



British Commonwealth

CANADA

THE Jewish community of Canada enjoyed a period of relative well-being, moderate growth, and relaxation from tensions during the period under review. Canadian Jewry was able to devote its energies to a more effective organization of the Jewish community and to the furtherance of Jewish culture.

Population

A study of Montreal Jewry being prepared by Louis Rosenberg, research director of the Canadian Jewish Congress, revealed a decrease in the rate of Jewish population growth in Montreal and, by inference, in Canada as a whole. Since the restriction of immigration from Eastern Europe in 1923, the growth of the Jewish population depended on a natural increase, which was declining, and the usual internal migration of residents from smaller Canadian centers to Montreal. This increase was balanced by a considerable migration to the United States of Canadian-born graduates from schools of higher education and colleges. However, as a result of a continued decline in the Jewish mortality rate, which had been low previously, the Jewish community was increasing slowly and aging rapidly. Other factors, such as an increase in the number of marriages since 1939, a rise in the birth rate, and the immigration during 1945, of wives and children of soldiers who had married overseas, and an increase in immigration after 1947, contributed to a rise in the population. Nevertheless, the Jewish family in Montreal was not reproducing itself, having declined from an average of 4.5 members in 1921 to 3.6 in 1941. This was also reflected in the number of Jewish children attending schools in Montreal. Although the Jewish population of the metropolis had increased by 75 per cent since 1923—from 45,845 to some 80,000—the number of Jewish children attending school had actually declined by 26 per cent, from 14,650 to 10,867.

These demographic trends also emerged in Toronto and in Canada as a whole, though not in Winnipeg or in each of the smaller communities in the country. A study of Jewish longevity in Canada prepared by Mortimer Spiegelman in 1941 and published in *Population Studies*, Cambridge, England, confirmed these findings.

Economic Life

In the economic sphere there was an increase in the proportion of Jewish professional men and owners of businesses. In the needle trades Jewish workers

were present in the categories of skilled and higher paid personnel, and the average income per family increased. All in all, there was a narrowing of the gap between the highest paid Jewish groups and the lower paid groups. However, Jews were not participating in the basic industries, in finance, insurance, banking, shipping, mining, etc., to any greater extent than they had in previous years.

Intergroup Relations

Anti-Semitism presented no immediate menace to the Jewish community. Acts of physical and open anti-Semitism were rarer than they had been at any time since Hitler came to power in Germany in 1932. No anti-Semitic propaganda appeared in media with a general circulation, nor was there evidence of any extensive anti-Jewish whispering campaign. During the federal election campaign, on June 27, 1949, Jewish candidates were nominated by several parties, but scarcely any racial or religious criticism was directed at Jews. David Croll and Maurice Hartt, K.C., both Liberals, were re-elected by their constituencies in Toronto and Montreal, respectively. The only alarming feature in the election results was the considerable number of votes polled by Adrien Arcand, the avowed Fascist and anti-Semite who was an unsuccessful contender on the National Unity party ticket for the Richelieu-Vercheres seat in the province of Quebec. He managed to emerge second in a field of four in this contest, polling 5,190 votes compared with 12,329 for the Liberal party candidate and a total of 18,362 ballots cast.

The nearest approach to political anti-Semitism in Canada during the past year was the propaganda of the Social Credit movement, particularly in Alberta and Quebec, which identified political Zionism and international finance. A Canadian publisher issued the book *From Smoke to Smother* by Douglas Reed, written in the same vein.

The statement on anti-Semitism by the London, Ontario, conference of the United Church of Canada was indicative of the attitude of all denominations in the country. The conference expressed concern about "evidence of racial prejudice and discrimination which are altogether too manifest in our society."

Palestine

The issue of Palestine came close to straining favorable relationships with the Anglo-Saxon elements in Canada. However, the improving relations between Israel and Great Britain forced a more accurate appreciation of the realities of the Palestine—and therefore of the Jewish—situation and was bringing about a much more sympathetic understanding of the facts of Jewish life.

Relations with French Canada

Relations between the Jewish and French-Canadian communities, which in the past had been among the most serious intergroup problems on the Continent, continued satisfactory. The award of the honorary degree of Doctor of the University by the official Catholic University of Montreal to Samuel

Bronfman, national president of the Canadian Jewish Congress, was widely interpreted as reflecting this state of affairs. However, the militant campaign against anti-Semitism among French Canadians suffered a severe loss in the passing of Monsignor Henri Jeanotte of Montreal, chairman of the St. Paul diocesan committee which concerned itself with Catholic-Jewish relations.

A regrettable incident of anti-Semitism took place in the Ste. Marguerite area of Quebec when a number of Jewish businessmen were prevented from purchasing a hotel property following the open opposition of the priests in the area.

Discrimination

The continuing discrimination against Jews in employment, which was indicated by every analysis and survey and exposed fully by *McLean's Magazine* in the Fall of 1948, was somewhat ameliorated by the general economic situation. This discrimination did not result in any considerable unemployment among Jews and was therefore not an immediate source of resentment.

Similarly, social anti-Semitism which, in effect, excluded Jews from many circles and institutions was also accepted, because the Jewish community found its internal social and group life adequate. However, in a disturbing development, the Ontario Court of Appeals upheld a decision of a lower court which declared a restrictive covenant in the Beach O'Pines resort area near London, Ontario, to be valid. The Court of Appeals proceeded to discourage legislation which might outlaw such covenants. In this case, both the prospective purchaser and vendor undertook legal action to void the discriminating agreement and at the time of writing were preparing to carry their case to the Supreme Court of Canada. (A judgment by Justice Mackay in 1945 had ruled such covenants contrary to public policy.) Articulate public opinion on this question was divided, with a majority opposed to the sanctioning of such open discrimination. When a Jewish congregation applied for permission to build a synagogue in the Toronto suburb of York Township, its request was denied on zoning and taxation grounds. Charges were made publicly that religious prejudice was a motivating element in the decision of the municipal council.

The Jewish community in Canada did not allow itself to be deluded by the moderately satisfactory state of affairs. The programs of the Joint Public Relations Committee of the Canadian Jewish Congress and B'nai B'rith, of the National Council of Christians and Jews, and of the Joint Labor Committee, were proceeding.

Censorship

The distribution of the British-made film, *Oliver Twist*, in Canada was vigorously opposed by all sections of Canadian Jewry; the reports in *Life* and *Time* magazines that the Canadian Jewish Congress was uncertain on this question were strongly resented as a serious misrepresentation of the position of the community. However, on this question non-Jewish opinion was not so unanimously with the Jewish community. Even newspapers friendly to Jews

felt that the threat to freedom of speech and art involved in this issue outweighed the immediate menace of the film. Some were of the opinion that the community was too extreme and too sensitive in this matter.

Zionism

Interest in the state of Israel continued to unite the Jewish community. The increased quotas for funds for Israel were met, and Canadian Jewry transmitted \$4,296,177 to Israel (including the United Israel Appeal, Youth Aliyah, Labor Zionist funds, Mizrachi, etc.), in addition to the considerable quantities of donated supplies. For the first time opportunities for investment in Israel were being promoted by corporations sponsored by Labor Zionists and by General Zionists. A not inconsiderable Canadian-Israeli trade was already under way.

In the political sphere, the Jewish community of Canada urged the Canadian Government to extend recognition to the state of Israel, and a joint delegation of the Canadian Jewish Congress and of the United Zionist Council had audience with the Secretary of State for External Affairs on this subject. Canada recognized Israel *de facto* on the eve of Passover, 1949; it also supported Israel's petition for admission into the United Nations.

