

South Africa

UNION OF SOUTH AFRICA

THE political tension of the previous three years in the Union of South Africa (*see* articles on South Africa in the AMERICAN JEWISH YEAR BOOK, Vols. 51, 52 and 53) broke, during the period under review, into a major constitutional crisis. A struggle began between the legislature and the judiciary over the "entrenched clauses" of the South Africa Act, which established the Union, and over the validity of a law passed last year by Daniel François Malan's Nationalist Government to restrict the franchise of "Colored" voters in Cape Province in contravention of these provisions. Simultaneously, non-European (nonwhite) representative bodies started a passive resistance campaign against racially discriminatory legislation enacted by the present and previous South African governments. Resulting unsettled conditions in the country combined with world-wide economic trends to produce signs of economic contraction in the Union.

The developing political and racial crisis brought foreign correspondents to report at first hand upon conditions in South Africa. Not all their reports were objective: some were characterized by exaggeration and distortion, and some by incorrect data. This applied particularly to charges of Nationalist anti-Semitism made in some reports. E. J. Horwitz, chairman of the South African Jewish Board of Deputies (central representative body of South African Jewry) in an interview published in *Die Transvaler* of May 16, 1952, specifically refuted as "devoid of all truth" allegations of such anti-Semitism, made on May 5, 1952, in the American news magazine *Time*. Mr. Horwitz stated that throughout its four years of office the Union Government had faithfully implemented the pledges of nondiscrimination against the Jewish community which Premier Malan and Deputy Premier N. C. Havenga had given to a deputation from the Board of Deputies upon their election in 1948 (*see* AMERICAN JEWISH YEAR BOOK, 1950 [Vol. 51], p. 290).

Political Developments

The constitutional crisis arose out of the government's Separate Representation of Voters Act, providing for the transfer of Colored (mulatto) voters in Cape Province from the common roll, where they exercised the franchise equally with the European (white) voters, to a separate communal register, under which they would be restricted to electing certain members of parliament to represent them exclusively (*see* AMERICAN JEWISH YEAR BOOK, 1952 [Vol. 53], p. 387). This act was put through parliament in June

1951 in the teeth of resistance by the opposition United and Labor parties in the legislature and widespread protest throughout the country. It was enacted by the two houses of parliament sitting separately, and by a simple majority vote in each, in violation of the entrenched clauses of the South Africa Act, which provide that legislation altering the status of nonwhite voters may only be enacted by a two-thirds majority of both houses of parliament in joint session. The United Party had given notice (*AMERICAN JEWISH YEAR BOOK*, 1952 [Vol. 53], p. 388) that if the government insisted on forcing the measure through parliament without observing the prescribed procedure, it would contest the validity of the resultant act in the courts.

Accordingly, in October 1951 four Colored voters asked the Cape Provincial Division of the Supreme Court to declare the Separate Representation of Voters Act invalid on the ground that it unconstitutionally changed their franchise rights. Counsel for the government argued that the court was bound by a 1937 decision of the Appellate Division of the Supreme Court in a related matter. In that instance, action was brought by a Native (Negro) voter against legislation enacted by the Hertzog-Smuts government in 1936 which removed Native voters in the Cape from the common roll and placed them on a separate register. That legislation, however, had been enacted by the two houses of parliament in joint session, and by the requisite two-thirds majority, in accordance with the entrenched clauses of the South Africa Act. In its judgment of April 5, 1937, the Appeal Court therefore pronounced that act valid, the then Chief Justice further holding that the 1934 Statute of Westminster made the Union Parliament a completely sovereign body which could legislate as it chose.

On October 26, 1951, the Cape Bench accepted the contention that it was bound by the higher court's 1937 ruling and held that since parliament was sovereign, the court could not question the validity of any legislation parliament enacted.

The case was taken on appeal to the higher court, and on March 20, 1952, the five judges constituting the Appeal Court Bench unanimously reversed the decision of the lower court. They held that the entrenched clauses of the South Africa Act did not affect the sovereignty of parliament, but simply laid down the procedure which parliament had to follow on the stipulated matters in order to exercise its sovereign will, and that as a part of the act establishing the Union, they had binding constitutional force. Hence the Separate Representation of Voters Act, enacted in contravention of this procedure, was invalid.

The opposition then demanded that the government, having thus suffered a major reverse on a crucial issue, should resign and go to the country in new elections. The government refused either to resign or to accept the decision of the court. For a time it seemed that a deadlock was going to develop between legislature and judiciary. Then the government announced that it would introduce legislation to create a High Court of Parliament to function as a court of final appeal on constitutional matters (in a manner similar to the Privy Council in Britain). A bill providing for the establishment of such a court was quickly prepared and introduced into parliament; and on May 30, 1952, this bill was put through the two houses of parliament, again in

separate session and by a simple majority vote, and in the face of a united opposition.

