

to comment the unjust treatment of these unhappy children nor the sad future that can be foreseen for them. Under such circumstances, the Jews not only contribute as any other tax payer, to the maintenance of the Government schools which are closed to their children, but they have still to assume the burden of special contributions to the Jewish Communities for the maintenance of their own insufficient schools.

Hospitals and Social Assistance.- Very fine and spacious hospitals have been built and equipped in the country, fully paid and maintained by the Moroccan Government but admission is reserved only to the Foreign population. There are, of course, other "Native Hospitals" of a much lower standard intended for the Moroccans (Moless and Jews) but their capacity is out of proportion with the bulk of the Moroccan population.

Taxes are paid by the entire population for social assistance ends but the appropriations made to the Jewish communities are insignificant. The Jews have created and have to support their own institutions by special Jewish communal and private contributions.

POLITICAL AND SOCIAL POSITION

Before the Protectorate.- The Constitution of the country which was regulated by Mohammedan Law and Tradition for over a millennium considers the nation as "El-Umma el-Islamiah" ("the Islamic Nation"). Therefore the whole structure of government political and social organisation and administration is inseparable from religion. The Nation is composed only of Mohammedans and those who do not follow this religion cannot be considered as nationals. Idolaters could not find refuge in Mohammedan dominions and they were to be exterminated if unwilling to accept conversion to Islam. Monotheists following another written divine revelation were called "Ahl el-Kitab" ("The People of the Book"). This designation referred mainly to Jews and Christians who could be tolerated to live in the Mohammedan countries but as a foreign "Submitted Tributary" community provided they accepted the "Ahl el-Dhimmah 'Ahd" ("Treaty of Protected Submitted Tributaries"). As we have already explained, certain restrictions^{on} a poll tax were imposed on them but on the other hand the protection of their lives and properties was granted by the Rulers of Islam and they could profess without public ostentation their own religion. The question of considering a Jew or Christian as a citizen or national of the country could not be raised as the nation was entirely constituted by the Mohammedan Community ("El-Umma el-Islamiah"). Consequently, Jewish and Christian communities living under Mohammedan rule were always considered, as a whole, like foreign nations: "El-Taifah el-Yahudiah" and "El-Taifah el-Nasraniah" ("The Jewish Nation", the "Christian Nation") and both these and other similar foreign minorities were called the "Ahl el-Dhimmah" ("The Protected Submitted Tributary People"). This was the religious concept and the legal status of the Nation in Mohammedan countries for centuries until the very late evolution recently suffered by some of them towards a modern conception of a national

constitution. Such was the position in Morocco as far as Jews were concerned until the advent of the Protectorate. The Christians had long ago been freed from such submission thanks to the capitulations rights imposed by their respective Governments as stated above.

in 1912,
From the establishment of the Protectorate to the declaration of war in 1959.- The assumption of a Mandate of Protectorate implied on the Protector's side the leading of the protected nation out of its stagnant situation towards evolution, the abrogation of all archaic administrative standards in opposition to civilization and the instauration of modern methods tending to the emancipation of the country and the moral and material welfare of all and everyone of its inhabitants.

On the other hand, the submission of the Sultan of Morocco to a foreign protectorate meant the abdication of his absolute power and the surrender of his authority with the inherent loss of his ~~old~~ prerogatives in respect of old fashioned legislation as well as his the acceptance of all necessary reforms to set his country on a level of civilization compatible with that attained in other countries.

It follows then that on no account the Protecting Power can prevail herself of any excuse, such as that of a so called "respect of traditions", in the support and maintenance of stagnant and oppressive obsolete methods, to the detriment of the normal evolution of the protected population, whilst such obstacles have been completely removed in the case of the French and Foreign population.

Even if the Mohammedan subjects of the Sultan of Morocco wished to maintain such a respect of their cristalisation in the past -which is not certainly the case-, the Mandatory Power ought to stimulate their aspirations towards improvement. But as regards the actual only "Protected Submitted Tributaries" of the Sultan, the Moroccan Jews, there is not the least doubt that the mission of the Protector was to liberate them from whatever oppressive condition in which they were found and raise them to the same level attained by the other "Protected Submitted Tributaries" of old, the Christians, when a century or more ago, their Governments had power to impose their liberation. In the case of Jews no tradition had to be respected. The persecution and oppression of Jews is unfortunately a very old and continued tradition amongst other people but it has never been heard of a Jewish tradition indicating an aspiration of being oppressed.

If France has been always considered as a synonymous of Freedom, Equality and Fraternity, the French colonial policy trends in a different direction where it was not found convenient to define the legal status of the Moroccan Jew. Nothing better could be done than to leave it in a doubtful shape. The authorities had full discretion, according to their convenience of the moment in each case, to assimilate the Moroccan Jew either to a Native or to a Foreigner and even to class him in a separate category.

