an eventual solution to the cases of these internees can be made while they are in Spanish camps and prisons. Contrary to what their situation would be in an UNRRA camp, they are not, in Spain, the subjects of efforts on the part of the interning authorities, to find a solution to the "displaced persons problem". Internment in Spain is "time lost" - under conditions of moral and physical suffering.

February 20, 1944

MEMORANDUM

713. & EMERGENCY
NORTH
EMERGENCY

For the purposes of discussing the refugee problem in North Africa one must begin as far back as the early part of 1939 when large numbers of Spanish Republicans came across the border from Spanish Morocco to get away from Franco's troops. A good number also came by ship to the Department of Oran and into Morocco and Tunisia. Figures on these can only be estimated, but from subsequent developments it is believed that there were some three or four thousand Spanish Republicans in Morocco; perhaps more than that number around Oran; about 1,500 or 2,000 around Algiers; and about a thousand (mostly Spanish naval personnel) reached Tunisia. Besides these it is estimated that about 5,000 joined the French Foreign Legion early in 1939. It is expected that these may be released from the Legion at the end of their five year period of enlistment during the first half of 1944 and so will be added to the Spanish refugee community in North Africa, unless they re-engage in the Legion, immigrate to Mexico, go back to Spain or some other disposition is made of them. A good number of Spaniards also went across the Pyrenees into France about the end of the Civil War and subsequently managed, individually or in small groups, to get to North Africa after the fall of France. At the time of writing, by far the greatest part of these Spanish refugees have been incorporated, temporarily at least, in one way or another into the economy of North Africa, either working for French industry or for the Allied armies. In the latter case they may be used either as civilians or as members of the British Pioneer Corps. For the miscellaneous refugees who need charitable assistance, there have been established in principal centers, i.e., Algiers, Casablanca, Oran and Tunis, amicales, or mutual aid societies under the auspices of the Joint Commission for Political Prisoners and Refugees in French North Africa, which have been receiving funds from the United States under Treasury licenses to help needy Spanish refugees.

There is also a group of stateless refugees, most of them former enemy nationality, the greatest part of whom are Jewish. It is estimated that there are perhaps 5,000 persons in this group in all of North Africa. Some of these people had served in the French Army during the war and had been interned following the fall of France. They were later transferred to internment camps in North Africa and were subsequently released after the Allied landings, largely through the activities of the above-mentioned Joint Commission. Since that time most of these people have secured employment with the American or British armies, and approximately 900 of them are enlisted in the British Pioneer Corps. Early in 1944 a group of about 125 of these persons were sent to Palestine through the efforts of the Joint Distribution Committee.

A small number of persons in this stateless group, who are unemployable, are being maintained through funds made available by the American Joint Distribution Committee. Included in this group are former Poles, Czechs, Rumanians, Hungarians, Germans, Yugoslavs and Greeks. The majority are in Morocco and Algeria with a small additional group in Tunisia.

There is in North Africa another group of refugees, most of them Jewish, who came from Libya, and were expelled by the Italians in 1940. by virtue of the fact that they were French subjects. Of the 2,500 persons in this group, approximately 2,000 have been staying in Tunisia

under

under the most primitive conditions, the rest being scattered throughout the back country in Algeria. Recently it was arranged with the French authorities and the British to transport approximately 1,000 of these persons from Tunisia back to their homes in Tripoli. It is expected that this transfer will be effected within the next few weeks. It is hoped, too, that the balance of this group will be returned to their homes in the near future. These Libyans have been assisted during their stay in Tunisia by the Secours National and the American Joint Distribution Committee.

The United States Army has made available a campsite near Casablanca to be administered by UNRRA, this camp to house and care for 2,500 refugees. An agreement had been reached with the French authorities to allow 2,500 stateless peoples now in Spain to enter Morocco and to be housed temporarily in these quarters. We find that comparatively few of this 2,500 will avail themselves of this opportunity (the latest information we have is between 600 and 800 are prepared to come to the camp). The reason given for this much smaller number is that (1) the refugees now in Spain have either heard of, or have had bad experiences with the French, and are fearful of their future in North Africa, even though the camp is to be run by the United Nations' personnel; (2) inasmuch as change of situation which is being offered does not seem to be sufficiently different from that to which they have been subjected and because no assurances can be given them as to their ultimate destination or fate they seem to prefer to remain where they are. However, our Madrid Embassy and Mr. David Blickenstaff, the representative of American relief organizations in Spain, can doubtless provide more specific information on the present attitude of the refugees in Spain.