The new court was to consist of all members of parliament, headed by a special judicial committee. The opposition announced that it regarded the setting up of such a court as unconstitutional, and declared that it would not take part in it. The United Party also announced its intention of taking court action to test the validity of the new parliamentary court. When this action came before the Cape Division of the Supreme Court, the bench of three judges, on August 29, 1952, gave it as their unanimous verdict that the High Court of Parliament Act was invalid and of no legal force and effect. The minister gave notice of appeal against the Cape Court's verdict.

Meanwhile the government, without awaiting the result of the case and despite the opposition boycott, proceeded with arrangements for the first session of the new High Court of Parliament, to review the Appeal Court's decision on the Separate Representation of Voters Act. The High Court of Parliament Act provided that all members of parliament were to be members of the court. The United and Labor parties announced that none of their members would participate in the new court; accordingly, when the High Court of Parliament met in Pretoria on August 25, 1952, no member of the opposition was present. The court sat in camera, but its decision was announced in public on August 27, 1952. This decision reversed the Appeal Court's verdict on the Separate Representation of Voters Act, and proclaimed the act valid. Thus at the end of August, 1952, the constitutional crisis had reached a complete deadlock, the Cape Division of the Supreme Court having declared invalid the High Court of Parliament, which had only two days before reinstated the Colored Voters Act, which the Appellate Division of the Supreme Court had earlier rejected. At the time of going to press (November 1952), news was received that the Appellate Court had rejected the government's appeal and confirmed the invalidity of the Separate Representation of Voters Act. The Prime Minister said the government would accept this judgment.

Suppression of Communism

Tension scarcely less serious was caused by the government's application of its Suppression of Communism Act (*see* AMERICAN JEWISH YEAR BOOK, 1952 [Vol. 53], p. 388). Put through parliament in June 1951, this act gave the government power to "name" as a Communist and subject to legal restrictions any person who at any time (even before the promulgation of the act) professed to be a Communist, or who "advocated, advised, defended or encouraged" the achievement of "any of the objects" of Communism—a very broad and loose definition of Communism being included in the act. It further provided for the unseating of members of parliament or the provincial councils "named" as Communists.

On January 25, 1952, Minister of Justice Charles Robberts Swart stated that 314 persons had been "named" as Communists under the act, of whom 128 were non-Europeans, 4 were members of the Civil Service, and 7 were employees of the Railways and Harbors administration.

Among the persons affected were Sam Kahn, M.P., who had originally been elected to parliament as a Communist, and Fred Carneson, who had similarly been elected to the Cape Provincial Council (both Kahn and Carneson were elected as representatives of native constituencies, which are allowed only to elect Europeans). On January 21, 1952, the Minister of Justice moved in the House of Assembly that a select committee under the act be appointed to deal with the cases of Kahn and Carneson. The United Party supported the proposal, and on May 5, 1952, the select committee, by vote of its seven Nationalist members against its five opposition members, brought in the finding that Kahn and Carneson were Communists in terms of the act. On May 20, 1952, the House of Assembly accepted the Select Committee's report by 77 votes to 55, and by the same vote rejected a United Party proposal that no action be taken against the two men. On May 23, 1952, the Minister of Justice notified Kahn and Carneson that they had been unseated as of that date.

SACHS INCIDENT

Other persons "named" under the act included Emil Solomon Sachs, South African trade union leader and general secretary of the Garment Workers Union. Sachs protested that he had been expelled from the Communist Party in September 1931 and had never since been a member or supporter of the party; but his "naming" nevertheless remained in effect.

On May 19, 1952, the Minister of Justice, using the powers conferred upon him by the act, ordered Sachs to resign from his position in the Garment Workers Union, and prohibited him from attending or addressing any gatherings "other than those of a social, religious or recreational nature," on pain of three years' imprisonment. Similar notices were served on May 20, 1952, upon a number of other trade union officials, and upon certain leaders of non-European organizations.

On May 24, 1952, Sachs defied the ban by addressing a protest meeting called by his union outside the Johannesburg City Hall, and challenged Minister of Justice Swart to produce valid evidence that he had engaged in any Communist activity since his expulsion from the Communist Party.

The meeting was attended by a crowd estimated by the press at 10,000. Feeling ran high, and when police moved to arrest Sachs for defying the ministerial ban, a riot broke out. The crowd threw stones at the police, who retaliated with baton charges. In the brawl which ensued, over fifty civilians and police were injured.