Socially speaking, the few French living in the country at the advent of the Protectorate, as they had to prevail themselves of the experience and ability of Jews in almost their transactions with the natives, and in view of the sincere sympathy of the Jews towards France and their real moral support in all circumstances, not only entertained friendly relations with the Jewish population, but went so far as to desire and express the wish of granting French nationality naturalisation to the Moroccan Jews in bulk. But the first generation born in the country as well as the few first waves of immigrants, seeing in the Jew a keen competitor, could not see with a good eye his emancipation and in return, gradually fanned and spread antisemitism polarising thus the minds of the Government Officials into a concealed and strong antijewish feeling.

With very few exceptions, the Protectorate Authorities have ever since been influenced by prejudice and mistaken opinions on the Jews. This allowed the introduction of a certain more or less disguised and sometimes very subtle racial discrimination between Jews and non Jews contributing thus, conscious or unconsciously, to create separations between the different elements of the population.

Although no legal text supported it, the Authorities reserved only to French and Moslems the access of employment in the public administration and auxiliary services setting all sorts of indirect obstacles to the very few Jews who occasionally offered themselves as candidates.

An antijewish campaign tolerated in the Press and financed by nazism spread all its poison since 1932 on the Jewish population who ignored all of European politics and were neither electors nor candidates for election and were far of having the most remote link with a Blum, a Rotschild or any other French political personality. Continually such papers published all sorts of lies on the Jews' account and expressed the dirtiest language of antisemitism trying to create discord and innoculating in the Moslems minds the virus of modern antijewish propaganda, a disease unknown to them before.

Unfortunately activities of this nature had to bring their dreadful results in the mind and attitude of the different social classes. Meanwhile the Authorities took no measure to stop the campaign nor to attenuate it. Their silence meant rather an approval if not an encouragement to such a state of affairs.

From the outbreak of war to the armistice in 1940. At the declaration of war, the Moroccan Jews, irrespective of the uneasy situation that had been created to them, showed their love to France on every occasion that the Government made appeal to the financial support of all. They largely and generously contributed to the "Défense Nationale", the "Fraternité de Guerre", the "Red Cross" and the various local social institutions. They were the first among those who hurried to subscribe large amounts, many an individual offering at a time considerable

contributions varying between Frs. 50,000 and Frs. 300,000. More than one, having no available funds, gladly sold family jewels in order to respond the call of France, a country he learnt to love in the Alliance Israélite school benches, a country who continued to retain his affection and devotion, inspite of all.

When the French Army called for voluntary engagements the Moroccan Jews, although free of all military service, wished to offer their blood contribution. Hundreds of young men and heads of families in good health expressed the wish of joining unconditionally the army. To facilitate this, the "Association des Anciens Elèves de l'Alliance Israélite" in Casablanca opened in their premises a special office to this end which was materially assisted by Jewish volunteers from its very creation. Youngmen presented themselves massively and three or four days after, this Association handed over to the competent authorities a list of over 1500 names. The Authorities kindly thanked the offer but refused to accept it stating that they had no need at the time. The same steps having been renewed again and again with the same disappointing result, the Association had to close their registering office to the astonishment and deception of the volunteers.

From the advent of Vichy to the American landing in 1942. - Following the armistice and the advent of the Vichy Government the moral and material situation of the Jews, which was not very brilliant, was naturally greatly aggravated. All the hidden dark feelings against the Jews were set free in the open. A rain of racial laws fall on Jewish shoulders, against all principles of Mohammedan religion, legislation and traditions and the disapproval of the Sultan himself who considered this as the highest attempt to the dignity of his Faith and royalty. On this occasion, when the French Protectorate Authorities distinctly acted against the basic tolerant principles of Islam and Mohammedan rule, they did not care at all the so called "respect of religion and traditions" which they were so keen to invoke whenever it suited them to oppose the normal evolution and the just aspirations of emancipation of the natives.

The hurry in formulating racial laws and the hasty willingness to make them applicable in a country where the French had no right to act in contradiction with the Protectorate Treaty rights towards the Sultan of Morocco and the International liberal guarantees under which the mandate was recognised or tolerated by other Nations, was very significant. The French colonists, with very few exceptions, gave the sad measure of their dark reactionary feelings as opposed to the immortal liberal spirit of France. The Resident General himself - the same that later on ordered fire on the American landing on the 8th of November - received the congratulations of a certain local newspaper for having wisely extended to Morocco the anti-Jewish laws and for having often even taken the initiative to apply in this country measures which were not yet in vigour in France itself.

