North Africa

TUNISIA *

International Relations

Between July 1959 and June 1960 Franco-Tunisian tensions decreased despite incidents like the one in March 1960, when the municipality of La Marsa, a suburb of Tunis, found it necessary in the course of some public works to demolish a wall around the French ambassador's house. Ambassador Jean-Marc Boegner left Tunis for Paris at once, and at the time of writing had not returned to his post, but the Tunisian ambassador remained in Paris. There were also frequent frontier incidents resulting from the war in Algeria.

Differences over the evacuation of the French base at Bizerte did not lead to a crisis. Tunis had been expected to demand the evacuation of the base on February 8, the second anniversary of the bombing of Sakiet-Sidi-Youssef (AJYB, 1959 [Vol. 60], pp. 257-58), but after discussions in Tunis and Paris, President Habib Bourguiba announced over the radio on that day that the problem of Bizerte would be solved by negotiations already in process. The French evacuated most of their barracks in the city of Bizerte but retained the base.

Negotiations for the acquisition by the Tunisian government of 100,000 hectares (about 250,000 acres) of land belonging to French citizens were still under way, but they could already be considered to have been successful. The owners were to be compensated in part by the Tunisian government and in considerably larger measure by the French.

During United States President Dwight D. Eisenhower's goodwill tour of Europe, Asia, and Africa, in December 1959, he visited Bourguiba in Tunis. The presidents issued a joint communiqué looking forward to future cooperation and declaring that peace required aid to the underdeveloped countries by the industrialized ones. When President Sukarno of Indonesia visited Tunisia in April-May 1960, Bourguiba and Sukarno declared for nonalignment with either the West or the Communist sphere.

Commercial treaties were concluded with various countries and the Yugoslav and Ghanaian embassies were opened in Tunis. In May 1960 Moscow and Tunis announced their intention of exchanging ambassadors. Tension between Tunisia and the UAR continued. Diplomatic relations between the two countries, broken off in October 1958 (AJYB, 1959 [Vol. 60], p. 259), were not resumed. In August 1959 Secretary General Abdul Khalik Hassouna

* For meaning of abbreviations, see p. 391.

346
of the Arab League unsuccessfully tried to persuade Tunisia to return to the league. It was reported that the Tunisian government was willing to return on two conditions: annulment of the league resolution of October 1958 condemning Tunisia in its quarrel with the UAR (AJYB, 1960 [Vol. 61], p. 316), and settlement of the Salah Ben Youssef affair. (Ben Youssef, who had lived in Egypt for four years, had engaged in agitation in Tunisia with UAR President Gamal Nasser's encouragement, and had been condemned to death in absentia by the Tunisian courts.)

At its meeting in Casablanca in September 1959, the council of the Arab League adopted a UAR motion to annul the resolution of censure voted against Tunisia in Cairo the previous October. Nevertheless, Tunisia did not return to the league, but continued to demand a favorable settlement of the question of subversive action against the Tunisian government and chief of state by persons based in Egyptian territory. When the Arab League council met again in February 1960, a Tunisian communique declared: "The Tunisian government informed the council that it was declining the invitation which it had received and that it would support all resolutions adopted unanimously by the member countries on the Palestinian matter."

**Government Organization**

In accordance with the constitution adopted by the Constituent Assembly in June 1959, elections were held in November for president and members of the National Assembly. For president, nearly all of the more than a million registered voters voted for Bourguiba, the only candidate. In the assembly, all the seats were won by Bourguiba's Neo-Destour party and some allied independents. There were few competing lists. The Communists, who put up candidates in three constituencies and withdrew in one, attracted very few votes. An independent group tried to put up a list in Sfax, but one of their candidates withdrew and the courts decided that the group was irregularly constituted and ruled it off the ballot. Albert Bessis, elected in Tunis, was the only Jewish member in the National Assembly, providing a kind of proportional representation for the Jewish community. Also from Tunis was the only woman in the assembly.

Municipal elections took place in May 1960, the 116 communes electing 902 officials. Here too Neo-Destour won nearly all the votes. About 15 Jews were elected in various districts. In most of the major cities the number of Jews elected corresponded approximately to their ratio to the whole population.

A treason trial from late August to early October 1959 resulted in 15 death sentences (7 of them in absentia), 18 sentences to hard labor for life, 9 to 20 years, 53 to 10 years, and 20 to 5 years (10 of these sentences being suspended), and 5 acquittals. Chief among those executed, less than two weeks later, was Salah Al Najar, a lieutenant of Salah ben Youssef. Shortly afterwards the high court, before which the trial had taken place, was abolished and matters pending before it were returned to the jurisdiction of the ordinary courts.
Economic Situation

Tunisia was an essentially agricultural country, and in the year under review its crops were poor.

In October 1959, in an important domestic address, Bourguiba expressed Tunisia's thanks for American aid in industrialization, land improvement, education, and overcoming unemployment. On the other hand, in a speech in December, Bourguiba criticized a United States technical mission for rejecting as impractical several Tunisian programs. He insisted that judgments about the merits of Tunisian plans must be left to Tunisia.

In April 1960 Tunisia signed an aid agreement with the United Nations renewing technical-assistance programs and providing for a great rise in aid from the UN Special Fund for Economic Development.

Unemployment, a major problem, was aggravated by the rapid population growth. A law passed in November 1959 to protect Tunisian labor prohibited employers from hiring or retaining foreigners without work cards, renewable annually, and specified that only Tunisians might be employed as unskilled laborers, handymen, errand boys, gardeners, and janitors. The law caused great disturbance among foreign workers, especially Italians, who were particularly affected by it. Many returned home rather than wait for their work cards not to be renewed. The shortage of skilled workers was thus intensified, and the authorities tried to propitiate foreign workers by promising flexible application of the law.

Jewish Community

The absence of any recent census made it impossible to ascertain the Jewish population with precision. To judge from the distribution of matzot, there were between 55,000 and 65,000 Jews, three-quarters of them in Tunis and its suburbs.

Emigration, caused chiefly by the prevalent unemployment, scarcely exceeded the excess of births over deaths. Jews in the extreme south tended to move to the north or leave the country. About 350 persons emigrated to Israel, about 2,000 to France, and a very few to the United States. UHS helped in reuniting families.

Relations with the Government

Antisemitism was practically nonexistent in Tunisia and Bourguiba permitted no discrimination on racial or other grounds. In January 1960, during the worldwide wave of swastika outbreaks (see pp. 209-13), he severely condemned antisemitism, for which he received numerous congratulatory messages from Jewish communities and notables. On Rosh ha-Shanah 1959, he sent greetings to the Jewish population.

The annual subventions allotted by the government to the Jewish community—20,000 dinars, or some $50,000—had not been paid for four years. The former Jewish cemetery, which had been expropriated by the government, was converted into a park and opened to the public at the end of
March 1960. The litigation between the Jewish community and the municipality of Tunis regarding the cemetery property was still before the courts.

**POLITICAL AND CIVIC STATUS**

The Jews had the same rights and obligations as their Moslem compatriots, being eligible to vote and hold office not only in the government but in all other bodies, such as chambers of commerce and of agriculture.

Just before the elections in 1959, Albert Bessis declared: "... there is no longer any specifically Jewish electorate in Tunisia. There is one electoral body consisting of Tunisian Moslems and Jews. ... I am, if I may say so, a Tunisian among Tunisians, but none the less of the Jewish religion. ..." He concluded by emphasizing "the fraternal bonds which have always united Moslems and Jews in this country." Still, that Bessis was a Jew certainly had something to do with his being nominated by the Neo-Destour party, and therefore elected.

