North Africa

Tunisia*

For Tunisia 1963 was the year of complete territorial independence. Since his accession to power in 1956 President Habib Bourguiba had never ceased to demand the return to Tunisia of the last French base, Bizerte, which he regarded as an infringement on the country's territorial integrity. His resort to force in July 1961, resulting in a bloody French response and 5,000 victims, had demonstrated his determination (AJYB, 1962 [Vol. 63], pp. 432–36). In October 1963 the Bizerte base was handed over to Tunisia.

Diplomatically Tunisia was in a much more favorable position in 1963 than in 1961. During the period under review (July 1, 1962, to December 31, 1963), it continued its gradual but definite rapprochement with the other Arab states, reaching a spectacular climax with President Gamal Abdul Nasser's visit to Tunis in December 1963. At the same time the country's hitherto fundamentally pro-Western foreign policy took on a more neutralist hue, notwithstanding a revival of cooperation with France.

The year also saw another important development in the Kef plot against Bourguiba's life, in which for the first time the regime was threatened from within by military elements and Muslim fanatics. Repression was severe and immediate—there were 13 death sentences. The plan to assassinate the president on December 19, 1962, at Kef, a small city near the Algerian frontier, was frustrated. The plot revealed the existence of a definite opposition in Tunisia, and investigation indicated that it had support from Algeria. While the opposition was by no means organized, it had the potential for developing into a movement more pan-Arab and pro-Communist than Bourguiba's.

Relations with Other Countries

Diplomatic relations between France and Tunisia, which had been broken off in June 1961 (AJYB, 1962 [Vol. 63], pp. 432–33), were resumed in August 1962, and the accompanying exchange of ambassadors was the prelude to

* For meaning of abbreviations, see p. 361.
various agreements. The first of these was a trade agreement in October 1962; under it, 5.3 million dinars,\(^1\) which France owed Tunisia (mainly for tax arrears of the French forces in Tunisia), and 8 million dinars which Tunisia owed France were set off against each other, the difference to be paid by Tunisia in 15 annual instalments. In another agreement, a four-year-old dispute between the Bank of Tunisia and the Bank of Algeria over the transfer of reserves was settled, and Tunisia was to receive six million dinars as war damages in three instalments. In March 1963 an agreement was signed with France for the purchase of 150,000 hectares of grain land owned by French colonists. In August an agreement was signed in regard to labor, financial cooperation, and the protection of investments. Finally, on October 15 the evacuation of Bizerte was achieved. This added substantially to President Bourguiba’s prestige in his own country.

The resumption of diplomatic and economic relations with France was accompanied by renewed cultural relations. French acting companies contributed much to the 1962–63 and 1963–64 theatrical seasons. Visitors from France included Labor Minister Gilbert Grandval, Youth and Sports Minister Maurice Herzog, former Prime Minister Michel Debré’s father Professor Robert Debré, and Roger Blais, Director of the French Institute of Agronomy.

Between July 1962 and the end of 1963, Tunisia’s relations with Algeria and Morocco were confused. Diplomatic relations with Morocco, which had been severed in October 1961 as a result of Tunisia’s vote in favor of admitting Mauritania (claimed by Morocco) to membership in the United Nations, had not been resumed at the end of the period under review. Relations with Algeria became strained when President Bourguiba, in January 1963, accused Algerian President Ahmed Ben Bella of having helped the Kef plotters and of giving asylum to followers of Bourguiba’s late enemy Salah Ben Youssef (AJYB, 1961 [Vol. 62], p. 347). The ensuing crisis lasted until the Addis Ababa conference in May, when Bourguiba announced the resumption of relations with Algeria. He was thus able to act as mediator when relations between Algeria and Morocco became critical in October.

Italian Premier Amintore Fanfani’s visit in June 1962 resulted in an agreement permitting 32,000 Italians, still in Tunisia, to transfer 1,000 dinars a year each to Italy. Tunisian relations with the United States continued good; three days of national mourning were proclaimed after the assassination of President John F. Kennedy. Relations with the Soviet Union were rather poor, and in January 1963 the two Communist newspapers in Tunisia were suppressed. Tunisia recognized Communist China at the end of the period under review.

**Domestic Affairs**

There was a small improvement in the balance of trade. For the first six months of 1962 imports were 44,550,000 dinars and exports 24,263,000,

\(^1\) 11 dinar = $2.35.
leaving an unfavorable balance of 20,287,000. For the first six months of 1963 imports of 45,431,000 dinars and exports of 25,665,000 left a deficit of 19,766,000. The wheat harvest was almost 50 per cent higher in 1963 than in 1962, largely as a result of better weather. In October 1963 Tunisia asked for negotiations with the European Common Market. Hitherto relations with the Common Market had been regulated by a supplementary protocol to the Treaty of Rome, preserving the preferential tariffs which existed in 1958 between France and Tunisia. But under the Brussels agreements of December 1963 Tunisia would, in the absence of any further agreements, suffer an annual loss of almost five million dinars in the sale of her wine and grain.

In accordance with a three-year plan introduced in May 1962 (AJYB, 1963 [Vol. 64], p. 395), the Tunisian budget was 59 million dinars for 1963 and 69 million for 1964, or 22 per cent of the national income. The number of taxpayers rose from 60,000 to 110,000.