No need to extend on the different phases of this Vichy period, the darkest one could have ever imagined. Public

insults, outrages, vexations and humiliations; destitution of all Jewish clerks and employees, not only from the official bodies as prescribed by the Vichy racial laws, but unduly from private and commercial entities; prohibition to exert most of professions and trades with the grave consequence brought by the closing of their respective establishments, such as total ruin or bankruptcy of the owners and unemployment for him and for his staff; ruin and disorganisation of commerce and of the normal economic structure of the country in favour of a restricted number of Vichy collaborationists; compulsory registration of property and wealth; its consequent brilliant oppressive perspective in sight; brutal daily persecutions in private homes; arrests and deportation of prominent Jews on the least trivial and unjustified accusation; expulsion of children from schools and imposition of a draconian "numerus clausus";... Besides these and other inhuman measures, the Jews were ordered to abandon their homes to return to the "Old Traditional Quarters".

By "Traditional Quarters" the old Ghettos were meant. It is worth while mentioning that the institution of the "Mellah" - which is the local name for Ghetto - did not obey in Morocco to the same humiliating purposes as in medieval Europe. These quarters were established in Morocco as a protection for the Jews after the riots occurred in Fez in the XIIIth century which caused the death to many Muslims and Jews.

The sight of anyone of these "Mellahs" is a vision of horror. They consist of a compact aggregate of old and dilapidated dwellings which can hardly be called houses through which cross a few narrow lanes full of mud and filth. There lived in great promiscuity, the majority of the Jewish population against all laws of hygiene, several families in a single so called house, and four or more persons in every small room, without aeration nor the least requisite to render possible human life. No drains no water supply, but filth and misery. In the course of last century, these quarters were abandoned in the coast towns and when the French Protectorate was established, the inhabitants gradually evacuated these places to reside in the new districts which they contributed to build. The authorities were glad to encourage such exodus, realising that the disparition of such centers of infection and epidemy, was the best contribution to the amelioration of public health conditions.

In the case of Casablanca, for instance, the modern city was largely built by Jews to whose enterprise the development and prosperity of the town was most indebted. There live over 10,000 Jews who were suddenly summoned to leave their homes to reintegrate the "Old Traditional Quarters" of which a very small crowded portion still existed whilst the majority of dwellings had been pulled down several years ago being considered as a permanent danger to public health. The remnants of the old "Ghetto" could not offer enough space for such a huge crowd and there was no other alternative than parking in the streets and await the erection of Special "Camps".

It is not necessary to insist on the sad situation of

then created to the Jews and it is enough to say that, in the past centuries of barbarism, they had never experienced such an official and regulated oppression even under the most despotic and uncivilized rulers of the past.

Finally, persistent rumours circulating since the beginning of October 1942 pointed that a public manifestation against the Jews in Casablanca was organised to take place on the 15th November next comprising a pogrom, confiscation of Jewish property, hostages and all the rest. This fatidic date followed by an interrogative accent was painted on the walls and posted everywhere.

These were the expectations for the Jews when on the 8th of November the roar of American aircraft and the explosion of bombs awakened the population of Casablanca at dawn. The Jews could not believe their eyes nor ears and rushed to the terraces to cheer their liberators. Their happiness was outpassed all limits and attained paroxysm when they saw the American Stars and Stripes and Roosevelt's portrait on thousands of tracts with a friendly proclamation flying over their heads. The long expected hour of liberation and justice for all was striking.

When the American soldiers entered the town they were received as liberators by the various elements of the population and the Jews, "Al" victims, having suffered more than anybody else, naturally and sincerely expressed loudly their joy. Alas! This marked the signal to the agents of the "Légion Française des Combattants, the "S.C.L.B., well known for their anti-Jewish provocations, to try by all means to cause them trouble. During the first days of the American landing, these "knights of darkness" took advantage of every occasion to ~~through~~ throw "gallantly" against the Jews their squadrons of paid native agents to insult, beat and persecute them and assail their homes. The Jewish Communal Board and certain French partisans of de Gaulle requested the American Authorities to maintain order and it is said that these replied that they could not interfere with a matter incumbent exclusively on the French local civil authorities, their action being limited to military questions. The French Civil Control and Police Body in charge of public security shew on the occasion the greatest indifference and their attitude seemed to be rather an encouragement to evildoers. Under these circumstances the Jews, with the greatest possible deception, resumed a shy and prudent attitude to avoid further trouble, and with the deepest regret and sorrow understood that their hour of liberation would take long to arrive.

Long after these events the spirit of Vichy, ^{was} freely and openly maintained and although opposed in theory, by official speeches and proclamations in favour of democracy, it still perdures active and dormant in every corner of the whole country's machinery. Many energetic and enthusiastic collaborationist functionaries have been removed from their posts but to occupy other official positions in other places and the very same old dear voice who used to broadcast all sorts of insults against Great Britain and her allies, without forgetting the Jews, is still