Sachs was released on bail and on May 26, 1952, again addressed a meeting of garment workers on the Johannesburg City Hall steps, and was again arrested. Members of his union proclaimed a one-day strike in protest.

Leaders of non-European organizations likewise defied the Minister's ban, and were arrested after addressing political meetings.

LABOR REACTION

On May 26, 1952, the national executive of the South African Trades and Labor Council made an appeal to the Trade Union Council (TUC) in Britain, the Congress of Industrial Organizations (CIO), and the American Federation of Labor (AFL) in the United States, and the International Confedera-

tion of Free Trade Unions and the World Federation of Trade Unions, for world-wide protests against what the trade union executive described as the "revival of Nazi Fascism in South Africa." The South African Labor Party sent an appeal along similar lines to the British Labor Party. The governing bodies of the TUC and the British Labor Party adopted resolutions expressing grave concern over the policies of the South African Government. The British Labor Party's resolution drew a sharp retort from Premier Malan, who held it was a breach of precedent for a British political party to seek to interfere in the affairs of a sister state in the British Commonwealth, and warned that such action could have harmful consequences on the good relations between Britain and South Africa.

On June 9, 1952, a special conference of trade unions was held in Johannesburg. There was sharp division between right-wing and left-wing unions, a number of delegates twice walking out of the conference. Eventually unity was achieved and a resolution was adopted requesting the government to amend the Suppression of Communism Act by providing that any officer or member of a trade union could have the right to appeal to the courts.

On May 23, 1952, the government banned the left-wing Cape Town weekly *The Guardian*, on the ground that it had propagated Communism in terms of the act. *Guardian* editor B. P. Bunting immediately started a new journal *The Clarion*, later renamed *People's World*. At the time of writing (October 1952) no action had been taken against this journal.

South-West Africa

When the South-West Africa issue (*see* AMERICAN JEWISH YEAR BOOK, 1952 [Vol. 53], p. 389) was again raised at the United Nations (UN) in Paris in November 1951, South Africa's delegate, Minister of the Interior Theophilus E. Donges, objected to the Trusteeship Committee's decision to give a hearing to tribal representatives from South-West Africa. On November 24 he advised the UN President Nasrollah Entezam that South Africa would take no part in the Trusteeship Committee until the legality of this decision had been reviewed. On December 9, 1951, the committee heard evidence on behalf of certain of the tribesmen from Rev. Michael Scott; South African Premier Malan replied on December 12 by announcing South Africa's temporary withdrawal from the General Assembly and the recall of Dr. Donges from Paris.

Tercentenary Celebrations

On the happier side was the celebration throughout South Africa, during the first quarter of 1952, of the tercentenary of Jan van Riebeeck's arrival at the Cape of Good Hope on April 6, 1652, to establish the first European settlement in South Africa. A political truce was proclaimed for the commemoration, and the event was made the occasion of nation-wide celebrations. The Van Riebeeck Festival reached its climax in Cape Town from mid-March to

mid-April, with a festival fair in which many countries participated, and with ceremonies in which guests from other nations, particularly Holland, took part. It was, however, a mark of the prevailing political climate that there was a boycott of the celebrations by some groups of non-Europeans.

Jewish Population

Provisional results of the Union Census taken on May 8, 1951, were published during the period under review. They set the Union's total population at 12,437,227, of whom 2,588,933 were Europeans (whites); 8,410,935 Natives (Negroes); 358,738 Asiatics; 1,016,019 Coloreds (mulattoes), and 62,602 Malays. This represented a total increase of 1,018,878 (8.9 per cent) over the population recorded in the previous census of 1946.

Figures for the Jewish population had not yet been separately abstracted from the census returns. The 1946 census figure had set the number of Jews in the Union of South Africa at 104,156, while unofficial estimates (*see AMERICAN JEWISH YEAR BOOK, 1952 [Vol. 53], p. 389*) were that the Jewish community had grown to between 108,000 and 110,000 by 1951.

Civic and Political Status

The civic and political status of the Union's Jewish community, as equal citizens of South Africa, remained unaffected by the national crisis. Indeed, on September 18, 1951, the clause banning Jews from membership in the Transvaal Provincial Division of the Nationalist Party was repealed. (This clause was fully reviewed in previous volumes of the *AMERICAN JEWISH YEAR BOOK*.) This followed the amalgamation of Deputy Premier Havenga's Afrikaner Party with Prime Minister Malan's Nationalist Party to form a broadened National Party during the last quarter of 1951. A rewritten statement of principles and a redrawn constitution were part of the process of amalgamation. The new program proclaimed that "the party stands for the equal treatment of all sections of South Africa, and for the non-party maintenance of the rights and privileges of every section of the people." The new constitution opened membership of the party to all European (white) South Africans prepared to subscribe to its statement of principles.