Tunisia signed a series of agreements for the development of its economy. One with the United States provided 2,407,316 dinars for the improvement of the Tunis airport; 60 per cent was in the form of a 30-year loan at 3.5 per cent, and 40 per cent came from counterpart funds. A sugar refinery, the largest in Tunisia, was under construction in Béja with a four-million-dinar, seven-year loan, half of which was to be repaid with foreign aid. The Frankfurt Bank for Reconstruction lent Tunisia DM 30 million for the equipment of an airport and a fishing port at Djerba. A 12-year Italian loan of ten billion lira at 4.5 per cent was for reservoir equipment at Bizerte and for part of the cost of a steel complex at Menzel Bourguiba. Also at Bizerte, the Italian state oil company, ENI, was building a petroleum refinery. In February 1963 an agreement was signed with Bulgaria for the construction of an Olympic City, in accordance with the three-year plan, which provided 4.6 million dinars for the ministry of sports. Later that month an agreement for technical and medical cooperation was signed with Czechoslovakia. In June an agreement with the United States provided for a loan of $15 million, the first instalment of $180,000,000 promised as assistance for the three-year plan. It was to be used for the purchase of agricultural machinery and the construction of buildings for the faculty of political science and economics at the University of Tunis. In November a commercial agreement with Germany made a DM 10-million credit available for the extension of the Sfax-Gafsa railroad, and a Swedish group was constructing a factory at Sfax to process 150,000 tons of superphosphates annually. In November, too, Kuwait lent Tunisia six million dinars for the reclamation of the Medjerda valley. A plant under construction at Kasserine was to process 65,000 tons of esparto grass into 25,000 tons of paper pulp each year.
JEWISH COMMUNITY

The estimated population of Tunisia in 1963 (no census had been taken since 1955) was 4,362,000. Probably not more than 25,000 to 35,000 Jews remained: about 15,000 to 20,000 in Tunis, 2,000 in Sfax, 2,000 in Sousse, 2,000 in Djerba, 800 in Gabes, 700 in Nabeul, and 300 in Bizerte.

Few changes had taken place in the two ancient communities of Hara Khébira and Hara Seguira on the island of Djerba. Despite the destruction of some sections of this community its members were reluctant to leave, perhaps because of the ancient La Griba synagogue, whose foundation was supposed to contain a stone from the Temple of Solomon.

Emigration

While the rate had slowed down considerably, emigration appeared to be continuing. The Jewish population dropped from 120,000 in 1955 to 60,000 in 1961, just before the Bizerte conflict, to 30,000–40,000 in July 1962. Between November 1962 and September 1963 the Jewish reception bureaus in France helped 723 families with 2,266 members, and it was likely that 8,000 to 10,000 Jews left Tunisia between July 1, 1962, and December 31, 1963. Despite the end of the flight precipitated by the Bizerte crisis and of the sudden flareup of antisemitism which followed it, the basic factors motivating that exodus persisted. One of these was the anti-Israel attitude of the Tunisian government. President Bourguiba’s increasingly pro-Arab and even pro-Nasser policy, which unquestionably pleased the mass of the people, had as an inevitable corollary oft-repeated official condemnations of Israel. This placed the Jewish community in a painful dilemma. Although the Jews considered Tunisia as their fatherland, they were not confident of their security in a country allied to Nasser.

There was also an economic problem. Tunisia was developing in a socialist direction, and bit by bit the state was monopolizing commerce. The foreign-commerce office had a trade monopoly in sugar, coffee, tea, and fruits, other government bureaus monopolized the oil and grain trade, and mixed companies monopolized cattle and meat, dairy products, and the cinema. Finally, the state had a monopoly of publications and was about to nationalize the theaters. Thus, Jewish businessmen, who had played an important part in all these fields, saw their occupations wiped out. It was practically impossible for a Jew to obtain an import license, so that he was often obliged to use a Moslem front man in order to carry on his business. In the professions, too, Jews saw their field of activity restricted bit by bit. Of the more than 200 Jewish lawyers who had practiced in 1956, only about 30 remained. Conditions were similar for physicians and architects, and emigration would have been even greater were it not for the fact that the transfer of funds from Tunisia was forbidden. Jewish emigrants had to abandon their property and money without hope of getting them back. Most Jews
between the ages of 20 and 30 had left Tunisia, and those who remained were older or younger persons who hesitated to take a chance in France or Israel without resources.

**Attitude Toward the Jews**

Throughout their history the Tunisians had always been extremely tolerant and hospitable towards the Jews, the mass of the people having a traditional sympathy for them. The French colonial regime had deprived the Moslems as well as the Jews of their civil rights; none could hold official posts. It was to be expected, therefore, that the Jews would, as they did, support the Neo-Destour in the struggle for independence. During the honeymoon period between the Jewish and Arab communities after Tunisia became independent in 1956 a Jew even held the position of minister of public works (AJYB, 1957 [Vol. 58], p. 343; 1958 [Vol. 59], p. 350). But modern nationalism brought about changes.

The Bizerte affair confronted Tunisian Jews with the necessity of making a choice between the west, represented by France, and the Arab world. Many aligned themselves with France, to which they were bound by their culture and way of life. Hence the Bizerte crisis was followed by a mass exodus. There was a feeling among the remaining Tunisian Jews that they were only tolerated, and that some day the situation in the Arab world or developments in the international field or in Tunisian internal politics could make their position precarious. The Arabs, for their part, were not insensible to the fact that the Tunisian Jews could not be expected to applaud Nasser. For the moment there was a sort of *modus vivendi*, based on the mutual needs of the two communities. In day-to-day life, one simply avoided mentioning Israel.