International Refugee Organization (IRO)

Canada was also instrumental in advancing other Jewish claims in the international area. Canada's representative on the Executive of the International Refugee Organization (IRO) strongly supported Jewish claims for restitution of the costs of migration of Jewish DP's to Israel, which had already been borne by the American Jewish Joint Distribution Committee (JDC) and by other Jewish groups, and the recognition of such migration as legitimate and within the scope of IRO. This resulted, among other things, in repayment of more than \$9,000,000 to the JDC.

Education

With the relaxation of external demands upon the Canadian Jewish community, increased attention was devoted to its cultural and educational needs. Generally speaking, Jewish schools had capacity enrollment and the level of education was high. The two Jewish teachers' seminaries in Montreal were beginning to fill the need for trained teachers with a Canadian background. During 1949, the Canadian Association of Hebrew Schools conducted its second summer camp for teachers at Ste. Agathe des Monts, Quebec.

Culture

A high percentage of Jews continued to indicate Yiddish as their mother tongue in the census reports. This rate ran high in such cities with good educational facilities as Winnipeg and Montreal. It could not be said that the immigrant Jews tended to name Yiddish more often than the Canadian-born, and the economic-geographical-linguistic pattern which once showed a high

correlation between the wealthier Jews who lived in certain areas and those who considered English their mother tongue was not discernible.

The Canadian Jewish Congress enriched its archives with a collection of materials on the Jews of the Far West, secured largely through the cooperation of the Provincial Archives of British Columbia. S. Petrushka, the translator and annotator of the Mishnah, was named consultant on archives for the Canadian Jewish Congress and was pursuing his work in Israel. The late Martin Wolff left a bequest for these archives in his will. The second volume on Canadian Jews in World War II was published by the Canadian Jewish Congress.

A. M. Klein published a fragment of an elucidation of James Joyce's *Ulysses* in the literary quarterly, *Here and Now*. His volume of poems, *The Rocking Chair*, won the Governor General's Medal for Canadian Poetry in 1948. H. Hershman published a volume of Yiddish ghetto poems by Eva Rosenfarb (*Di balade fun nekhtigen vald*). Rachel Corn, the distinguished Yiddish poet from Poland who settled in Montreal after the war, published a volume of poems, *Bashertkeit*. N. Shemen of Toronto wrote a biography of Rabbi Michaelson of Warsaw, and Gershon Pomerantz of the same city published a series of chapbooks on literary and historical topics.

*Immigration*¹

During the calendar year 1948, there were 9,386 Jews among the 125,414 immigrants admitted to Canada (from countries other than the United States), a record exceeded only in 1907, 1912, and 1913. This total included some 800 Jewish war orphans and Jewish tailors and furriers admitted under special industrial immigration projects which were coordinated and financed by the Canadian Jewish Congress with the cooperation of the industries and labor unions concerned, the Jewish Immigrant Aid Society of Canada, and other immigrant aid groups. [See AMERICAN JEWISH YEAR BOOK, Vol. 50, pp. 290-91.]

The reception, settlement, housing of the immigrants and financing of these projects imposed a considerable strain upon the entire Jewish community of Canada, but it was carried out with marked smoothness. It is important to note that the arrival of immigrants to Canada during the past year was welcomed by practically all sections of the Canadian populace, and there was scarcely any opposition to this policy of the government. An indication of the generosity of government immigration policy during the past year was the re-admission to Canada of six Jews who had previously been deported because of illegal entry. The government also granted permission to 350 Jews who were marooned in Shanghai during the war to enter the country, and 290 of them were able to reach Canada before the fall of the Chinese city in May, 1949. Some 200 millioners, a large number of whom were Jews, were brought over from Europe, together with their families.

DAVID ROME

¹ For complete statistics of emigration to Israel, see p. 406 ff.

CANADA, IMMIGRATION STATISTICS

A GRAND total of 125,414 immigrants entered Canada during 1948, as compared with 64,127 for 1947. Of the 125,414, the official government statistics attributed 46,057 to "English, Irish, Scottish, Welsh" origin; 16,957 to "Northern European Races"; 55,019 were identified as belonging to "Other Races." Immigrants from the United States numbered 7,381. The largest single group among the "Northern European Races" were the Dutch immigrants, numbering 10,169.

"Other Races" included 13,799 Poles, 10,011 Ruthenians, 9,386 Hebrews; followed by Lithuanians, Italians, Letts, Estonians, and Magyars. Although official figures did not break down immigration from the United States according to "origin" of immigrants, unofficial information estimated the number of "Hebrews" in this category as 506. In addition, some 400 Jews entered as part of the over-all British immigration.¹ The total immigration of Jews to Canada during 1948 approximated 10,292.

Of the grand total of 125,414 immigrants, the displaced persons' camps accounted for 47,388. Of the 10,292 Jewish immigrants, 7,103 came from the DP camps. The high proportion of DP's among the Jewish immigrants was due to the large number of immigration projects involving Jews that matured during the calendar year 1948. Thus, 787 orphans arrived during the year under the War Orphans Project (a total of 1,010 had arrived previous to February 28, 1949). The Garment Workers Project included 1,149 Jewish tailors who, together with their families, totaled 2,439 persons. The Fur Workers Project accounted for 281 Jewish furriers, or, including their families, 655 Jews. Smaller groups of Jewish DP's entered as lumbermen, agricultural workers, and domestic servants. Those who entered under projects totaled approximately 4,200; the remainder were largely admitted under the Close Relatives Scheme.

During the first half of 1949, a total of 53,508 immigrants entered Canada. Of these, 13,375 came from the British Isles, 3,474 from the United States, and 10,069 from countries described in the official statistics as belonging to the "Northern European Races." Immigrants of "Other Races"—totaling 26,590, almost entirely Eastern-European and Italian in origin—included 2,640 "Hebrews."² Of the immigrants coming from the United States and the United Kingdom, an undetermined number was Jewish.

Of the 2,640 "Hebrews" listed under "Other Races" for this period, some 600 arrived under work projects, some 50 under the War Orphans Project, and the balance under the Close Relatives Scheme. The Canadian Jewish Congress estimated that of the 2,640 "Hebrews," some 2,000 were probably DP's.³

The Canadian Jewish Congress estimated the expected Jewish immigration

¹ Based on Manfred Saalheimer, "Immigration of Jews to Canada: Calendar Year 1948," *Information and Comment* (Montreal: Canadian Jewish Congress), March, 1949, pp. 12-14.

² *Statements for the Six Months ended June 30, 1949*, Immigration Branch, Department of Mines and Resources, Ottawa, Canada.

³ Letter of September 14, 1949, from M. Saalheimer of the Canadian Jewish Congress.

for the entire calendar year 1949 at about 5,000, of whom more than half were expected to enter under the Close Relatives Scheme.⁴

SIDNEY LISKOFKY

GREAT BRITAIN

ANY FIGURES attempting to present a picture of the Jewish population of Great Britain must necessarily be an estimate because there is no inquiry on census forms as to the religious denominations of British citizens. However, it was generally accepted that the total Jewish population of Great Britain and Eire was 400,000, or less than 1 per cent of the total population. About 250,000 of the British Jews resided within Greater London. The other major concentrations of British Jews were in Leeds, with 25,000 Jews out of a general population of 160,000; Manchester, with 22,000 Jews; Glasgow, 15,000; Liverpool, 7,500, and Birmingham, 6,000. The rest of the Jews were distributed in approximately ninety other centers, none of which had more than 2,500 Jews, and thirty localities with less than 100 Jews.

Recognition of Israel

In the House of Commons on June 11, 1948, the government's objection to the recognition of the state of Israel was ascribed to the desire not to disturb the status quo in favor of the Jews. It was not until six months later (January 29, 1949) that His Majesty's Government decided to accord *de facto* recognition to the new state.

