

# British Commonwealth

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## CANADA

CANADA, ITS INDUSTRIAL and agricultural resources and potential developed to their utmost during World War II, came through its period of readjustment to a peacetime economy without any serious dislocation of its economic life. However, the loss of European markets for Canada's increased industrial and agricultural products, due to lack of dollar exchange on the part of potential customers, caused considerable anxiety and necessitated the retention of a considerable measure of foreign exchange and import control.

The political situation was stable at the time of writing (July, 1950), since the general election of 1949 had resulted in the re-election of the previous government with an overwhelming majority.

The period 1949-50 was one of expansion and intensification in most aspects of Jewish community life in Canada. Developments in Israel and the world in general permitted no relaxation in the efforts of organized Canadian Jewry to meet its obligations overseas. At the same time a growing realization of community needs led to increased efforts to meet them by the erection of new schools, community centers and YMHA's, synagogues and hospitals.

### *Jewish Population*<sup>1</sup>

The Jewish population of Canada had grown from 16,401 in 1901 to 198,000 in 1950. Of this increase 114,147 (62.86 per cent) had been due to excess of immigration over emigration, while 67,452 (37.13 per cent) had been due to excess of births over deaths.

The first decade of the twentieth century saw the largest net increase of Jewish population in Canada from all sources, while the smallest net increase took place in the decade from 1931 to 1940. The net increase of

<sup>1</sup> The sources of the statistics cited in this section are as follows: Statistics of Jewish births, deaths, and marriage are from the annual reports of vital statistics of the Dominion [of Canada] Bureau of Statistics. Immigration statistics are from the annual reports of the Department of Immigration, Ottawa, and from the annual volumes of *The Canada Year Book*. Annual birth rates and death rates have been calculated by the Research Department of the Canadian Jewish Congress.

For fuller treatment of some of the subjects treated in this section, see the following articles by the author in *Information and Comment*, published irregularly by the Canadian Jewish Congress: "Intermarriage among Jews in Canada," November, 1945; "Comparative Occupational Distribution of Jewish Population in Canada," May, 1947; "Rate of Annual Increase of Jewish Population in Montreal," June, 1948; "Age Distribution of Jewish Population in Ontario," March, 1949; "Jews in the Professions in Canada," October, 1949.

All estimates in this article are based on studies made by the Research Department of the Canadian Jewish Congress.

the Jewish population of Canada since the 1941 census exceeded 27,000 by 1950, and was expected to reach if not surpass by the end of the current decade in 1951 the increase of 30,530 attained in the decade from 1921 to 1930.

#### BIRTHS AND DEATHS

The number of Jewish births and deaths and the excess of births over deaths in Canada was higher in 1946 than in any previous year, but the crude birth rate among Jews during the five-year period from 1941 to 1946, the latest for which official statistics were available, was only 17 per 1,000. This figure was lower than the birth rate prior to 1921, but higher than the rate for any of the quinquennial periods since 1921.

Despite the increase of Jewish immigration to Canada during the postwar period, the excess of births over deaths was more important in the growth of the Jewish population of Canada than immigration in the period from 1941 to 1950 inclusive: the same had been the case in the previous decade, from 1931 to 1940. Prior to 1931, immigration was the greatest factor in the increase of Canada's Jewish population.

The crude Jewish death rate in Canada in the five-year period from 1941 to 1945 was 7.2 per 1,000, higher than in any previous period except that between 1911 and 1920. On the other hand, the Jewish rate of natural increase in the period from 1941 to 1945 was only 9.8 per 1,000, as compared with a high of 16 per 1,000 in the period from 1901 to 1910, and a low of 6.5 per 1,000 in the period from 1936 to 1940.

#### INTERMARRIAGE

The ratio of marriage between Jews and non-Jews in Canada to the number of marriages in which both bride and groom were Jews, increased from 4.9 per cent in 1926 to a peak of 12.4 per cent in 1944, and was 10.4 per cent in 1946, the latest year for which official statistics were available. The rate of intermarriage among Jews was by no means uniform throughout Canada, being low in such cities as Montreal, Toronto, and Winnipeg in which there was a comparatively large and concentrated Jewish population and much higher in those provinces in which the Jewish population was small and widely scattered.

The increase in intermarriage had been most marked since the outbreak of the war in 1939. It remained to be seen whether the rate of intermarriage would fall to its previous pre-war level or continue to increase.

Although the rate of intermarriage among Jewish women in Canada remained lower than that among Jewish men, it had increased more rapidly among Jewish women, rising from an average of 1.4 per cent in the five-year period 1926-1930 to a high of 4.6 per cent in 1946. This rise compared with an increase from 3.8 per cent in 1926-1930 to 5.8 per cent in 1946 among Jewish men.

#### EMPLOYMENT

The percentage of all Jews gainfully occupied in Canada who were engaged in the professions increased from 3.6 per cent in 1921 to 5.6 per cent in 1941. Nevertheless it was still lower among Jews than among the total population,

among whom the percentage engaged in the professions had increased from 5.4 per cent to 5.8 per cent during the same period. The percentage of all gainfully occupied Jewish men engaged in the professions in Canada in 1941 was 6 per cent, as compared with 4.4 per cent amongst Jewish women; the percentage of gainfully occupied men of all origins engaged in the professions in Canada in 1941 was 3.5 per cent, as compared with 15.2 per cent among women of all origins. In each of the census years from 1921 to 1941, the percentage of the gainfully occupied who were engaged in the professions had been higher among Jewish men than among men of all origins, and had been lower among Jewish women than among women of all origins.

During the period of twenty years from 1921 to 1941 the number of Jewish doctors and lawyers in Canada had increased more than five times, and the number of Jewish dentists had more than tripled. Jewish nurses in Canada had almost quadrupled in number during the twenty-year period since 1921, and were largely employed in the Jewish hospitals established during that period in Montreal and Toronto. Jewish teachers and librarians, men and women alike, actually decreased in number in Canada during the period under review. The majority of Jewish teachers and librarians in Canada were employed in Jewish schools and libraries. In no profession in Canada did Jewish men constitute as much as 8 per cent, and the greatest concentration of Jewish men in the professions was found in the legal profession (7.3 per cent); next followed the musicians and music teachers (6 per cent), physicians and surgeons (5.9 per cent), and dentists (5.5 per cent). The greatest concentration of Jewish women in the professions was found in the dental profession (11.1 per cent), followed by lawyers and notaries (7.8 per cent), physicians and surgeons (6.3 per cent), social workers (3.8 per cent), and musicians and music teachers (2.3 per cent).

Although a greater proportion of the non-Jewish population than of the Jewish population resided in the western and predominantly rural provinces, 29 per cent of all Jewish physicians in Canada practiced their profession in the western provinces in 1931 as compared with only 25.4 per cent of doctors of all origins. This proportion of Jewish doctors living in Western Canada increased in 1941 to 30.9 per cent of all Jewish doctors, as compared with only 23.8 per cent of doctors of all origins. A similar situation prevailed in Western Canada in 1941 in the dental profession; 26.6 per cent of all Jewish dentists practiced their profession in the western provinces as compared with only 24.5 per cent of dentists of all origins.

Perhaps the main reason why there was a sizeable proportion of Jews in the professions in Western Canada was because that area is largely agricultural and the towns and cities are comparatively small. Non-Jewish professional men preferred to practice their professions in the larger cities. Jewish professional men, finding themselves somewhat handicapped in the larger cities and realizing the demand for medical and dental services in the western provinces, had established themselves there and the need for these services had counteracted to a considerable extent any prejudice among their clients.

### *Civic and Political Status*

The results of the federal election held on June 27, 1949, revealed an interesting trend. Jewish candidates were no longer nominated solely in predominantly Jewish constituencies. In fact, there was no federal constituency in Canada in which Jews constituted as much as 50 per cent of the voters. Nine Jews were nominated in six constituencies, in the cities of Montreal, Toronto, Winnipeg, Hamilton, Windsor, and Medicine Hat. Of these nine Jewish candidates the Liberal party nominated three, the Co-operative Commonwealth Federation (CCF) three, the Labor Progressive party two, and the Progressive Conservative party one candidate.

From the results of the elections it would appear that Jewish voters in Canada did not give their support overwhelmingly to any one political party, but voted for the candidates of the political parties which they preferred, regardless of the creed or ethnic origin of such candidates. Jewish candidates running in constituencies with comparatively few Jews received the support of many non-Jewish voters.

Maurice Hartt, member of Parliament for the Cartier constituency in Montreal, died on March 15, 1950, and in the by-election held on June 19, 1950, to fill the vacancy, Leon D. Crestohl, an active Jewish communal worker, was elected by a large majority.

In the elections to the provincial legislature in Manitoba held in 1949, M. A. Gray, the Co-operative Commonwealth Federation candidate, was re-elected in the constituency of Winnipeg North, while M. J. Kauffman, the Liberal party candidate, was elected to the provincial legislature of Nova Scotia in the constituency of Cumberland in the 1949 provincial election. Mr. Kauffman was the first Jew to be elected a member of the legislative assembly in Nova Scotia.

In the municipal field the number of Jewish aldermen in the city of Toronto was increased from three to four, with the election on January 2, 1950, of Alderman Howard A. Phillips, son of Alderman Nathan Phillips, who was re-elected at the same election. Samuel D. Gameroff, elected alderman of the city of Outremont, a suburb of Montreal, in the by-election of April 17, 1950, was the first Jew to be elected an alderman in that city, in which the majority of the population is French Canadian.

During the period under review, Sydney D. Pierce, who had been the Canadian Ambassador to Mexico since July 17, 1947, was appointed Associate Deputy Minister of Finance in the government of Canada. Louis Rasminsky, alternate chairman of the Foreign Exchange Control Board in Canada, and assistant to the Governors of the Bank of Canada, was appointed Executive Director for Canada in the International Bank for Reconstruction and Development, on February 6, 1950.

Although more than 6 per cent of all members of the legal profession in Canada were Jews, the first appointment of a Jew as a judge of the Superior Court in Canada took place on February 15, 1950, when Harry Batshaw, prominent in Jewish community life, was appointed by the federal government as Judge of the Superior Court in Montreal. The highest rank in the

judiciary previously held in Canada by a Jew was that of County Court Judge, held by the late Justice Samuel Shultz in Vancouver from 1914 until his death, and by Justice Samuel Factor in Toronto, who received his appointment in 1945.

### *Discrimination and Anti-Semitism*

The Canadian Jewish Congress submitted a brief to the Committee on Human Rights and Fundamental Freedoms of the Canadian senate advocating the enactment of legislation, whether by amendment of the British North America Act, or by any other dominion and provincial legislation which might be found necessary, which would specifically guarantee all rights and freedoms without discrimination as to race, color, creed, sex, language, country of birth, or social or economic status. In its efforts and representations the Canadian Jewish Congress had the co-operation and support of many non-Jewish organizations, including the trade unions, churches, and the Canadian Association for Adult Education.

The Senate committee submitted its findings in favor of a Canadian Declaration of Human Rights on June 27, 1950, and received the concurrence of the Senate. However, this concurrence did not commit the Senate or the government, unless and until a bill incorporating these recommendations would be introduced and passed by both the Senate and the House of Commons. It appeared that speedy introduction and passage of such legislation was by no means likely, in view of difficulties concerning conflict of provincial and federal government jurisdiction and the unsettled state of world affairs.

In the meantime, a resolution introduced into the House of Commons in November, 1949, by John Diefenbaker, a Conservative member of parliament, calling for the enactment of a Canadian Bill of Rights was ruled out of order, on the technical ground that implementation of the resolution would involve an expenditure of money. According to parliamentary tradition, only the government could introduce a resolution or bill which would involve the expenditure of public funds.

A private bill to amend the criminal code of Canada by making it an offense punishable by fine or imprisonment for an individual, employer, or corporation to be guilty of discriminating against present or prospective employees on the grounds of race, color, creed, ethnic or national origin or ancestry was introduced into the House of Commons by Allistair Stewart, a CCF (Labor) member of parliament, in November, 1949; but this bill did not reach second reading.

#### PROVINCIAL AND MUNICIPAL LEGISLATION

On the other hand, some progress had been made in the field of provincial and municipal legislation. During the 1949-50 session an amendment to the Conveyancing and Law of Property Act in the province of Ontario was introduced by Dana Harris Porter, the attorney general of that province, and was passed. This amendment rendered any covenants restricting the sale, ownership, or use of land because of race or creed illegal and invalid. The

legislation was not retroactive. However, the attorney general in introducing the bill expressed his belief that it would "stop any discriminatory restrictive covenants in the future, and those existing will die out in the course of time."

Similar legislation was passed in the 1949-50 session of the Manitoba provincial legislature.

In a case heard in Toronto (reported March 30, 1950), Justice G. A. Gale ruled that a restrictive covenant concerning land in a case before him which prohibited "pigsties and non-Gentiles" was invalid and unenforceable after the death of the owner.

The labor code enacted by the provincial legislature in Ontario (reported March 17, 1950) contained a clause stipulating that union-management agreements which discriminated on grounds of race or creed would not be recognized.