**COMMUNITY ORGANIZATION**

The interim Jewish administrative committee of Tunis, established in 1958 (AJYB, 1959 [Vol. 60], p. 261), was still in office after more than two years, although it had been intended to function for only a few months, until a reorganization plan for the Jewish community was approved by the government. The plan had been submitted in February 1959, but nothing was done about it. Some members were beginning to resign, not having expected such a long term of office. Communal finances improved, but assistance was still needed. JDC provided increased help.

As in the past, Tunisian Jewry maintained relations with JDC, WJC, the American Jewish Committee, the Alliance Israélite Universelle, ORT, OSE, UHS, and the World Sephardi Union, and took part in conferences under their auspices.

**RELIGION**

Religious life continued unchanged. *Shehitah* in the slaughterhouses yielded tax revenues for the benefit of the community. Like the slaughterhouses, kosher restaurants were subject to strict control by the chief rabbinate. *Matzot* were manufactured. The Sabbath and religious holidays were observed, particularly in the *souks*, the commercial quarter of the old city. Services were held in communal or private synagogues. There were pilgrimages to the tombs of venerated rabbis, as at Djerba, Nabeul, and Testour. The dead were buried according to the Jewish rite in Jewish cemeteries. *Bar mitzvah* took place after an examination by the chief rabbinate.

The work of the famous old yeshivah Hevrat Talmud continued, subsidized by the Jewish community of Tunis. Despite the objections of the rabbinate, the interim committee sought to modernize the curriculum and advance the general education of the rabbinical students.

**EDUCATION**

All Jewish children went to school, despite the inadequacy of the schools and sometimes of the teachers. Some Tunisian schools were under the jurisdic-
tion of the secretariat of national education and some were under the French academic and cultural mission. Most primary schools came under the jurisdiction of the secretariat of national education, as did the schools of the Alliance Israélite Universelle. The Lycée Carnot in Tunis continued under the French mission and the lycée of Carthage, established ten years earlier, was to revert to the Tunisian government in the coming year. In addition, the French government was scheduled to build a new lycée at La Marsa, a suburb of Tunis some kilometers from Carthage.

In the schools of the secretariat of national education French remained the basic language of instruction from the third year on. The Alliance schools taught Arabic, but also religion and Hebrew. Under terms of an agreement reached by the Alliance and the Tunisian government a decade earlier, all teachers were paid by the government, except for Hebrew teachers, ten ORT-Alliance instructors, and kindergarten personnel, who were paid by the Alliance. The Alliance also paid for the maintenance of the school buildings, which was very expensive because of their age. Personnel was recruited by the secretariat of national education, and teachers were not exclusively Jewish. The non-Jewish students attending the schools averaged about 20 per cent, being higher in the cities of the interior than elsewhere.

The Tunis interim committee established a five-grade elementary school at Or Torah, where Arabic was taught together with French, which remained the basic language, and it encouraged the teaching of Hebrew as widely as possible. It added full-time classes to its kindergartens in the cultural centers of La Goulette and L’Ariana, as well as part-time Hebrew classes, for children attending others schools, on Thursday and Sunday.

The ORT-Alliance schools were sought out by non-Jews as well as Jews, and the L’Ariana school, for instance, was unable to accommodate all candidates for enrollment. In the 1959-60 school year there were 473 students in the L’Ariana school, 735 young men and women in the apprentice school for adults, and 100 students in the girls’ school. In the examinations for the certificate of vocational fitness, conducted by the French mission and the Tunisian secretariat, 112 of 115 students of the L’Ariana school passed, a percentage not attained by any other school.

In the south, JDC acted for the unorganized communities in education, furnishing financial and technical assistance.

**Social Welfare**

A law passed in November 1959 made the operation of all associations, including foreign ones, dependent on approval of their charters. Existing organizations were to submit their charters by the end of June 1960, and failure to receive approval after four months was to be equivalent to rejection. Both Jewish and non-Jewish organizations hastened to comply with this law, JDC and UHS submitting their charters toward the end of June 1960. (The communal interim administrative committee, which was in a unique position, had submitted its proposed religious-association charter in February 1959, but it had not yet been examined by the authorities.)

The interim committee, like the council which it succeeded, gave weekly, monthly, and special aid. It distributed matzot, oil, rice, and wine on Pass-
over, and special aid at Rosh ha-Shanah, Yom Kippur, and Sukkot. It provided school supplies to students on all levels and scholarships to university students. With important assistance from JDC, it subsidized various philanthropic organizations, including Nos Petits, which operated canteens in the Alliance and Or Torah schools, and in three suburban cities, La Goulette, L’Ariana, and La Marsa. Approximately 2,000 students received help from Nos Petits. In the interior, canteens functioned at Nabeul, Djerba, Sfax, Gabès, Meddenine, Bizerte, Mateur, and Béjâ, some under local committees and some with the help of associations using Nos Petits’ name, as at Sfax and Nabeul. All these canteens provided the children with morning and evening snacks and midday meals during the school year.

Nos Petits also clothed the children, conducted summer camps, and distributed United States surplus agricultural commodities, particularly in the south.

OSE operated dispensaries in Tunis, the suburbs, and ten cities of the interior, and also distributed milk.

The Jewish Fund for Economic Aid (Caisse Israélite de Relevement Économique—CIRE), organized some years earlier by JDC, made 465 loans during the period under review, for a total of 33,227 dinars (about $80,000), 98 per cent of these being repaid. It also helped artisans to obtain bank credit.

The interim committee was not in a position to complete the community house begun by the Jewish community council in 1955. The completed part of the building was used for meetings, and especially for the staff of the chief rabbinate.

Zionism and Relations with Israel

There had been no Zionist activity for four years, and no collections for Israel for three years.

Bourguiba told some American journalists in March 1960: “The case of Israel has created one injustice in place of another. The Arabs cannot swallow this humiliation, which has deprived a people of its territory for the benefit of a foreign people who have no unifying element except religion and who have been persecuted by others, not Arabs.”

Cultural Activity

There were two cultural associations in Tunis, Les Compagnons des Arts and Ha-Kol. Ha-Kol ceased to function during the year under review, and the Compagnons des Arts offered no performances of a specifically Jewish character. Every Monday the French-language division of the Tunisian radio presented a half-hour program called “Jewish Images and Thoughts,” produced by one of the leaders of the Compagnons des Arts. In general, there was much less cultural activity than in the previous year.
MOROCCO *

During the second half of 1959 and the first half of 1960, the government of Premier Abdallah Ibrahim appeared to be firmly entrenched. It was supported by the non-Communist leftist intellectuals and organized labor. To end all "vestiges of colonialism" in Morocco, the government sought the complete withdrawal of French and Spanish military personnel still in the country and the evacuation of all foreign—including American—military bases.

In December 1959 United States President Dwight D. Eisenhower, during his world tour, paid a short visit to Morocco and agreed that United States bases would be evacuated by the end of 1963. This gave new impetus to Moroccan demands that France and Spain enter into discussions for withdrawal of their troops. In September 1960 France promised the evacuation of her military personnel before the end of 1963. Spanish forces were reported to have already begun their evacuation.

The government of Premier Ibrahim continued the policy of rapprochement with the countries of the Arab League. The first conference of the league to be held in Morocco convened in September 1959 in Casablanca. In January 1960, King Mohammed V, Crown Prince Moulay Hassan, and Premier Ibrahim visited the countries of the Arab League.