The intervening period was devoted to a rear guard action by the pro-Arab element in the Foreign Office.¹ The Foreign Office remained obdurate on the question of the release of Jews detained in Cyprus. As late as December 6, 1948, the attitude of the government as announced in the Commons was that the "entry into the Jewish area of Palestine of a large number of men of military age at present in Cyprus would have created a situation markedly to the military advantage of one side."

Early in January, 1949, the Foreign Office began to take an even stronger line with Israel. First came the British landing at Aqaba, and then the "reconnaissance" by Royal Air Force planes over the Egyptian-Israeli border during which five of them were shot down. The incident brought home to the British public the direction in which the government's policy was leading, and it came under a fierce attack in the press and Parliament, making a change in the government's attitude inevitable.

RELEASE OF THE CYPRUS DETAINEES

Immediately following its recognition of Israel, the government ordered the release of the Cyprus detainees. In February, 1949, Alexander Knox Helm was appointed United Kingdom representative to Israel and Mordecai Eliash came to London in April as Israel's first representative to the Court of St. James.

⁴ Letter of September 2, 1949, from M. Saalheimer of the Canadian Jewish Congress.

¹ See *Israel and the United Nations*, p. 379 ff.

The first evidence of the re-establishment of friendly relations was the opening of Anglo-Israeli financial talks early in May, 1949. They dealt primarily with the release of blocked sterling balances and the resumption of trade. After four weeks of bargaining it was announced that Great Britain had agreed to release \$28,000,000 of Israel's blocked balances at the rate of \$2,800,000 monthly.

Intergroup Relations

On August 13, 1948, the London *Jewish Chronicle* observed in an editorial that "the Fascist movement is, at the moment, moribund politically." Yet soon afterward, Professor Selig Brodetsky, president of the Board of Deputies of British Jews, told the Board that the community had to deal with a considerable growth of anti-Semitism. Both these apparently paradoxical statements were true. Though the Fascist Union Movement showed no signs of growth and none of the fifteen Union Movement candidates were elected in the borough council elections in May, 1949, there was a noticeable increase of unorganized anti-Semitic sentiment. This growth may be attributed to two factors: first, the conflict between Britain and Israel in which the Jews in Israel were presented in an unfavorable light, and, second, the tremendous publicity given the tribunal which investigated charges of corruption against ministers and other government servants. Though the report of the tribunal did not confirm the sensational allegations which had been made, the fact that Jewish witnesses were involved in transactions which, though not illegal, were open to misconstruction, created widespread anti-Jewish feeling. So much so, that the attorney-general, Sir Hartley Shawcross, felt it necessary to condemn such generalizations in his concluding address to the tribunal.

In October, 1948, the Porter Committee on the reform of the law of defamation issued its report. Evidence in favor of extending the law of libel to include community libel had been given to the committee by the Board of Deputies. In its report, however, the committee considered that the law afforded as much protection as could safely be given consistent with the need to preserve free public discussion. It therefore did not recommend any general change in the existing law to deal with group defamation.

Anti-Semitic Activities

Provocative action by anti-Semites was not lacking. On Yom Kippur night, 1948, slogans were daubed outside several synagogues in and around London; street corner meetings under Fascist auspices continued and with them the usual sequel of prosecutions involving Jewish war veterans who participated in the melees which generally followed these meetings. Furthermore, two Jewish lads were beaten up in a London street on the night of April 30, 1949. When this latter incident was raised in the House of Commons, Home Secretary Chuter Ede assured the House that investigations into the incident were being vigorously pursued. Rather curiously, he added: "I have no reason to suppose that they [the attacks] were connected with racial or political matters."

The Defense Committee of the Board of Deputies remained the central

agency of the community dealing with these matters, but it did not have the field entirely to itself. The 43 Group of Veterans still pursued an independent "activist" policy and refused to join the Deputies. For the first time, the Anglo-Jewish Association also declared its interest in this field, though it limited its announced scope to dealing with "the enemy within."

Communal Life

The common factor in practically all areas of organized Jewish communal activity was the shortage of funds. The United Synagogue, the largest and wealthiest body of its kind in the country, was unable to proceed with an ambitious scheme for community centers. Even its general budget was affected; in spite of an annual income of \$620,000, it reported that it faced a serious financial situation with expenditures mounting rapidly. Financial anxiety was also expressed during the year by the Board of Deputies of British Jews, the Anglo-Jewish Association, the Jewish Board of Guardians, and educational bodies. The London Board for Jewish Religious Education was forced to drop elaborate projects and reduce administrative and educational staffs. Its budget for 1948-49 was estimated at \$300,000 with an income of only \$220,000.

The Jewish Fellowship, which was the counterpart of the American Council for Judaism, went out of existence. The announced reason for its demise was that the objects of the Fellowship could be achieved through other existing and older bodies. Other contributing factors were the lack of support and the loss of its *raison d'être* after the establishment of the state of Israel.

A noteworthy communal event was the fiftieth anniversary of the foundation of the Zionist Federation of Great Britain and Ireland, which was formed at a conference in 1899.

Board of Deputies of British Jews

Conflicts within the Board of Deputies of British Jews came to a head during the period under review, when the Liberal Synagogues, the Reform Synagogue, the Spanish and Portuguese Congregation, and the Union of Jewish Women, following the example set by the Anglo-Jewish Association in 1946, declined to elect deputies for the 1949 session. In all, thirteen constituents having thirty-four representatives withdrew from the Board of Deputies, depriving the Board somewhat of its non-partisan representative character. The immediate reason for the secessions was the rejection of an amendment which would empower the president of the Liberal Jewish Synagogues to certify branch Liberal synagogues to conduct marriages that would be recognized by civil law. An act of Parliament had conferred this right on the president of the Board of Deputies in 1836.

The seceders had long been complaining that the Board of Deputies was becoming merely a rubber stamp for decisions which had already been made by the majority group, known by its opponents as the "Zionist caucus." The tri-ennial session of the Board of Deputies ended in April, 1949, with no weakening of the dominating influence of this majority group. However, the forces of what might have been previously described as the non-

Zionists rallied toward the end of the session, when amendments to the constitution were considered. Anticipating an attempt to connect the Board of Deputies with the World Jewish Congress, they endeavored unsuccessfully to secure a declaration of the Board of Deputies' independence in the constitution.

The Board of Deputies was also in difficulty in its foreign affairs activities. In order to acquire consultative status with the United Nations Economic and Social Council (ECOSOC), the Board had combined with the American Jewish Conference and South African Jewish Board of Deputies to form the Coordinating Board of Jewish Organizations. With the dissolution of the American Jewish Conference at the beginning of 1949, the Board was constrained to spend considerable time and effort in seeking a new American partner. Eventually, it was announced that the B'nai B'rith had stepped into the breach, though this was subject to approval by its annual convention.

At the first meeting of the new session of the Board of Deputies on June 26, 1949, the Rev. Dr. Abraham Cohen was elected president, succeeding Selig Brodetsky. Dr. Cohen, minister of the Birmingham Hebrew Congregation and a vice-president of the World Jewish Congress (British section), thus became the first rabbi to hold this office.

Personalalia

The community suffered the loss of some notable personalities during the year under review. Dr. Samuel Krauss, who died in Cambridge, was one of Jewry's leading scholars. Lord Bearstead, industrialist and vice-president of the Anglo-Jewish Association; Lord Melchett, who in later life became a leader of British Zionism, and Dr. Ignaz Zollschan, famous anthropologist, were among those whose passing was mourned.

The Spanish and Portuguese congregation made the first appointment of a *Haham* since that of Moses Gaster in 1880. Rabbi Solomon Gaon, who was born in Yugoslavia in 1912 and came to London as a student in 1934, was the new chief minister.