The Tunisian government did not alter its official attitude: no hostility towards the Jewish religion, but a definite antipathy for the Israelis—or for Jews suspected of being pro-Israel. Indeed, its attitude toward the Jewish religion was expressed in a series of genuinely liberal acts. On Yom Kippur of 1962 and 1963 Director of Protocol Abdel Aziz Mehiri and Governor of Tunis Bechir Bellagha went to the synagogue to greet Grand Rabbi Meiss Cohen on behalf of the government. Accompanied by Sion Zana, president of the Provisional Administrative Committee for the Jewish Religion, and members of the committee, they prayed for the health of President Bourguiba. In May 1963 the traditional pilgrimage to La Griba at Djerba was carried out as usual in the presence of Tunisian officials. Because the opening of the 1963-64 school year fell on Sukkot, the ministry of national education issued a special order authorizing Jewish students to present themselves after the holiday. The budget of the city of Tunis included subsidies for certain Jewish philanthropies, Nos Petits (AJYB, 1963 [Vol. 64], p. 400) receiving 700 dinars and OSE 500. A Jew, Jacques Bellaich, was one of the members of the directorate of the Tunisian Exporters' Association, established in 1963. A Jewish boxer, Félix Brami, represented Tunisia in France. President
Bourguiba's official architect, Clément Cacoub, and his personal lawyer, Raymond Scemana, were Jews, as were many of his friends. (The only Jews holding high positions in the administration, however, were Marcel Hassid, associate director of the National Agricultural Bank, and Serge Guetta, associate director of the Tunisian Bank.)

Two of the three French-language dailies had Jewish editors: Henri Smadja of La Presse and Simon Zana of Le Petit Matin. Finally, in March 1963 the semiofficial newspaper Jeune Afrique carried a eulogy of Roger Nataf, a French Jew of Tunisian origin.

Jews had exactly the same civil and political rights as Moslems. Passports and identity cards (easily obtained from the appropriate Tunisian authorities) contained no reference to religious affiliation. Jews had the right to vote and to be elected to any public office except that of president of the republic. In practice, however, they made little use of these rights; there were no Jewish members of parliament.

Communal Activities

Two events in 1963 troubled the Jewish community, the plot against President Bourguiba and the visit of President Nasser. When the details of the plot became known, the Jewish community demonstrated its genuine attachment to President Bourguiba both officially and in private. Not only did they offer up thanks in all the synagogues for the safety of the president, but they also conveyed their sincere concern in private conversations with Arabs. In effect, the Jews regarded Bourguiba's continued leadership as a guarantee of their safety in Tunisia and of their freedom to leave it if they so desired; they identified him with the principles of the Declaration of the Rights of Man. The Jews were also thankful that there were no Jews among the accused.

Nasser's visit in December 1963 disturbed the Jewish community, but only moderately. Rightly or wrongly, and despite Bourguiba's unequivocal statements hailing the reestablishment of friendship after the vicissitudes of recent years, they were convinced that the whole affair was only an empty political exercise.

There was still no official Jewish community, only the Provisional Administrative Committee for the Jewish Religion with an office on the Rue Glatigny in Tunis. Elections, planned since 1958, had still not taken place. There had been no state subsidy for the committee's activities since 1956. Its income had fallen from 40,000 dinars a year in 1959 to 20,000 in 1962. This came mainly from the taxes on kosher meat and sacramental wine, synagogue offerings, matzot sales, and funeral fees. About two-thirds of the budget was provided by JDC. The Purim party, the committee's only official social event, took place as usual, and was reported in the French-language press.

Jewish worship in Tunisia was Sephardi. There were almost 300 synagogues, the oldest of which was at Djerba. There were several synagogue
ruins dating back to the Roman era of the third and fourth centuries at Hammam Lif.

In 1963 the schools of the Alliance Israélite Universelle, including one conducted jointly with ORT in Tunis, had 3,515 students, 1,899 boys and 1,616 girls. Of these, 1,542 were Jewish: 907 boys and 635 girls. The number of Jewish students was decreasing steadily. In 1961–62 there had been 2,082 Jewish students out of a total of 3,768. Thus while the total number of students remained approximately the same, almost two-thirds of the enrolment was now Moslem, whereas it had formerly been predominantly Jewish. The curriculum remained unchanged; there were still five hours of Hebrew instruction weekly, in addition to the regular curriculum of the Tunisian ministry of national education. In the future, courses were to be given in three languages—French, Arabic, and Hebrew.

The Zionist movement and all Zionist publications and films continued under a ban. A majority of the Tunisian Jewish intellectuals had settled in Paris. Several of them played important roles—Albert Memmi in letters, Andrée Gabriel at the Opéra Comique, Nicole Hirsh as a producer on French TV, and Georges Dian, winner of the Prix de Rome, in sculpture.

GILBERT COHEN TANUGI

Algeria*

AFTER INDEPENDENCE

The first phase of Algerian independence was characterized by internal political troubles, disputes with neighboring Tunisia and Morocco, a depressed economy, and a deterioration in the position of those Europeans who had consented to remain and cooperate with the government on the basis of the guarantees embodied in the Evian agreements (AJYB, 1962 [Vol. 63], pp. 448–49). With the support of the political bureau of the Front of National Liberation (FLN), Ahmed Ben Bella executed a series of maneuvers by which he eliminated one after another his former friends and comrades of the Provisional Government of the Algerian Republic (GPRA), reduced to impotence the attempts at resistance mounted by groups of undemobilized or remobilized veterans of the Army of National Liberation, and gave his regime a rather totalitarian aspect, in contrast to the FLN’s official statements. He established a single party and made his “socialism” a compulsory dogma. He nationalized the press, which was also subject

* For meaning of abbreviations, see p. 361.
to strict censorship. In foreign affairs he aligned himself not only with the neutralism of the "third world" and with pan-Arab opposition to Israel, but specifically with President Gamal Abdul Nasser. (As early as April 1962 Ben Bella had reportedly declared in Cairo that Algeria would when independent contribute 100,000 men to a Palestine liberation force. Although denied by Mohammed Yazid, then GPRA information minister, the statement was never denied by Ben Bella himself.) He also made a point of emphasizing his friendship for Fidel Castro, to whom he paid a spectacular visit following a trip to Washington in October 1962. This did not prevent him from banning the Algerian Communist party.