The government adopted a five-year plan to raise agricultural productivity and begin the industrialization of the country, with basic industries to be created by the state, and it spared no effort to rid Morocco of the remnants of financial dependence on France, even at the cost of painful sacrifices.

Tension with France made the French businessmen and technicians who were still important to the Moroccan economy uneasy, with a consequent outflow of French capital—almost 50 billion Moroccan francs (about $100 million) going to France in 1959 until October, when it was forbidden. The flight of French capital discouraged the entry of other foreign capital into Morocco, and the resultant business stagnation brought a noticeable increase in unemployment.

Politics

In September 1959 a new political party, the National Union of Popular Forces (UNFP), was formed by left-wing dissidents from the Istiqlal ("Independence") party, leaders of organized labor, and a few minor groups. It called for a constitutional monarchy (the king now has absolute power), struggle against "feudalism and exploitation," and nationalization of "vital sectors of the economy." The leaders of the government, Premier Ibrahim and Deputy Premier Abderahim Bouabid, and several of their colleagues shared the views of the new party. However, the views of the king and especially of

* For meaning of abbreviations, see p. 391.
the crown prince were thought to be different. The government, appointed by the king and holding office at his pleasure, found itself in a delicate position. The police (controlled by a personal nominee of the king) arrested several newspapermen close to the government, and government spokesmen had to protest against the actions of "their" police. Mehdi Ben Barka, founder and leader of UNFP, chose to leave the country.

In the spring of 1960 it became evident that a showdown between the government and the forces centered around the palace was imminent. In May the king dismissed Premier Ibrahim's government on the ground that its mission of preparing communal elections was completed and stated that he would exercise executive power himself, with the crown prince as his personal representative and active head of the government. UNFP declined to enter the new cabinet. A few members of the conservative Istiqlal party joined the new government, of which the crown prince was in effect premier. The king promised that a constitution would be promulgated before the end of 1962.

A few days after the creation of the new government, municipal and communal elections—the first general elections in independent Morocco—were held. The results showed that both parties had strong followings—Istiqlal in the rural, interior parts of the country and UNFP in the coastal and urban areas, including Casablanca. Future political developments appeared to depend on whether the king, now associated with the day-to-day acts of the government and therefore exposed to the criticism directed at it, would still be able to act as arbiter among the various political and social forces of the country.

There had been speculation, when the king and his son took over the government, that less stress would be placed on a "directed economy" and there would be a return to a more orthodox economic policy. At the time of writing, no marked change in this respect had materialized. It appeared questionable whether any government could avoid more or less rigid economic planning and reliance on sources other than private capital. The scheduled closing of the American, French, and Spanish military bases and the withdrawal of tens of thousands of their military personnel, accompanied by the dismissal of the civilian personnel working on the bases, was expected to affect economic conditions adversely. But elimination of this irritant, it was hoped, might help to create a more satisfactory relationship with the West and thus attract capital and European technicians.

Though the government had succeeded in almost doubling the enrollment in Moroccan schools in four years, two-thirds of the children of school age were still unable to get into schools and 75 to 80 per cent of the country's population were illiterate.

Jewish Community

The change of government did not have a noticeable effect on policies of special interest to the Jewish population. The new government continued the policy of strong opposition to emigration to Israel, introduced in 1957,
and to any ties between Moroccan Jews and their 120,000 relatives in the Jewish state.

In the municipal elections cited above, 15 Jews were elected; among them were Mayer Toledano, an economic councillor of the ministry of foreign affairs and a strong advocate of assimilation, and Max Loeb, who was reported to have taken an active part in the Moroccan fight for independence. Both were connected with UNFP. Toledano was also elected vice president of the municipal council of Casablanca.

Being predominantly urban, the 200,000 Jews of Morocco were especially affected by the continuous slackening of the Moroccan economy, the weakening of the middle class, and the growing unemployment. JDC had to extend its feeding program to about a quarter of the Moroccan Jews.

A relatively high number of Jews were employed in the postal and telegraph services and the ministry of finance. (At a press conference in New York in October 1959, Premier Ibrahim stated that the majority of the employees of the Moroccan telecommunications system were Jews.) But at the time of writing the hiring of Jewish personnel, in the postal services at least, had slowed down. A few Jewish university graduates continued to serve as heads of various government departments. Some Jews also found employment in the former French enterprises acquired by Moroccan Moslems. However, some European businessmen remaining in Morocco preferred to employ Moslems rather than Jews, apparently feeling that that would give a more “Moroccan look” to their enterprises.

At the beginning of 1960, the government ended the free financial relations with foreign countries which Tangier had enjoyed under its special status as an internationally administered city during the French-Spanish administration of North Africa. This was a severe blow to banking and related businesses, with which a great number of Tangier Jews were directly or indirectly connected. In September 1960 the government decided to take special measures to revive the economic life of Tangier.

In February 1960 Agadir, in the south, was all but destroyed by an earthquake. Among the dead were 1,500 Jews, two-thirds of the total Jewish population of Agadir. The Jewish institutions destroyed included the Lubavitcher yeshivah, in which 68 children died. JDC immediately dispatched help for the survivors, and its work earned praise from the Moroccan authorities.

During the swastika outbreak in 1959 (see pp. 209-13) the Nazi sign appeared in Casablanca and in Rabat. Meyer Obadia, the president of the Jewish community of Casablanca, was assured by the governor of the city that the police would not allow the repetition of such incidents. In general, there were no attacks on Jews as Jews, but there were incessant attacks on everything related to Israel, Zionism, and “pro-Zionism.” Al ‘Alam, the organ of Istiqlal, stated in July 1959 that “Israeli gangs are active throughout the country,” and that “there is a Jewish problem in Morocco.”

In small communities in the bled (hinterland) Jewish girls were still being kidnapped by Moslems. Local authorities were often reluctant to force the return of the girls when the kidnappers wished to marry them (after their
conversion to Islam). Such kidnappings had formerly been common in many Moslem countries, but had been thought a thing of the past. Moroccan Jewish leaders appealed to the highest authorities of the country.

**Emigration**

In October 1959 40 Jews were given jail sentences of a year or less (some of the sentences were suspended) for having tried to emigrate to Israel. The defendants and the prosecutor both appealed. In December 1959 some of the cases came before the court of appeals in Tangier, which quashed the sentences. During the hearing, the public prosecutor requested leniency for some of the defendants, since the emigration problem seemed to him to be not so acute as it had been—"either because the borders are better guarded or because the Jews do not desire to emigrate or because they are still emigrating and we know nothing about it." The return of Moroccan Jews from Israel was also forbidden.

There were some departures to countries other than Israel. About 260 Jews left Morocco during 1959 and fewer than 100 during the first half of 1960. Most of them went to North America (mainly to Canada), and the rest to France, Latin America, and Australia.

**Jewish Community Organization and Social Welfare**

The activities of the Council of Jewish Communities of Morocco, with headquarters in the capital city of Rabat, had been somewhat hampered by the initial refusal of the Jewish community of Casablanca, the largest in Morocco, to collaborate with it. In June 1960, however, the Casablanca Jewish community decided to join the council, strengthening its claim to be the representative body of all Moroccan Jewry and giving it more weight in its contacts with the authorities. In May 1960 David Amar of Kenitra was re-elected president.

Local community councils had been elected by the Jews before Morocco became independent. Although changes were introduced in the leadership of many of the councils in order to adapt them to the new conditions, no general elections were held in any of the communities, for want of authorization by the ministry of the interior.