A popular appointment with the community generally was that of Professor Selig Brodetsky as president of the Hebrew University in Jerusalem. In the educational sphere, too, were the appointments of Rabbi Isadore Epstein as principal of Jews' College and Isadore Fishman as education officer of the London Board of Jewish Religious Education. The Jewish community of Eire selected Immanuel Jakobovits, twenty-seven-year-old rabbi of the Great Synagogue, London, as its new Chief Rabbi to succeed Isaac Herzog, who became Chief Rabbi of Israel.

WILLIAM FRANKEL

AUSTRALIA

ALTHOUGH the period under review brought some contraction in spending power and greater competition in the business world, and industrial unrest slightly retarded the development of the country, Australia was in a favorable economic position. Her export was never larger, industry was expanding, and there was actually a shortage of labor estimated at almost 150,000. Labor's situation was probably one of the best in the world.

Population

Statistics of Jewish population were available from the population census which was taken throughout the commonwealth in June, 1947. There were then in Australia 32,019 persons of the Jewish faith out of a population of 7,580,000. They were distributed as follows: 14,910 in Victoria, 13,194 in New South Wales, 2,294 in West Australia, 1,011 in Queensland, 454 in South Australia, 123 in Tasmania; and 33 in the Capital and Northern Territories.¹

These figures were not complete, for the census questionnaire made the registration of "religion" optional. Some 11 per cent of the whole population did not register their religion, and the proportion of Jews in this category was estimated to be at least as high, so that an estimate of well over 40,000 as the total number of Jews in Australia to date could be regarded as reasonable. This figure included the new arrivals after the census. More than 98 per cent of the Jewish population lived in the capital cities of the various states.

Anti-Semitism

There has been no radical change in regard to the Jewish question. There was occasional press agitation of an anti-Jewish character toward Israel, but at no time did the agitation reach alarming proportions. Nonetheless, the efforts to fight anti-Semitism were strengthened organizationally, and there was full cooperation between the representative bodies of the community and the various councils combating anti-Semitism, particularly in Sydney and Melbourne. There has also been increased activity in the councils' propaganda, including several publications concerning Israel and the new immigrants. A special federal conference on anti-Semitism was held in November, 1948, under the auspices of the Executive Council of Australian Jewry, and all defense work was coordinated.

This year attention was focused upon the libel case which Fanny Reading, president of the National Council of Jewish Women, initiated in Sydney against the national press in regard to an article published in *Smith's Weekly* in May, 1947, accusing Youth Aliyah of supporting terrorism and coercing Australian Jews to contribute to its campaign. The case was heard in April, 1949, and was dismissed on the technical ground that the law had devised no regress against a community libel. But morally this was a clear victory for

¹ For later population estimates, see also *World Jewish Population*, pp. 246, 249-50.

Youth Aliyah, for the judge unmistakably vindicated this fund in his ruling. He intimated that only Parliament could remedy the situation, and the Executive Council therefore approached the appropriate authorities to legislate against anti-Semitic agitation. The enactment of such legislation was a distinct possibility in Australia whose Parliament was the first to ratify the United Nations Convention on Genocide. The sympathies of the government were unquestioned. The Minister for Trade and Commerce, for instance, banned the import of anti-Semitic pamphlets. But legislation might nonetheless be difficult.

Maurice Orbach, a member of the British House of Commons, came over to Australia in January, 1949, to assist in the campaign against anti-Semitism on which the councils cooperated in Melbourne and Sydney.

The New South Wales Council of Christians and Jews, which was founded in 1942 to improve interfaith relationships, continued dormant, there being no acute necessity for its services. There was little social anti-Semitism in Australia. Even the anti-refugee bias which was strong some years ago had lost much of its sting due to the education by the government regarding the need for immigration from non-British countries.

Shehitah

The agitation against Shehitah which flared up in June, 1947, had subsided, but because of that agitation the Victorian government intimated in June, 1949, that no kosher killing should take place in that state without the use of an approved casting pen. A reasonable period was allowed for the introduction of the pen, which was being built locally. The Jewish communities in other states, particularly New South Wales, were likely to follow suit, although no government restriction was impending.

Communal Organization

The Jewish communities of the commonwealth continued their steady progress. Under the auspices of the Executive Council of Australian Jewry, commonwealth-wide conferences were held during the year on anti-Semitism, education, and immigration.

The growing concentration of the Jewish population in the major capital cities, notably Sydney and Melbourne, with some 88 per cent of the total Jewish population, was the topic of one of the Executive Council's conferences. While, for instance, in the middle of the last century some 40 per cent of the Jewish population lived in the country, at the time of writing less than 2 per cent lived outside the capital cities of the various states. The stream of recent immigration went almost entirely to Sydney and Melbourne. It was therefore decided to endeavor to direct a portion of the new immigrants to the smaller communities. For the same reason, the Victorian Board of Jewish Deputies resolved to subsidize the office of minister at Hobart, where the congregation was too weak to afford a minister. The Congregational Committee recently formed by the Executive Council planned extended cooperation among all congregations.

Both in Sydney and in Melbourne plans were on foot for the establishment

of Jewish hospitals. In Sydney the appeal on behalf of the hospital had so far yielded \$180,000. It was hoped to open the Sydney hospital in about July, 1950.

The Sydney YMHA acquired and opened its new and extensive center, which was consecrated by Rabbi I. Porush and opened by Arthur A. Calwell, the minister for immigration. The B'nai B'rith also came into possession of its own home.

For the first time several local organizations in Sydney combined during the period under review for a United Charities Appeal under the auspices of the New South Wales Board of Jewish Deputies, and it was hoped that this unification would soon comprise all local efforts.

Relief

The efforts on behalf of the United Jewish Overseas Relief Fund continued, though on a smaller scale. Both clothing and food were sent abroad in substantial quantities. In Sydney, the Appeal was combined with a campaign on behalf of the Magen Dovid Adom. In the course of the year under review, the Sydney Relief Fund dispensed cash, clothing, and food to the value of over \$65,000.

Religion and Education

In September, 1948, the Adelaide Hebrew Congregation celebrated the centenary of its foundation. The Perth Hebrew Congregation celebrated its jubilee. Several smaller congregations were formed in Sydney and Melbourne. The tendency was to decentralize congregational life and to build up centers in the outlying suburbs.

In the field of education, there were two notable events in an otherwise unexciting period. The first Australia-wide conference on Jewish education was held in February, 1949, in Melbourne, under the auspices of the Executive Council. The tenor of the discussion was that the present system of education, i.e., the Sunday morning and week-day afternoon schools, was inadequate and should give place to a system of Jewish day schools. All communities were urged to establish such schools.

In Melbourne, the first Jewish day school based on traditional lines, the Mount Scopus College, was opened in February, 1949, in the presence of the minister for education. The school comprised a kindergarten and the first two primary classes. The number of children enrolled was 140, but the waiting list was so large that extension of the premises was to be undertaken in the near future to enable a doubling of the present capacity. In Sydney, it was not yet possible to secure a suitable building for a communal day school, either in addition to or incorporating the North Bondi School which had been in existence for six years.

The expenditure for Jewish education increased considerably, and in Sydney the major synagogues agreed to levy a tax on their members for the purpose of education.

Youth Activity

Jewish youth activity was strengthened. The various summer schools and jamborees, and the annual interstate sports carnival, which was an important inter-communal link and particularly of great moment for the smaller communities, was held in Perth, and drew large numbers of young people from all over the country. Several youths were sent to Israel on special scholarships to be trained as leaders.

Zionism

As in the rest of the Jewish world, the events in and around Israel occupied a major place in the thoughts and activities of Australian Jewry. The rally in Melbourne on the anniversary of Israel's Declaration of Independence showed the largest attendance ever recorded in a Jewish gathering in Australia.