In the province of Ontario, the municipal council of Oshawa in December, 1949, and the city council of Windsor in January, 1950, passed by-laws requiring all businesses operating under licenses from the councils to serve all customers without discrimination by reason of race, creed, or color. The councils would refuse to renew licenses to proprietors who continued to offend.

On May 29, 1950, the Toronto City Council unanimously passed a resolution recommending that a clause prohibiting racial or religious discrimination be inserted in city licenses issued to persons operating for profit public garages, barber shops and hair-dressing establishments, pawnshops, pet shops, shops selling milk or cream, libraries, and swimming pools or bathing facilities.

Opponents of the by-law argued that it constituted an unwarranted interference with the rights of a businessman to choose his own customers. But the by-law was finally passed on June 26, 1950, by a vote of fifteen to seven.

#### PUBLIC OPINION ON DISCRIMINATION

The Canadian Institute of Public Opinion (Gallup Poll) reported in August, 1949, the results of a poll it had conducted on the question: "If you were buying a home and the neighbors asked you to sign an agreement promising not to sell or rent it later to people of certain races or color, would you be willing or not willing to sign such an agreement?"

Sixty-eight per cent of the sample polled stated they would refuse to sign such an agreement, while 19 per cent said they would sign. The remainder qualified their answers or were undecided. In the prairie provinces of Western Canada only 11 per cent stated they would sign a restrictive covenant, while in the maritime provinces of Eastern Canada, the proportion willing to sign such a covenant was as high as 25 per cent.

The greater tolerance in the prairie provinces may be attributable to the following situation: While the population of Anglo-Celtic origin (English, Irish, Scottish) forms the largest ethnic group in Canada as a whole and in all the provinces of Canada with the exception of Quebec, it does not form the majority of the total population in Canada or in its provinces except the Maritimes, Ontario, and British Columbia.

## BUILDING RESTRICTIONS AGAINST SYNAGOGUES

After considerable argument and negotiation the Municipal Council of York Township, a suburban area adjoining the city of Toronto, finally consented to the erection of the new Goel Tzedek Synagogue within its area, and passed a by-law in March, 1950, removing building restrictions on the block of land containing the synagogue site. The original refusal of the municipal council to permit the erection of the synagogue had aroused protests by daily and weekly newspapers in Toronto, by the Toronto Labor Council, the Association for Civil Liberties, and other non-Jewish organizations.

## SUMMER RESORTS

The decision of the Ontario Court of Appeals, declaring valid a restrictive covenant against the purchase of property in the Beach O'Pines summer resort area by persons of "Jewish, Hebrew, Semitic, Negro or colored race or blood," had been appealed to the Supreme Court of Canada and was still pending at the time of writing (June, 1950), as was the action taken against Mont Tremblant Lodge in the Quebec courts for ousting guests whose reservations had been accepted, on the ground that they were Jewish.

Following representations made by the Joint Public Relations Committee of the Canadian Jewish Congress and B'nai B'rith, the meeting of the Dominion-Provincial Tourist Association held in November, 1949, passed unanimously a resolution against "the use of the words 'restricted' or 'selected clientele' in tourist resort folders, on letterheads and in advertising."

## EDUCATION

As a result of protests made in 1944 against the "quota policy" governing the admission of Jewish students to the Medical College at the Provincial University of Manitoba, these restrictions were relaxed and Jewish students were accepted on their merit. The students admitted in 1944 following the change in policy were graduated in May, 1950, and the graduating class included twenty-three Jewish doctors, as compared with an average of seven Jews during the years when the "quota" policy of admission was in operation.

## CENSORSHIP

Premier Maurice Duplessis instructed the Quebec Provincial Censorship Bureau on October 24, 1949, to ban the showing of the motion picture *Oliver Twist* in that province on the ground that it was "necessary to ban all that is prejudicial to any of the races and religions and to respect all legitimate sensitiveness."

## ORGANIZED ANTI-SEMITISM

The Social Credit Association of Canada, which was the political party in power in the province of Alberta and had a number of members of parliament in the Canadian House of Commons, had openly followed an anti-Semitic policy in its official newspaper, pamphlets, and the speeches of some of its

elected members. But during the period under review, a split took place in the Social Credit Association in Canada, and the official movement repudiated anti-Semitism, passing a resolution at its conference in Winnipeg on April 14, 1950, which stated "that this meeting of the National Council of the Social Credit Association of Canada repudiates all dissident groups and disassociates itself from the racial and religious intolerance which they are propagating."

### *Community Organization and Communal Affairs*

The eighth plenary session of the Canadian Jewish Congress, held in Toronto from October 22 to 24, 1949, marked the thirtieth anniversary of its foundation in 1919, and the fifteenth anniversary of its re-organization in 1934. At this session, which was attended by 317 elected representatives of 50 Jewish communities in all ten provinces of Canada, the Congress reviewed its ramified activities in the fields of war efforts work, overseas relief, refugee settlement and rehabilitation, community relations, Jewish education, immigration, community organization, and Jewish social and economic research. The Congress also planned its program for the next two years, laying particular emphasis on the problems of Jewish community organization and Jewish education.

During the period from January 1947 to June 30, 1949, the Canadian Jewish Congress and its subsidiary, the United Jewish Relief Agencies, received and disbursed approximately \$4,700,000 for its overseas and Canadian programs. A budget calling for the raising and disbursing of a total of \$2,280,000 for its program in 1950 was approved at the plenary session of the Congress. Samuel Bronfman, who had been its national president during the difficult but fruitful decade since 1939, was re-elected for a further two-year term.

### *Jewish Education*

The proportion of Jewish children receiving a Jewish education in Canada was high as compared with the United States and Great Britain. Of approximately 22,500 Jewish children of school age in Canada in 1950, it is estimated that 11,000, or a little less than 50 per cent, were attending Jewish supplementary afternoon schools or Jewish day schools five days a week.

There were two main types of Jewish schools in Canada: the modern talmud torah, in which the motivation was religious, and Hebrew, the language of instruction, was taught as a living language; and the Jewish folk school, in which both Yiddish and Hebrew were taught and used, the motivation was national, and the attitude towards religion "neutral."

The Jewish Teachers Seminary of Canada, founded by the Jewish Folk and Peretz Schools, and the Hebrew Teachers' Seminary of Montreal, founded by the Talmud Torahs and Congregational Hebrew Schools in 1946, were merged into a single Canadian Jewish Teachers' Seminary in September, 1949, and were subsidized by the Canadian Jewish Congress. Thirty-eight teachers had graduated from these seminaries since their inception.

Sporadic attempts to establish yeshivot in Canada prior to the outbreak of the war in 1939 had met with little success. However, the influx of rabbis and yeshivah students among the Jewish refugees admitted to Canada during and after the war led to the establishment of two yeshivot in Toronto and four in Montreal during the period from 1939 to 1950.

### *Religious Life*

There were approximately 160 organized Jewish congregations in Canada with permanent synagogue buildings. Of these 146 were Orthodox, 10 Conservative, and 4 Reform congregations.

Rabbis, cantors, shohetim (ritual slaughterers), and mohelim (ritual circumcisers) in Canada numbered 280, of whom 110 were rabbis and the others shohetim and cantors. All the ten Conservative and Reform Jewish congregations had rabbis, but there were only ninety-six Orthodox Jewish rabbis in the country. Many Orthodox rabbis were not attached to specified congregations.

### *Zionism and Relations with Israel*

The establishment and recognition of the state of Israel stimulated all groups within Zionism in Canada, such as General Zionists, Labor Zionists, and Mizrachi, to greater activity. A number of Jewish veterans of the Canadian Army and Air Force volunteered and served in the defense of Israel during the Arab invasion which followed the Declaration of Independence of the State of Israel, and several groups of young Jewish halutzim from Canada, who obtained their agricultural training on the Hakhsharah farm near Smithville in Ontario, joined the new kvutzot (co-operative settlements) in the Negev and other parts of Israel.

The thirtieth biennial convention of the Zionist Organization of Canada, held in Montreal from January 21 to January 23, 1950, reported that the amount raised in various Zionist fund-raising campaigns in Canada during the two-year period ending December 31, 1949, reached a peak of \$9,186,395—more than double the amount raised during the previous two years. The amount set as its objective by the United Israel Appeal in 1950 was \$1,680,000; the Canadian Association for Labor Israel which conducted a separate Histadrut campaign raised the sum of \$900,000 in 1950.

On August 5, 1949, Abraham Harman, Consul General for Israel in Canada, and Arie Ben-Tuvim, Israel consul in Montreal, arrived in Canada. They were the first representatives of Israel officially accredited to Canada. Canada, however, had not at the time of writing (June, 1950) appointed any diplomatic or consular representatives in Israel.

In October, 1949, the Canadian government notified the government of Israel that Canada's vote in favor of Israel's admission to the United Nations was tantamount to formal *de jure* recognition.

Canpal-Canadian Palestine Trading Company Ltd. had been incorporated on March 17, 1948, with an authorized capital of \$510,000; the Palestine Economic Corporation of Canada Ltd., a Canadian subsidiary of the Pales-

tine Economic Corporation of the United States, was incorporated on August 15, 1949, with an authorized capital of \$1,000,000.

### *Social Services*

There was a great spurt in the erection of new Jewish community buildings in Canada during the year under review (July, 1949, to July, 1950). Among the buildings completed or commenced during this period were eight combined YMHA's and YWHA's or community centers, three hospital buildings, ten synagogues, two Jewish schools, and a Jewish Community Services Administration Building in Montreal, at a total estimated cost of \$14,500,000. Of this sum the hospitals in Montreal and Toronto accounted for \$9,000,000; YMHA's and community centers, for \$4,000,000; synagogues, for \$1,200,000; and Jewish schools, for \$300,000.

The hospitals completed or commenced were erected in Toronto and Montreal; the YMHA's and community centers in Montreal, Toronto, Hamilton, Winnipeg, Ottawa, Regina, Brantford, and St. Catherines; the synagogues in Montreal, Toronto, Winnipeg, Edmonton, Portage la Prairie, Guelph, St. Thomas, Port Colbourne, and Sarnia; and the Jewish schools in Montreal and Winnipeg.

### *Cultural Activities*

On October 21, 1949, the Université de Montreal appointed Rabbi Chaim Denburg, leader of the Orthodox B'nai Jacob Congregation, as lecturer in Medieval Jewish Philosophy at its Institute of Medieval Studies. This was the first appointment of a Jewish lecturer in a Catholic university in Canada.

A Department of Judaic Studies was set up by the University of Manitoba on May 25, 1950, in conjunction with the B'nai B'rith Hillel Foundation Rabbi Arthur H. Chiel, Hillel Director at the University, was appointed head of the department with the status of assistant professor, and credit courses in modern Hebrew and Jewish history were to be offered.

Supplementary training courses in Jewish subjects, sponsored by the National Council of YM-YWHA's, were given in the spring semester of 1950 at the schools of social work at McGill University in Montreal and at the University of Toronto. Among the subjects offered were: Expressions of Organized Jewish Life in Canada; Sociology of the Canadian Jewish Community; Basic Issues in Jewish Community Organization; and Divisions in Modern Judaism.

The Jewish Public Library in Montreal celebrated on December 18, 1949, the thirty-fifth anniversary of its founding. The library was at that time making some 23,000 books in Yiddish, English, and Hebrew available to its readers, and was included for the first time as one of the beneficiaries of the Combined Jewish Appeal in Montreal in the 1949-50 campaign.

Among the books published by Canadian Jewish authors during the year were a volume of poems in Yiddish entitled *Sefer Yiddish* ("Yiddish Book"), by J. I. Segal; a volume of poems in English entitled *The Spirit of Israel*, by Hyman Edelstein; and a volume of Bible commentaries in Yiddish entitled

*Fun Torah Otzar* ("From the Treasure of the Torah"), by J. Giladi-Gelfarb. Other publications included a volume of poetry by S. Simchovich; Melech Grafstein's sixth volume of the dramatic works of David Pinsky; and the late Leon Finkelstein's treatise entitled *Da un Dort* ("Here and There") on the dramatist F. Bimko.

### *Immigration and Immigrant Aid*

A total of 20,754 Jewish immigrants from all sources entered Canada during the five-year period from April 1, 1945, to March 31, 1950, of whom 2,545 came from the United States. Of the 18,244 Jewish immigrants who arrived in Canada through its ocean ports from Europe, approximately half consisted of: first, displaced persons, orphan children, and their relatives who were brought to Canada by the International Refugee Organization (IRO) through the intervention of the Canadian Jewish Congress under its War Orphans Project; second, Jewish refugees from Shanghai; and, third, garment workers, furriers, and milliners brought over in projects conducted with the co-operation of the manufacturers and trade unions in those industries. The absorption of these families and the provision of housing, maintenance, employment, and retraining, was the responsibility undertaken by the Canadian Jewish community through the Canadian Jewish Congress, in co-operation with the Hebrew Immigrant Aid Society (HIAS), the National Council of Jewish Women in Canada, and the social service agencies in the Jewish communities. The remainder of the Jewish immigrants were refugees who were close relatives of Jews resident in Canada.

