

heard today, now praising the Allies, but naturally/forgetting the Jews, on this occasion.

Several weeks after the landing of American troops, many a Jew was still put in trouble and even imprisoned by the French Authorities, especially in Rabat, for having committed the crime of/ inviting at his home an American soldier, sitting with him in a café or even for having engaged with him friendly conversation in the street.

The racial laws were only nominally abrogated, after several intimidations, by a proclamation of General Giraud, in March 1943, after long hesitations and ridiculous excuses. The decrees and instructions to make this law effective came slowly after, whilst when they were established, all speed and rigor were used.

Although important changes have been operated since, the position of the Jews remains still very bad and enough to say that even today (November 1944) the same discriminative ration cards for food and clothing inspired by Vichy for the Jews are still in ~~xxxxxx~~ force. Those who were deprived of their trades and professions find all sorts of difficulties to reintegrate their rights and resume their normal positions and it is not imaginable the spirit of obstruction still prevailing.

Nothing can give better an idea of the sad actual situation of the Jews in Morocco than the following translation of a note appeared in the "Bulletin de la Fédération des Sociétés Juives d'Algérie", N°96, September-October 1944, p.26:

"Moroccan Pages.- We have the regret to inform our readers and Friends in Morocco, that the Services of Censorship prohibit us the publication of grave events occurred in the Protectorate and the protests these events have raised. Censorship has not ceased to exist contrary to the affirmations made by a Minister of the Republic.

"We most strongly protest against this illegal suffocation of the truth concerning painful events of which, once again, our unfortunate correligionists have been the victims."

refers

This note undoubtedly/to a most disheartening event denoting the anti-Jewish feeling latent with the French Authorities which took place on the 9th of Ab last (30th July 1944), when a pogrom burst in Sefrou, a small town mainly inhabited by Jews, in the outskirts of Fez.

A Jew was provoked by a Moorish soldier in the French army and suddenly a considerable number of soldiers irrupted in the Jewish quarters hitting and injuring men, women and children and devastating and sacking their houses. The Jews tried to defend themselves in the measure they could and many of them were seriously wounded.

The leaders of the Community complained to the French Civil and Military Authorities in command of the place and these ~~xxxx~~ sent them away in the most cynical and threatening way stating that they had nothing to do and encouraging thus future aggressions. Not satisfied to decline all due consideration

and feeling somewhat disappointed that the Jews dared to defend themselves against the brutal attack of an apparently premeditated and organized pogrom, the French Authorities of Sefrou, as a punishment to the "insolent victims", ordered to cut the water and bread supply and the electric fluid for three days to the Jewish population.

Most probably the above note published in the Bulletin of the Jewish Associations in Algeria alludes also to a similar event ~~מסוימת~~ which, it is told, took place in Sefrou in September last during the Jewish New Year celebrations and of which no confirmed information has so far reached us.

Such is today the situation in a country liberated by the Allied Troops from the Vichy-German yoke, two years after its liberation and the so called restoration of the liberal and democratic regime of the French Republic as understood by the majority of the French population in North Africa.

It is convenient that General de Gaulle, his Government and the French who have gallantly fought for the liberation of their dear and enslaved country, know what is being done in their name, in the last reactionary North African stronghold, by the forces of darkness whose spirit and past activities are mainly responsible for the ruin of France.

It is also necessary that the Leaders of the Allied Countries and Builders of the Coming World whose pledges of freedom and respect of human dignity have been solemnly made to the world, know what happens in a so called liberated country under the control of their armies and the administration of their allies for over two years now.

JEW'S SITUATION IN THE SPANISH ZONE

The Spaniards spent a longer time in the pacification of their Zone and once firmly established they had to mould the legislation according to what had been done in the French Zone.

The Jews of the Spanish Zone being all of Spanish descent, language and traditions, were not treated though as "natives" by the Spanish Authorities and population who considered them as equals and generally made no social discrimination.

Following the advent of the actual totalitarian regime, they suffered from the general political disturbances and democratic restrictions applied as a general rule all over Spain and its possessions.

Although for a long time the Spanish Broadcasting and Press widespread daily antisemitic propaganda, not a single discriminative law was promulgated against the Jews. Gradually the position greatly improved and it cannot be said with truth that the Jews suffered of any racial or religious persecution. Even to this date the food rationing is absolutely identical to

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the Spanish and Foreign population, contrary to what happens in the French Zone.

The problem of the legal status of the Moroccan Jew remains to be defined in accordance with modern national conceptions and its solution is dependant of that given in the French Zone.

Autonomous communal life and free election of the Communal Councils is to be also sought.

JEW'S SITUATION IN THE TANGIER ZONE

The political regime of this Zone was still much more favourable to the Moroccan population. The International Government was exercised by a Legislative Assembly composed of Representatives of the various colonies including a Jewish Delegation whose Members were chosen by the Representative of the Sultan out of a list of persons elected by their community.