In July 1959 UHS was refused permission to operate in Morocco. There were more beneficiaries of JDC aid in Morocco than in any other country—65,000 in 1959. About 500 Jews stranded in Tangier as a result of the halting of emigration to Israel received continued assistance from JDC. With the help of JDC subventions, medical aid, mostly through OSE, was furnished to 9,655 persons.

**Education**

Almost all Jewish children of elementary-school age received their general and Jewish education in modern, all-day Jewish schools.

JDC aided 161 educational institutions of the Alliance Israélite Universelle, Otzar ha-Torah, the Lubavitcher movement, and others. The largest enrollment was in the Alliance schools, which provided general and Jewish educa-
tion to 28,702 Jewish children. After Moroccan independence, the Alliance stressed the teaching of literary Arabic in its schools; while its normal school in Casablanca continued to train teachers for modern religious instruction, another school trained teachers of Arabic.

In 1959 ORT provided vocational training to 4,642 boys and girls in its 62 training centers. About half were apprentices, taking supplementary courses, and 1,667 were in Alliance-ORT centers, where the vocational training was given by ORT and academic education by the Alliance.

The Moroccan government began to take over the Alliance schools. It was understood, however, that the Alliance would continue to be in charge of Jewish teaching. Moroccan Jewish communities and world Jewish organizations expressed their concern at the prospective disappearance of the almost 100-year-old network of Alliance schools.

ALGERIA *

Political Developments

The major events in Algeria from July 1959 to June 1960 were French President Charles de Gaulle's declaration of September 16, 1959; the insurrection of January 24 to 31, 1960 ("Algiers Week"), and the June meeting at Melun, in France, between representatives of the French government and the (Nationalist) Algerian Provisional government.

De Gaulle's September Declaration

In the declaration of September 16, just before the United Nations General Assembly met, President de Gaulle proclaimed the principle of self-determination. With peace restored, the Algerians were to choose their own destiny from among three alternatives: 1) secession, with care for those who wanted to remain French and retention of Saharan oil, 2) "integration" of all segments of the Algerian people into the French nation, and 3) federal self-government. Most commentators felt that General de Gaulle preferred the last solution.

In reply, Ferhat Abbas, the leader of the Algerian rebel movement, told the press in Tunis on September 28 that he was "ready to enter into conversations with the French government on the political and military conditions of a cease-fire and the conditions and guarantees of the application of self-determination." A day later a commentator in the influential Paris newspaper, Le Monde, wrote: "After these two declarations, that of September 16 and that of yesterday, the road to peace remains long and strewn with traps."

Algiers Week

In October the French National Assembly overwhelmingly approved the policy outlined a month earlier by the president and confirmed during debate by Premier Michel Debré, and the Senate concurred. Debré promised

* For meaning of abbreviations, see p. 391.
that the government would conduct military, not political negotiations with a view to a cease-fire within the framework of de Gaulle's declaration. In Algeria, to reassure the Europeans, Delegate General Paul Delouvrier asserted that the consultations advocated by General de Gaulle would permit "the definitive linking of Algeria with France." But the Europeans were not reassured.

Three months later came Algiers Week. The origin of the riot that touched it off—or the pretext—was the recall to Paris of General Jacques Massu, who was very popular with the army and a large part of the European population because of his role in the "Battle of Algiers" against Nationalist terrorism in 1957 and in the integrationist riots of May 13, 1958, which brought General de Gaulle to power (AJYB, 1959 [Vol. 60], pp. 156-58; 273-75). On January 15, in an interview with a reporter for the German Süddeutsche Zeitung, he had expressed unequivocal opposition to de Gaulle's Algerian policy.

The insurrection of January 24, the end-product of a series of plots, was stirred up by the fascist French National Front, led by Joseph Oritz, with the more or less tacit approval of some elements in the army and with the complicity of various activist groups. Another leader was Pierre Lagailarde, a deputy from Algiers and one of the insurgent leaders in May 1958. The insurrection had the support of a considerable part of the European population, particularly in Algiers and especially among the Unités territoriales (auxiliary militia). Many, misled, participated in the adventure in the belief that they were thereby affirming their will to remain French. Democrats, not lacking in Algiers, immediately recognized the fascist character of the Oritz movement. The emblem of the French National Front—the Celtic cross—was ominously reminiscent of the swastika.

The Moslems remained resolutely deaf to all appeals to participate in the new "crusade." On January 29 General de Gaulle, who with the support of the great majority of the French people had never altered his resolve to crush this seditious movement, delivered an address on radio and television calling on the leaders of the uprising to return to order and reaffirming his policy of self-determination as "the only one worthy of France." The speech marked the end of the contest.

Nevertheless, many commentators, including those of newspapers favoring or resigned to a large measure of autonomy for Algeria, held that it would be wrong to see in this "adventure" only the desire of some ambitious plotters to seize power and install a government of their own choice. The sympathy of an important section of the European population with the plotters, particularly in Algiers, was, in their opinion, evidence of the disturbed spirit of an emotional populace which passionately wished to remain French within a French territory. In the eyes of this population, they felt, the policy of September 16 had not attained its goal; it had been interpreted by the Nationalist rebels and by the Moslems generally not as a democratic gesture but as an encouraging sign of weakness.

At the beginning of March General de Gaulle made a new trip to Algeria, in the course of which he spent a great deal of time with the army. He again
declared that most Algerians would vote for Algerian Algeria, linked to France and uniting the diverse communities. (Shortly before this, on February 17, Ferhat Abbas had appealed to the Europeans of Algeria to "join in building the Algerian republic. . . . Algeria for the Algerians, for all the Algerians of whatever origin, which we will build together . . . will know no barriers either of race or of religious hate." His appeal contained no reference to any formula for association with France.)

**LOCAL ELECTIONS**

In the last week of May, elections were held throughout Algeria for the administrative councillors-general of the 13 departments. With 56.4 per cent of those eligible voting, 301 Moslems and 151 European representatives were elected. The elections were a victory for the advocates of self-determination: of those elected, 298 had campaigned on a platform of support for the policies of de Gaulle. There were a number of Jews among the candidates, but few of them were elected. This fact had no particular significance; they ran as French citizens, on the same basis as other candidates. Indeed, the elections confirmed anew the wide variety of opinions to be found among Jews, as among other groups.

De Gaulle continued to appeal to the rebels, and to the Algerian population generally, in terms which, while they were far short of rebel demands, nevertheless made it clear to the Europeans that he had no faith in the old integrationist slogans. Consequently, disquiet persisted or increased among the Europeans—and not only the reactionaries.

Discussions between representatives of the French government and of the rebel provisional government which took place at Melun, France, from June 25 to 29, ended in an impasse.

**POSITION OF THE JEWISH COMMUNITY**

Among the insurgents on the barricades of Algiers, especially in the militia units, were a number of Jews, but the large majority of the Jewish community maintained an attitude of reserve toward those events. The principal Jewish organizations of Algeria continued to affirm the position expressed in the November 1956 declaration issued by the Comité Juif Algérien d'Etudes Sociales (Algerian Jewish Committee for Social Studies) on their behalf (AJYB, 1959 [Vol. 60], pp. 277-78). During Algiers Week the committee solemnly reaffirmed "the unshakable attachment of its members to the French fatherland and its republican institutions, and to the unity of the nation," expressing "the fervent prayer that peace may return to this distraught land in the union and brotherhood of all its inhabitants."