An interesting development during the year under review was the settlement by the Jewish Colonization Association of Canada of twenty refugee Jewish families from Europe on farms in the fertile Niagara Peninsula in Ontario. The first of these Jewish farmers arrived in Canada on November 29, 1949. The Jewish Colonization Association purchased the farms upon which the refugees were settled and equipped them at an estimated cost of \$20,000 per family; the Jewish farmers were to be enabled to pay for their farms on easy terms over a period of years from their earnings. These farmers were mainly engaged in dairying, with a supplementary income from poultry raising and fruit growing, and the majority of them were making satisfactory progress during their first year of settlement.

The 8,447 Jewish immigrants from Europe who were admitted to Canada in the fiscal year ending March 31, 1949, were the largest number admitted to Canada in any fiscal year in Canada's history with the exception of the fiscal year ending March 31, 1914. The number of Jewish immigrants to Canada in the fiscal year ending March 31, 1950, fell to 3,925.

New Canadian immigration regulations came into force on July 1, 1950, relaxing to some extent the restrictions which permitted only close relatives of Canadian residents to come to Canada without a special Order in Council. The new regulations authorized the minister of immigration to permit the entry to Canada of any immigrants who could satisfy him that they are not "undesirable" because of inability to adapt themselves to Canada, or for other reasons. It was hoped that the new regulations would be inter-

preted by the government in such a manner as would not hinder the admission of such Jewish immigrants as might wish to make their home in Canada.

### *Personalia*

Simchah Petrushka, scholar, author and journalist, and translator of the Mishnah into Yiddish, died in Montreal at the age of fifty-seven.

Moses Surchin, Hebraist and active communal worker in the fields of Zionism and Jewish education, died in Montreal at the age of fifty-two.

Isaac Harry Wolofsky, founder and publisher of the *Jewish Daily Eagle*, and active communal worker, died in Montreal at the age of seventy-four.

Ferdinand I. Spielman, former national treasurer of the Canadian Jewish Congress, died in Montreal at the age of sixty-nine.

LOUIS ROSENBERG

## GREAT BRITAIN

As of June, 1950, the Jewish population of Great Britain was computed at 450,000, a calculation made by sociologists on the basis of synagogue membership, births and deaths, etc. Of this number, a little more than half resided in London, with Manchester, Leeds, and Glasgow accounting for another 20 per cent. Liverpool, Birmingham, Brighton, Hull, Sheffield, Southend-on-Sea, Sunderland, Edinburgh, and Cardiff each had a Jewish population varying from 7,000 to 2,000. Jewish refugee and displaced person immigration into Great Britain had practically ceased. A survey of Britain's Jewish population was being undertaken by the noted sociologist, Dr. S. Landshut. The entire population of Great Britain and Northern Ireland was calculated at 47,121,745 in 1945.

### *Discrimination and Anti-Semitism*

In a statement to the House of Commons, Chuter Ede, the Home Secretary, informed the House that during the twelve months ending October 8, 1949, 55 of the 866 cases of violent assaults reported in the metropolitan area of London were upon people believed to be Jews. There were 33 convictions, 9 of those found guilty being under the age of twenty-one. Anti-Semitism consequently could still be considered a problem in Britain, though not so serious as in previous years. There were no legal disabilities against the Jews in housing, employment, or the universities.

### UNION MOVEMENT

Sir Oswald Mosley's Union Movement continued its activities, and was the subject of a significant survey carried out by Dudley Barker, a special correspondent of the *Daily Herald*, in October, 1949. These investigations elucidated that Mosley's faction claimed to possess 108 branches in Great Britain and had a minimum membership of 12 per branch. This would give a minimum roll of 1,296 members. According to this survey there were, in addition,

4,000 to 5,000 open but inactive supporters; the main centers of activity were in London, Manchester, and Derby. Disorders usually accompanied the Movement's meetings and demonstrations, mostly in working-class districts. Dudley Barker was satisfied that the organization was hampered by a shortage of funds and received no backing from industrialists, and that Mosley's own considerable wealth was not being lavished on it. The correspondent believed a schism to have developed between those desirous of erecting a facade of respectability so that the Movement might become accepted as one of Britain's political parties, and those favoring open anti-Jewish hostility. Mosley was known to be in touch with European fascists and with Oswald Pirow's group in the Union of South Africa and Adrian Arcand's in Canada. Mosley did not put up candidates for the general election of February, 1950.

#### POLICE PROTECTION

One disquieting feature of the anti-Semitic disturbances was the allegation that some police in London had exhibited a partiality against the Jews and had not pursued vigorously the arrest of trouble-makers. *New Statesman and Nation*, a highly respected and responsible weekly review, stated as one of the reasons for this the drafting of an inordinately high number of ex-Palestine policemen, now members of the London police force, into the East End civil force. The publication in September, 1949, of a letter to *New Statesman*, written by a British journalist over a pseudonym and containing an allegation that thirty-two policemen had looked on as a Jewish youth was beaten up by fascists in East London, raised a storm of protest and led to a spirited debate in Parliament. Home Secretary Chuter Ede informed the Commons of his readiness to hold a judicial enquiry into the charges. Mr. Ede finally announced: "After making the most detailed enquiries, I am satisfied the police carried out their duties with complete impartiality."

#### CENSORSHIP

Further evidence both of the explosive material inherent in the fascist situation in Britain and of the sense of fair-play and decency shown by the ordinary Englishman was offered on the occasion of the opening of the Hollywood-made film *Sword in the Desert*, in a London West End cinema. The film described the outwitting of the British Army by the Haganah in Palestine. It was considered offensive to British self-esteem and a distortion of that chapter in Palestine's history. Following disturbances accompanying the first two showings of the film, the London County Council ordered it to be taken off. Although the English had generally disapproved of the film, the ban was nevertheless challenged in the press, for it was seen that an important question of principle was involved. *Reynolds News*, a national Sunday paper, and the highly influential Sunday *Observer* may be cited as outstanding in their denunciation of the ban. Subsequently the Home Secretary himself was constrained to put out a statement to the effect that he did not intend censorship to be exercised by violent methods.

It was not in Britain, however, but in Egypt, that serious cases of discrimination against Jews of British nationality were reported. The Egyptian government had long been guilty of differentiating between the Jews and the

non-Jews among King George's subjects resident in, or in transit through, Egypt. Representations were pursued by the Foreign Office with vigor, and on July 6, 1949, the matter was debated in the House of Commons, where the government was enjoined to take the strongest line possible with the Egyptians. The new approach had the desired effect, though as late as November, 1949, the Egyptian authorities refused to allow a ship bearing Jewish refugees from Shanghai to pass through the Suez Canal.

#### JEWISH DEFENSE ACTIVITY

Towards the end of the period under review (July, 1949, to July, 1950), the '43 Group, an activist organization engaged in Jewish defense, went into dissolution. The Board of Deputies and the Association of Jewish Ex-Servicemen remained the principal anti-defamation agencies in Great Britain.

#### *Community Organization*

The year under review began with the assumption by the Reverend Abraham Cohen of the office of president of the Board of Deputies of British Jews, an event bringing one stage further the controversy in Anglo-Jewry surrounding that ancient Jewish institution. The rift within the Board, reported in the *AMERICAN JEWISH YEAR BOOK*, 1950, (pp. 280-81) continued, though negotiations towards the solution of outstanding disputes between the Board and the Anglo-Jewish Association, the Liberal and Reform Synagogues, and the Spanish and Portuguese Congregation had not been abandoned. These negotiations were being conducted in a hopeful atmosphere, and an important point was that there had not been a secession as such, merely a suspension of representation. There was also the difference of fundamental and non-fundamental membership of the Board of Deputies. The Anglo-Jewish Association nominated deputies in its capacity as a communal institution—one among many that had comparative recent representation. The synagogues, on the other hand, had an enfranchisement that was constitutionally part of the Board's structure, and consequently their defection was all the graver.

Underlying the conflict was the basic objection of the dissident group to the structure of the Board, which had a large majority of "Progressive Group" members. These were alleged by the dissidents to have brought the Board under the influence of the Zionist Federation of Great Britain and Ireland, whose general secretary was a forceful member of the Board. The Zionists in their turn were mostly in sympathy with the objectives of the World Jewish Congress (WJC); the dissident group's fear, which increased with the election of the Reverend Cohen (himself an executive member of the Congress) was that the Board might affiliate with the WJC and thus forfeit its unique national character within the British democracy. The Zionist position was expressed in *Zionist Review*, the dissident position in *The Jewish Chronicle* of London.

For the first time in the history of the Board none of the Eire communities returned deputies, following the declaration of Eire as an independent republic in April, 1949. Thus, by the end of 1949 there were 415 deputies

representing 112 London synagogues, 107 provincial and overseas congregations, and 23 institutions, as compared with 496 deputies before the triennial elections (May to June, 1949), representing 127 London, 131 provincial, and 6 overseas synagogues, and 30 institutions. The Board's annual income was just over £4,000 (\$11,200), which was said to fall short of needs by some £20,000 (\$56,000).

### *Religious Activities*

The United Synagogue, incorporated by act of Parliament on July 14, 1870, was the largest Jewish religious organization in Britain. It catered to the religious needs of some 30,000 families in the Greater London area, and was the financial mainstay of much of the country's communal activity. Its benefactions extended to the subsidizing of domestic charities, educational institutions, and the office of the Chief Rabbi. The United Synagogue was also an important instrument of welfare for members of the armed forces, while members of its Council served on committees concerned with shehitah [ritual slaughter], burial, cultural establishments, and youth clubs. Other Orthodox congregations were federated but had neither the wealth nor the organization of the United Synagogue. There was also a compact Sephardic community, for which a new *Haham* was inducted in November, 1949, as well as a Liberal and a Reform movement. The majority of Anglo-Jewry were Ashkenazic in origin, Orthodox in persuasion, and registered members of synagogues.

Concern was voiced in the community at the continued emigration of rabbis, mostly to South Africa. This ministerial migration had begun with the termination of the war and continued through 1949, reaching a climax with the departure of two senior rabbis, the brothers Dayan Morris Swift and Rabbi Harris Swift. The reasons for accepting pulpits in smaller and less influential communities was thought by *The Jewish Chronicle* of London to have arisen from "some deep-rooted dissatisfaction at the opportunities—or, rather, lack of them—afforded to our spiritual guides in this country. . . ."

### RITUAL OBSERVANCE

In the House of Lords on March 22, 1950, Lord Dowding, who had previously pressed for reform of the Jewish method of slaughtering cattle, was assured by a government spokesman that an approved pattern of casting pen was in use for the supply of kosher beef to the Jewish community. The existence of meat-rationing in Britain enabled an assessment of Orthodoxy (in terms at least of the observance of food ritual) to be made. Fifty-eight per cent of the Jewish community was registered for its meat requirements with kosher butchers.

### CONFERENCES

Two important conferences took place during the year. A world conference of the Union of Progressive Judaism, comprising Liberal and Reform movements, was held on July 15, 1949, in London under the presidency of Dr. Leo Baeck. The theme of the conference was "The Mission of Judaism—

Its Present-day Application." On July 16, 1950, there opened in London a two-week Conference of Jewish Communities in the British Commonwealth and Empire—an event unique in the annals of Anglo-Jewry. Sponsored by the Board of Deputies of British Jews, this conference had an official welcome from the government Department of Commonwealth Relations, a ministry which took an active interest in the proceedings.

#### RELIGIOUS TRAINING

The main agency for the training of ministers in Great Britain was Jews College, an institution financed from certain trust funds and by communal and synagogal bodies. Some yeshivoth also were in existence in London and a few provincial centers.

#### *Jewish Education*

It was estimated that there were from 40,000 to 45,000 Jewish children of school age (from five to fifteen years of age) in Great Britain. Various boards of education were concerned with their Jewish educational needs, the most important of which was the London Board of Jewish Religious Education, a body responsible for the co-ordination of schools containing more than half of these children.

Jewish education was given through the media of synagogue classes offering from five to eight hours of instruction weekly, and talmud torahs with nine to twelve hours of instruction weekly. Advantage was also taken of the 1944 Education Act, which permitted Jewish instruction in state schools during the recognized "Scripture period."

Of the seven voluntary Jewish day schools formerly existing in London, five went out of existence during the war. The London Boards had undertaken a new building program whose objective was a 1,000-pupil secondary school, as well as various Jewish primary schools. There also existed in London a Jewish Secondary School Movement with its own private fee-paying schools. The pattern here sketched out for London applied throughout those cities in Great Britain with large Jewish populations.

A breakdown of the above figures indicates that most of the Jewish children in Great Britain were receiving some form of Jewish education. Within the metropolis the London Board was instructing 10,000 children. Other bodies catered to the needs of another 3,000 to 4,000. Of the 6,000 left, many of these were probably receiving Jewish and Hebrew education until the age of thirteen, while others would commence on reaching the age of seven.