A statement by the South African Jewish Board of Deputies, published on September 23, 1951, declared:

At last the Transvaal Nationalist Party's ban against Jews has disappeared. Everyone, whether Jew or Gentile, who would like to see South Africa advance on the road of tolerance and democratic feeling should welcome this fact. . . . The ban should never have come into being in the first place, and its demise was overdue. . . . We would gladly see in the removal of the ban the disappearance of the last vestiges of the so-called Jewish question in the public life of this country. The Jewish community should not be dragged into party politics; neither cajolements nor threats should be directed at it because of the political affiliations of individual Jews. As has been said

time without number, the Jewish community is not a political entity. Individual Jews should feel free to support any political party according to their personal convictions, and politicians should try to avoid the temptation (however strong it may be) to approach Jewish citizens as a group and so create the impression that there is a united Jewish front on one or other side in South African politics. . . . The Jew participates in domestic politics as a South African, not as a Jew, and this is the only healthy position.

In general, this understanding prevailed and was respected on all sides. There were, however, isolated occasions in parliament during the period under review when certain Nationalist members made statements reflecting on Jews which were resented by the Jewish community. During February 1952, Dr. J. M. Loock, Nationalist M. P. for Vereeniging (who had been a United Party organizer before he had joined the Nationalist Party), commented invidiously on the way Jews had in the past supported the United Party.

Criticizing this speech at a meeting of the Board of Deputies, the chairman regretted the insinuation of "a Jewish issue [in politics] when it did not exist." Dr. Loock, in a letter to the *South African Jewish Times* of February 29, 1952, denied that his remarks were of an anti-Semitic character.

An incident which caused more resentment occurred on April 1952 when in the course of a debate a sharp attack by a Jewish member of Parliament, Bernard Friedman of the United Party, on the Minister of Finance, N. C. Havenga, drew an angry retort from J. L. V. Liebenberg, Nationalist M.P. for Lydenburg, reflecting upon South African Jewry in general.

However, later in the debate Capt. G. H. F. Strydom, Nationalist M.P. for Aliwal North, made it clear that the sentiments thus expressed were not those of the Nationalist Party. "We do not know Jews, but only South Africans," he said.

During June 1952, when Bernard Friedman again sharply criticized the financial policy of the government, G. F. Bekker, Nationalist M.P. for Cradock, said that he, as an Afrikaner, resented being maligned by "people who don't know where they come from" who accused the government of Fascism. Bekker was called to order by the Speaker for these remarks.

Jews continued to play a respected part in civic affairs, in many cases attaining high civic honors. Thus in Cape Town, Fritz Sonnenberg assumed office as mayor on September 7, 1951. The Van Riebeeck Festival celebrations took place during his term of office, and he played a leading part in them. Jack Ellis was elected mayor of Springs, and in Nigel, David Gamsu, son of a Nigel Jewish pioneer and former mayor, was elected to the mayoral chair. In Johannesburg, Hyman Miller was elected deputy mayor. There were also Jewish mayors in certain other towns, and Jewish members on a large number of town councils.

Relations between the government and the Jewish community remained cordial. In November 1951 Edward David Gotein, first Israel Minister to South Africa, was promoted to the Israel Legation in Washington. At receptions in his honor before he left, he paid tribute to the assistance which the Union government had rendered Israel. When Cecil Hyman arrived in March

1952 to succeed Gotein as Israel Minister to South Africa, he received a warm welcome when he presented his credentials to the Prime Minister.

Government facilities enabling South African Zionists to give substantial material aid to Israel continued on the basis arranged during the previous year (see AMERICAN JEWISH YEAR BOOK, 1952 [Vol. 53], p. 390).

Anti-Semitism

While the position of the Jewish community continued to be satisfactory and anti-Semitism was not an issue during the period under review, certain anti-Jewish groups and individuals continued to disseminate anti-Semitic propagandist material. In February 1952 the Jewish press reported that there had been an increase in such material, some of it apparently emanating from the Swedish anti-Semite, Einar Aberg. *Die O.B.*, organ of the Ossewa Brandwag (whose influence was on the wane during the year), published items modeled on the libels of the *Protocols of the Elders of Zion*, linking Jews with Communism and world domination plots. Anti-Semitic material appeared sporadically in *Adv. Pirow se Nuusbrief*, (roneo'd) news sheet of the Nuwe Orde group, a small organization committed to a totalitarian philosophy modeled on Nazism.

