

physicians were practicing again, and most civil servants had been reinstated in their pre-Vichy jobs.

In June, 1944, the only inmates of internment camps were political offenders, of whom none was known to be Jewish. The anti-Semitic movements which had flourished under Vichy had been suppressed. There were practically no Jewish refugees arriving any more. Of a boatload of almost 400 expected from Spain, fewer than 40 arrived, the very large majority not wishing to exchange the comparative freedom of movement and closeness to the European scene which they enjoyed in Spain for the relative confinement, however well meant, of UNRRA (United Nations Relief and Rehabilitation Administration) and similar reception centers. Camps which could accomodate thousands were almost empty.

The North African Jewish Community

Relations between the Jews and the rest of the population were described as follows in May, 1944, by an experienced and sober observer: "The Jews of North Africa at present show a tendency toward better relations with the Arab elements. Among certain circles [of Europeans] this rapprochement creates a kind of suspicion about the Jews which is not calculated to simplify the problem."

Within the community progress was made, the Jews advancing intellectually, socially and economically, despite war-time difficulties. Nevertheless, they continued to remain on a standard considerably below that of Europe (in normal times) and the United States. Poverty was still widespread, but to some degree it was alleviated by the traditional voluntary charitable organizations. A certain narrowness of sympathy might still be detected in the slowness of the community to contribute toward help for European refugees. On the other hand, the concern of some of the Europeans in North Africa with the problems of relatives and *landsleit* abroad was too absorbing to allow for much interest in local work.

Especially in Morocco, but also wherever else Jews did not have French citizenship, there seemed to be an increasing desire to obtain emancipation and equality by emigration

after the war. The political stirring in the Jewish community, of which the desire to emigrate was one symptom, was also manifested by a pronounced rise in Zionist sentiment throughout North Africa, especially among the younger elements. In addition to the general factors making for the spread of Zionist and pro-Palestine feeling since the rise of Hitler and, especially, since the advent of the Vichy regime, the presence of Jewish Palestine units serving with the British Eighth Army in North Africa had an unmistakable influence. The excellent impression the members of these units made, especially in Libya, where, on their own initiative and in their free hours, they contributed to the relief of the stricken Jewish community and gave a powerful impetus to educational and cultural activity, was one of the chief causes for the swift growth of the prestige and popularity of Hebrew and one of the causes for the increased popularity of Zionism.

The selection of delegates to the projected conference of the World Jewish Congress in New York in May, 1944, aroused a flurry of excitement in the community. Ideological issues were somewhat obscured by personalities. The postponement and tacit abandonment of the conference did not prevent continued heated debate.

Algeria

In June, 1944, the Algerian Jewish community was pressing for a more clear-cut and explicit reaffirmation of the Crémieux Decree and annulment of the Giraud ordinance than the Committee of National Liberation's declaration of October, 1943. Fear was expressed that otherwise there would be the possibility of a future "misunderstanding" about the status of Algerian Jews. This fear was strengthened by the lack of clarity in the legal situation of Jewish property confiscated or subjected to forced sale under the Vichy regime. There were enough vested interests opposing restoration of such property to make the Jews uneasy. Nor were the purely legal rights of the matter beyond dispute. It was reported that the National Liberation Committee's Committee on Jewish Property was proposing to divide Jewish property into three categories: 1) that which had