#### PERSONNEL

In 1950 there were 700 teachers giving instruction in specifically Jewish subjects throughout the country. Under the joint auspices of the London Board of Jewish Education and Jews College a teachers' training faculty was preparing full- and part-time candidates. The full-time graduates were to serve in the synagogue classes, the day schools, and youth and welfare work. The demand, however, far exceeded the supply and there remained a dearth of qualified personnel. Salaries of qualified teachers were fixed by the various

supervisory authorities and compared favorably with the Burnham Scale (the scale of payment recognized by the British Ministry of Education for all categories of teaching). Full-time Jewish teachers were in pensionable employment.

#### CURRICULA AND FUNDS

The curricula obtaining led to the recognized British standard known as the School Leaving Certificate, and included Bible, prayerbook, introduction to rabbinics, history, and religious knowledge. Advance students usually took modern Hebrew and the history of modern Palestine as well. The language of instruction was mainly English, but some classes were conducted solely in Hebrew. The difficulty of increasing these lay in the insufficiency of teachers trained to use Hebrew as a language of instruction. A body known as the Jewish Religious Educational Publications Committee came into existence during the period under review to co-ordinate the manifold activities in this sphere and to produce appropriate textbooks. The funds of the London Board were substantial and, like those in provincial centers, were derived from a levy of a 33.3 per cent tax on seating rentals at synagogues.

#### ADULT EDUCATION

Interest was sustained in the Hebrew movement for adults during the period under review. Most youth movements carried a strong cultural program whose main feature was Hebrew taught as a living language. The Zionist Federation organized winter and summer seminars for teachers and advanced students, all of which were well attended. Two thousand adult students were enrolled in classes organized and supervised by the Federation, but paid for by the education committees of county councils out of their budget for general adult education purposes. An anthology of modern Hebrew literature, published by the Federation's education department (which also acted in association with the appropriate Jewish Agency department) had been accepted by the Northern Universities as a standard work for the higher schools examination. A team of instructors from Israel were due to arrive in Britain in the autumn of 1950 to hold intensive language and literature courses.

### *Zionism and Relations with Israel*

Responsible Israel opinion had altered its long-held view that with the termination of the Palestine Mandate Britain's association with Jewish Palestine came to an end. In fact, the dominant trend in the foreign policy of the new state during 1949 and 1950 was a gradual improvement in the relations between the two peoples. English Zionism played a key role in the healing of this rift, for every political section of the movement in Britain considered the breach between the two countries a disaster.

A shift of emphasis in British Zionist activity had taken place; mutual co-operation for mutual benefit was being stressed. Anglo-Jewry's approach was based on the assumption that Britain, a much less wealthy power than she had been, needed overseas markets for her goods; needed to reduce her foreign military commitments; needed peace and stability in the Middle East;

needed the oil which had once been refined at Haifa at the rate of 4,000,000 barrels annually; needed to foster democracy in those areas of the world where democracy still survived.

Israel on her side could not afford to scorn British good will. Britain was still the best customer for Israel goods; had the ear of the Arab world; remained the greatest single influence in the Middle East; had considerable investment in Israel; owed Israel a great deal of money; and was a commanding voice at the United Nations. An indication of the importance the government of Israel attached to relations with Britain was the appointment of Eliahu Elath, Ambassador in Washington, to the post of Minister at the Court of St. James, on the death of Mordechai Eliash on March 11, 1950.

#### ZIONIST ACTIVITY

The Jewish community in Britain, or at any rate that element in it that was articulate in pro-Israel activities, was quick during 1949-50 to seize every opportunity to exploit British discomfiture at the consistent failure of the foreign policy of Ernest Bevin. Despite agitation from an influential wing of socialist intellectuals, the government of Prime Minister Clement Attlee was unmoved by the isolation of progressive Israel in a sea of Arab reaction, so that in Parliament the best Zionist speeches came from a few independent minds on the Tory benches. Yet in 1949 British Zionists pulled off their greatest success to date. A delegation of leading Laborites from Parliament, the trade unions, and the co-operatives, was persuaded to visit Israel during the first two weeks in 1950 and see the country's achievements first-hand. This delegation, led by Sam Watson, chairman of the Labor party, came back with nothing but praise, and reported to the Labor party's National Executive Committee that every possibility of friendship and co-operation between Britain and Israel should be pursued. At a reception following the delegation's return the Prime Minister sent a warm message of greeting.

This event followed a difficult period of strain brought about by the Palestine war. British opinion, as expressed in the press and by leading church dignitaries, had conditioned the public against Israel on the basis of the Arab refugee problem and the internationalization of Jerusalem, which Great Britain strongly supported. For a long time Great Britain was the only country making a concrete contribution to refugee aid, while her spokesmen tenaciously pleaded the refugee cause at the United Nations. The English Zionist movement undertook a thorough program of enlightenment in this regard. On both these points the British attitude eventually grew more conciliatory. England was at the time of writing (June, 1950) the most consistent protagonist of the status quo in Jerusalem, and her Middle East office often disagreed with the United States Department of State on the refugee issue.

During the early months of 1950 relations between Britain and Israel were deteriorating once again because of the British government's steady rearmament of Egypt, Transjordan, and Iraq "in accordance with treaty obligations." The situation began to improve again after the three-power agreement laying down a uniform arms policy for the Middle East was signed by the foreign ministers of France, Britain, and the United States in London in May, 1950. On April 14, 1950, an Anglo-Israel Friendship Association was formed, and

diplomatic relations between Israel and Britain were at last regularized by the accordance of *de jure* recognition on April 27, 1950. On July 12, 1950, an Israel parliamentary delegation, on the invitation of the Speaker of the House of Commons and the Lord Chancellor, paid an eight-day visit to Britain.

#### ECONOMIC CO-OPERATION

A start toward economic co-operation between Great Britain and Israel was made in May, 1950. At that time the results of the complicated financial negotiations arising from the termination of the Mandate and the release of frozen assets showed that the Israel delegation had received unexpectedly favorable terms. The path was cleared for the extensive purchase by Israel of English capital goods, while Israel was assured the continuance of the vital British market for her citrus products.

The extent of the British Jewish community's material contribution was only partly to be gauged by the target of the Joint Palestine Appeal, £2,000,000 (\$5,600,000), which was itself considerable. Approximately seven hundred to eight hundred Jews from Great Britain were immigrating annually into Israel. They provided the largest source of recruitment for the staff of the Hebrew University, as well as experienced administrators for the Israel civil service, technicians, and agricultural pioneers. In 1950, there were two hundred trainees in six agricultural training establishments under the supervision of the Zionist Federation's Chalutz Department, and the Bachad (religious groups) Fellowship.

#### FUND RAISING

The Joint Palestine Appeal was the largest, but by no means the sole, agency of pro-Israel fund raising in Britain. Among the numerous individual projects in the name of Anglo-Jewry special mention should be made of the Weizmann Forest scheme, presided over by Viscount Herbert Samuel. On November 22, 1949, a campaign for £250,000 (\$700,000) to honor Chaim Weizmann's seventy-fifth birthday with a forest in his name, was launched.

The commemorative opening of the Weizmann Institute of Science in Rehovoth on November 2, 1949, was a reminder of the considerable benefactions of the Sieff family. The British Broadcasting Company, in the same week, began daily Hebrew broadcasts on its overseas service.

#### *Cultural Activities*

The year 1949-50 was not distinguished by cultural events of special importance. There were many Jewish writers, but paper restrictions and the disposition of Jewish authors to identify themselves with the general trend of English literature made the publication of a specifically Jewish novel or play a rare item on the book lists. If one may judge by the results on canvas, in sketchbook, and notebook, English Jews of artistic and literary bent were seeking their opportunities for expression more and more in what was happening in Israel, rather than in Britain. Some interesting art had been produced on Israeli themes; but writers had so far resisted the temptation to

test their reputations on a hurriedly manufactured volume of impressions or a slickly designed novel. An effort to establish a drama company which would perform plays of Jewish interest in the English language met with failure, while those writers who did enhance their reputations did so on the strength of work in which Jewish content was either negligible or absent.

Eighteen years of work by the foremost Anglo-Jewish scholars culminated on September 16, 1949, with the publication of the final six volumes of a thirty-four-volume translation of the Talmud. The work was edited by Rabbi Dr. Isidore Epstein, and carried a specially written epilogue by the Chief Rabbi, Israel Brodie. Rabbi Brodie's predecessor in office, Dr. Joseph H. Hertz, had written a foreword. The completed edition represented the first unabridged and authoritative translation into English of all the orders and tractates of the Talmud, and was the result of the collaboration of twenty-eight experts.

The series of commentaries on the books of the Bible edited by A. Cohen proceeded with the publication of the books of Isaiah, Jeremiah, and Kings.

The centenary (1941) of *The Jewish Chronicle*, the oldest Jewish newspaper in the world, was marked by the publication of a volume entitled: *The Jewish Chronicle, 1841-1941: A Century of Newspaper History*. There was also a new edition of the collected poems of Isaac Rosenberg [published in the United States: see American Jewish Bibliography].

### *Personalia*

Sixty-six Jewish candidates of all parties received nominations for the general election of February 23, 1950. Twenty-three were elected, all members of the Labor party. Only one of these, Leslie Lever, had not been a member of the previous Parliament, while of the five previous members who failed to secure re-election two were Labor, one Independent, one Independent Labor, and one Communist. George Strauss resumed his office of Minister of Supply in the government, and Emanuel Shinwell was transferred from the War Office to the Defense Ministry and promoted to a seat in the Cabinet. Noteworthy among other unsuccessful candidates was Roy Farran, who had become prominent as a result of his activities with the British Palestine Forces, and Arthur Fonteyn, an overt sympathizer of Sir Oswald Mosley (though not an official Union Movement candidate), who polled 273 votes in contrast with the 27,000 of his successful opponent.

### APPOINTMENTS AND HONORS

During the period under review (July, 1949, to July, 1950) Air Commodore Abraham Briscoe, formerly in charge of Air Force Medical Services in India, was appointed an Honorary Physician to the King. Dr. H. Bronowski, noted atomic scientist, poet, and critic, became director of the National Coal Board's central research establishment. Peerages were awarded during the year to Ernest Greenhill, of Glasgow, Lt. Col. Henry Morris, of Sheffield, and Lewis Silkin, former Minister of Town and Country Planning. Seventeen other members of the Jewish community were honored in the New Year and King's Birthday Lists. Professor Sidney Goldstein, Beyer Professor of Applied Mathematics at Manchester University, was appointed to a similar post at the

Hebrew Institute of Technology, Haifa, and nominated to foreign membership of the Royal Netherlands Academy of Science and Letters. Sir Henry Cohen, professor of medicine at Liverpool University, was elected president of the British Medical Association.

Ewen S. Montagu succeeded Leonard Stein as president of the Anglo-Jewish Association; Barnett Janner succeeded Professor Selig Brodetsky as president of the Zionist Federation of Great Britain and Ireland, with Jacob Halevy replacing Mr. Janner as chairman of that body. Dr. S. Levenberg became the London representative of the Jewish Agency, while Chaim Weizmann, President of Israel, formally renounced his British citizenship in July, 1949.

#### NECROLOGY

Among the losses sustained by the community during the year the following were the most significant: Harold Joseph Laski, professor of political science at London University, a leader of the Labor party, and author of standard works on political and constitutional subjects; Paul Goodman, noted author and journalist and for fifty years a Zionist worker closely associated with leading events in Palestine-British relations; Ralph Strauss, novelist, biographer, critic, and Dickensian; Sir Philip Henriques, distinguished civil servant; Leon Schalit, composer, novelist, and secretary of the Austrian PEN Club; Philip Samuel Waley, communal worker and life member of the Jewish Board of Guardians; Ivor Bannet, civil servant and historical novelist; Jacques Cohen, chairman of the Aliens Committee of the Board of Deputies; Joseph Samuel, author, brother of the American author Maurice Samuel; Herbert Levi Jacobs, a barrister for over sixty years and noted expert on the law of banking; Bernard Meninsky, official war artist in World War I whose work could be seen in art galleries throughout the world; Louis J. Hydeleman, chairman of the Defense Committee of the Board of Deputies; Jack White, who gained the supreme British decoration for gallantry in the Mesopotamian campaign of World War I; Ellis Isaacs, Glasgow communal worker and member of the Board of Deputies for thirty years; Dr. Lazarus Goldschmidt, one of the world's greatest orientalists and translator of the Babylonian Talmud into German (the work had taken him forty years); Miss Nettie Adler, daughter of Chief Rabbi Dr. Hermann Adler and an expert on social problems, especially those concerning children; Rabbi Shalom Hager, Rabbi of Storzihinetz, last male survivor of a famous family of East-European Hasidic rabbis; Dr. Fabius Gross, director of the Marine Biological Station of the University of Wales and a fishery expert; Joseph Sherman, Yiddish actor and collaborator of the Yiddish playwright, Abraham Goldfaden; Dr. S. A. Cook, noted biblical archaeologist of the last century; and Joseph Mamlock, for many years a devoted communal worker in Manchester.