In an interview with *Die Transvaler* in March 1952, Jan de Klerk, secretary of the Transvaal Nationalist Party, criticized three organizations which he held to be "harmful to the people." These were the Nasionaal—Sosialistiese Boerenasie, the Anti-Kommunistiese Beskermingsfront, and the Nasionale Volksparty. All three had an anti-Semitic undercurrent.

The anti-Semitic activities of R. K. Rudman and his bookstore (see AMERICAN JEWISH YEAR BOOK, 1952 [Vol. 53], p. 391) continued. The South African Jewish Board of Deputies kept a close watch on the dissemination of anti-Semitic material, and kept the Ministers of the Interior and of Justice informed of it.

In January 1952 the Association of Jewish Journalists of South Africa protested against the showing of the Rommel film dealing with the German General Ernst Rommel, *The Desert Fox*, in South Africa, and Jewish journals refused to accept any advertisement for it. The Jewish community, guided by the Board of Deputies, largely boycotted the film.

Communal Organization

There was no major advance in the field of communal organization, but steady work continued in all provinces. In October 1951 after long negotiation, the South African Zionist Youth Council affiliated itself with the South African Jewish Board of Deputies. For a long time the Zionist Youth Movement had claimed a greater representation on the Board of Deputies than the Board felt it could concede. Both the Board and the South African Zionist Federation were, however, anxious to have the Zionist Youth Movement affiliated, as there was danger that divergent tendencies would develop in

youth work. The formula eventually agreed upon provided for the establishment by the Board of Deputies of a special youth committee, comprising eight representatives of the Board and seven of the Zionist Youth Council. In May 1952 Harry Xavier Rajak submitted the first report of this committee, which was getting to grips with the problem of coordinating Jewish youth activities and fashioning programs for the future.

In October 1951 the South African Jewish Board of Deputies sent its chairman, Edel Jacob Horwitz, to represent South African Jewry at the Conference on Jewish Material Claims Against Germany, which met in New York. Horwitz brought South African Jewry's support for the program proposed at the conference.

In September 1951 Rabbi Jacob Newman arrived from England to take up his appointment as organizing minister in charge of the scheme to assist rural communities, adopted by last year's congress of the Board of Deputies (*see AMERICAN JEWISH YEAR BOOK, 1952 [Vol. 53], p. 392*).

In March 1952 the twenty-first birthday conference of the Union of Jewish Women was held in Cape Town. Reports disclosed that the Union now had sixty branches throughout the country, and that its membership stood at 8,798 and included the preponderant majority of active Jewish women communal workers. The Union worked on the three fronts of local Jewish causes, aid to Israel, and the general civic and social welfare arena in South Africa. In the latter field it cooperated with non-Jewish women's organizations, and also conducted a number of soup kitchens, crèches, and child care centers for non-European women and children.

Fund Raising

Tightening economic conditions made fund raising somewhat more difficult during the period under review than it had been during the previous few years, and results generally fell short of targets.

The 1951-52 fund raising period was mainly given over to the United Communal Fund (UCF), designed to cover the budgets of the leading South African Jewish national organizations. Target for this year's UCF campaign was £750,000 (\$2,100,000) and participating organizations were the South African Jewish Board of Deputies, South African Board of Jewish Education, Cape Board of Jewish Education, Country Communities Fund, Federation of Synagogues of the Transvaal, Histadruth Ivrit, South African Jewish Ministers Association, South African ORT-OZE, Union of Jewish Women of Southern Africa, Yiddish Cultural Federation, Mizrahi Yeshiva Ketana, and the South African Council for Progressive Jewish Education.

The Fund had to contend for a time with an opposition propaganda campaign sponsored by a small group of irresponsibles in the community. This campaign operated through the broadcast mailing to prospective contributors of a fly-sheet styling itself the *Jewish Newsletter* and containing scurrilous attacks on organizations and individuals associated with the United Communal Fund.

At the time of writing (October 1952), totals registered by the Fund were

still substantially short of the target figure, and leaders of the Board of Deputies were warning the community that unless the results improved, major institutions would be confronted with a serious financial crisis.

Results achieved in the previous fund-raising periods by the Israeli United Appeal (IUA) were reviewed by the national chairman, Leo Tager, at a round-up meeting of campaign workers held in Johannesburg in December 1951. The campaign had registered 18,300 contributors against the preceding IUA campaign's 19,658, and the total result was 16 per cent short of the total in the earlier campaign. It was expected, however, that additional contributions would reduce the drop to 11 per cent.