Economic Situation

During the entire period under review (July 1, 1962 to December 31, 1963) the economic situation of the country was serious, with a dangerous increase in unemployment which led to many protest demonstrations, particularly by the women of the poorer sectors of the population. French aid proved insufficient to revive an economy suffering from a lack of skilled personnel and groping toward a new form. What was taking place was a break with the past, when the economy had been closely interwoven with that of metropolitan France. Although the Algerian economy had been in serious deficit in recent years, it had been subsidized by France, whose investments were made for political rather than purely economic reasons.

The large European estates were nationalized without compensation. This led to a new exodus, even among those small average European proprietors who had earlier decided to remain on their properties after the proclamation of independence.

Domestic Politics

A period of internal political crisis began in June 1963 with the arrest of four leaders of the left-wing, non-Communist opposition and a speech in the national assembly by Hocine Ait-Ahmed, a member of the group, attacking Ben Bella. Some of the leaders of the group, most of whose members had supported ex-Premier Yussuf Ben Khedda (AJYB, 1963 [Vol. 64], p. 408) against Ben Bella, withdrew to the Kabyle mountains, where they had their greatest strength among the Berber population. In August Ferhat Abbas, a veteran nationalist leader, generally considered to be a representative of moderate middle-class intellectuals, resigned as president of the national assembly in protest against what he charged was the dictatorial tendency embodied in Ben Bella's regime and the proposed new constitution. Abbas, who had been GPRA premier (AJYB, 1962 [Vol. 63], p. 451) until replaced by Ben Khedda and had later allied himself with Ben Bella against the latter, was promptly expelled from the official and only legal party. In mid-September Ben Bella was elected Algeria's first president under the new constitution; he was the only candidate and polled 99.6 per cent of the votes cast, but abstentions were heavy, especially in Kabylia and in Ferhat Abbas's
home city of Sétif. At the end of September the left-wing opponents of the regime, organized in the banned Union of Socialist Forces and under the leadership of Ait-Ahmed, raised the standard of revolt in Kabylia; they had the support of the troops stationed there under the command of Colonel Mohand ou el Hadj.

Border Dispute with Morocco

When fighting broke out with Morocco two weeks later, Ben Bella charged that the rebels were conspiring with Morocco. (The Moroccan government charged its internal opponents with being Algerian agents.) But negotiations between Ben Bella and the rebels produced a compromise by which he released political prisoners and promised a party congress, while the rebellious troops pledged to support the war. Some of the political leaders of the revolt, however, were not satisfied with this agreement. At the end of the period under review guerrillas were again beginning to be active in Kabylia.

In the border war, Moroccan charges of Egyptian aid to Algeria were met by Algerian charges of American military assistance to Morocco. In the fighting, the better-armed and -trained Moroccan army appeared to have somewhat of an advantage. However, the Arab League and other African nations brought pressure on the belligerents, and a cease-fire was reached at the end of October through the mediation of Emperor Haile Selassie of Ethiopia. A conference of African foreign ministers in Bamako, the capital of Mali, secured the agreement of the parties to a proposal for the demarcation of the disputed frontier, and peace was restored.

Anti-Zionism and Relations with Israel

The discovery of one left-wing conspiracy produced a sensation and had anti-Israeli aspects. One of its leaders was Abd el Kader, a descendant of the emir of that name who had led the Algerian struggle against the French; a Western-oriented Moslem intellectual and a fervent Algerian nationalist, he had spent some time on a kibbutz in Israel, had a Polish Jewish wife, and had written a book in which he challenged the validity of Arab hostility toward Israel and urged the Arabs to cooperate with the Jewish state. Abd el Kader's poorly organized and rather adventurist and romantic underground was quickly liquidated and its members, including two Jews, were imprisoned. For several issues the press inveighed against a Zionist plot, then dropped the matter, since the Ben Bella regime was occupied with other matters. Indeed, it did not seem that the Algerian government wanted to pay much attention to the anti-Zionism which it proclaimed as a matter of political conformity and to satisfy its conscience. It was a distraction superficially employed on appropriate occasions, and anti-Israel declarations were generally accompanied by reassuring statements for the Jews who had remained in Algeria.

The anti-Israeli principles of the Algerian government received expression in the first days of independence when the provisional executive installed by the French rejected the offer of the Israeli Red Magen David to send a
medical team to Algeria. In July 1962 Yazid declared: "Our position is that Palestine is an Arab country. A state has been installed there which is called Israel and which we do not recognize as a state." At the end of the same month, Israel declared its recognition of the new Algerian state.

**JEWISH POPULATION**

At the end of November 1963 there were about 4,000 Jews in Algeria; of these, about 2,000 were in Algiers and 1,000 each in Constantine and Oran. André Narboni, former president of the Zionist Federation of Algeria who had gone to Israel, estimated the number of recent Algerian immigrants to Israel at 15,000, about a tenth of the former Jewish population of Algeria; this number included some who had returned to France. Almost all the rest of the Algerian Jews were living in France.

Besides the 5,000 native Jews, there were non-Algerian Jews who had recently gone there from France and other countries to supply technical assistance or had been directly recruited by the Algerian government for various positions, especially as teachers. There were also, of course, Jews among the steadily decreasing French forces stationed in Algeria under the Evian agreements.

*Jewish Community*

Jewish religious consistories functioned in the major cities of Algiers, Constantine, and Oran, and in Tlemcen and Bône.

In December 1962 Henri Gozlan, a municipal veterinarian who had been vice president of the old Algerian Jewish community, was elected president of the Algerian Jewish religious association.