BARNET LITVINOFF

## AUSTRALIA

THE OUTSTANDING POLITICAL event in Australia during the period under review (July, 1949, to July, 1950) was the swing away from Labor and the consequent change of government. In the December, 1949, election the Labor party, which had ruled the country since 1941, lost its parliamentary majority, and the combined Liberal and Country parties with 74 votes out of 123 formed a Conservative government under the leadership of Robert G. Menzies. Herbert V. Evatt was replaced as Minister for External Affairs by P. C. Spender. No radical change manifested itself in foreign policy, but it was expected to lean more on coordination with Great Britain's. An example of this tendency was the restoration of the adjective "British" to Australian passports.

There was at the time of writing (June, 1950) not a single Jew in the federal parliament, even though the number of seats was raised from 75 to 123 in 1949.

The Anti-Communist Bill was the most controversial piece of legislation submitted by the government. Its fate was undecided at the time of writing for though it had passed the House of Representatives, the Labor majority in the Senate (36 out of 60 seats) had insisted on amendments unacceptable to the government.

Economically, the situation was good, though definitely more restricted than during 1949. The industrialization of the country was making steady progress. Prices continued to rise. The wool cheque in 1949 was the biggest in Australia's history. The shortage of manpower was still pronounced, in spite of considerable immigration.

### AUSTRALIA AND THE UNITED NATIONS

Australia had been the second country to ratify the Genocide Convention of the United Nations, but as of June, 1950, no legislation had resulted to implement the convention. At the time of the ratification of the convention in July, 1949, some aggressive remarks were made by members of the then opposition (Liberal), particularly by Henry Baynton Gullett, government whip in the new parliament. The Executive Council of Australian Jewry at its conference in June, 1950, resolved to request "the Federal Government to set up a National Committee to study the question of Judicial Enforcement of the provision of the Covenant on Human Rights in order to be ready when the time is ripe for such agreements." It also expressed regret that the Convention excluded non-governmental agencies and individuals from the right of petition.

### *Population*

The figure of 40,000 mentioned by the writer of this article in the AMERICAN JEWISH YEAR BOOK, 1950, as the total Jewish population in Australia out of a total Australian population exceeding 8,000,000 may be regarded as too

conservative. In addition, the proportion of Jews living in country places was nearer 8 per cent than the 2 per cent mentioned in that same article. Unfortunately, precise figures for the Jewish population of Australia were not available.

### *Discrimination and Anti-Semitism*

It was the consensus of opinion that since the establishment of the state of Israel in May, 1948, and the improvement of relations between Britain and Israel, the general critical mood of the Australian people towards Israel and the Jews had abated. This did not mean that the anti-Semitic agitation and propaganda on the part of small, interested groups and individuals had ceased. Anti-Jewish literature, often imported from England and South Africa, was still being distributed, especially in Sydney and Melbourne. The Councils to Combat Fascism and Anti-Semitism had to continue their vigilance and their work of enlightenment as before. The co-operation between the two councils in Melbourne and Sydney was comprehensive. Their representation to Neil O'Sullivan, the Minister for Trade and Customs, to stop the importation of anti-Semitic literature, an assurance concerning which was received from Benjamin Curtice, the previous minister, had to face the difficulty that the foreign pamphlets were often sent to individuals by post and not imported in bulk.

The Councils had also to counteract allegations regarding desecration of the Holy Places in Israel that appeared in the general press and in the Catholic press. But the question of civil rights and legal status had never been a problem in Australia, and social discrimination was a rare thing. Much enlightenment had been provided by the government and by private organizations. Perhaps the outstanding instance was the Commonwealth-wide convention held in January, 1950, at which over two hundred delegates from all over the country were invited to discuss how best to assimilate the newcomers to Australia. [For discussion of Jewish immigration, see p. 258.]

#### PASTOR NIEMOELLER'S VISIT

Pastor Martin Niemoeller's visit to Australia in August, 1949, at the invitation of the Protestant Church Mission, provoked general protests, particularly in the Jewish press. It became clear in the course of Niemoeller's tour that two major objectives of his journey were to whitewash somewhat the relation of the German people to Nazism and to propagate the idea of German large-scale migration to Australia.

Maurice Ashkenasy, the president of the Victorian Board of Jewish Deputies, wrote to Councilor James Disney, the Lord Mayor of Melbourne, that a civic reception for Pastor Niemoeller would cause pain to the Jewish population. He received an assurance that such a customary reception would not be given. In Sydney, however, such a reception did take place on August 25, 1949.

In this regard it should be borne in mind that the bulk of the migrants who entered Australia in the last few years from Europe (Poles, Balts, Italians) were Catholic and that the desire to bring German migrants may, perhaps, in interested quarters have been related to the wish to strengthen

the Protestant community. Six hundred and twenty members of the German Order of the Templars, who used to live in Palestine, received permission to settle in Australia. A first contingent of 80 arrived in April, 1949.

#### GROUP LIBEL

There was a lively controversy in Victoria when the government of that state decided in September, 1949, to introduce an amendment to the Police Offences Act including under the heading of blasphemous and obscene literature publications "likely to excite abhorrence against any religion or religious denomination or sect, or against the members of any religious denomination or sect." Jewish authorities had actually clamored for protective legislation against anti-Semitic agitation, but the Council to Combat Fascism and Anti-Semitism in Melbourne, and other organizations, both Jewish and non-Jewish, strongly opposed this new regulation. The Council took part in a deputation to ask Attorney-General T. D. Oldham, not to introduce this law. The Victorian Board of Jewish Deputies, after lengthy discussion, also opposed the bill for two reasons: first, because it was deemed "unduly restrictive of critical discussion of religious dogma and doctrines"; and, second, because it "does not give adequate protection to Jews, since most attacks are not on the basis of attacks on Judaism or its adherents." The Executive Council took the same attitude. It was suggested that, instead, specific legislation be introduced against anti-Semitic agitation. This was not acceptable to the attorney-general. The law was withdrawn and, at the time of writing (June, 1950), nothing seemed likely to happen in the near future in regard to the legal protection of the Jewish community against anti-Semitism.

An interesting case was successfully fought in Sydney on November 23, 1949, by a Jewish landlord who evicted a non-Jewish shop tenant on account of the anti-Semitic slogans exhibited in her shop window. The legal basis of the eviction was public nuisance.

The film *Sword in the Desert*, which was forbidden in England and withdrawn in Tasmania, was being shown in Sydney at the time of writing. It was attracting large audiences and the press was generally favorable, discounting the charge that the film was violently anti-British.

#### *Community Organization and Communal Affairs*

The Executive Council of Australian Jewry had consolidated its position as the lay representative authority of all Australian Jewry, recognized as such by government authorities. All the Jewish communities were represented on the Executive Council through state Boards of Deputies or equivalent local bodies. The head office was alternating biennially between Sydney and Melbourne. Up to its conference in June, 1950, Horace B. Newman of Sydney had been its president; the new president was Maurice Ashkenasy of Melbourne.

The Executive Council dealt with and co-ordinated all efforts in the interest of Australian Jewry as a whole in the areas of public relations, immigration, overseas Jewry, etc. After the appointment of Israeli diplomatic representatives all representations to the Australian government concerning Israel were

naturally made through the accredited diplomats and not as before by the Zionist Federation of Australia and New Zealand in the name of the Jewish Agency. But the Executive Council continued to acquaint the government with the wishes and concerns of Australian Jewry in matters appertaining to Israel.

At its conference held in Sydney in June, 1950, at the invitation of the British Board of Jewish Deputies the Executive Council decided to participate in the British Commonwealth Conference of Jewish Communities held in London in July, 1950. The Council resolved to urge at the conference that other similar representative bodies should, like Australian Jewry, be affiliated with the World Jewish Congress.

#### CONSOLIDATION OF FUND RAISING

There was a general tendency to simplify and to restrict the number of fund drives. For the third time, in 1949 only one United Israel Appeal was held for the whole country. During 1950 New South Wales was to allow only three public appeals: for Israel, overseas aid, and local needs. The last was attempted in 1949 as a United Community Chest, but was not successful due to the novelty of the idea, the abstention of several important organizations, and the confusion regarding continuation of subscriptions to constituent bodies. It was to be tried again in 1950 on a broader basis.

#### *Jewish Education*

In the field of Jewish education there was definite progress. The response to Mount Scopus College which opened in February, 1949, as the only Jewish day school in Melbourne exceeded all expectations. Within a year building extensions were found necessary, the college was filled to capacity with an enrollment of 320, and its enrollment lists were booked in advance till 1953. For the time being Mount Scopus College was catering only to the kindergarten and primary grades, but the acquisition of a more extensive property for a high school was contemplated.

The day school project in Sydney suffered a delay. It was found impracticable to reconstruct the purchased building. An altogether new structure with a capacity of 280 was planned, and a special appeal for £35,000 (\$77,700) was to be launched; it was hoped to have the new school ready in 1952.

#### STATISTICS

The shortage of qualified staff and of suitable accommodation for Hebrew classes was very pronounced. The community was only just beginning to think in terms of large funds for the vital purpose of Jewish education. The following approximate statistical figures provide a picture of the educational situation as of June, 1950.

There were two Jewish elementary day schools and six kindergartens, with a total enrollment of some 570. The number of centers at which Hebrew instruction was given outside of school hours on Sundays and weekday afternoons was over 30, with an aggregate enrollment of some 1,700. In addition, some 1,500 students received one token weekly lesson during the Scripture

Hour reserved for religious instruction for all denominations in Australian state schools. (The last two categories overlap.)

The second Federal Annual Conference on Jewish Education was held in March, 1950, in Sydney. As a result of the conference, in February, 1949, the children's magazine and the correspondence course of the New South Wales Board of Jewish Education became available to all Australian communities. Otherwise, co-ordination in the educational field was still halting. Among the resolutions at the 1950 conference was the decision to introduce the Sephardic pronunciation of Hebrew, but implementation had not come forth at the time of writing (June, 1950), since this depended as much on the synagogues as on the schools.

Jewish youth activity showed many signs of awakening. The youth camp idea was becoming popular and the recommendation of the education conference that the various boards or schools hold holiday camps was expected to be implemented in several instances.

### *Religious Life*

The numerical growth of the Australian Jewish community was reflected to a certain extent, though not completely, in the expansion of congregational life. Several new congregations were founded in Sydney and Melbourne suburbs during the period under review (July, 1949 to July, 1950). In both these cities the recently established smaller Orthodox congregations whose members came mostly from Hungary and Slovakia had consolidated themselves, and their presence was felt in the religious life. There was little development in religious observance in the general community, though the religious institutions had advanced somewhat in such matters as kashrut.

#### SHEHITAH

The Victorian Health Commission, following press agitation against shehitah [ritual slaughter] in June, 1947, had decided that the introduction of casting pens be made compulsory for kosher killing in that state. The community submitted a blueprint as early as February, 1948, which was approved some fifteen months later. The actual order for the pen was placed in July, 1949, and it was assumed that a period of grace of twelve months would be granted for its manufacture. The community was therefore surprised when on March 14, 1950, the Commission ordered that no kosher killing should take place without a pen after March 31, 1950. At a conference between the Beth Din and the Commission, where it was pointed out that the delay was in no way the fault of the Jewish community, it was agreed to extend the deadline to October 1, 1950. The Communal Kashruth Commission of the Melbourne Community, which came into being in May, 1949, was to implement this arrangement. The Sydney community was, in accordance with an understanding with the authorities, in due course also to introduce the casting pen, but meanwhile the results of the experiment in Melbourne were being awaited.

*Zionism and Relations with Israel*

Australia voted for the admission of Israel to the United Nations, and granted "full recognition" to Israel as early as January, 1949. The consolidation of Israel was generally recognized in Australia. Dr. Herbert V. Evatt's part in the recognition of Israel and its acceptance as a member of the United Nations was acknowledged by the Jewish community at a dinner given in his honor in Sydney, in July, 1949. Perhaps Dr. Evatt, who moved the resolution at the United Nations General Assembly for the internationalization of Jerusalem, may have been influenced partly by Catholic opinion prior to the general elections. Representation made by the Executive Council of Australian Jewry in relation to Jerusalem proved of no avail.

The first diplomatic representatives of Israel to Australia, Harry Levin as Consul General and G. Doron as Consul, arrived in Sydney where the main Israeli office was located, in August, 1949. Prior to that S. Wynn, Federal President of the Zionist Federation of Australia and New Zealand, acted for some three months as temporary immigration officer on behalf of Israel. Moving welcomes were accorded the Israeli diplomats by the Jewish communities at public rallies organized in their honor.

The Israel consulate was elevated in November, 1949, to a legation and Mr. Levin became Charge d'Affaires. In October, 1949, Australia appointed O. Fuhrman as Minister to Israel. Before Mr. Fuhrman's appointment, contact with Israel had been maintained through the Australian Trade Commissioner in the Middle East. In June, 1950, Mr. Levin, who left for Washington to take up the position of counsellor in charge of information at the Israel legation, was replaced by Joseph I. Linton, formerly of the Jewish Agency, London, as the first Israel Minister to Australia.