Proceeds of the IUA were distributed in the proportion of 70 per cent to the South African Zionist Federation and 30 per cent to the South African Jewish Appeal. The Zionist Federation allocated its share between the Keren Hayesod (Palestine Foundation Fund), Keren Kayemeth (Jewish National Fund), Youth Aliyah, Women's International Zionist Organization (WIZO), Hebrew University, Israel Maritime League, and several other Israel institutions. The Jewish Appeal made allocations from its share to the Ashkelon Housing scheme in Israel, the American Joint Distribution Committee (JDC), the ORT-OZE, a group of refugee rabbis, the World Jewish Congress, and the United Restitution Offices in London. It also spent some cash on its clothing depot, which, in the period under review (July 1951 through June 1952), dispatched 175,000 garments and 102,000 pairs of shoes, 75 per cent of them to Israel and 25 per cent to Europe.

Jewish Education

Work in the field of Jewish education was hampered by financial considerations. The two main educational bodies, the South African Board of Jewish Education and the Cape Board of Jewish Education, were awaiting results of the current United Communal Fund campaign for allocations to meet their commitments. Because of lack of money, little progress could be made with the Jewish day school program (*see* AMERICAN JEWISH YEAR BOOK, 1952 [Vol. 53], p. 393).

The financial stringency also had a serious effect on the position of Hebrew teachers. In May 1952 the Central Council of the Hebrew Teachers' Association of South Africa announced that, protracted negotiations having failed to get them higher wages to meet increased living costs, they had decided to adopt a policy of "noncooperation," by which teachers would withdraw from any offices they held in Zionist and Jewish cultural bodies. In June 1952 they staged a one-day protest strike, to add urgency to their claims.

In Cape Town, the United Hebrew Schools completed plans for the building of a Jewish High School.

Religious Life

The same regional rivalries, petty bickerings, and Orthodox-Reform feuds marred Jewish religious life in South Africa during the period under review

as were reflected in previous issues of this YEAR BOOK (see Vols. 51 [p. 294], 52 [p. 268], 53 [p. 394]).

In December 1951 the community was deeply shocked by an incident which occurred in Port Elizabeth. The death of Lily Richards, wife of Rabbi Isaac Richards of the Port Elizabeth Jewish Reform Congregation, was the first in the newly established Reform Congregation there. The Port Elizabeth Chevra Kadisha refused burial in the Jewish cemetery, save in a separate area which the Reform Congregation was not prepared to accept. Intervention by Rabbi Moses Cyrus Weiler, head of the Jewish Reform Movement in South Africa, and Rabbi David Sherman of the Cape Town Jewish Reform Congregation, had no effect. On December 6, 1951, the Port Elizabeth Reform Congregation obtained an interdict from the Supreme Court, restraining the Orthodox United Hebrew Institutions of Port Elizabeth and the Chevra Kadisha from preventing or obstructing the funeral. The resultant controversy aroused great bitterness, and a subcommittee was set up by the Eastern Province Committee of the Jewish Board of Deputies to mediate between the United Hebrew Institutions of Port Elizabeth and the Port Elizabeth Jewish Reform Congregation. With the cooperation of Prof. Louis Isaac Rabinowitz, Chief Rabbi of the Federation of Synagogues of the Transvaal, and Rabbi Weiler, this subcommittee achieved a settlement covering future burials.

The period under review witnessed considerable construction of buildings for religious institutions. In August 1951 the Transvaal Federation of Synagogues moved to more commodious premises in Johannesburg, where its Beth Din in particular received more appropriate housing. In September 1951 the newly built Springs Synagogue, largest on the East Rand, was opened and dedicated. New synagogues were also opened in Parow, Cape Province (October 1951), and Cradock, Cape Province (September 1951). New communal halls built by Hebrew Congregations were opened at Somerset West, Cape Province (October 1951), and Bellville, Cape Province (November 1951). Foundation stones were laid for new communal centers by the Berea Hebrew Congregation (Johannesburg) in October 1951, the Pretoria Hebrew Congregation in October 1951, and the Sea Point (Cape Town) Hebrew Congregation in May 1952. Plans for the building of new premises were announced by several other congregations.

Progress was also made during the year towards the formation of a nationwide body to represent Orthodox institutions throughout South Africa, and a conference to establish such a body was projected for August 1952.