The new leaders of the Jewish community were not drawn from the ranks of those who had been active in FLN during the war in Algeria, or from the Marxist "progressives," but were among those who had kept their French nationality and maintained contact with the French consular authorities. Contrary to what had been feared, no "parachutist" leadership imposed itself on the Jewish community. There was no longer any significant pressure on the Jewish leadership to "coordinate" itself politically, and no demonstrations or declarations of pro-government orthodoxy were required. When the Jewish community pledged its loyalty in December 1962, its statement made no reference to the ideology of the Algerian revolution.

Jewish cultural activity, such as had existed before 1960, was practically non-existent. When a visitor from France remarked to some of the new community leaders that it would not be possible to discuss French Jewish literature in their community because it was too closely tied to Israel and Zionism, he was told: "Oh well, we shall talk about Maimonides." But in fact there was not much discussion of him either; the community was satisfied to arrange, with the assistance of the few officiating ministers, for a bare mini-
mum of religious life, whether in respect to the conduct of services, the practice of circumcision, or ritual slaughter. It was necessary to bring shohatim from Morocco in order to preserve kashrut.

Almost all the Torah scrolls of Algeria were in France. Most synagogues were closed, and where a Jewish community no longer existed, they constituted heirless property, with an unclear legal status. Some had been put to other use; thus one in Constantine had become an FLN headquarters and at Miliana the synagogue was made into a municipal gymnasium. Unlike the situation in France, where synagogues (like Catholic and Protestant churches) were regarded as “public monuments” and thus state property, the Algerian synagogues were the property of the communities. Sometimes the Jewish communities also possessed other property. In Tlemcen, for example, seat of a celebrated Jewish holy place, “the Tomb of Raab,” which was until recently the object of pilgrimages, the Jewish community owned a large tract, including a park and grounds as well as buildings. But there the organized nucleus of a community still existed.

In Algeria, as in Tunisia, Yom Kippur was proclaimed a legal holiday. In 1963 Minister of Habous (worship and religious properties) Tewfik Madani attended Yom Kippur services at the Algiers synagogue, where he declared: “Our government does not discriminate; it guarantees the equality and liberty of all its citizens and of all religions. You are at home here on the soil where your ancestors have lived. We are working together, united for the happiness and prosperity of our country” ([Paris] Information Juive, October 1963). In Tlemcen 20 worshipers attended service on Rosh ha-Shanah in 1963 and 100 on Yom Kippur.

ARNOLD MANDEL
Southern Africa

Political Developments

The period from July 1962 through December 1963 was one of heightening racial tension and increasing political polarization in the Republic of South Africa. It also brought the end of the Federation of Rhodesia and Nyasaland, as two of its constituents, Nyasaland and Northern Rhodesia, achieved self-government under African leadership. In the third member of the Federation, Southern Rhodesia, the white minority still retained power, with control of its government shifting from the advocates of racial "partnership" to the rigid supporters of white supremacy. Increasing tension developed between the government of Southern Rhodesia and both the African majority of the population and the British government, which still retained final authority over the self-governing colony.

Republic of South Africa

Economically, the Republic of South Africa passed from recovery to boom. Foreign, and especially American, investment revived. Although a number of African and Asian countries took steps to end trade with South Africa and ban its ships and planes from their harbors and air space, some of the countries which had advocated economic sanctions against South Africa continued and even increased their trade. These included one African country, the Congo (Leopoldville), and some Communist states; trade between Communist China and South Africa was up sharply. Trade between South Africa and the countries of Western Europe, as well as the United States, also continued high. In some respects, however, the boycott movement was beginning to affect South Africa significantly. To counteract the denial of landing and passage rights to South African planes by independent African countries, South Africa found it necessary to invest several million dollars in the development of airfields on the Portuguese-ruled Cape Verde Islands. Trade-union refusal to handle South African cargoes interfered seriously with trade

* For meaning of abbreviations, see p. 361.
with Scandinavia, and to a lesser extent with other countries. The United States, followed by several other countries, announced that it would embargo the shipment of most types of military supplies to South Africa after the expiration of existing contracts. (To counteract this, South Africa intensively developed her own armament industry.) In December 1963 the United Nations Security Council unanimously adopted a resolution, proposed by Norway, calling on all nations to bar shipments of arms and material for their manufacture to South Africa. This resolution had the support of the leading Western powers which had abstained on most of the other resolutions, condemning South Africa and calling for sanctions against it, adopted by the United Nations General Assembly and Security Council during the period under review.

In other respects, South Africa's international position continued to deteriorate. In November 1962 the International Court of Justice ruled that it had jurisdiction over the suit brought by Liberia and Ethiopia, charging that South Africa's administration of South West Africa was illegal. South Africa's position in the various specialized organizations affiliated with the UN became increasingly untenable; among those from which South Africa was either expelled or forced to withdraw were the UN Economic Commission for Africa and the International Labor Organization. South Africa's right to participate in the 1964 Olympic Games was challenged on the ground of the existence of racial discrimination in South African sports. This dispute brought intergovernmental complications when a South African Colored refugee, Dennis Brutus, president of the South African Nonracial Committee for Olympic Sports and traveling on a Rhodesian passport, was seized in Portuguese territory, turned over to South African authorities, and later shot by South African police while assertedly attempting to escape. At the end of the period under review South Africa faced an ultimatum from the International Olympic Committee to eliminate racial discrimination in sports or be barred from the Olympics.