## RELATIONSHIP BETWEEN ISRAEL AND THE DIASPORA

As elsewhere in the Jewish world, there was much confusion in Australia in regard to the future relationship between the state of Israel and Diaspora Jewry. Of special concern was the question of the political connections between the Diaspora and Zionism. Thus, at the last Shekel-holders election in New South Wales, the "non-political group" for the first time put up candidates and gained some 30 per cent of the votes. But Australian Jewry was waiting for the larger communities to give a lead and for the next meeting of the World Zionist Congress.

The United Israel Appeal for 1949 yielded a total of £135,000 (\$300,000), which was considerably lower than the 1948 result. It was hoped to approximate the 1949 figure in 1950.

The Federal Zionist Congress was held in November, 1949. It dealt largely with the mobilization of the resources of Australian Jewry for Israel in its economic struggle. For the first time a bigger sum was budgeted for Zionist education inside the community. The head office was transferred to Melbourne, and S. Wynn succeeded H. B. Newman as president.

The number of Australian Jews who migrated to Israel as halutzim was still small (only fifteen left Australia between January, 1949, and June, 1950)

but it was on the increase. The hakhsharah farm near Melbourne had to be enlarged. In July, 1950, there were fifteen trainees there. Several Jewish Agency scholarship holders from Australia returned to act as leaders among the youth, and assist the "youth sheliah" [emissary to the youth] sent out from Israel.

The second anniversary of Israel's independence was celebrated with great enthusiasm throughout the community on April 22, 1950. A broadcast by the then Israel Charge d'Affaires Harry Levin over the National Network was one of the features of the day. Similarly, the twenty-fifth anniversary of the opening of the Hebrew University was celebrated at many functions in which a number of prominent Australian professors participated. For the first time an Australian Jew, Alroy M. Cohen, a member of one of the oldest families in Sydney, was appointed a member of the Board of Governors of the Hebrew University. Mr. Cohen had been president of the Australian Friends of the Hebrew University since the foundation of this Society.

### *Social Services*

The work of the Overseas Relief Funds was continued and an appeal was made in 1949-50 both in Sydney and in Melbourne. The appeal was a very limited success. During the course of this period the Sydney Relief Fund had sent abroad some \$11,000 in cash and goods to the value of \$14,000. In addition there was a Child's Day Appeal, to which children made contributions yielding \$3,500.

The plans for a new South Wales Jewish hospital were completed and it was hoped to begin with its construction during 1950.

The Australian YMHA celebrated the twentieth anniversary of its founding in August, 1949.

### *Cultural Activities*

Harry Levin [*see above, Zionism and Relations with Israel*] for many years correspondent in the Middle East of the *London Daily Herald*, was the author of *Embattled Jerusalem*, [published in the United States during the period under review as *I Saw the Battle of Jerusalem*], a diary describing the fateful days of the siege of Jerusalem in 1948. Mrs. Ruth Levin, his wife, held in Sydney an exhibition of her painting, which included Palestinian landscapes. Mention may also be made of Manfred Clynes, a gifted pianist who, after studying at the Juilliard Conservatory in New York City, had returned to Australia and had made an outstanding impression.

The Australian Jewish Historical Society celebrated in October, 1949, the tenth anniversary of its Journal; the Society itself was founded in 1938. The Journal, a semi-annual, dealt with the history of the Jewish communities in Australia, New Zealand, and the Pacific Islands.

There were two Yiddish weeklies being published in Australia during the period under review. A certain local hostility to such "un-Australian" activities was manifested in an attack upon foreign-language periodicals by S. G. Herron, secretary of the Australian Natives' Association. Hertz Bergner, the

chairman of the Union of Jewish Writers in Australia, retorted in reply that "such activity can only enrich both Australian and Jewish culture."

The Yiddish Scientific Institute (YIVO) issued in Melbourne a document dealing with the history of the Nazi extermination of European Jewry during World War II, entitled *Bleter fun payn un unikum*.

### *Immigration*

There was no appreciable change in the immigration policy of the new Liberal government that came into power in December, 1949. H. E. Holt, the new Minister of Immigration, was as keen on maximum immigration as his predecessor, A. A. Calwell. The flow of migrants, both from Britain under the Assisted Migrants Scheme and from the European continent arranged mainly with the help of the International Refugee Organization (IRO), reached a high level in 1949.

According to information released by the Australian Department of Information concerning immigration to Australia during 1949, the total number of permanent migrants was 167,727. Of this number 68,797 were British; 75,486 were displaced persons (DP's), and 18,267 hailed from Continental Europe.

However, since the DP sources were nearing exhaustion, the government was looking for new sources of immigration. Britain's export of manpower would never be sufficient for Australian needs. There was, therefore, much talk of a planned mass migration of Germans. H. E. Holt, the Minister of Immigration, stated that it was not the government's intention to allow such an immigration in 1950, though individual Germans might be permitted to enter Australia after screening. However, it was feared that 1951 might bring forth such a plan, a prospect at which the Jewish community was perturbed. Representations were made to Mr. Holt on this account, the last being in May, 1950, but there was no assurance that the scheme would not be introduced. At its conference in June, 1950, the Executive Council of Australian Jewry expressed "its serious concern at the continued reports of plans for large scale immigration of Germans to Australia."

#### JEWISH DISPLACED PERSONS

The number of Jewish DP's coming to Australia under the IRO scheme was extremely small, far below 1 per cent. In fact, it seemed to be on the decrease, although the maximum proportion of Jews in the Australian IRO migration scheme was fixed at 15 per cent. There were complaints about the small number of Jewish IRO migrants, but Major General Frederick G. Galleghan, the Australian representative to IRO, denied any discrimination.

Jewish DP's in Australia had complained of overt anti-Semitic tendencies among their fellows in the government camps and hostels. The Australian Jewish community was perturbed at the prospect of having in their midst a powerful hostile element. Representation on this account to Minister of Immigration Holt produced the retort that the screening in Europe was regarded as adequate by the security authorities and that individual cases should be brought to the notice of the Immigration Department.

The Jewish migration from Poland, Bulgaria, Czechoslovakia, Rumania, and Yugoslavia ceased altogether during the period under review (July, 1949 to July, 1950).

In January, 1950, the government held in Canberra a Commonwealth-wide convention on immigration on which the rabbinate and the Jewish community were represented. The main purpose of this convention was to enlist the co-operation of the church, trade unions, clubs, and other public bodies in eliminating prejudice against the immigrants and facilitating their assimilation in the general community. At this convention Major General Gallegan, Australian representative on the IRO, made a statement regarding screening of DP's similar to that made by Minister Holt [*see above*].

#### STATISTICS ON JEWISH IMMIGRATION

According to Australian Jewish Welfare Society statistics, the number of Jews who entered Australia via the transport arrangements of the American Joint Distribution Committee (JDC) and the Hebrew Immigrant Aid Society (HIAS) during the period from May, 1946, to June 6, 1950, was 11,137. The number of migrants actually guaranteed by the Australian Federation of Welfare Societies was 834; the rest were guaranteed privately.

To the above total figure must be added some 500 who came through private arrangements. The number of those who came from Shanghai was 1,250; the rest of the immigrants, with a few exceptions, came from Europe. In June, 1950, permits were being granted to prospective immigrants from Shanghai only if they were close relatives of Australian residents. There was also some immigration of Jews from Great Britain, but no statistics were available. Many of this group were organized in Sydney in the London Club.

The number of applications pending in June, 1950 amounted to some 2,650 comprising 4,300 individuals. During the period from September, 1948, to May, 1950, permits involving 362 individuals were returned—the applicants had in the meantime made other arrangements. The target of Jewish migration to Australia for 1950, as agreed between the welfare societies and the JDC, had been set at 4,000.

During the seventeen months from January, 1949, to June 6, 1950, 5,500 Jewish migrants arrived in Australia, of whom 3,089 were destined for Victoria, 2,207 for New South Wales, 76 for New Zealand, and the rest (128) for the other states.

#### IMMIGRANT AID

In September, 1949, the JDC sent one of its officers, E. H. Komlos, to Australia to survey the situation and to prepare plans for the future. An extensive report was prepared by Mr. Komlos.<sup>1</sup>

The number of migrant hostels in Australia in June, 1950, was thirteen: eight in Melbourne, four in Sydney, and one in Brisbane. In these hostels migrants who had been guaranteed accommodation by the welfare societies or by communal bodies responsible for the hostels were housed.

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<sup>1</sup> Australian Jewry mourned Mr. Komlos' sudden death in an airplane accident in France on his return journey to the United States to report to the JDC. His memory was honored by the naming of one of the migrant hostels in Sydney after him.

The not unnatural tendency for migrants to keep to themselves, at least at the beginning, was noticeable in Australia. But there was no permanent segregation in any way.

#### JEWISH COMMUNAL POLICY

The discussion of the issue which in 1948-49 had occupied the Jewish platform, whether Jewish migration to Australia should be encouraged, or whether all prospective Jewish migrants should be diverted to Israel, died down during the period under review (July, 1949 to July, 1950). The policy enunciated by the Executive Council of Australian Jewry in 1949, viz., that help should be extended to all those who wished to come to Australia, was confirmed at the Executive Council's last conference, in June, 1950.

#### PROFESSIONAL QUOTAS

The immigrants suffered some disappointment during 1949-50 when, of the thirteen refugee doctors with foreign diplomas who had passed the final medical examination at the Sydney University after the prescribed three years of study, only six were admitted to practice. The upper limit of such admissions in New South Wales was eight per annum. Two having been allotted outside this group, the other six were chosen by ballot. The senate of the University refused to grant the other seven candidates the doctorate which would have enabled them to practice. In New Zealand, there were no such restrictions.

#### *Personalia*

Sir Michael Myers, died in Wellington, New Zealand, in April, 1950. Sir Michael had been the most prominent Jew of the Dominion of Australia. He had been Chief Justice of New Zealand from 1929 to 1946, and president of the Wellington Hebrew Congregation for nine years. His reputation as a jurist was high; he was once proposed for the International Court of Justice at the Hague.

Rabbi J. Danglow, for forty-three years rabbi of the St. Kilda Hebrew Congregation in Melbourne and a Jewish chaplain in the two world wars, was awarded the decoration of the Order of the British Empire (OBE) in recognition of his services in the army and the general community.

Archie Michaelis, a prominent communal worker and former president of the St. Kilda Hebrew Congregation, was elected in June, 1950, to the speakership of the Victorian Parliament. He was the third Jew to occupy such a position in an Australian state parliament.

Among the visitors to this community, mention must be made of Dr. Hans Klee, who came on behalf of ORT-OSE, and Mrs. K. Glickman, Major M. Laserson, and M. Edelbaum, who assisted in the Australian United Israel Appeal.

ISRAEL PORUSH

## UNION OF SOUTH AFRICA

DEVALUATION IN SEPTEMBER, 1949, brought to the gold-producing Union of South Africa relief from the financial strain and dollar-sterling deficits that had become pronounced features of the period 1948-49. The result was an easing of the economic position that permitted partial relaxation of the severe import restrictions. Political tension, however, continued as Daniel Francois Malan's Nationalist government proceeded with its "Apartheid" policy of sharpened segregation between the white and colored inhabitants of the country, and pressed further contentious legislation through Parliament. On the Jewish sector, while there was sustained vigilance because of the Nationalist party's anti-Semitic record during the period when the Nazis were in power in Germany, there was a growing measure of reassurance as the government continued faithfully to fulfill its post-election pledge of non-discrimination made in July, 1948.

*Population*

Latest available statistics [1946 census abstracted in AMERICAN JEWISH YEAR Book, 1950, p. 289] set the number of Jews in the Union of South Africa at

TABLE I  
DISTRIBUTION OF JEWISH POPULATION IN PRINCIPAL CITIES  
OF UNION OF SOUTH AFRICA (1946)

<i>City</i>	<i>Jewish Population</i>
Johannesburg .....	50,371
Cape Town .....	19,589
Durban .....	4,132
Pretoria .....	3,427
Port Elizabeth .....	2,530
Germiston .....	1,350
Bloemfontein .....	1,285
Benoni .....	1,244
Springs .....	1,049
East London .....	964
Krugersdorp .....	938
Brakpan .....	828
Kimberley .....	607
Boksburg .....	556
Randfontein .....	380
Roodepoort .....	376
Pietermaritzburg .....	330
Nigel .....	287
TOTAL .....	90,243

103,435, out of a European (white) population of 2,372,690, and a total population of all races (white and colored) of 11,391,949.

A more detailed analysis of the 1946 census figures, released in April, 1950, by the Acting Director of Census and Statistics, gave the distribution of the Jewish population in the Union's principal cities as set forth in Table 1.

The remainder of the Jewish population, consisting of 13,192, was spread over the rural districts and smaller towns.

Dr. H. Sonnabend, lecturer in sociology at the University of the Witwatersrand, estimated in the *Zionist Record*, Johannesburg, April 28, 1950, that on the basis of the natural increase that had taken place during the decennial period 1936-46, the Union's Jewish population approximated 108,000 in 1950. He further stated that the proportion of Jews to the total European population (4.4 per cent in 1946) was tending gradually to decline.