In an article entitled "Algerian Realities," the editor of the Comité's monthly organ, *Information Juive*, referring to the Celtic crosses borne by demonstrators on January 24, wrote in February:

We must say here that for Jews the commandment "Remember" should be imperative. We cannot accept the flaunting, under the pretext of patriotism, of emblems which evoke for us a past which is always present and whose meaning we understand all too well. . . . Remember that when the French
Republic and its principles of liberty are threatened, the security of the Jews is threatened too. History has demonstrated that. It is for the Republic and for democracy and also—faithful to our law—for justice and brotherhood that we shall always fight. This we shall do because we are French, and no disclaimer, no omission can erase more than a century of history and of loyalty.

Extended extracts from the article were quoted in the Algerian press.

In November 1959, in an issue of its bulletin devoted entirely to the Jewish community of Algeria, the (Nationalist) French Federation of the National Liberation Front (FLN), had published an “Appeal by FLN to the Jews of Algeria.” Excerpts were printed in *Le Monde* on February 19, 1960, as follows:

You are an integral part of the people of Algeria; for you the question is not one of choosing between France and Algeria, but of again becoming real citizens of your true fatherland. Either you desire freely to exercise rights which no one will ever be able to call into question, in this country whose future will be freely and democratically built by all its children together; or you are willing to live in humiliation and to content yourselves with a citizenship doled out by your oppressors, in a context which is the negation of even the most elementary rights of human personality. At the moment when our struggle is entering a decisive phase, we await your affirmation as Algerians of your adherence to the ideal of independence, and therefore, in order that an ambiguity may be cleared away that threatens to compromise our future relations, your greater and more active participation in the struggle of your people to bring into being the democratic and social republic, with equality for all.

The Jewish committee reaffirmed its traditional position in a declaration which was distributed by the French Press Agency on February 21 and published by almost all the Algerian dailies and a few in France. It read:

The Comité Juif Algérien d’Etudes Sociales . . . points out again that the Jewish community of Algeria is not a political, juridical, or even geographic entity, and that there exists no Jewish party or political organization entitled to speak in the name of all the Jews of Algeria. The Jewish community is composed of French citizens who, at the proper time, will in common with other French citizens use the rights inherent in that status. Nothing and no one can call into question the obviousness of this factual and legal situation. In stressing anew that the Jews of Algeria, faithful to their moral and spiritual traditions and to their passionate love of peace, have always supported respect for justice and for the most complete equality among the various elements of this country, the committee thinks that the Jewish community would “live in humiliation” if it renounced a citizenship for the preservation of which it always fought, to which it remains attached with a faithfulness that deserves respect, and which inspires it with its dignity and honor.

**Jewish Community**

Detailed information on the structure and numerical strength of the Jewish community of Algeria—estimated at that time at 135,000 in a total population
of 10 million, of whom 9 million were Moslems—was contained in AJYB, 1960 (Vol. 61), pp. 332-33. These figures did not change greatly.

Jewish organizations continued their traditional activities. In March, in a ceremony attended by civic, military, and religious authorities, Grand Rabbi Jacob Kaplan of France and Algeria installed David Askenazi, grand rabbi of Oran, in the post of grand rabbi of Algiers, vacant since the death of Grand Rabbi Maurice M. Eisenbeth in 1958. At its general assembly in Algiers in April, the Fédération des Communautés Israélites d'Algérie, the association of religious communities (consistories), elected Askenazi as grand rabbi and re-elected Benjamin Heler as president. The assembly voted to establish a yeshivah in Algiers, in cooperation with the Higher Rabbinical Council of Algeria, for the training of rabbis and cantors to serve communities most urgently in need of them. In Orléansville a new synagogue, erected on the site of one destroyed in the earthquake of September 1954, was dedicated in March 1960.

The centenary of the Alliance Israélite Universelle was celebrated in Algiers in April with an impressive meeting attended by government officials, including the minister of national education and the rector of the university, representing the delegate general of the government. Admiral Louis Kahn, vice president of the central committee, spoke for the Alliance. In contrast to Morocco and Tunisia, there were no Alliance schools in Algeria.

The traditional annual meetings commemorating the revolt of the Warsaw Ghetto and Israel Independence Day were held in a large number of communities. In Algiers more than a thousand persons participated.

Educational and Cultural Activities

In November the Federation of Jewish Communities opened the Maimonides school, for secondary general and Jewish education, in a new building in Algiers. Of 24 students admitted, half were in residence. New cultural centers, sponsored and supported by WJC in cooperation with the Jewish Agency, were established in Ain-Témouchent, Mascara, Pérégaux, Saida, Souk-Ahras, and Tiaret. The shortage of educators was still an obstacle to the development of Jewish cultural life in Algeria.

A weekly Jewish cultural program, under the auspices of the Jewish Cultural Center of Algiers, was carried by the French radio in Algeria.

The ORT schools in Algiers, Constantine, and Oran had an enrollment of 392 boys and girls, including some Christians and Moslems, during the 1959-60 school year. The students were trained as mechanics, electricians, secretaries, stenographers, typists, etc. For the first time, ORT opened a boys' boarding school in Algiers, thus enabling Jewish youth of the interior to benefit from its training.

Local philanthropic organizations continued their activities. Especially noteworthy was the social-service organization established in Algiers in 1958 and administered jointly by the Jewish consistory and JDC. It made frequent distributions of food and clothing to needy families in Algiers and conducted educational discussions to combat the missionary activities of American-supported Protestant sects.
WJC sponsored discussion meetings to acquaint Algerian Jews with contemporary Jewish problems.

ZIONIST ACTIVITIES AND RELATIONS WITH ISRAEL

The Algerian Zionist Federation was territorial and nonpartisan. It was particularly concerned, especially during the July 1959 events in Haifa and Wadi Salib in Israel (see p. 314), with the integration in Israel of immigrants of North African origin. At an extraordinary session in July 1959, the federation deplored the fact "that only as a result of these incidents did the authorities in Israel and the Jewish Agency recognize the grave discontent among immigrants from North Africa," recalled that it "had in recent years unceasingly but without effect called the attention of the Jewish Agency to this discontent and to the urgency of remedying it," and strongly urged "equal, nondiscriminatory treatment of all immigrants." Information Juive devoted the major part of its September issue to this situation. On the eve of Rosh-ha-Shanah, the federation submitted to the president and the prime minister of Israel a petition for amnesty and asked the grand rabbinate of Israel and the Jewish Agency to support its appeal.

There were only a hundred departures for Israel, mostly by Moroccan immigrants. Algerian Jewish emigrants went mostly to France.

TERRORISM

There were very few attacks directed specifically against Jews. One of the attacks that did take place caused the death of a six-year-old girl and minor wounds to four other persons, when a grenade was thrown into the synagogue of Bou-Saada, a south Algerian community of 30 families, during Yom Kippur-eve services.

PERSONALIA

Maurice Bélica, former president of the Jewish consistory of Algiers and member of the Central Consistory of France and Algeria, died in Algiers on September 3, 1959. Ernest Daden, honorary president of the Comité Juif Algérien d'Etudes Sociales, one of the most distinguished figures in Algerian Jewry, died in Algiers on March 14, 1960. Albert Darmon, president of the Jewish consistory of Géryville, was killed by machine-gun bullets during a terrorist raid in May which claimed several victims in that section of southern Oran.

Jacques Lazarus
The year under review (July 1959 to June 1960) was one of almost continuous crisis in South Africa’s domestic political life and international relations, all related directly or indirectly to the relationship between the ruling white minority and the large nonwhite majority, with no part in the government of the country. While some of the difficulties arose from the government’s formal policy of apartheid (segregation), which it was constantly extending into new fields, others arose from discriminations either antedating this policy or not directly associated with it, such as the pass laws.