Relations with the United States and the nations of the British Commonwealth grew increasingly strained. Commonwealth citizens were given the status of foreigners, and rigid controls were established on the borders between South Africa and the British High Commission territories of Bechuanaland, Basutoland, and Swaziland. Government officials boycotted the annual United States embassy reception on July 4, 1963, because it was not segregated. On various occasions members of the South African cabinet emphasized that the rights of the United States and Britain to maintain naval bases in South Africa could be canceled, and that South Africa might find other customers for her gold. The government also attempted to bring pressure on media of public information in the United States and Britain, as well as other countries, by applying or threatening restrictions on their correspondents in South Africa; it also demanded an explanation from the Bristol-Myers Company, an American firm, for its sponsorship of a Columbia Broadcasting System television program critical of apartheid.
Internally, the gulf between the government and the non-European population deepened, but the Verwoerd regime appeared to have increasing support in the white minority, including elements which had formerly been almost solidly opposed to it. In parliament only Mrs. Helen Suzman, the sole representative of the Progressive party, remained a consistent critic of the repressive measures. However, some nonpolitical circles made a point of expressing their opposition to the government's policies. Thus the predominantly white South African Trade Union Council invited fraternal delegates to its congress from the unrecognized African unions and set up a department to organize African workers, although the latter were not legally permitted to engage in strikes or collective bargaining. The Christian churches, with the exception of the Dutch Reformed Church (within which some individual voices of protest were also heard), strongly opposed apartheid and the government's repressive measures; Anglican clergymen were among those against whom the government took action under these laws. The South African Methodist Church, for the first time in its history, chose an African, Seth M. Mokitimi, to head it.

The major new repressive legislation during the period under review was a law permitting any commissioned police officer to arrest and detain for up to ninety days, without charges, any person he suspected of being involved in or having information about violation of the security laws. Persons arrested under this legislation were held incommunicado, usually in solitary confinement; at the end of one ninety-day period a detainee could be re-arrested and held for another, and so on indefinitely, without being brought before any court or permitted to communicate with lawyers or relatives. It was charged that persons under detention were sometimes subjected to physical torture, and that some of them died as a result; to some extent these charges were supported by testimony in judicial proceedings.

A number of prosecutions took place under the "Suppression of Communism" and "Sabotage" acts and several Africans were executed under the latter. Walter Sisulu and Nelson Mandela, former leaders of the suppressed African National Congress, received prison terms for inciting Africans to strike. Both were later indicted, with nine other persons, including four Europeans and one Indian, under the Sabotage Act. Two other Europeans who were accused with them, Arthur Goldreich and Harold Wolpe, escaped from the country. The charges against the prisoners were based on documents which the government claimed to have discovered on a farm belonging to Goldreich, several miles from Johannesburg, reportedly as a result of information obtained during the questioning of persons detained under the ninety-day law. Judge Quartas De Wet dismissed the original indictment on the ground of vagueness in October 1963, but the prisoners were reindicted —except for one who turned state's evidence—and their trial began in November 1963, after Judge De Wet refused to quash the new indictment. The trial was still in process at the end of the period under review, but both
Mandela and Sisulu were reported to have stated that they had become convinced, by the South African government's suppression of all other forms of protest, that resort to violence was necessary. They denied, however, that they were responsible for most of the acts of sabotage included in the indictment and asserted that they had made a point of avoiding measures endangering human life. Another trial under the Sabotage Act, involving ten Colored defendants and one Indian, also began in November 1963 and was still under way at the end of December.

Apartheid, renamed "separate development," was extended in respect to racial zoning in the urban areas; one regulation was expected to require the uprooting of ten thousand Indian inhabitants of the city of Durban. At the same time the government began to implement its policy of developing African self-government in the Native reservations. After years of preparation, including hundreds of arrests and some executions of rebels against its policies in the area, it held elections in the Transkei reservation late in 1963. Despite active government support, Chief Kaiser Matanzima was overwhelmingly defeated in the elections for the Transkei Legislative Assembly by followers of Chief Victor Poto, an opponent of apartheid. The government announced that Poto would not be allowed to serve as chief minister if the assembly were to choose him. The issue did not in fact arise, since the elected members were only a minority of the assembly; chiefs appointed and paid by the government formed a majority, and voted for Matanzima. After his installation as chief minister Matanzima declared that all whites would eventually have to leave the Transkei, but the government responded by stating that Europeans could stay there as long as they wished, and that it was sending more in to head the civil service. On another aspect of apartheid, the government reported in reply to a question from Mrs. Suzman that in 1962 violations of pass and other laws regulating the movement of Africans had resulted in 384,497 convictions.

**Federation of Rhodesia and Nyasaland**

The Federation of Rhodesia and Nyasaland, whose survival had already been made improbable by the prospective accession to power in Nyasaland and Northern Rhodesia of predominantly African governments committed to its abolition, received the coup de grâce in December 1962 when its supporters were defeated in the Southern Rhodesian elections, where the electorate was still dominated by the white minority. The Federation continued to maintain a shadowy existence until the end of 1963, but its dissolution was a foregone conclusion, and was formally agreed on by the members and the British government in July 1963. In September Northern Rhodesia adopted a new constitution providing for universal and equal suffrage, but reserving a number of seats in parliament for the white minority. Nyasaland, which had received self-government in February 1963, was to achieve full independence in July 1964.
Within Southern Rhodesia the African majority continued to demand political control, while the government responded with increasingly repressive measures, including the imposition of the first death penalty under its security laws. It also adopted compulsory military training for white males. The African opposition was weakened by a bitter division between the followers of Joshua Nkomo and those of the Rev. Ndabaningi Sithole. Both Nkomo and Sithole, as well as many of their followers, were arrested during the period under review; at the end of 1963 Nkomo was appealing various sentences, and was free on bail. Meanwhile the government of Southern Rhodesia, which had for many years been an internally self-governing colony, demanded complete independence. This Britain refused to grant as long as the European minority retained complete power. There was talk in Southern Rhodesian government circles of seizing independence if it was not granted. There were, however, serious obstacles in the way of such a seizure. African leaders spoke of refusing to recognize any unilateral declaration of independence, and their resistance would create the possibility that Britain would be forced to intervene militarily. Moreover, Southern Rhodesia's economy was dependent on its ties both with Northern Rhodesia and with Britain; the loss of Northern Rhodesian markets for its manufacturers and of Commonwealth preference for its tobacco would mean economic disaster. Indeed, the breakup of the Federation was already seriously undermining the Southern Rhodesian economy; the major mining companies removed their offices from that colony to Northern Rhodesia, where the mines were, and the city of Salisbury was full of empty office buildings. In the first eight months of 1963 about five thousand non-Africans emigrated from Southern Rhodesia. Some of them followed the copper companies to Northern Rhodesia, while others went to the Republic of South Africa. The latter also received many European immigrants from the Congo and Algeria; for the first time in several years European immigrants to that country substantially exceeded emigrants.