### *Civic and Political Status*

The political stresses of 1948-49 [see AMERICAN JEWISH YEAR BOOK, 1950, pp. 289-90] continued during 1949-50 as the Nationalist party government instituted further legislation to tighten segregation, and adopted a refractory attitude to any suggestion of foreign or international criticism. Cabinet ministers accused press correspondents of spreading "misleading reports" about the Union of South Africa, and a book criticizing South African racial policies (*Twilight in South Africa* by Henry Gibbs) was bitterly assailed.

#### SOUTH-WEST AFRICA

The Union of South Africa's attitude on the mandated territory of South-West Africa remained contrary to the resolutions of the United Nations (UN). The former Smuts regime had refused to comply with the UN resolution calling upon the Union to place South-West Africa under UN trusteeship; the Nationalist government took the further step of discontinuing the submission to the UN of reports on its administration of the territory, and promulgated legislation (The South-West Africa Amendment Act of April 23, 1949) providing for the representation of South-West Africa in the Union parliament. The UN submitted the issue to the International Court of Justice for an advisory opinion (a course urged in 1946 by General Smuts). The Hague Court, after considering the issue during May and June, 1950, opined that the Union was not obliged to place South-West Africa under trusteeship, but that it was still bound, as a mandatory government, to submit reports on its administration of the territory, and that it could not change the status of the territory unilaterally. The Court took the view that although the League of Nations (which conferred the original mandate) was defunct, its responsibilities and powers now rested with the UN. At the time of writing (July, 1950), the Union government had made no statement in reply, and its arrangements for the election of South-West African representatives in the Union parliament (scheduled to take place in August, 1950) were proceeding.

Opposition critics charged that the government hoped to capitalise on South-West African representation to increase its small parliamentary major-

ity. This majority was narrowest in the Senate, where, on certain legislation, the government and opposition had equal numbers of votes, and the Nationalists had to resort to the decisive vote of the president of the Senate to push their legislation through the upper house.

#### APARTHEID

The government's Apartheid (racial segregation) policy was subjected to sustained press criticism throughout the period under review, and in July, 1949, a special conference of the Christian Council of South Africa (representing all the established churches in South Africa, with the exception of the Dutch Reformed Churches and the Roman Catholic Church) met to clarify the attitude of member churches on the subject of "Christian Citizenship in a Multi-Racial State." This conference came to conclusions which in effect rejected Apartheid as incompatible with Christian principles. The Catholics independently arrived at the same conclusion. Only the Dutch Reformed Churches felt that "there was nothing in the Scriptures against separation of the races, as conceived in Apartheid." However, they modified this finding with the affirmation that Apartheid must provide full facilities for the development of non-Europeans in their own areas, and must not be used by the white population as a screen for the exploitation of non-Europeans.

Although forced to make certain partial retreats and concessions in the face of public opinion, the government continued with its program and pressed several Apartheid measures through Parliament during the year. These included the Mixed Marriages Act of July 8, 1949 (making it a criminal offense for white and colored persons to intermarry, or for a marriage officer to perform such a marriage); the Immorality Amendment Act of April, 1950 (making sexual intercourse between white and colored persons a criminal offense); the Population Registration Act of June 9, 1950 (providing for the institution of a national register, with identity cards for each person, which would contain, in addition to the usual personal data, information on whether the holder was European, colored, Asiatic, or native); and the Group Areas Act of June 16, 1950 (providing for segregatory zoning of any part of the country into areas for exclusively European, exclusively colored [mulatto], and exclusively native [black] residence). The Group Areas Act led to India's withdrawal on June 8, 1950, from the projected talks between the Union of South Africa, India, and Pakistan on the position of Indians in South Africa. At the time of writing (June, 1950), efforts are being made to regain Indian participation in these talks.

#### ANTI-COMMUNIST LEGISLATION

The most far-reaching measure to be adopted during the period under review was not, however, an Apartheid measure, but the Suppression of Communism Act of June 23, 1950. The Act was first introduced in May, 1950, as the Unlawful Organizations Bill, and argued as part of the Western world's campaign against Communism; but the scope and terms of the original draft were so wide that they drew alarmed protests from all over the country. The United party supported the central purpose of the bill, but attacked the arbitrary powers the bill sought to vest in the Minister of Justice,

Mr. Charles Robberts Swart, and the looseness of its definition: Members of the United party pointed out that the bill as framed could be used to suppress not only the Communist party, but also the Labor party and organizations like the Sons of England, South African Zionist Federation, and any other similar associations with links abroad. Trade unions felt themselves directly threatened by the bill and recorded immediate protest. In the face of the widespread criticism and alarm, the government re-drafted the bill in a form that applied it more specifically to Communist activity and narrowed some of the general provisions of the earlier draft. But on the central issue of arbitrary ministerial powers and summary administrative action, the government would make no concession. The Johannesburg Bar Association (subsequently supported by the Cape Bar Association) issued a public protest against these clauses of the Bill on June 12, 1950, stating in part:

That no man should be punished or otherwise made to suffer by the State except for a distinct breach of the law proved in the ordinary legal manner before the courts of the land, is a principle upon which all freedom is founded . . . The Bill seriously, and in a far-reaching manner, tampers with this principle.

The government, in the face of the opposition both within and without the House of Assembly, finally conceded certain material amendments. Trade unions were exempted from the operation of the bill; provision was made for persons examined in cases of suspicion to have the privileges of a witness in the Supreme Court; persons "deemed" Communist had to be afforded a reasonable opportunity of showing that their names should not be included on the Black List; and a clause was added providing that the Minister should not exercise his powers to outlaw persons or organizations before first considering a factual report made by a committee of three persons one of whom must be a senior magistrate—this committee to be consultative and not to be binding on the Minister. On the clause providing penalties for offenders the Minister made it clear that no person could be imprisoned or fined except by a court of law, where the customary legal practice on evidence, onus to prove guilt, etc., would apply.

At the time of writing (June, 1950), the country was waiting to see how the Minister intended to use the wide powers vested in him under the Act.

#### GOVERNMENT ATTITUDE TO JEWS

None of the controversial legislation detailed above contained any provisions affecting Jews as such. The assurance of non-discrimination which Prime Minister Malan gave a deputation from the South African Jewish Board of Deputies in July, 1948, [see AMERICAN JEWISH YEAR BOOK, 1950, p. 290] continued to be fully honored. Members of the government extended a courteous reception to delegations making representations on matters of Jewish concern and adopted a helpful attitude wherever they could. The government supported Israel in the United Nations vote on Jerusalem in December, 1949. Following negotiations between the Union of South Africa and Israel, the government-controlled South African Airways instituted a regular air service between Johannesburg and Lydda in February, 1950. The

Israel Foreign Minister, Moshe Sharett, was most hospitably received by Dr. Malan and ministers of the cabinet when he visited South Africa during May and June, 1950.

In Parliament, the position was, on the whole, one of cordial relations between Nationalists and Jews, even though all the Jewish members belonged to the Parliamentary opposition. There was occasional chafing on the racial issue, but only a couple of instances of any anti-Semitic comment.

Thus, in the debate on the Population Registration Bill one of the Labor members, Leo Lovell, a Jew, charged that the bill was un-South African and foreign to the Union's traditions. A Nationalist member of Parliament, J. J. Serfontein, seized on this statement for an anti-Semitic comment on Mr. Lovell's "race" and "foreignness." Another Nationalist, J. H. Loock, went considerably further, referring to Mr. Lovell's personal history and country of origin (Poland).

It must in fairness be stressed that these anti-Jewish references were isolated comments, and that by and large the proceedings of Parliament continued during 1949-50 generally free from anti-Semitism.

#### RELIGION AND EDUCATION

During May, 1950, some misgiving was aroused in the Jewish community by a clause in a bill raising the Potchefstroom University College to full university status which departed from the uniform "conscience clause" hitherto embodied in all such legislation. The "conscience clause" provided that "no test of religious belief shall be imposed on any person as a condition of his becoming or continuing to be a graduate of the university or a professor, lecturer, teacher or student of the University." In the Potchefstroom University Bill, this clause was replaced by one continuing the prohibition of a religious test in respect to students of the University, but providing that "in appointing teaching, research and administrative staff the council shall ensure that the Christian historical character of the University shall be maintained; provided that no denominational test shall be applied in respect of such appointments."

Government members denied that the new clause represented a change of principle from the established "conscience clause." They pointed out that the Potchefstroom University College was essentially a Christian college, having its background in the training of graduates for office in the Church, and merely wanted this general Christian background to be taken into account and preserved.

Opposition criticism, however, maintained that a change of principle was in fact being introduced, and cited the opinion of an eminent legal counsel in substantiation.

Concern was also voiced in the Jewish community that notwithstanding the Prime Minister's assurance of non-discrimination, the Transvaal Provincial division of the Nationalist party again did nothing at its 1949 annual conference to withdraw the ban on Jewish members it had written into its constitution during the period of Nazi domination of Germany. I. A. Maisels, chairman of the South African Jewish Board of Deputies, voiced this dissatisfaction in a speech delivered in Cape Town in September, 1949.

### *Anti-Semitism*

As in the previous year, there was little overt anti-Semitism in the Union of South Africa during the period under review. There was, however, an increase in anti-Semitic material coming into the Union from overseas sources, and in November, 1949, the South African Jewish Board of Deputies made representations to the Union [of South Africa] Board of Censors, urging that steps be taken to prevent this material from passing through the customs. The chairman of the Board of Censors intimated that the matter was receiving his attention. The Board of Deputies also advised Dr. Theophilus Ebenhaezer Donges, the Minister of the Interior, on the activities of South African anti-Semites who were importing this material and offering it for sale in the Union. The attention of the Minister was further drawn to the fact that an anti-Semitic book in Afrikaans which was banned in South-West Africa when it originally appeared in 1939—*My Lewe en Strewe* ("My Life and Struggle") by the late General Manie Maritz—had been reprinted and was being offered for sale by his son.

Reference to the anti-Semitic activities of J. Larrat Battersby was made in the AMERICAN JEWISH YEAR BOOK, 1950, p. 292. In October, 1949, while Battersby was revisiting England (whence he had come to South Africa earlier in the year) the Minister of the Interior, Theophilus Ebenhaezer Donges, in response to representations from Jewish and non-Jewish organizations, declared him an undesirable immigrant and prohibited his return. The anti-Semitic journal, *The Nation*, which Battersby had started in Pretoria, accordingly ceased to appear.

### *Communal Organization*

A major advance in communal planning and budgeting was recorded during the period under review with the institution of the United Communal Fund for South African Jewry. This was the first combined effort to cover the budgets of the main national Jewish organizations, and was the counterpart in the domestic field of the united campaign principle instituted for Israel and overseas objects in 1948-49 (AMERICAN JEWISH YEAR BOOK, 1950, p. 296).

#### FUND RAISING

The Fund was sponsored by the South African Jewish Board of Deputies; participant organizations were the Board of Deputies itself, the South African Board of Jewish Education, the Cape Board of Jewish Education, the Union of Jewish Women, the South African ORT-OZE, the South African Council for Progressive Jewish Education (participating on a limited basis), the Yiddish Cultural Federation, and the Histadruth Ivrit (Hebrew Organization). The Fund was launched in Cape Town on September 23, 1949, and in Johannesburg on October 5, 1949; campaigning continued throughout 1949-50 with totals rising steadily to the target figure of £500,000 (\$1,400,062) as center after center completed its canvass.

In addition to covering the budgets of its participating organizations (and

thus eliminating the waste and overlapping of previous separate campaigns) the United Communal Fund included, as one of its essential objects, provision for assistance to country communities with too small a membership to be self-supporting. To achieve this important objective, the South African Jewish Board of Deputies set up a Country Communities Committee to study the need of communities concerned and chart a practical scheme. The committee found many of the communities in parlous condition: eager for Jewish stimulation, yet declining because of the absence of the means to pay for the religious and educational services that alone could provide such stimulation. The committee mapped a two-fold plan to provide for: 1) the organization of pastoral tours by ministers from the larger towns, so that each country community should be visited at least once every two months; 2) the grouping together of communities wherever possible into units of two, three, or even four small centers with a regional minister-teacher to serve the unit. A traveling minister was to be appointed to organize the country districts for this scheme, the United Communal Fund covering all attendant costs and meeting local budget deficiencies where revenue from communities provided for could not cover the entire local cost.

Keen interest in this scheme was displayed at regional conferences organized by the South African Jewish Board of Deputies in Klerksdorp, Transvaal, on November 20, 1949, and in Pietermaritzburg, Natal, on February 26, 1950. The Pietermaritzburg conference adopted proposals that should the necessary finances be available, organizational arrangements should be made in Natal to cover the spiritual, cultural, and educational needs of the entire Jewish community in that province.

In July, 1949, certain differences had developed between the Transvaal and Cape sections of the South African Jewish Board of Deputies. These chiefly involved the question of whether the incipient South African Union of Orthodox Congregations, which the Cape opposed [*see AMERICAN JEWISH YEAR BOOK*, 1950, p. 294], should be included in the United Communal Fund. On July 14, 1949, an agreement was reached not to include the Union of Orthodox Congregations in the Fund.