The above group totals about 3,000 persons of which probably more than 95% are Jewish. Because of the geographic location of Morocco, Algeria, and Tunisia, only infrequent calls upon this office for assistance have been made to bring displaced persons out of Europe.

By and large the French Committee of National Liberation has neither encouraged nor discouraged the entrance of displaced persons but rather has put the whole question on an individual case basis subject to the real decision being made by American, British and French military security offices, working in cooperation.

With regard to refugees being turned back at borders, this is not currently likely to happen inasmuch as the decision as to whether or not a given individual is going to be permitted to enter is usually made in Algiers and transmitted to the point where the visa is, or is not, issued. Mr. Blickenstaff, representative of American relief organizations in Madrid, may better be in a position to indicate cases where permission to enter North Africa has been refused.

It is believed that in order to encourage the French Committee to allow people or displaced persons to enter North Africa more freely, a plan must be established by which we can tell the displaced persons, as well as the French Committee, what their ultimate destination is: i.e., how long displaced persons will be allowed to remain in French territory after the cessation of hostilities. Will they be allowed to return to their native lands? Will they be allowed to immigrate to the United States or some other country of their choice? It is understood that the ultimate destination of many of these refugees, and particularly the stateless,

will

will be the responsibility of the Intergovernmental Commission for Refugees of which Sir Herbert Emerson in London is Chairman. It should be mentioned at this time that Mr. Patrick Murphy Malin, Vice-director of the above committee is in this theater making a survey of the conditions of the refugees in this part of the world. At the moment it is not known what the I.G.C. has been able to develop in the way of places for these refugees ultimately to settle.

Inasmuch as the Mexican Government has offered to accept immigrants from the Spanish Refugee Community in North Africa, it is felt that the French authorities would be more willing to receive additional refugees in French North Africa if this Spanish refugee emigration project is expedited and carried through as soon as possible. Lists of those who have expressed a desire to go have been sent to Mexico City through our own State Department channels and are now being considered by the Mexican Government. If similar arrangements for certain refugees can be arranged with other countries, the attitude of the French Committee of National Liberation would probably be correspondingly more receptive to additional refugees.

The French administration, whenever asked, has expressed a desire to cooperate in all matters pertaining to rescue and relief, but because of the limited supplies and because of the internal strife which always exists in a country that has been drained by the Axis Armistice Commissions, they find themselves today in a reluctant frame of mind insofar as additional persons to feed, house and clothe are concerned. Very little can be done to change this state of mind until sufficient clothing, food-stuffs, etc. are either sent into the country or the economic life of the country has been restored.

It should be pointed out that one of the great difficulties that the Department is faced with is the question of the French administration's policy on internment of refugees. There have been several cases brought to the attention of the Department where refugees had been previously interned, by the French under Axis pressure, and had been liberated, and who now are either re-interned or threatened with re-internment, even though demonstrably anti-Axis. The reasons given by the French authorities when these cases have been discussed with the, have either been that the individual dossier contains some often nebulous charges which we are unable to verify, or simply that the individuals in question were once enemy nationals.