**Basutoland and Bechuanaland**

Steps toward self-government were initiated in the High Commission territories of Basutoland and Bechuanaland during 1963. A suggestion by the South African government that it would be willing to undertake the development of the High Commission territories was coldly received both in those territories and in Britain, and was promptly dropped. A furor arose when a refugee from South Africa was kidnapped from Bechuanaland by a group which, it was charged, included two disguised South African policemen; the South African government denied responsibility but agreed to return the victim of the kidnapping. The government of Bechuanaland and the British embassy in South Africa also took up with the South African government charges that a Bechuana African had been beaten to death during "questioning" by South African police.

**Maurice J. Goldbloom**
South African Jewish Community*

In December 1963, on the basis of a 10-per-cent sample of the 1960 census, the South African Bureau of Census and Statistics estimated the number of Jews in the Republic of South Africa at 116,066, out of a European (white) population of 3,088,492 and a total population (all races) of 16,002,797. In 1951 there had been 108,496 Jews in a European population of 2,588,933 and a total population of 12,437,277.

Figures by provinces follow:

<table>
<thead>
<tr>
<th>Province</th>
<th>1963</th>
<th>1951</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transvaal</td>
<td>74,221</td>
<td>68,962</td>
</tr>
<tr>
<td>Cape</td>
<td>32,389</td>
<td>30,728</td>
</tr>
<tr>
<td>Natal</td>
<td>6,266</td>
<td>5,400</td>
</tr>
<tr>
<td>Orange Free State</td>
<td>3,190</td>
<td>3,244</td>
</tr>
</tbody>
</table>

The percentage of Jews decreased from 4.18 per cent of the European population in 1951 to 3.76 per cent in 1960, and from .87 per cent of the total population to .73 per cent.

CIVIC AND POLITICAL STATUS

Jews were full citizens of the Republic of South Africa, participating in all branches of national life. Besides Jews who were members of parliament and the provincial councils (AJYB, 1963 [Vol. 64], p. 415), Jews were elected mayors in several towns. Among them were Joe Jowell, reelected for the 23rd year in Springbok, C.P.; Eli Traub, reelected for the sixth year in Worcester, C.P.; and George Laden, reelected for the second year in East London, C.P., Walter Gradner, son of a former mayor, was elected deputy mayor of Cape Town.

The courts lost three Jewish judges: Joseph Herbstein (Cape Town) retired to settle in Israel; Simon Meyer Kuper was murdered in Johannesburg, and Hyman Morris Bloch died in Cape Town.

Political Developments Affecting the Jewish Community

Israel's support of Afro-Asian resolutions seeking UN action against South African racial policies (AJYB, 1963 [Vol. 64], p. 416) led to a further deterioration in the relations between it and South Africa.

On November 6, 1962, Israel was one of 67 states voting for an Afro-

* For meaning of abbreviations, see p. 361.
Asian resolution which included a demand for sanctions against South Africa. On November 8 South African Premier Hendrik Frensch Verwoerd denounced the sanctions resolution at a meeting in Roodepoort, Transvaal, and deplored Israel's support of it. He drew a distinction between South African Jewry and Israel, stating:

I want to put this very clearly, in order to prevent any possible misunderstanding. My strongest sympathy is with South African Jewry in this situation. We must not judge wrongly. . . . It is the Government of Israel which has taken the decision. I am convinced that South African Jewry is deeply disturbed and does not agree with what the Government of Israel has done.

The prime minister said that South African Jewry had exerted itself to help Israel, and that its Zionist endeavors had been supported by South African governments, because they believed in the national state for Jewry. Yet Israel had voted for a policy of sanctions that would *inter alia* hit South African Jews, who stood in the forefront of commerce, and would involve withdrawing its diplomatic representation from South Africa, although this would be missed by South African Jewry. He wondered how South African Jews were going to react to this. "Are they still going to send gifts to Israel? Will their sons still go and die there? Will they still go to build one position after another?"

On November 11 a special meeting of leaders of the South African Zionist Federation and the South African Jewish Board of Deputies issued the following statement:

We are appreciative of the understanding shown by the Prime Minister, in his recent speech at Roodepoort, of the difficulties which face the South African Jewish community as a result of the recent events at the United Nations.

The history of the Jewish community in South Africa has been such that no question can be raised as to its loyalty to this country in war and in peace.

It should be unnecessary to reiterate what has been stated so often previously, that South African Jews owe political allegiance to the Republic of South Africa alone. This is beyond question.