In addition to its work in South Africa, the South African Jewish Board of Deputies was in touch throughout the year with sister organizations abroad, particularly on the problem of securing united Jewish representation in the international sphere. The Board of Deputies sent a large delegation to the Conference of Commonwealth Jewish Communities in London (July, 1950).

The Union of Jewish Women of South Africa assumed growing importance during the year, and programs for further expansion were approved by its fourth triennial conference, held in Johannesburg from March 6 to 10, 1950, which was attended by delegates from its forty-three branches in various parts of the country. The Union was affiliated to the non-sectional National Council of Women of South Africa, and played a prominent part in general social welfare work, in addition to its specific tasks within the Jewish community.

The South African ORT-OZE did valuable work in the area of vocational guidance and in the furtherance of its scheme for the training of Jewish farmers, for which purpose the late Esrael Lazarus had bequeathed a large

farm to the organization. The seventieth anniversary of the establishment of ORT was celebrated in South Africa at a reception in Johannesburg, and with a display of work by ORT pupils in the displaced persons camps of Europe. A large delegation from the South African ORT-OZE participated in the World ORT conference held in Paris during July, 1949, and local ORT leaders were in consultation with World ORT leaders during visits to Europe and America.

### *Education*

In the field of Jewish education, 1949-50 saw a closer spirit of understanding develop between the two main educational bodies, the South African Board of Jewish Education and the Cape Board of Jewish Education.

Regional Committees of the South African Board of Jewish Education were established in the Eastern Province in April, 1950, and in Natal in May, 1950, to give greater impetus and closer organization to Jewish education in these areas. Under the Natal scheme, S. Ernst was appointed regional director of Jewish education for the province. The Natal regional plan envisaged the development of a system of traveling teachers to assist scattered families and small Jewish communities, and the establishment of a hostel in Durban.

The Judah Leib Zlotnik Seminary of the South African Jewish Board of Education in Johannesburg continued its pioneering work in the training of South African Hebrew teachers and future ministers. A milestone in Jewish education in Johannesburg was reached with the opening on January 22, 1950, of the Bernard Patley Hebrew School and Clara Patley Nursery School, the largest and most modern Hebrew school in the Union. Also opened in Johannesburg during the year was the Samuel Moch Talmud Torah in Mayfair. In Durban an ambitious new project was put in hand which was to provide new premises for a large Hebrew school and an up-to-date nursery school.

In the Cape, educational progress continued under the Cape Board of Jewish Education, which began the establishment of a teachers' training seminary in Cape Town, as well as an additional hostel for students from country areas. Its director, Dr. A. Moar, planned a series of new text books for Hebrew schools in the province.

I. Goss, director of the South African Board of Jewish Education, visited Israel on an educational mission in May, 1950.

### *Religion*

Activity in the field of religion during the year presented a mixed picture of constructive development, congregational quarrels, and regional rivalries.

The visit of Chief Rabbi Israel Brodie proved stimulative. Chief Rabbi Brodie, accompanied by Mrs. Brodie, came to South Africa on a pastoral tour, to strengthen the spiritual links between Anglo-Jewry and South African Jewry. After first touring Kenya and Rhodesia, he arrived in Johannesburg on March 20, 1950, and spent ten weeks in the Union, carrying out a crowded

program which took him to all the leading centers and also to several of the smaller towns in the rural areas. His visit had a considerable public relations value, in addition to its religious significance. In all the centers he visited, he concerned himself with furthering good will between Christian and Jew, as well as with his particular message to the Jewish community. Mayoral receptions were tendered to him in many towns, and these were attended by Christian clergymen as well as by Jewish and non-Jewish leaders in public life.

In each center he visited, Rabbi Brodie consulted with the leaders of the Jewish community on religious and educational problems; particularly in the rural areas, he brought valuable guidance and stimulation to the scattered country communities. Chief Rabbi and Mrs. Brodie left South Africa to return to England on June 6, 1950.

In Johannesburg, the efforts of Chief Rabbi L. I. Rabinowitz led to the strengthening of the Johannesburg Shechita Board and the Beth Din, and the progress of the Transvaal Federation of Synagogues. The differences between the Cape and the Transvaal, however, virtually doomed the Union of Orthodox Hebrew Congregations.

In Cape Town, efforts to set up a chief rabbinate for the province with Chief Rabbi I. Abrahams of the Cape Town Hebrew Congregation as its head, and Rabbi A. T. Shrock, of Sea Point, as Deputy Chief Rabbi, led to serious division. Dr. Shrock (who had not been consulted on the project) declared that there was no need for the establishment of a regional chief rabbinate, and his congregation withdrew from the Cape Committee of the South African Board of Jewish Deputies in protest against that committee's support of the scheme. At the time of writing (June, 1950), the situation was still confused, and efforts were being made to achieve a settlement.

In Durban, the arrival of the community's newly appointed spiritual leader, Rabbi Harris Swift (brother of Rabbi Moshe Swift) in January, 1950, gave a fillip to religious organizations in the city and neighboring towns and saw the inauguration of a new scheme of congregational and educational expansion.

New synagogue projects realized or put in hand in several communities included those in Booyens, Johannesburg (Orthodox); Highlands North, Johannesburg (Reform); Springs, Transvaal (Orthodox), and Goodwood, Cape (Orthodox).

The Reform movement in South Africa made further progress during the year. Its second Johannesburg constituent, the Temple Shalom Center, was completed, new Jewish Reform groups emerged in Pretoria and Port Elizabeth, while Durban called Rabbi Meyer Miller to its ministry from the United States. Rabbi M. C. Weiler, Chief Minister of the United Jewish Reform Congregation, visited America during March, 1950, on the invitation of the Union of American Hebrew Congregations to participate in its Seminar on Jewish Theology, and in the seventy-fifth anniversary celebrations of the Hebrew Union College, from which he had been graduated.

### *Zionism and Relations with Israel*

The year under review (1949-50) was an important period for Zionist work in South Africa. During September, 1949, the twenty-second South

African Zionist Conference took place in Johannesburg, attended by more than five hundred delegates from all parts of the Union, Rhodesia, and Kenya. The central sessions of the conference were occupied by a debate on the relations between the World Zionist Organization and the state of Israel. This debate was introduced by Meir Grossman, who had come from Israel to attend the conference on behalf of the Jewish Agency Executive. Although Mr. Grossman felt that the Zionist Organization should have a voice in regard to the nature of the Israel regime and its policies, the conference as a whole felt that, while the Israel government should take account of the views of the Zionist Organization, the organization as such could not be given any powers of interference with the policies and decisions of the Israel government, which were matters that could be decided only by the citizens of Israel.

A key issue on which agreement was found outside the conference proper was the "party vs. non-party" dispute. This dispute had arisen in August, 1949, as a result of the resignation from the (General Zionist) United Zionist party of Bernard Gering, president of the party and also chairman of the South African Zionist Federation. Mr. Gering contended that party strife was hampering the work of the Federation and that with the establishment of Israel the time had come to elect its executive council by individuals and not parties. Negotiations between the contending factions reached a compromise solution providing for the composition of the Zionist Federation's executive to remain on the basis of party representation, but with the addition of six non-party members and with provision for the election of a non-party chairman if so desired. The conference re-elected Mr. Gering to the chair.

A moving scene was witnessed when the conference adjourned en masse to witness the official opening of the first Israel Consulate in South Africa, in Johannesburg on September 11, 1950. E. D. Goitein, the first Israel Consul General to South Africa, and Consul Y. Gaulan, had arrived in the Union shortly before the conference, and presented their credentials to Prime Minister Malan in Pretoria while the conference was in session. They were tumultuously received by delegates to the conference.

In November, 1949, the South African Zionist Federation established a department to encourage tourist traffic between the Union of South Africa and Israel.

Moshe Sharett, Foreign Minister of Israel, accompanied by Mrs. Sharett, arrived in Johannesburg on May 25, 1950, and in a visit lasting scarcely a month fulfilled a crowded program. Mr. Sharett came, not on inter-governmental business, but on a good will visit to the Union's Jewish community, and while he was here inaugurated the 1950 Israeli United Appeal Campaign in Johannesburg and Cape Town. The day after his arrival he flew to Cape Town to pay his respects to Prime Minister Malan. Subsequently Mr. Sharett had a private discussion with Dr. Malan on matters concerning Israel.

Mr. Sharett was the guest of the Jewish community at receptions at the principal towns, and people traveled in from the far-flung country communities to participate personally in the welcome extended to him. To South African Jewry his visit was an historic event—the first visit to the Union of a Cabinet Minister of the state of Israel.

## *Social Services*

The accumulated postwar economic difficulties brought increased calls for assistance to the various *Gmilas Chasodim* and Jewish Benevolent Societies in South Africa during the year under review. The Witwatersrand Jewish Welfare Council played a valuable part in co-ordinating social welfare activities in the Jewish community in Johannesburg and Reef towns. Increasing emphasis was laid on co-ordination to replace independent functioning by the societies concerned, and on rehabilitation to replace charity. There was also a growing tendency (still resisted by the older philanthropic workers) to put welfare work in the hands of trained professional personnel.

South African Jewry's social services included well-conducted Jewish orphanages and homes for the aged in Johannesburg and Cape Town, which have won high commendation for the standard of accommodation and attention provided.

### RELIEF ACTIVITIES

Relief work for overseas Jewry and financial contributions to Israel were again channeled through the Israeli United Appeal (I.U.A.), a partnership between the South African Zionist Federation and the South African Jewish Appeal (S.A.J.A.), 70 per cent of the proceeds going to the Zionist Federation for allocation in Israel, and 30 per cent to the S.A.J.A. for allocation towards relief programs in Europe and North Africa.

The S.A.J.A. also made an allocation to World ORT and OZE.

The 1950 I.U.A. campaign was launched by Mr. Sharett in Johannesburg and Cape Town during 1950 and, at the time of writing, was scheduled to be launched in other centers by Dr. Nahum Goldmann, of the United States, and Bernard Cherrick, of Israel.

## *Cultural Activities*

No significant development took place during 1949-50 in the field of cultural activities. The South African Jewish Board of Deputies organized a Jewish art exhibition in Johannesburg in August, 1949, which attracted widespread interest. Efforts were made to strengthen and extend the recently revived South African Jewish Sociological and Historical Society and September, 1949, saw a branch of this society established in Pretoria. The Yiddish Cultural Federation, the *Histadruth Ivrit*, and the various local cultural societies continued with their routine activities. In general, however, the emphasis was on the communal planning previously noted, and the cultural field still remained for similar future organization.

A number of books by South African Jews were published during the year. These included *Jewish Merchant Adventurers*, by Chief Rabbi L. I. Rabbinowitz; *Joseph Ben Abraham of Gerona*, by Rabbi A. T. Shrock; *Sermons and Addresses*, by Rabbi W. Hirsch; *The Immortality of the Soul*, by Rabbi J. Gad; *Thirty Days in Israel*, by C. Gershater. In Yiddish, appeared J. M. Sherman's stories, *Oyf Transvalr Erd*, Michael Ben Moshe's poems, *Opris*, and

H. Ehrlich's humorous *Ot Azay*. Books by Jews on general subjects included: *King of the Bastards* (novel), by Sarah Gertrude Millin, the Union of South Africa's foremost writer; *Lady of Coventry* (novel), by Lewis Sowden; *Face to Face* (stories), by Nadine Gordimer; *Facing North* (novel), by Arthur Markowitz; *Multitude of Dreams* (biography), by Bernard Sachs; *Little Eden* (novel), by Bertha Goudvis; *African Switzerland* and *Here Are Diamonds* (non-fiction), by Eric Rosenthal; and an important sociological study, *The Problem of Prostitution in Johannesburg*, by Dr. L. F. Freed.

### *Personalia*

Appointments conferred upon Jews during the year included the following: Prof. Isaac Schapira, of Cape Town University, to the chair of anthropology at the London School of Economics (reported May 5, 1950); Harold Rubens, appointed lecturer in pianoforte at Cape Town University (reported January 27, 1950); Benjamin Lang, appointed king's counsel (reported May 26, 1950); Jack Mincer, elected mayor of Johannesburg (reported November 4, 1949); J. Katz, mayor of Witbank (reported December 23, 1949); and Moss Cohen, mayor of Pietersburg (reported December 30, 1949). In the Benoni parliamentary by-election of November, 1949, Leo Lovell (Labor) was elected to the House of Assembly.

### NECROLOGY

Losses through death during the year included: Rabbi Zalman Schwartz, Zionist propagandist (reported November 18, 1949); Joseph Seehof, leader of the local German-Jewish community (reported March 31, 1950); Henry C. Isaacs, Johannesburg City Councillor (on June 6, 1950); Simon J. Fox, educator (reported December 2, 1949); Barnett Suzman, industrialist (reported December 2, 1949); Samuel Stein, master builder (reported July 4, 1949); Harris Wittert, merchant (reported August 1, 1949); Moses Mark, financier (reported December 2, 1949); Louis Chosack, musician (during December, 1949), and Baila Page, trade unionist (reported January 27, 1950).

EDGAR BERNSTEIN