Political Developments

In the governing National party, the extremists seemed increasingly to be consolidating their power, despite growing criticism of their racial policies by Nationalist intellectuals and to a lesser extent by Reformed-church circles close to the party. The extremist elements were mostly based in the Transvaal, while the more moderate groups in the party were largely from Cape Province.

The leading opposition group, the United party, hesitant in its opposition to some of the government’s racial policies and repressive measures and agreeing to others, was beset by increasing internal dissension. In August and September 1959 this came to a head with the resignation of a number of its leading members, including several members of parliament, as well as Harry Oppenheimer, whose varied business interests extended to the key gold and diamond industries.

In the October elections to the provincial councils, the National party gained three seats from the United party in the Transvaal, winning 48 to the latter’s 20. In the Cape it gained four, securing 33 seats against 19 for the United Party. In the Orange Free State the Nationalists won all constituencies, as in the previous election. Only in predominantly English-speaking Natal were the Nationalists unsuccessful, the United party retaining its 21-to-4 margin.

In November 1959 most of those who had left the United party participated in the establishment of a new group, the Progressive party. This party, which opened its membership to nonwhites as well—while both the National and United parties limited theirs to whites—proposed to extend a qualified franchise to nonwhites and called for the adoption of a bill of rights. The program came under sharp attack from the Liberal party, which advocated immediate universal suffrage. The Liberals had the support of some leading
figures among South Africa's intellectuals, such as the novelist Alan Paton, but they had never succeeded in gaining any mass following. Another new party, seeking to change the government's racial policies, was formed in February 1960 by former Nationalists. This group, led by a Nationalist member of parliament from the Cape, Japie Basson, called itself the National Union party. Neither the Progressives nor the National Unionists had, at the time of writing, any opportunity to participate in an election, so it was difficult to assess their popular support—though it was clear that they did not alter the National party's majority in the white population.

**Apartheid**

The most important political developments of the year, however, took place outside the parliamentary arena, as a result of the increasing severity of the racial laws and their application and the increasing militancy of the nonwhite population. In November and December 1959 the government took various steps to restrict the activities of the African National Congress, including the exile to remote areas of its president, Chief Albert Luthuli, and other leading members. In December the congress undertook a campaign of protest against the laws requiring all Africans to carry special passes on pain of imprisonment. In the same month the more militant Pan-African Congress announced plans for action against the pass laws under the slogan "no bail, no defense, no fine." In March 1960 Africans under its leadership demonstrated in large numbers in various localities, informing the police that they had come without passes and demanding to be arrested. On March 21, several thousand Africans gathered before the municipal offices of the native "location" (segregated town) of Sharpeville, in one of these demonstrations. This was broken up by police tear gas and baton charges. Some stones were reportedly thrown at policemen pursuing demonstrators, and later a crowd gathered before the police station. After the crowd's leaders were arrested, some reports state that some stones were thrown and that there was a surge in the direction of the police station, but other witnesses maintain that the crowd was peaceable. (No police suffered any injuries during the demonstration, and one policeman is reported to have been slightly hurt during the earlier baton charge.) About 50 policemen opened fire—without orders, according to the government—with revolvers, rifles, and Sten guns. The government reported 186 wounded—including 40 women and 8 children—and 67 dead. Of the half of the victims whose wounds showed where the bullets had come from, about four-fifths had been shot in the back.

The African National Congress proclaimed March 28 a day of mourning and called on Africans to remain away from work in protest against the Sharpeville killings. The response of African workers in the principal cities was such that many essential services were crippled for over a week. To combat the strikes, the government surrounded the African townships, preventing anyone from entering or leaving except to go to work at specified times. Police and soldiers dragged thousands of Africans out of their homes, beat them, and destroyed their furniture and other property. There were also mass arrests of persons suspected of inciting others to stay away from work,
or accused of intimidation. Some of these were imprisoned and others were deported to remote villages without trial. The government also indicated its intention to decrease the dependence of the country's economy on African labor, partly by substituting Colored (racially mixed) workers.

The destruction of passes by most of the African population rendered the pass laws temporarily unenforceable, and on March 26 the government suspended them temporarily. (After it had broken the strike, however, it compelled all Africans who had destroyed their passes to obtain new ones.)

On March 28 the government introduced legislation, which was passed with the support of the opposition United party, banning all African political organizations. On March 30 it proclaimed a state of emergency, under which the police were empowered to arrest and detain any person secretly and without charges. Publication of any information about such arrests was forbidden. Under these powers over 1,700 persons of all races (besides 4,500 Africans detained on other charges) were arrested and held, in some instances for months, without trial. Among those imprisoned were leaders of both major African organizations; Norman Phillips, correspondent of the Toronto Star, who was expelled from the country; Myrna Blumberg Mackenzie, correspondent of the London Daily Herald and the New York Post, who was released after five weeks, and the novelist Harry Bloom. Many persons of all races who feared arrest went into hiding or fled the country. Among those who sought refuge abroad were Ronald Segal, editor of the liberal magazine Africa South, which resumed publication in England; a number of African leaders, and Anglican Bishop Ambrose Reeves of Johannesburg. Bishop Reeves took with him affidavits, whose publication he feared the government would prevent, on the killings at Sharpeville. He returned to South Africa on September 10 and was expelled on September 12. The government consistently sought to limit the activities of those churches, notably the Anglican and the Roman Catholic, which opposed its racial policies. (In April 1960 Anglican Archbishop Joost de Blank of Cape Town urged the World Council of Churches to exclude the South African Dutch Reformed church because of its tolerance of apartheid.)

The emergency regulations began to be relaxed in May and were rescinded in August, a month before the scheduled referendum on making South Africa a republic.

The adverse effects of the intensifying racial conflict and its repercussions abroad on the South African economy led the principal organizations of industry and commerce, both English- and Afrikaans-speaking, to submit a joint memorandum to the government urging the modification of discriminatory laws and the improvement of the wages and living conditions of the African population. The proposal was rejected.

Apartheid was supposed to provide for the creation of self-administered native reservations. For the time being, however, this did not mean self-government, but rather government appointment of native officials, who replaced the sometimes elective traditional chiefs. In Pondoland territory there were resistance, demonstrations, and repressive police action, and in an incident in June about 30 Africans were killed.
The mass treason trial instituted by the government against some of its critics entered its fourth year (AJYB, 1960 [Vol. 61], p. 341) when it resumed in January 1960, after a two-month recess. In the course of the trial the original list of defendants had been substantially reduced, as the courts dismissed or the prosecution dropped charges against some of those indicted. The trial was again interrupted in April, when the defense lawyers refused to continue for the duration of the “state of emergency,” arguing that the government’s powers under it were such that defense witnesses could not testify freely.

International Repercussions

South African racial policies met with widespread condemnation abroad. Trade unions, not only in Africa and the West Indies, but also in such nations as Germany and Great Britain, initiated protest boycotts of South African goods. Ghana refused to permit South African citizens to cross its borders unless they signed statements repudiating apartheid. A number of Asian and African countries embargoed all trade with South Africa.

In the United Nations, conditions in Southwest Africa continued to attract attention. This territory, once a German colony, had been mandated to South Africa under the League of Nations. Unlike other mandatory powers, South Africa refused to submit reports to the United Nations or acknowledge its jurisdiction over the former mandated territory. In November 1959 the United Nations Assembly, as it had done before, urged that Southwest Africa be placed under the jurisdiction of the United Nations Trusteeship Council. In December eight Africans were killed and 30 wounded in an incident arising from the government’s efforts to relocate them forcibly. A committee of the United Nations charged with investigating the situation in Southwest Africa expressed its grave concern.