The Reform Movement in South Africa reached a new stage in its development in February 1952 with the opening of a seminary in Johannesburg for the training of teachers and readers. In Cape Town, the Reform Congregation's new temple was opened in February 1952. Rabbi M. C. Weiler was elected Hon. Life President of the Reform Movement in South Africa at the eighth annual meeting of the South African Union for Progressive Judaism, held in Pretoria in June 1952.

Zionism and Relations with Israel

The chief event in South African Zionism during the period under review was the holding of party elections for the South African Zionist Federation on May 5, 1952. This was the first Zionist election held in South Africa since 1946; developments responsible for its long postponement were reviewed in the *AMERICAN JEWISH YEAR BOOK*, 1952 [Vol. 53], p. 395. The election campaign was brief but intense, and was marked by a flood of literature from the contesting parties, and the visit of various party representatives from Israel. Opposition to the holding of party elections was registered by nonparty Zionists, and a conference of nonparty Zionists voted to boycott the elections. A group who disagreed with this decision formed a new body, the Association of South African Zionists, and put forward a list of candidates, to offer shekel-holders the opportunity of showing their support for the idea of reorganizing the South African Zionist Federation on a nonparty basis.

Almost 30,000 persons cast their votes in the election, representing a 60 per cent poll of shekel-holders. The General Zionists maintained their position as the leading party in the Zionist Federation. Surprises in the election were the gains made by the Zionist Socialists and Mizrachi. The Socialists now stood as the second party in the Zionist Federation, while the Mizrachi had doubled their vote of six years before.

A ten-man delegation represented South African Zionism at the World Zionist Congress held in Israel in August, 1951.

Mention has already been made of the departure of Edward David Gotein, first Israel Minister to South Africa, to join the Israel Legation in Washington. At functions before his departure, held in Johannesburg during October and November 1952, he caused surprise by attacking certain aspects of South African Zionism. Much play was made of South African Zionism, he said at one function, but his experience was that faith in Zion and the language of Zion was lacking. "Although my mission to the Union Government has been crowned with success, my mission among South African Jewry has been a failure," he told another gathering. "Your enthusiasm for Israel has become dissipated in internal strife and petty conflicts. I have failed to instill in you the urgency that is Israel today."

The first Hebrew Summer Camp for adults, organized by the South African Zionist Federation and held at Lakeside, Cape Peninsula, from December 17, 1951, to January 2, 1952, attracted a large number of participants. Intended to create a Hebrew-speaking atmosphere and provide a cultural program for campers, the venture was a pronounced success.

Fourteen South African Jewish students left for Israel in March 1952 on a year's study course organized by the Jewish Agency's Institute for Youth Leadership.

Stirred by the disastrous floods in Israel, the South African Zionist Federation and the South African Jewish Appeal jointly organized a Flood Victims' Clothing Drive during March 1952. This led to a substantial relief shipment.

The mayor of Johannesburg, Claude F. Beckett, and Prof. Avril I. Malan,

M.P., a leading member of the Nationalist Party, paid brief visits to Israel during the period under review and came back deeply impressed. Other South African visitors to Israel included an Afrikaans journalist, J. Classens, who wrote a series of warm articles on Israel in the Afrikaans press.

Social Services

In March 1952 a £500,000 (\$1,400,000) campaign was launched for the building of a new Jewish Aged Home and Chronic Sick Home in Johannesburg to replace the existing Witwatersrand Jewish Aged Home, now too small and outmoded to cope with present responsibilities. A conference convened in Johannesburg in December 1951 by the Witwatersrand Jewish Welfare Council decided to establish a hostel for the Jewish deaf.

The upward spiral of living costs and increasing economic difficulties left their mark on welfare work. The Johannesburg Chevra Kadisha (the largest local relief and rehabilitation organization in South African Jewry) reported at its annual general meeting on July 29, 1951, that during the year under review it had distributed the sum of £49,851 (nearly \$150,000) in relief—the largest amount granted in any one year by the society. Two hundred and eighty-seven families had been assisted by regular monthly subsidies. Similarly, at its annual general meeting in Johannesburg on April 23, 1952, the Jewish Women's Benevolent and Welfare Society reported that due to deteriorating economic conditions, unemployment, and the rising cost of living, it had been called upon to assist an average of 200 families during the year, to the extent of £14,002 (approximately \$40,000), paid in monthly subsidies.

The Vocational Guidance Department of the South African ORT-OZE gave advice and aid to 667 youths during the period under review, providing aptitude tests, wood and metal-work classes, and cutting and designing (clothing) classes; while twenty-one youths were granted bursaries for further technical education.