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מזרים,
בית לחם
מס' 17.6.45

ארכיון יז טבנק
חטיבה 2
מכל תיק 2
שלום רב לך

אני שולח לך העתק של הדו"ח שכתבתי פה. ישנם דברים שקשה למסור אותם בדו"ח יבש בפרט ששזנאים כתיבת דו"חים כמוני. סהדו"ח תראה שהתנועה גדלה והיא מתפתחת בכל שלוש הארצות. אולם אה רוח התנועה, את ההוי, האנשים, הנכונות, מרות הכלל על הפרט את זה קשה מאד לתאר. זו תנועה הלוצית במלא מוכן המלה, עם גלויים אישיים בלתי שכיונים, עם מסירות ללא גבול והכרת יעוד מסותחת. אילו השתתפה בוועידה שהייתה לנו, איזה גובה תרבותי, איזו בהירות! אינני מכיר את מה שקוראים "אדוות המזרח" ואני כשלעצמי אינני מאמין. יותר על כן אני שוא את ההכדלים האלה שאנו רוצים למצוא בין נעד ערות הכוזב ונער אירופי. אינני רואה כל הכדל בין הנער הכורגני באנטורפן ובין הנער הכורגני כחוננים ומאידך אין כל הבדל רציני בהלך הרוח של נער הגשו כחוננים ושל נער הגשו באנטורפן. אולם אם רוצים דוקה להחזיק בהכדלים אלה אזי עלינו להבין פעם לתמיד שהנער בתוניס אינו שייך לעדות המזרח שתוניס מבחינת הנער הציוני שבה ובפרט מבחינת הנער החלוצי שבה, שליכת לאירופה. אני יודע שקשה להאמין בכך אולם שאל את כלב, גם הוא לא האמין עד שלא ראה אותם. ואתה משה דרי הכרת את ראשוני הגרעין! ולי היתה הזדמנות להשוות את ראשוני הגרעין עם החברים מאירופה שבאו אלינו בשנים האחרונות ואין לי ספק מי יותר קרוב לנו כרוהו. אני חוזר על כך כי הקבוץ צריך להכין את חסיכות התנועה הזו. צפון אפריקה זה אחד ממרכזי היהדות היום. מרכזים כה למעלה מ-300,000 יהודים. קמה כה תנועה נער הלוצית. הייתי אומר הציונות החלוצית ההגלחה להם מחדש בא. הצפוניות; שני חרש קם לה בתוניס; רבנות; עצום נפתח לפנינו. לדעתי אחד המעיינות הכי עשירים שיש לנו כיום מבחינת הלוציות ואין לי ספק ששלושים הרשינות שקבלנו והצטרפות דוכ החברים לגרעין יגרמו לתנועה המזרחית בין הנער כבין הכורגים, תנועה רצינית לעליה לא"י. אחרי שנה זהאי של עבודה הופתענו כשראינו איזה גלים הכה ענין 30 הרשינות. א"י נעשה לדבר ממשי ואם נרד לקלות את העליר הזו - ואני מקוה שמכין הבאים ממרוקו יהיה גם כן מספר סיצטרף לגרעין - אזי אין ספק שתנועתנו תגדל כטהירות עצומה. והתנועה מאד קרובה לנו לקבוץ. האופק הרחב של הקבוץ, הדנמיות שבו מושכים את לבם. הם הבינו לכל עסקו את ענין הבמות ההופכת לאיכות סיע כהתפתחות לקבוץ המאוחד - כמוכן שלא במכוון - יצחק לוזון. הדבר הראשון שהיא אמר להם היה: "הקבוץ המאוחד אינו שיה הרבה זכות-אורן זה הגרוע סקבוץ המאוחד". או למשל: "הק. המא. רוב אותה צרות מחפס אותן גם אם אין כל כורך בכך." "דן יותר יסה מכית-אורן וגן-שמואל עולה על קבוץ אחר של הק. המ. בק. המ. אין כל רמה תרבותית", ועוד ועוד כנוטה זה. החברים שלא סמעו מפינו אף פעם השמדות כאלו כנגד השומר העעיר נלאו מהם מסמוע ארגומנטציה כזו אולם דרשו מאתנו יותר הסברה בענינים אלה.


שתי הפרובלמות המסוכנות העומדות כעת על הפרק הן: קליטת עליה זו ושליחת שליחים, בעיקר לתוניס ולמרוקו.