In February 1960 British Prime Minister Harold Macmillan visited the Union of South Africa in the course of a trip through the continent. Addressing the South African parliament, he referred to the “wind of change” that was blowing through Africa and warned that Britain disapproved and would be unable to support internationally many of the South African government’s policies.

Strong foreign protests followed the Sharpeville massacre. The United States State Department officially protested to the South African government. There were numerous other governmental protests, including a unanimous resolution of the British House of Commons. By a 9-0 vote, with Britain and France abstaining, the UN Security Council in April 1960 deplored the incidents and asked Secretary General Dag Hammarskjold to confer with the South African government.

It was considered possible that the resentment aroused by South Africa’s racial policies would affect its continued affiliation with the British Commonwealth. The government was unable to secure any guarantee that if in the referendum scheduled for the autumn of 1960 a majority voted for a republic, South Africa would remain welcome in the Commonwealth. (In October 1960
the referendum vote was for a republic, by a majority of 75,000. Most Jews, like the British in South Africa, voted against a republic.)

ATTEMPT ON PRIME MINISTER

Notwithstanding the emergency, the government decided that the national celebration of the Union's golden jubilee should continue. On April 9, 1960, during the opening ceremonies of the Union Exposition in Johannesburg, Premier Hendrik F. Verwoerd was shot by a European (white) farmer, David Beresford Pratt, who was subsequently ruled of unsound mind and confined in an asylum. The prime minister made a rapid recovery from his wounds, and by mid-May resumed his duties of office. Prayers for the recovery of the prime minister, and for peace and security, were offered in synagogues as in churches throughout South Africa.

SOUTH AFRICAN JEWISH COMMUNITY

A new population census was taken on September 6, 1960, but figures were not available at the time of writing. The previous census (1951) put the Jewish population at 108,496, out of a European (white) population of 2,588,933 and a total population (all races) of 12,437,277.

Civic and Political Status

The status and rights of Jews as equal citizens of the Union continued as in the past. In the provincial elections in October 1959 there were 18 successful Jewish candidates, all on the United party ticket. Of 20 United party legislators elected in the Transvaal, 11 were Jews. Alec Gorshel was elected Johannesburg's eighth Jewish mayor. There were also Jewish mayors in several other towns.

ANTISEMITISM

The beginning of 1960 brought echoes in South Africa of the swastika campaign that erupted in Germany and had repercussions around the world (see pp. 209-13), but the incidents were few. Swastikas were daubed on the door of the Muizenburg synagogue and on some public buildings. Several swastikas were found cut into the green of the Port Elizabeth golf course. Leaflets attacking the Jewish religion and "the Jewish bible—the Talmud" were found pasted on some Jewish storefronts in Durban and Pietermaritzburg. The police traced them to Raymond Rudman, inveterate Pietermaritzburg peddler of anti-Jewish pamphlets, known to have links with Sweden's Einar Aberg. Rudman admitted publishing the leaflets, but denied responsibility for pasting them on shop windows. A man found guilty of daubing a swastika on a Port Elizabeth hotel wall was fined £40.¹

More serious was the addition of the words "Judin Raus" (sic) to a telegram, presumably by a Johannesburg postal official. The South African Jew-

¹ £ = $2.80.
ish Board of Deputies took this up with the authorities. The minister for posts and telegraphs said that disciplinary action was pending. The Board of Deputies also protested the publication of a book by Erik Holm, a South African who had been a radio announcer for the Nazis during the war and was subsequently convicted of treason, containing antisemitic statements and a defense of Nazism. The board protested Holm's employment by the department of education. The minister of education replied that Holm was not in fact a government employee and that he had no jurisdiction in the case.

The press and clergy, both English and Afrikaner, condemned the local swastika daubings. At a meeting of the Board of Deputies in January, Chairman Namie Philips said that while vigilance must continue, “on the available evidence there is no ground for attaching too great importance to the incidents that have occurred in this country.”

There was little other antisemitic agitation.

Communal Organization

The wide ramifications of Jewish communal organization in South Africa were reflected at the biennial congress of the South African Jewish Board of Deputies in Johannesburg in September 1960, attended by 300 delegates and observers from all parts of the Union. JDC Executive Director Moses A. Leavitt addressed the congress on Jewish problems and JDC programs around the world, and Moses Sharett was a guest of honor.

The South African Jewish Appeal, functioning under the auspices of the Board of Deputies, continued to contribute to ORT, OSE, the Alliance Israélite Universelle, UHS, WJC, and various other overseas Jewish organizations, including yeshivot in Israel. It also sponsored a housing and town-planning project in Ashkelon, Israel, as a specific contribution by South African Jewry. This project was transferred to the government of Israel in December 1959. The appeal voted £2,500 to assist the victims of the Agadir earthquake in February 1960, and £5,000 to assist Jewish refugees from the Congo.

The Board of Deputies took immediate steps to assist the several hundred Jews who had fled from the Belgian Congo when anti-white violence flared up there, following the proclamation of the country's independence. Most of these refugees went to Rhodesia, where the board assisted them in collaboration with the Rhodesian Jewish Board of Deputies. A small number came to South Africa, where they were assisted both by the Board of Deputies and the Union government, which extended far-reaching hospitality to all white Congo refugees.

B. Naifeld was appointed in November 1959 to the vacant post of “rabbi to the country communities,” first instituted by the board in 1950.

Golden Jubilee

The Jewish community participated officially in the culminating events of the Union festival which took place during May in Bloemfontein, as it had elsewhere. The South African Jewish Board of Deputies arranged an exhibit
in the Hall of Religions and an exhibition of Hebrew and Yiddish books in the Hall of Literature. The youth organization ha-Bonim participated along with the Boy Scouts and Voortrekkers (Afrikaner scout formation) in the mass youth display in the festival stadium. Israeli dancers joined with teams from other countries in displays of folk dancing. The Israeli team proved particularly popular with South African audiences, and when one of its members was killed in an automobile accident, Afrikaner folk dancers spontaneously raised a fund to assist her family.

**Youth Program**

The youth and student program (AJYB, 1960 [Vol. 61], p. 342) scored its best achievement during the period under review. Leo W. Schwarz, who came to South Africa from the United States in December 1958 as adviser to Jewish students at South African universities (AJYB, 1960 [Vol. 61], p. 342), completed his assignment in April 1960, after establishing Hillel houses in Johannesburg, Cape Town, and Grahamstown, and stimulating Jewish student programs in other university towns. Differences on the program and control of the Hillel houses (AJYB, 1960 [Vol. 61], p. 342) between the Board of Deputies and the South African Zionist Federation were finally resolved. On July 14, 1960, a joint meeting between the Board of Deputies, the Zionist Federation, and the Federation of Students' Jewish and Zionist Associations agreed to set up a national committee to administer the student program. This was to consist chiefly of representatives of the Board of Deputies, the Zionist Federation, the Student Federation, and the Union of Jewish Women of Southern Africa (which put up £10,000 towards financing the student program). The first problem confronting this committee was the appointment of new student advisers to succeed Leo Schwarz and Samuel Almog (who had been brought to South Africa from Israel by the Zionist Federation for student work, had served as director of the Hillel house in Cape Town, and had returned to Israel in June 1960).

An offshoot of the student program was the summer school of Jewish studies, organized by Leo Schwarz and sponsored by the Board of Deputies, which took place on the campus of the University of Stellenbosch in January 1960. Professors Leon Roth of the Hebrew University and Judah Goldin of Yale headed the faculty. The school was attended by 50 selected university students and 25 communal workers, including some non-Jews, among them some members of the Stellenbosch faculty. The Board of Deputies congress in September 1960 called for the institution of such summer schools as a regular feature.