An added interest sprang from the fact that it was Herbert V. Evatt, Foreign Minister of Australia, who was president of the United Nations during the crucial phase of negotiations. His outstanding services for the cause of Israel from the moment the Palestine question was placed before the UN until the recognition of Israel by Australia, were fully appreciated by Australian Jewry.

In Parliament, some members of the opposition to the Labor government, criticized Evatt for championing the Israeli cause, because, they said, he thereby antagonized the Arab peoples. But the Liberal party as such did not formulate a policy antagonistic to Israel. Until Australia's recognition of Israel in January, 1949, the comments on Israel took up much space in the general press, which was often critical of Jewish aspirations. But when recognition came, it was generally accepted as a realistic conclusion.

There was much agitation in the Catholic press in favor of the internationalization of Jerusalem. In September, 1948, the Executive Council submitted a memorandum to Cardinal Norman Thomas Gilroy in reply to statements in the Catholic press regarding the Holy Places in Palestine and their alleged violation by Jews.

Australian Jewry was honored by the visit of several prominent leaders who came in connection with the various Zionist appeals. Professor Selig Brodetsky paid a short visit to Australia early in 1949 to open the United Israeli Appeal, while at the end of last year, Mrs. Rebecca Sieff and Rabbi Kopul Rosen came to Australia on behalf of the Women's International Zionist Organization (WIZO) and Mizrachi.

On the whole, the appeals this year were not as successful as in 1948. The slight recession in business and the anti-climactic mood following the establishment of the state of Israel might have contributed to this decrease of support. While in 1948 the appeal yielded over \$650,000, apart from \$95,000 for food and clothing and special appeals for WIZO and Mizrachi, this year's Appeal had brought in only \$420,000 at the time of writing and would probably conclude at \$480,000.

However, some sixty societies and fund-raising organizations with a mem-

bership of about 5,000 were affiliated to the Zionist Federation of New Zealand. The Pioneer movement among the youth greatly increased, and the *hachsharah* farm in Victoria had to be enlarged.

Immigration

The Australian "white immigration" policy was supported in principle by all parties and was a cornerstone of the country's planning. The loopholes in the legislation which became apparent through a decision of the High Court in March, 1949, were being eliminated by new laws, and the 800 Asiatic refugees who had sought shelter in Australia during the war would have to leave the country. Oriental Jews of non-European origin, especially from India, where a considerable number wished to come to Australia, were finding it increasingly difficult to enter Australia because they were classified as Asiatics. This matter was receiving the attention of the Executive Council of Australian Jewry.

Though British immigration was preferred—the schedule provided for 72,000 British immigrants in 1949—since only limited numbers could be transferred from Britain for lack of shipping, the government extended the scope of its assisted immigration to include the European continent. Agreements were entered into with European countries for schemes of assisted migration similar to the one which had been operating for some time in regard to British migration.

INTERNATIONAL REFUGEE ORGANIZATION (IRO)

An agreement was also reached with the International Refugee Organization for the transfer of migrants from the displaced persons camps, mostly Poles and Balts. Some 40,000 arrived in Australia during the period under review, and many more were scheduled to arrive in the near future. These migrants came under contract with the government, and had to accept the work and the location the government allotted to them for a period of two years. After that they would be free to work wherever they desired. These migrants were allotted to work of an essential character, or where the shortage of labor was most acute. This IRO scheme was expected to continue for another year.

In the period under review, more than 100 Jewish DP's came to Australia through IRO. Many of them did not understand the implications of the agreement with the government, and were disappointed that they were not necessarily given work in the neighborhood of a Jewish community, which meant, for practical purposes, in the capital cities. In several instances, however, they were sent in groups to the capital cities. In June, 1949, the Executive Council resolved to ask the American Joint Distribution Committee and Hebrew Immigrant Aid Society to press for the maximum number eligible in the IRO scheme and for the appointment of a Jewish officer to visit the camps in Europe.

WELFARE SOCIETY

The general flow of Jewish migration to Australia under the permit scheme, that is, on the basis of an application by a resident in Australia or of a guar-

antee by the Australian Jewish Welfare Society, was practically on the same scale as during 1947-48. Well over 2,000 immigrants came under this scheme. An essential condition for a permit, owing to the shortage of housing, was the provision of accommodation which would not displace Australian citizens. For this reason the welfare societies established hostels, four in Melbourne, three in Sydney, and one in Brisbane. The Welfare Society was concerned not only with transportation, the securing of permits, but also with reception, assistance, and employment on arrival.

The restriction that Jewish immigrants could not make up more than 25 per cent of the immigrant passengers on any ship leaving Europe, imposed on November 15, 1948, was entirely eliminated in May, 1949, on the representation of the Executive Council, which intimated that it would keep the flow of immigration within the bounds of smooth absorption. The traveling conditions on the boats coming from Europe were often very poor, and this matter was given much publicity in the press.

Some 5,000 applications from Jews in Europe were in the hands of the Welfare Society. The figure suggested by the Society to the government as the one that could be absorbed "smoothly and harmoniously," was 3,000 per annum. The majority of the new permits were issued on the basis of a guarantee from the Society for persons who had no kin or sponsors in Australia, and the total figure of Jewish immigrants who were transported to Australia, with the help of JDC and HIAS in the postwar period was 7,500. This figure did not include the few hundred who were transported through private arrangements by plane or boat, the 80-odd children who came under a separate scheme, and the 100-odd who came with the help of IRO. A number of Jews who had been advised that this would facilitate entry into Australia, entered under the guise of other denominations. The Australian Jewish community thus increased by almost 25 per cent from 1945 to 1949.

The economic conditions of the new settlers were on the whole good, though for some, especially older people, it was more difficult to gain a foothold. But the financial responsibilities of the Welfare Society were far beyond its means, and help from abroad was necessary. The local Appeal in 1948-49 yielded in Sydney only \$40,000, and \$65,000 in Melbourne, where the Welfare Society combined with the Relief Fund.

OTHER IMMIGRATION

Among the migrants were also refugees from Shanghai. Only those were permitted to enter Australia who had permits. The government did not agree to permit large numbers of refugees who fled Shanghai in the wake of the Chinese war to stop over in Australia in transit to other countries.

A number of British Jews also settled in Australia; no exact figures were available. They organized themselves as the London Club in Sydney, and were preparing a program of mutual advice and help for their compatriots.

Public Relations

The question of whether Jewish immigration to Australia should be encouraged, or whether no support at all should be given, so as to force all

prospective European immigrants to go to Israel, was the subject of a vivid discussion in the Jewish press and by the Executive Council. A special immigration conference was convened to clarify the position in regard to this question, and the Executive Council and the Federation of Welfare Societies resolved in June, 1949:

... The Executive Council adheres to its policy of extending help to those Jews who desire to migrate to Australia and who, lacking private sponsorship, obtained the sponsorship of the authorized Jewish organizations abroad and in Australia.

Generally there was a much better public understanding of the newcomers than ever before. This was due to the need for a larger population which was fully understood by the nation.

Personalia

Sydney Jewry lost its most prominent Jew in Sir Samuel Cohen. Descending from one of the old Jewish families in Australia, Sir Samuel was prominent in the commercial world and a devoted worker in civic affairs. For many years he was head of the Jewish community in Sydney, president of the Great Synagogue, and president of the Australian Jewish Welfare Society in whose affairs he took an active part from the time of its inception. He was knighted in 1937 for his work as president of the New South Wales Kindergarten Union.

Zionism in Australia suffered a great loss in the death of Mrs. Ida Wynn. She was federal president of WIZO, and the most prominent woman Zionist in the country.