Jewish welfare institutions in other cities rendered proportionate services in their areas. Much valuable work in the welfare field was also done by the various branches of the Union of Jewish Women, to which reference has earlier been made.

Cultural Activities

The People's College scheme, launched in Johannesburg the previous year by the South African Jewish Board of Deputies, was notably successful. It began branching out to cover other centers as well as Johannesburg, lecture courses of a similar nature being arranged in Pretoria, Benoni, Bloemfontein, Cape Town, Durban, and Port Elizabeth. In March 1952 Prof. Ernst Simon of the Hebrew University in Jerusalem came from Israel to launch the second year's lecture courses of People's College. His lecture drew large attendances and proved a great cultural stimulus.

In November 1951 the Cape Committee of the South African Jewish Board

of Deputies organized a Jewish Art Exhibition in Cape Town, comprising nearly a hundred notable paintings, fifty works of graphic art, and a number of impressive sculptures, by Jewish artists from Europe, England, Israel, and South Africa. The exhibition attracted wide attention and was hailed as one of the most significant to be held in South Africa in recent years.

Attempts to establish a permanent Yiddish theatre brought to South Africa in August 1951 the distinguished Jewish actor, Meier Tzelniker, formerly of the London Yiddish stage. In cooperation with the Yiddish Afrikaner Theatre section of the South African Yiddish Cultural Federation, which sponsored his visit, Tzelniker staged a number of plays, including a Yiddish version of *The Merchant of Venice*, and drew considerable audiences. But the venture did not attract sufficient support to achieve permanence. Tzelniker toured several centers outside Johannesburg, giving dramatic recitals, before leaving the Union to return to England early in 1952.

Other distinguished Jewish artists who visited South Africa during the period under review included the Israeli actor, Meyer Margalith; the American actor, Jacob Ben Ami; singers Sidor Belarsky and Abram Blechorovitz, and violinist Szyman Goldberg. Cultural lecturers included the Yiddish poet Joseph Papiernikow, the Yiddish writer Levi Shalit, and Prof. Michael Zylberberg.

Books by South African Jews published during the year included *The Hit-tite Laws* by Rabbi Ephraim Neufeld; *Reflections on Jewish Education in South Africa* by Isaac Goss; *Unter der Afrikaner Zun* ("Under the African Sun"), Yiddish stories by the late Morris Hoffman; *Israel in the Land of Promise*, two Biblical plays by Abraham Smith; *About Myself and Others*, autobiographical essays by Dr. Henry Sonnabend; *Tomorrow is Another Day*, a novel by "Birch" Bernstein; *The Family Cromer*, a novel by Lewis Sowden; and *The Choice Before South Africa* by Emil Solomon Sachs. A new edition of Sarah Gertrude Millin's famous novel, *God's Step-children*, was also published, containing a preface by Mrs. Millin on how she came to write the book.

Personalia

The Honorary Degree of Doctor of Literature was conferred on Sarah Gertrude Millin by the Witwatersrand University at its summer graduation ceremony in March 1952, in recognition of her contributions to South African letters. Rabbi A. Hilewitz arrived from Jerusalem to assume office as principal of the Rabbi Judah Leib Zlotnik Seminary in Johannesburg; and Rabbi Nathaniel Bension arrived to assume the ministry of the Pretoria Jewish Reform Congregation.

NECROLOGY

Losses through death during the year included Gerald Lazarus, former chairman of the South African Jewish Board of Deputies (Johannesburg, July 27, 1951); Maurice Freeman, former Mayor of Johannesburg (August 13, 1951); Arthur Shaksnovis, distinguished Johannesburg barrister (August 15,

1951; Moshe Wolozinsky, well-known Hebrew educator (Johannesburg, September 17, 1951); Morris Segal, chairman and outstanding leader of the Johannesburg Chevra Kadisha (September 25, 1951); Rabbi Isaac Kossowsky, noted Johannesburg spiritual leader and rabbi of the Transvaal Federation of Synagogues (September 20, 1951); Jacob Philips, retired Orange Free State communal leader (Cape Town, October 11, 1951); Max Rose, leading South African ostrich farmer (Oudtshoorn, reported October 31, 1951); Mrs. Annie Landau, widow of the late Chief Rabbi J. L. Landau (Johannesburg, November 12, 1951); S. B. Asher, retired City Librarian, Johannesburg (reported February 1, 1952); and Phillip Millin, Judge of the Supreme Court (Johannesburg, April 10, 1952).

On January 7, 1952, Joseph Janower, formerly head of the Jewish National Fund in South Africa and one of the builders of the South African Zionist Federation, died in Israel.

EDGAR BERNSTEIN