א. קליטת העליה: לא יבחנו להרכיב את דשימת העליה לפי רצוננו, אולם באם נאפשר להם כשרות ושמיכת שכת אזי מ-25 - 30 עלולים להצטרף לגרעין. 80% מאלו שענין כשרות חשוב להם יעזבו וישכחו על כל הענין לאחרי חדשים מספר אולם אילו היו באים היום לקבוץ סאינו מאפשר להם את זה היו פורשים. והסכנה היא: יצירת גרעין שני. עלינו לעשות את הכל למען מנוע את הדבר הזה. לכן יש להעביר את הגרעין למסק ותיק והעליה החדשה חכוא ישר לשם. אנחנו מציעים את אשדות-יעקב. הנמוק - אל חצק - שאשדות בצד השמאל, של הירדן ועובדה היות הגרעין שם תהיה מכה נצחת לרזיונות וידבר לדמיון ההמון.

ב. שליחת שליחים: תוניס ומרוקו בעיקר; ודוקה משלנו, איס הקבוץ. אחרי עליה זו, אחרי שהאבן מתחילה לזוז יש צורך בחוץ במי שיעזור להם וידריך את הפעולה. בפרט שמארכעת החברים המהויס את המזכירות יעלה אחד בעליה זו, ושנים מוכרחים לעלות בעוד מקסימום 10 חדשים. יש לנסות לשלוח חברים מורים ואני כבר כתבתי להם בענין זה לפי עיצת אנרי אולם יש גם לחשוב ברצינות על שליחת אחד הבחורים כהמסינר, למשל יצחק.

חתיעף עם כלב בכל הענינים הוא יסביר את הכל.

שלום רב לכולכם,

שם הארכיון: 
מספר תיק: 13-12/2

את ההעתק חבקש כמוסד, כתבתי בחפזון. אם לא נהראה עתה, דע לך שלא אשכח לך על הקשר - ולו מעט - שקיבת אתנו.

התקן המוצע להקמת בית ספר יסודי ברחוב [...]

אשר על כן, מוצע להקמת בית ספר יסודי ברחוב [...]

1. הנתונים המוצגים להקמת בית ספר יסודי ברחוב [...]

הנתונים המוצגים להקמת בית ספר יסודי ברחוב [...]

2. הנתונים המוצגים להקמת בית ספר יסודי ברחוב [...]

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4. הנתונים המוצגים להקמת בית ספר יסודי ברחוב [...]

5. הנתונים המוצגים להקמת בית ספר יסודי ברחוב [...]

6. הנתונים המוצגים להקמת בית ספר יסודי ברחוב [...]

7. הנתונים המוצגים להקמת בית ספר יסודי ברחוב [...]

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תקציב פיתוח שנתו ורצותם להרחיב (ע"פ ה"פ)
הנהלת נ"ר מסוימת (נ"פ 2 ו"פ) שהנהלת נ"ר מאשרת

היא הוראת הנהלת נ"ר להעביר את כל
שכסותיה לכל חשבון ייעודי מיוחד אשר לא שייך
אל הנהלת (הנהלת ר"מ), כמפורט על התבונה
המפורטת בהקשר

מבין חשבוניו אשר יש להעביר להם את כל
הכספים הנשתייכים להנהלת נ"ר, כמפורט
בהחלטת הנהלת נ"ר על ידי הנהלת נ"ר.

אמנת הקצבה החדשה הוצגה לראשונה
על-ידי הנהלת נ"ר, שכללה בקצבתה את הוצאות
הנהלת נ"ר על שירותי הנהלה ופיקוח. אמנת
הפיקוח החדשה, אשר כוללת את הוצאות הפיקוח
הנהלת, ייעודית להנהלת נ"ר אשר לא שייך
מקום ייעודי להנהלת נ"ר כמפורט להלן.

מטרת נ"ר להעביר את חשבוניו
אשר הוצגו
לראשונה, כמפורט להלן.

הנהלת נ"ר מאשרת את חשבוניו
המפורטים להלן, אשר ייעודיים להנהלת נ"ר.