ISRAEL PORUSH

UNION OF SOUTH AFRICA

THE year under review was a critical period for the Union of South Africa and its Jewish community. It was the first year of office of the Nationalist party-Afrikaner party coalition government headed by Daniel Malan which defeated Field-Marshal Jan Christiaan Smuts' United party government by a narrow majority in the general election of May 26, 1948. The period was characterized by political tension over the new government's policies, and by economic contraction resulting partly from the political uncertainty, partly from serious dollar and sterling deficits and the need to impose severe restrictions on imports. In the Jewish sector there was anxiety because of the Nationalist party's anti-Semitic record during the Hitler years; but this diminished as the government fulfilled its post-election assurances that there would be no discrimination against any section of the European (white) population.

Population

Figures released in 1949 from the Union's latest census (taken in 1946) give the number of Jews in South Africa as 103,435, out of a European (white)

population of 2,372,690, and a total population of all races (white and non-white) of 11,391,949.

Distribution of the Jewish community over the Union's four provinces is shown in Table 1.

TABLE 1

DISTRIBUTION OF JEWISH COMMUNITY OF UNION OF SOUTH AFRICA

<i>Province</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
Cape Province	15,198	14,195	29,393
Natal	2,772	2,421	5,193
Transvaal	33,337	32,179	65,516
Orange Free State	1,776	1,557	3,333
Total	<u>53,083</u>	<u>50,352</u>	<u>103,435</u>

In the ten years since the 1936 census, the Jewish community has increased by 14.1 per cent (as compared with a total European increase in the same period of 16.5 per cent). Jews constituted 4.4 per cent of the total European population in 1946, as against 4.52 per cent in 1936.

Political Developments

The issues on which the general election of May 26, 1948, was fought were outlined in Vol. 50, p. 297 ff. of the AMERICAN JEWISH YEAR BOOK. The Jewish question was not among them, and the election was free from anti-Semitism.

Soon after the new government took office, it caused high feeling, particularly among ex-soldiers, by granting amnesties to four men jailed for sabotage and treason during the war—among them the rabidly anti-Semitic Robey Leibbrandt—and several public protest meetings against the government's action were held. In the parliamentary session in August, 1948, the new Prime Minister, Daniel Malan, voiced the Nationalists' resentment of the charges of pro-Nazism leveled against them at these meetings, and also in the election campaign. Much press comment, in South Africa as well as abroad, had tended to condemn the Nationalists in terms of their wartime attitudes, when their opposition to the war, motivated by isolationist and anti-British rather than pro-Nazi sentiments, often seemed indistinguishable from pro-Nazism. On the other hand, the reactionary nature of the policies which the Nationalists introduced at the new government's first parliamentary session scarcely helped towards a more accurate assessment. The Smuts administration had introduced a state-aided immigration scheme; the new government withdrew the state aid and set up "screening" machinery which in effect reduced immigration (particularly from Britain). Social Welfare and Public Works programs were curtailed. Under the slogan of *Apartheid* (segregation) the new government enacted a stronger segregation policy toward non-Europeans (non-whites). All Union governments had based their non-European policy on segregation; but the Nationalists envisaged more extreme measures than their predecessors.

Under the existing legislation, colored people (half-castes) had a vote on

the common roll, and natives (Negroes) had proxy representation through three European members of the House of Assembly and four European senators. The Nationalists wanted to remove colored voters from the common roll and withdraw the representation of natives in the Assembly. The provisions for this representation were, however, entrenched in the South African constitution by a clause providing that they could be altered only by a joint session of both houses of parliament, at which the alteration would have to be approved by a two-thirds majority. The Nationalists believed that the government could effect the change by a simple majority. Finance Minister N. C. Havenga and his Afrikaner party (which participated in the Nationalist government) were opposed to this; Havenga at the Afrikaner party conference in November, 1948, declared his stand on the constitutional provision. In order to avoid a cabinet split and the fall of the government, the Nationalists were compelled to defer this particular proposal.

Differences also developed between the Nationalists and the Afrikaner party in regard to the Provincial Council elections, held on March 9, 1949, and as a result the Afrikaner party did not participate in this contest. The election therefore became a straight fight between the Nationalists and the United party-Labor opposition. The campaign was conducted with all the fervor of a general election, and was marked by high feeling, and even by some cases of violence at election meetings. The outcome was that the opposition managed to recover a small margin of lost ground, as compared with the general election; but in general it confirmed the Nationalist victory of May, 1948, and showed that this had not been a freak result. It also showed that in practice the abstaining Afrikaner party did not have substantial mass support, and this fact was responsible for an improvement of relations between the two government parties after the provincial contest. At the time of writing, the Nationalists were urging the Afrikaner party to merge with the Nationalist party; there were conflicting reports on the likelihood of this eventuating. Next to Malan, Havenga was the strongest member of the cabinet; and because of his known moderation and previous ministerial record, he commanded the highest prestige abroad. This placed him in a position of independence which he could maintain if he chose.

In June, 1949, further political tension was aroused in the country by the introduction of a new citizenship bill, the central objection to which was taken on the ground that it radically changed the basis of citizenship for British immigrants to South Africa, and abolished common British Commonwealth status. Notwithstanding its small majority and the public protest, the government pushed the bill through parliament, and though it made some concessions in the face of the opposition, refused any retraction of the main provisions referring to British immigrants.

Governmental Attitude to Jews

In none of these controversial measures and projects, however, was there anything affecting Jews as such. When, in July, 1948, a deputation from the South African Jewish Board of Deputies called upon the new Prime Minister to ask for clarification of the government's attitude to the Jewish community,

Malan in reply stated that both he and his government stood for a policy of non-discrimination against any section of the European (white) population in South Africa. He looked forward to the time when there would be no further talk regarding the so-called Jewish question in the life and politics of this country. In the year that followed, the government acted in terms of this assurance.

Jews in Public Service

There was no anti-Semitism in parliament during the year and there was no anti-Semitism in the Provincial Council election campaign of March, 1949. Twelve Jewish candidates were returned in the elections—ten for the United party and two for Labor. Of these, seven were returned unopposed, three defeated Nationalists by very substantial majorities, and in the remaining two constituencies Labor and United party Jewish candidates scored decisive victories over Jewish opponents who stood as Independents. One of these Independents, I. Frank of Cape Town, was associated with the efforts by J. Nossel to woo Jewish support for the Nationalist party (*See AMERICAN JEWISH YEAR BOOK*, Vol. 50, p. 304). Nossel continued these efforts during 1948-49.

Jews continued as before to play their full part in public life. Several Jews held mayoralty office in various towns and others were elected to local governing bodies. In August, 1948, the government appointed two well-known Jews—A. Schauder, ex-mayor of Port Elizabeth, and M. L. Hanson—to the National Housing and Planning Commission. Two Jews also figured in the current year's appointments to the rank of King's Counsel, while one Jew was appointed an acting judge.

However, the Jewish community was disquieted by the anomalous constitutional position of the Transvaal provincial division of the Nationalist party. During the Hitler years, this division had written into its constitution a clause barring Jews from membership. The other provincial divisions of the Nationalist party did not have such a clause, and when the new government came to power, it was thought that the Transvaal division would withdraw this clause at its annual congress in November, 1948. But no such step was taken, and at the Jewish Board of Deputies' Congress in May, 1949, much criticism was directed at this position.

It was reported that Nationalist leaders had taken note of the discussion at the Deputies' Congress, and that there were some who favored the withdrawal of the Transvaal ban. But at the time of writing, nothing had been done to alter the situation.

Anti-Semitism

There was little overt anti-Semitism during the year, but the following instances should be recorded.