When the International Status of Tangier was elaborated neither the Jewish or Mohammedan population were consulted and there was no opportunity for the Tangier Jews to express their aspirations nor wishes to be included under the jurisdiction of the Mixed Court of Justice. However, the way of administering justice by the Mohammedan Officials offered much more guarantees than in the other two Zones and whenever a Jew was tried, an elected Jewish Assessor had to assist and participate in the debate.

The autonomy of all the Jewish institutions was respected, and the Tangier Government having not yet created public schools nor hospitals and other social assistance establishments of their own, granted to all such existing institutions annual contributions and the Jewish Community benefited of its proportional allocation.

The Spanish occupation of Tangier in 1940 put an end to the International Government and the Jewish Community lost the subventions previously allocated and the secular right of electing its Communal leaders who are now directly appointed by the Spanish Authorities out of a list submitted by the Community. The Rabbinic autonomous Tribunal and its constitution was also dissolved. This, of course, had to happen to assimilate the Tangier administration to the standards ruling in the Spanish Zone itself.

Nevertheless, in spite of the very critical and most dangerous moments of the war, the Jews of Tangier have enjoyed the highest liberty that can be attained under an authoritative regime free of racial and legal discriminations.

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CONCLUSIONS - JEWISH CLAIMS

Whatever the past and present may be, it is to be born in mind by those who are called to build the Peace and face the world reconstruction problems that it is most absurd for anybody to pretend the maintenance of a medieval status for the Jews in Morocco nor to pretend that the Moroccans (Mohammedan and Jews) be kept under restraint to enjoy in their country such lesser rights and guarantees than any Foreigner, under whatever political condition the country may be left.

We have seen with great disappointment the way in which the representatives of a liberal country like France understood their civilizing mandate in Morocco during the past thirty years. It is now, by no means admissible, that the protectors may again prevail themselves of a purely theoretical respect due to the traditions of a long worn out structure nor to the Sovereignty of the Sultan and other similar diplomatic subtleties, to prosecute the galvanisation of dead and concept-son and methods of the past, whenever those whose moral participation was accepted, are concerned. It seems neither possible that the countries who are engaged in the actual titanic struggle for the triumph of freedom and liberalism may on no account tolerate such pretensions or claims of a similar nature.

The Jews of Morocco hope that the pledge given to the world by the Allied Governments and General de Gaulle to enforce the respect of human dignity and the democratic principles may not exclude them on the ground of political conveniences or compromise. Neither Jew or Mohammedan in Morocco wish to have respected such traditions which tend to their moral and civic enslavement and the deprivation of the most elementary rights every citizen is entitled to have.

The Organisers of the Jewish World Congress to be held in New York in November of this year have insistently invited the Jewish Communities in different parts of Morocco to send their Delegates and set forth their claims. It is not likely that any Delegate to the Congress, of Moroccan nationality, will be sent and if such is the case, it is not to be expected that he may be able to speak freely under present circumstances. On the other hand, Delegates of Foreign nationality, if sent on behalf of the Moroccan Communities, are not in a position to explain such problems which they practically ignore as these have never weighed on their shoulders.

The sad and systematic destruction of most of the important communities in Europe, urgently imposes on Judaism, the rescue of all the other numerous and important ones, who still live, but are not in a position to speak for themselves. The Moroccan Communities had a glorious past and their contribution weighed on medieval culture. They have never crossed such a dangerous and critical time in their long history when they have to call on their Brethren in the free countries feeling confident that

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they will take at heart their case, speak for them, formulate and defend their just aspirations, which can be resumed as follows; stressing the necessity of dealing with the Jewish problem in this Country as a whole:

- I. that the Jews in Morocco be granted the same rights and duties as the citizens of the Protecting Power and the Foreigners living in that Country. This includes:
 - a) that they come under the jurisdiction of the constituted Tribunals existing in Morocco who render justice in the name of the Sultan;
 - b) that the Directing Boards of the Jewish Communities be freely elected by their members;
 - c) that the representation of the Jewish population in the municipal and governmental administrations, present and future, be in due proportion to the number of Jewish inhabitants, as compared with other sectors of the population, and be duly elected by them;
 - d) that the Government provide adequate free public schools for all sections of the population without distinction of creed, nationality or race;
 - e) that hospitals and other ~~existence~~ social assistance institutions be established by the Government for the entire population without racial, national or religious discrimination or limitation.

II. that the Jewish population of Morocco enjoy the same Minority Rights as granted to Minorities in European countries, guaranteed by the same international control which the Peace Treaties and Jewish Reconstruction Plans may lay down.

The necessity of dealing with the Jewish problem in this country as a whole obeys to the fact that the Jewish population of Morocco has since many centuries formed a racial, ethnical, cultural and historical block whose unity has been maintained in spite of the political division of the Moorish Empire into three Mozes and the consequent handicaps imposed upon its normal development.

The Jews of Morocco have always been a moral and material asset to the Country. They have always been and are most loyal to the Sultan as well as to the Protecting Powers from whose sympathy and understanding, mainly, they expect to receive satisfaction to their just aspirations.

November 1946.

לחוקר ההעפלה
אוריאל סניאלי
"פניגור"