Government Order
לפי צו ממשלתי מס' 112
המורה על הקמת

British North-Africa Forces
British Military Forces
הקמת כוחות צבאיים

המורה על הקמת כוחות צבאיים

המורה על הקמת כוחות צבאיים

המורה על הקמת כוחות צבאיים

Royal Engineers
המורה על הקמת כוחות צבאיים

המורה על הקמת כוחות צבאיים

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מחנה ללמוד עברית. ללמוד עברית זהו חובה על כל יהודי. עברית: עברית היא שפתנו, שפת אבותינו, שפת התורה.

עברית: עברית היא שפתנו, שפת אבותינו, שפת התורה.

אנו מודים לך על כל המאמץ.

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לפי הודעתו של השר, יתקיימו הדיונים בין היתר בנוגע לשינוי המבנה של המועצה
ועל ידי כך להבטיח את יעילותה ואת אמינותה. כמו כן, יתקיימו הדיונים
בנוגע לשינוי המבנה של המועצה ועל ידי כך להבטיח את יעילותה ואת אמינותה.
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השר יתקיים הדיונים בנוגע לשינוי המבנה של המועצה ועל ידי כך להבטיח את יעילותה ואת אמינותה.
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הנהגות אלו הן חלק מהמדיניות הכלכלית החדשה של מדינת ישראל, המיושמת מאז הקמתה. מטרתן היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה.

ההנהגות האלו יישמו החל מ-15.12.1952, ויש להן תוקף מלא. כל מי שיש לו חובות למס, יישלם אותם בהתאם לתקנות אלו.

הוראות כלליות:

1. מטרתן של הוראות אלו היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה. מטרתן היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה.

הוראות כלליות:

2. מטרתן של הוראות אלו היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה. מטרתן היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה.

3. מטרתן של הוראות אלו היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה. מטרתן היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה.

מ.א. 11/1952

4. מטרתן של הוראות אלו היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה. מטרתן היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה.

הוראות כלליות:

5. מטרתן של הוראות אלו היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה. מטרתן היא להקטין את הפער בין הכנסות המס והוצאות הממשלה, ולשפר את היעילות הכלכלית של המדינה.

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התקן המוצג הוא מוצר ישראלי, המיוצר על ידי חברת "מכונות ישראלי" בע"מ, תל אביב.

המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול.

1. המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול. המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול.

המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול.

2. המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול. המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול.

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המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול.

3. המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול. המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול.

4. המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול.

5. המוצר מתאים לשימוש ביתי, ויש לו יעילות גבוהה. הוא עמיד וקל לטיפול.

Handwritten notes on the right margin, including the number "1-11" and some illegible scribbles.

תקציב פיתוח שנתו ורצותם להרחיב (ע"פ ה"פ)
הכולל נ"ר מסומן (נ"פ 2 ו' 1) שהיה זה האמריקני

הוא יהיה הוקף יחידות והתכנסו כלתו יחדיו
שנסקרו כל השלוח יייעוץ מלחמה אם לא שנסקרו
אם חזרו (השקפה רחבה, כמ"כ) על התבונה
השנונית המקורית

מבין חסמי השקפה חזרו, כי הוא לא יקבל השקפה חשיבית חזרה, בניסוח
מתפלג לחיוב כפי עליו ידעו מתכנתה.

אמנם הקהילה היהודית היא כנראה גורלה מהאגדה ציונית גם על
עלמיה בלתי ציונית. שמענו בקהילות אחר הצירים שנשעו תחרי בלתי-ציונית.
ואמר חזרו עם שני חלקי טכניקה על א"י. בארצו קבענו בא-מ"מ אשר אנחנו לא
הפך ציוני, אפילו כפי עובדות א"י העמקת אפילו קבענו קיימות, זה גם רק במחיר
מקום ייחודית הנחישות" אשר לזה יש לעזור בע"פ פתוח לטוב.

מתקן לא פיתוח תוכני טכניקה יצרני, אלא ציוני, אלא ציוני גורמית -
אמלך חתום
ד"ר א. א. א.

השקפה זו היא חזרה, ה"פיתוח" של חסמי ייעוץ תכניתו של א"י.
במקום אחרת מן ה"פיתוח" של חסמי ייעוץ תכניתו של א"י.