On December 24, 1948, Robey Leibbrandt, granted an amnesty in June, 1948, from a prison sentence for wartime treason, caused a disturbance at a Christmas celebration in Parys by interrupting the proceedings and delivering an anti-Semitic harangue. In the trial that followed, he made various

anti-Semitic statements in the course of conducting his defense. Leibbrandt was acquitted for lack of corroborative evidence, though the magistrate deplored his anti-Semitic remarks. On January 4, 1949, the Board of Deputies drew the Prime Minister's attention to the perturbation caused in the Jewish community by this anti-Semitic outburst. Malan expressed his regret, but added that the government had no control over Leibbrandt's private activities.

In February, 1949, J. Larrat Battersby, a grandson of the founder of the famous hat firm, came from England to settle in South Africa. This Battersby was an ex-Mosleyite who had been interned in England during the war. He established a quarterly journal in Pretoria, called *The Nation*, whose first issue, blatantly Nazi and anti-Semitic, appeared in May, 1949. The question of how Battersby came to be admitted to the Union was raised in parliament. The Minister of Justice, C. R. Swart, replied that he knew nothing of the details, but if Battersby "proves a danger to the state and if he incites feeling or causes uproar, I'll certainly deal with him."

R. K. Rudman of Edendale, Natal, who had been active in Fascist movements since the early 1930's, continued his dissemination of anti-Semitic material. Rudman had his own printing press, and was associated with the so-called "Aryan Book Store" which, he claimed, worked in conjunction with similar businesses elsewhere in the world. Books published included the *Protocols of the Elders of Zion* and other anti-Semitic publications.

South Africa and Israel

Just prior to the general election of May, 1948, the Smuts government had granted *de facto* recognition to the newly proclaimed state of Israel. During the new government's first parliamentary session, in September, 1949, the Prime Minister, in reply to a question by Morris Kentridge, a member of parliament, said that his government would continue the previous administration's policy and commitments on Israel. In response to the request of the United Nations Mediator, the government forbade the export of war materials to Israel.

No interference was made with the shipment by South African Jews of non-military material to Israel, however; on the contrary, both the Prime Minister and the Minister of Defense approved a \$1,200,000 shipment of goods to Israel in August, 1948. The shipment was sponsored by the South African Zionist Federation, and assistance was given by the Union Customs Department in working out the arrangements for the cargo, which included tinned foods, dehydrated vegetables, boots, blankets, and clothing.

The first anniversary of the establishment of Israel was celebrated in South Africa with a series of special functions in May, 1949, and at the main event, held in Johannesburg on May 3, the guest of honor was the Minister of Transport, Paul Sauer. This was the first occasion since the general election that a minister of the new government had officially attended a Jewish function, and political importance was attached to it. In his address, Sauer brought greetings from the Union government to Israel, and looked forward to expanding trade between South Africa and Israel.

The same night, Field-Marshal Smuts, as the last surviving author of the

Balfour Declaration, was the guest of honor at a parallel celebration in Cape Town, and was thanked for the understanding and support he had always given Zionism.

The Administrator of the Transvaal sent greetings on behalf of that province to a Pretoria celebration on the Israeli anniversary.

At the final UN session on the admission of Israel to the United Nations, South Africa voted in favor of membership for Israel, and following upon Israel's admission, the Union government replaced its *de facto* recognition of Israel with *de jure* recognition.

In June, 1949, S. Hirsch came to South Africa on behalf of the Israeli government to discuss with Union government heads a large-scale purchase of South African cattle.

The Israeli government appointed a consular representative to South Africa on July 14, 1949. No reciprocal South African consular representation in Israel had yet been announced at the time of writing.

Communal Organization

The further consolidation of South African Jewry as an independent community, in progress since the war years, found its expression at the Congress of the South African Jewish Board of Deputies in Johannesburg in May, 1949. The Congress was attended by more than 350 delegates from all parts of South Africa. Special sessions were devoted to consideration of the relations between South African Jewry and Israel, the South African political situation, communal organization, fund raising.

RELATIONSHIP TO ISRAEL

On the subject of relations with Israel, a full and frank discussion took place, and it was recognized that while South African Jewry would continue to give the utmost possible support to Israel, the community's political allegiance would be undividedly to South Africa, and there could be no question of any kind of political affiliation or interference with Israel, whose policies would have to be decided exclusively by its own government and citizens. Nor could there be any question of the "liquidation of the *Galut*." Jewish communities would continue in their various lands, their members, citizens, integrated in those lands.

UNITED APPEAL

This meant a strengthening of the communal structure, and the cultivation of native institutions for the promotion of communal living and culture, education, and research. Stress was laid upon the need for greater coordination in fund-raising programs as well. In 1948, for the first time in South African Jewry, the experiment of a united campaign was tried in relation to Zionist and overseas relief needs, through the Israeli United Appeal. That experiment proved successful and delegates to the Congress of the Board of Deputies voted for the retention and extension of the united appeal principle. It was decided to institute a system whereby overseas and domestic needs would be met by alternating annual united fund-raising campaigns.

The first united campaign for the domestic needs of South African Jewry was to be launched in the Fall of 1949, and allocations were to be made from the proceeds to the Board of Deputies, the South African Board of Jewish Education, the Cape Board of Jewish Education, the Union of Jewish Women, and other organizations of national scope. Special provision was also to be made for the needs of the small country communities which were not able to meet adequate communal budgets on their own limited resources.

Plans were laid at the first national conference of the South African ORT-OZE in Johannesburg from May 25 to 27, 1949, to expand ORT vocational guidance and training work in South Africa. The conference was attended by A. Syngalowski, veteran ORT leader, who also addressed the Board of Deputies' Congress on ORT work during his visit to South Africa. During a brief visit to Cape Town, Syngalowski met leading members of parliament, including the Minister for Health and Social Welfare, A. J. Stals, who expressed deep interest in Syngalowski's report on ORT reconstructive work in Europe and in Israel.

South Africa was visited during this period by A. L. Easterman, political secretary of the World Jewish Congress, who endeavored to secure the Board of Deputies' affiliation to this body, and a contribution to its funds. The Board decided that it was not prepared at this stage to become affiliated to the World Jewish Congress, but agreed that South African Jewry should make a financial contribution to the work being done by the Congress. It further resolved to send a delegation overseas in order to investigate the obstacles to Jewish unity in the international field, and endeavor to assist unification of representation. After the return of this delegation, and on the basis of its report, the Board would decide its future attitude to the World Jewish Congress.

Religion

Constructive development in the field of religion was hampered by rabbinical and regional rivalries and by congregational quarrels (one of them involving legal action) of too parochial a character to detail here. The [South African] Union of Orthodox Hebrew Congregations was the subject of controversy between the Cape and Transvaal provinces, and the question of "chief rabbinate" was also a cause of division. While attempts were still being made by the Board of Deputies to secure agreement in connection with the Union of Orthodox Hebrew Congregations (involving *inter alia* the problem of a representative Chief Rabbinate), the Federation of Synagogues in the Transvaal announced the appointment of Chief Rabbi L. I. Rabinowitz of Johannesburg as chief rabbi of the Federation as well. The South African Jewish Ecclesiastical Association (a predominantly Cape body) followed with an announcement that Chief Rabbi I. Abrahams of Cape Town was also chief rabbi of the Association. Both announcements were the subject of criticism in the community, and at a meeting of the Board of Deputies in July, 1949, I. A. Maisels, the newly elected chairman of the Board, said that "the recently announced appointments of two chief rabbis functioning in different areas in South Africa was a matter of concern to the community as

a whole." He emphasized that the controversy did not revolve around any particular personalities, but expressed doubt as to whether "the cause of congregational unity would be advanced by these appointments."