Programs for non-student Jewish youth were expanded during the year through Jewish youth clubs in the main towns and through the youth department of the Board of Deputies. Chaim Segall, secretary organizer of the department, attended a training course in youth leadership in the United States from October 1959 to March 1960. Estimates placed the number of Jewish youth in South Africa between the ages of 9 and 23 at 27,000, of whom some 10,000 were members of Jewish youth organizations. Much of the youth and student program was intended to attract the remaining 17,000.
FUND RAISING

Fund-raising difficulties increased during the period under review. The recession of the previous year (AJYB, 1960 [Vol. 61], p. 359) and the economic problems arising from the political situation reduced contributions to South African Jewry's main fund-raising appeals. At the same time, the need for funds increased, particularly in Jewish education, with an expansion of Jewish day schools, notably by the South African Board of Jewish Education.

A special meeting of the South African Zionist Council in January 1960, attended by representatives from all four provinces and Rhodesia, decided to seek a loan of £200,000 from the Jewish Agency in Jerusalem for the education board's capital requirements and to set up a commission, under the chairmanship of Judge Simon Kuper, to examine the structure of the Jewish day schools and devise a plan for their future financing and control. Many Zionists, however, opposed this decision on the ground that South African Jewry was not justified in borrowing money needed for constructive work in Israel. Edel Horwitz, chairman of the Zionist Federation, said the decision was not to borrow money from Israel, but for the South African Zionist Federation to guarantee a loan to be raised in South Africa. By February 1960, the South African Board of Jewish Education had decided not to accept such a loan but to continue with its own campaign. At the same time, it reserved its position in regard to the Kuper commission, which postponed sitting until all parties agreed to be bound by its findings.

At the end of March, the education board brought Rabbi Kopul Rosen of England to South Africa to intensify its Johannesburg drive. Although he substantially stimulated the campaign, the results still fell short of the need. The sixth campaign of the United Communal Fund, South African Jewry's pool to finance its main national institutions, was launched in August 1959; it added two new beneficiaries, the Board of Deputies' youth and student program and a fund for the provision of Jewish hostels in the cities to accommodate students from rural homes. As in former years, the campaign failed to achieve its goal, and allocations were reduced twice.

In September 1960 Moses Sharett made a lightning tour of South Africa's main cities to launch the new Israeli United Appeal (IUA) campaign. Amounts pledged at inaugural banquets were said by IUA organizers to be satisfactory.

RELIGION

There were new building projects—synagogues, Talmud Torahs, and communal halls—in a number of centers during the year. Financial difficulties confronted several congregations, and in some cases necessitated increased membership fees.

In March 1960 Louis Isaac Rabinowitz notified the United Hebrew Congregation of Johannesburg that he would resign from the office of chief rabbi in 1961, to settle in Israel. A committee was set up to seek a successor.

In July 1960 Rabbi Shalom Coleman resigned as chief minister of the United Hebrew Institutions of Bloemfontein.
Both Orthodox and Reform congregations registered increases in membership.

Education

Jewish education continued to progress in all main centers. The South African Board of Jewish Education estimated that, including children on the waiting list for admission to its King David day schools, 5,000 children attended the day schools in Johannesburg. Another 3,000 children attended Talmud Torahs in Johannesburg, and hundreds more were enrolled in Talmud Torahs and Hebrew nursery schools on the Reef. The Herzlia Jewish day school in Cape Town, which functioned under the Cape Board of Jewish Education, had 760 students. Pretoria opened a Jewish day school during the year, and older day schools continued to progress in Durban and Port Elizabeth. Talmud Torahs and Hebrew nursery schools in these and other centers recorded a mounting enrollment.

Zionism and Relations with Israel

Cordial relations continued between the Union government and the government of Israel. An extradition treaty between South Africa and Israel was signed by Premier Verwoerd and Israeli Minister Isaac Bavly in Pretoria on September 18, 1959. Bavly and Consul General Gabriel Doron returned to Israel after completion of their tours of duty at the end of September 1959. Max Nurock came to South Africa as chargé d’affaires until the new minister, Katriel Salmon, took up his duties in November 1959. Jacob Doron arrived in December 1959, as Israel’s new consul general in South Africa.

Union Minister of Posts and Telegraphs Albert Hertzog proposed the toast to Israel at the diplomatic reception held by the Israeli minister in Cape Town in May 1960 for Israel’s Independence Day. The governor general sent a message conveying the Union government’s warm congratulations to Israel on her 12th anniversary.

At the Union Exposition in Johannesburg in April 1960 Israel’s pavilion aroused wide interest.

In that month the parties represented in the South African Zionist Federation decided to obviate the need for Zionist elections for South Africa’s delegation to the 1960 World Zionist Congress by putting forward an agreed list of five members of the United Zionist Association (equivalent to General Zionists), three Zionist Socialists, three Revisionists, and one Mizrahi member.

Social Services

Social services again had to meet increased needs for rehabilitation and relief. The Johannesburg Hevrah Kaddisha, largest organization in the Jewish welfare field, spent £93,397 during the year for this purpose—an increase of £17,430 over the previous year. The Joseph Miller Benevolent Association (Johannesburg) granted loans totaling £56,168. Increased demands were also made on Hevrah Kaddisha and Gemillut Hasadim organizations in other towns. The Cape Jewish Aged Home opened a new wing in August 1960. In Johannesburg the Jewish aged were cared for by the Witwatersrand Jewish
Aged Home and Our Parents Home. Jewish orphanages in Johannesburg and Cape Town cared for orphans and children from broken homes. The Board of Deputies and South African ORT-OSE maintained employment-placement services. ORT-OSE also furnished vocational guidance and vocational-training grants and scholarships.

CULTURAL ACTIVITY

In March 1960 the Union of Jewish Women of Southern Africa organized study groups and similar services for its branches. Other cultural activity included the Peoples College programs, run jointly by the Board of Deputies and the Zionist Federation; Jewish Book Month, sponsored by the Board of Deputies; lecture and education programs by the Yiddish Cultural Federation, and the Histadrut Ivrit.

Books by South African Jewish writers published during the year included Rabbi Maurice Lew's *A Sabbath Prayer Book for Young People*; *The Rains Came Late* (Yiddish stories) by Nathan Levinsky; *Poems from the Bible* by Lewis Sowden; *South African Personalities and Places* by Bernard Sachs; *Jewish Merry-Go-Round* (short stories) by M. Davidson; *The Evidence of Love* (novel) by Dan Jacobson; *The Performing Times of Orchestral Works* (thesis) by Solly Aronowsky, and *A Study in the Racial Ecology of Durban* by Leo Kuper.

PERSONALIA

Losses suffered by South African Jewry during the year included Bernard Ettlinger, president of the South African Jewish Board of Deputies (January 14, 1960); Israel Kuper, president and founder of the Federation of Synagogues of the Transvaal and Orange Free State (April 28, 1960); Chaim Gershater, editor of the *Zionist Record* (November 4, 1959); Mervyn Gild, Durban Reform leader and city councilor (May 1960); Rabbi Moses Baruch Morgenstern, Cape Town (June 13, 1960); Melekh Bakalczuk, Johannesburg Yiddish educator (May 6, 1960); Leo Raphaely, Rand pioneer and communal worker (October 21, 1959), and Max Rabie, Cape Town communal worker (November 10, 1959).