On the constructive side, progress was recorded in a number of congregations, notably in the two main cities of Johannesburg and Cape Town. The United Hebrew Congregation of Johannesburg decided to engage an additional minister to help Chief Rabbi L. I. Rabinowitz cope with his expanding work; it also resolved to extend the premises of the Yeoville Synagogue. The Oxford Synagogue, affiliated with the United Hebrew Congregation, began the construction of its communal hall, whose foundation stone was laid by W. Nicol, the Administrator of the Transvaal, on May 3, 1949. This congregation represented one of the most progressive developments in the Jewish religious field in South Africa. Conceived as a planned community center, it aimed to provide for all aspects of communal activity—spiritual, educational, cultural, and social—grouped round the synagogue.

Another constructive feature in the religious field was the further importation of leading overseas ministers for the strengthening of congregational life. Chief of these appointments was that of Dayan M. Swift, of London, by the Berea Hebrew Congregation of Johannesburg, which this year celebrated its silver jubilee.

The Reform movement in South Africa registered consistent progress during the year and made a valuable contribution to social welfare work through a school for native children in Johannesburg, which was warmly praised by the Mayor at the opening of its new premises in January, 1949. Rabbi M. C. Weiler, chief minister of the Reform movement in South Africa, was elected a vice-president of the World Union for Progressive Judaism at its sixth international congress in London during July, 1949.

Educational

The steady progress of the last few years in the Jewish educational field was maintained during the period under review, despite regional differences (already referred to) hindering the achievement of an over-all unification effort. At the end of November, 1948, the Linksfeld Hebrew Educational Center was opened in Johannesburg. An undertaking of the South African Board of Jewish Education, this center comprised a nursery school, a pre-school and a junior school, and was part of the plan for educational institutions conceived by Rabbi J. L. Zlotnik, director of the South African Board of Jewish Education. Rabbi Zlotnik resigned from his post in February, 1949, in order to settle in Israel, where he became president of the Israeli Institute of Folk-Lore. In June, 1949, the first graduation of Hebrew teachers trained in the seminary established by Rabbi Zlotnik in Johannesburg took place, and the rabbi had the pleasure of presenting diplomas to the ten graduates, some of whom were to study further and qualify for the Jewish ministry. Rabbi Zlotnik was succeeded in office by I. Goss, previously assistant director of the South African Jewish Board of Education. Goss was the first South African-born person to be appointed to the senior position.

In the Cape province progress continued under the Cape Board of Jewish

Education, which in March, 1949, appointed A. Moar its director, in succession to the late A. Birnbaum, who died in 1948. Moar was a Palestinian educator who came to South Africa at the invitation of the South African Board of Jewish Education.

Cultural programs carried out during the year included Jewish book festivals in Cape Town and a number of other centers, and lectures and seminars on a wide range of subjects.

Overseas Relief

Relief work on behalf of shattered European Jewry remained in the forefront of communal activity. This work was channeled through the South African Jewish Appeal (SAJA), which worked in partnership with the American Joint Distribution Committee. The Appeal's relations with the JDC formed one of the chief topics of a special conference of the SAJA National Council, held in Johannesburg on September 25 and 26, 1948, and attended by representatives from all over the Union. A full report was delivered by M. J. Spitz, national chairman of the SAJA, of a mission to the United States, Britain, Europe, and Israel he had carried out to investigate problems of relief administration. The SAJA urged the JDC to call an international conference of all Jewish relief bodies to discuss future policy and eliminate overlapping. The JDC agreed to the need for this conference, which took place in Paris in November, 1948, and at which the South African delegation, headed by Spitz, H. Sonnabend, and M. Greenstein, played a valuable part.

A major development in South African Jewish relief activities during the period under review was the Israeli United Appeal, a partnership between the SAJA and the South African Zionist Federation. The Appeal was for Israeli and European needs, with the main share of funds going to Israel. This Appeal ran continuously through 1948-49, and achieved outstanding results—so much so that the National Council of SAJA, reviewing the campaign on February 21, 1949, urged the permanent adoption of the united campaign system. The Israeli United Appeal was conducted by a special National Council, which included representatives of both SAJA and the South African Zionist Federation, and of which Leo Tager was appointed national chairman. Tager introduced new organizational techniques which increased the scope and effectiveness of the Appeal.

The South African ORT-OZE, mentioned above in relation to local welfare, made a valuable contribution throughout the year to relief work. Its chairman, Rabbi M. C. Weiler, carried out a visit to Europe and attended the World ORT Conference in Paris in August, 1948, at whose invitation he went on a special mission to the Jews of North Africa.

Zionism

Work for Israel in this predominantly Zionist-orientated community went on apace during the period under review.

In addition to the shipment of goods in August, 1948, mentioned above, a number of South African Jewish institutions made loans to Israel from ac-

cumulated funds during the year. The Johannesburg Chevra Kadisha approved a loan of \$1,600,000, and the South African Jewish Orphanage a like amount. A number of other institutions approved smaller loans. These loans were routed through the South African Zionist Federation.

The South African Zionist Federation celebrated its fiftieth anniversary in December, 1948, and its organ, the *Zionist Record*, its fortieth anniversary.

During the year, a number of Israeli personalities visited South Africa on Zionist missions. These included L. A. Pincus, a former South African and now a staff member of the Israeli administration; Mrs. Hadassah Samuel, chairman of the Israeli Women's International Zionist Organization (WIZO) Executive; and Mrs. Ziporah Rubens of Tel Aviv. Correspondingly, a number of South African Zionist leaders visited Israel on Zionist work. These included Bernard Gering, chairman of the South African Zionist Federation; M. J. Spitz, national chairman of the SAJA; and J. Daleski and H. Hurwitz, who attended the Revisionist conference in Tel Aviv on behalf of the Revisionist party in South Africa.

Several well-known South African Zionists left the Union permanently during the period under review to settle in Israel. Chief of these were Mrs. Katie Gluckmann, for years chairman of the Jewish National Fund in South Africa, and David Dunsky, an executive member of the South African Zionist Federation.

Six former South Africans who had previously settled in Israel occupied leading positions in the Israeli government service. These were: Arthur Lourie (Israeli consul to the United States), Aubrey Eban (United Nations delegate), Michael Comay (chief of the commonwealth section of the Israeli foreign office), Louis Pincus (secretary to the Israeli department of communications), Harry Levin (Israeli consul-general to Australia and New Zealand) and Lionel Feitelberg (assistant director of the Israeli foreign press division).

Appointments

Appointments conferred upon Jews during the year included the following: Dr. Ludwig Lachman, formerly of Hull University, England, appointed professor of economics at the University of the Witwatersrand, Johannesburg; Dr. Wolfgang Yourgrau, formerly of the School for Higher Studies, Jerusalem, appointed lecturer in philosophy at the University of the Witwatersrand; B. Beinart, formerly of Rhodes University College, Grahamstown, (South Africa), appointed professor of Roman law and jurisprudence at Cape Town University; Gerald Gordon (Cape Town) and J. J. Friedman (Durban) appointed king's counsel; Edgar H. Henochsberg (Durban) appointed acting judge, Natal Division of the Supreme Court.

Necrology

South Africa and its Jewish community suffered heavy losses during the year through the death of outstanding personalities. The nation mourned in the death of Jan H. Hofmeyr, a leading member of the previous government, a Christian liberal and a pro-Zionist.

In the Jewish community, losses included such prominent personalities as Arie Birnbaum, director of the Cape Board of Jewish Education; David Mierowsky, director of the United Hebrew Schools of Johannesburg; Samuel M. Gordon, veteran Zionist worker; Isaac E. Judes, South African Revisionist Pioneer; Miss Mary Kuper, director of the Johannesburg Legal Aid Bureau; Victor Rosenstein, barrister and communal leader; Dr. Wulf Sachs, pioneer South African psychoanalyst; Dr. David Landau, chief of the Union health centers at Durban; and Mark Summerfield, founder of the South African Jewish Ex-Service League.

EDGAR BERNSTEIN