It must be stressed, however, that the love of the Holy Land is inherent in the very conception of the Jewish religion. The Jew sees in the revival of the Land of Israel and the ingathering of the exiles in their ancient homeland a fulfilment of the Biblical prophecies in which it is his sacred duty to participate. The governments and peoples of this country have always understood and sympathized with the prophetic ideal of the redemption of the Jewish people in the Promised Land.

The funds which have been collected in South Africa for Zionist causes have been for the relief and resettlement of Jewish refugees and of Jews oppressed in the countries in which they live. Israel has been and is the only country whose gates are always open to receive them.

Because of their conception of the sacredness of this duty, Jews fervently desire that their association with this work of Jewish redemption and rehabilitation shall continue.

In March 1963 Israel did not participate in the Rand Easter Show, South
Africa’s biggest trade fair. The Israel pavilion had been a feature in preceding years.

In September Israel recalled its minister plenipotentiary, Simha Pratt, from South Africa, and on September 28 the prime minister, speaking at Heidelberg, Transvaal, regretted the withdrawal. He declared again that resentment at Israel’s action should not be directed at South African Jews, who were not answerable for what Israel did. “They are citizens of the Republic,” said Verwoerd.

In many cases they have shown how deeply they deplore Israel’s actions. It would be most unjust for us to take revenge on them for things that people in another country are doing against South Africa and the Jews of South Africa. There must not be any anti-Jewish feeling against the Jews here.

South Africa had no diplomatic representation in Israel, he said, and Israel’s representation in South Africa had served mainly to maintain contact with the Jews of South Africa. In that context, he said, Israel’s latest action was “a slap in the face for the Jews of South Africa, who have helped Israel so much in the past. The Jews of the Republic do not deserve such a blow.” He charged Israel with misjudging South Africa’s policy of separate development, which, he said, was based upon the same consideration of national survival as that which made Israel refuse to take back the Palestine Arab refugees.

At the monthly meeting of the South African Jewish Board of Deputies in Johannesburg the next day, Chairman Teddy Schneider said:

I think all of us welcome the statement made by the Prime Minister yesterday, in which he clearly shows that he accepts the position that we are citizens of South Africa and of no other country, and cannot in any way be held responsible for the action of Israel. Dr. Verwoerd also gave a welcome lead in stressing that these developments should not be permitted to stir up any unfeeling against the Jewish community.

South African Jews, added Schneider, were deeply distressed by the impasse between Israel and South Africa, and hoped it would be a passing phase. “We naturally continue to cherish our historic and spiritual bonds with the Holy Land.”

Joseph Daleski, vice chairman of the South African Zionist Federation, presiding the same night at a Johannesburg meeting addressed by Leo Dulzin of the Jewish Agency (then visiting South Africa), similarly welcomed the prime minister’s statement. South African Jewry, he said, had an undivided loyalty to South Africa, which it had demonstrated in peace and in war. This did not exclude its bonds with the Jewish people, whose aim was rebirth in the land of their fathers. This was part of Jewish dreams, liturgy, and religion: “We cannot be asked to give up our association, in unity with the rest of the Jewish world, in this age-long process.”

Israel’s recall of its minister did not terminate its representation in South Africa. Israel’s legation remained, under Azriel Harel as chargé d’affaires,
and its consulate-general continued under Lt. Col. Dov Sinai, who succeeded Raanan Sivan as consul-general in August.

A statement made in Israel in August by Labor Minister Igal Allon, to the effect that "there was no future for Jews in South Africa, because Jews could not be citizens of a country with racial laws," was strongly resented by South African Jewish spokesmen. Namie Philips, president of the South African Jewish Board of Deputies, told a meeting in Johannesburg that Allon's remarks were "completely uncalled for, and can only cause embarrassment to South African Jewry. We are a settled part of the South African people, and of course we believe we have a future here." He added that the government's attitude to the Jewish community had been unexceptional. Similar comments were made by other South African Jewish communal leaders.

When President Isaac Ben-Zvi died in April 1963, the South African government sent a message of condolence to Israel. Senate President J. F. T. Naude and House of Assembly Speaker H. J. Klopper represented the government at a memorial service in Cape Town's Great Synagogue. State President Charles R. Swart sent Zalman Shazar South Africa's good wishes upon his succession to the presidency.

**Transfer of Funds to Israel**

Transfer of Zionist funds from South Africa to Israel continued to be restricted under currency controls which limited all transfers of funds abroad. The government refused to lift its November 1961 suspension of the special permission it had previously given the South African Zionist Federation to transfer funds outside the control restrictions (AJYB, 1963 [Vol. 64], p. 418). Application had to be made for each individual transfer, and allocations were granted within the control framework. This meant that substantially lower amounts were transferred than had been previously allowed.

**Subversive Activities**

A clause of the General Laws Amendment Act ("Sabotage Bill"), passed by parliament in April 1963, empowered the detention for 90 days of persons whom the police might wish to question regarding subversive activities. Some of the people taken into custody under this clause were Jews. Acting on information secured through such questioning, police raided a house in Rivonia, Johannesburg, and arrested a number of persons (including several Jews) suspected of involvement in plotting sabotage and an eventual armed rising against the government. Two of the men arrested, Arthur Goldreich and Harold Wolpe, broke jail and fled the country. Newspaper publicity of the arrests and jailbreak led to loose comment about the number of Jews involved. At the beginning of September 1963 the most widely read Afrikaans newspaper, Dagbreek, informed the South African Jewish Board of Deputies that it had received correspondence on the subject which it did not con-
sider desirable, in the interests of harmonious group relations, to publish. But it asked the board to reply to the following question:

1. How is it that such a high percentage of white persons detained under the 90-day clause of the General Laws Amendment Act are Jews? 2. Is this an indication that Jews are not happy in South Africa, or is it the consequence of their strong freedom urge? 3. What is the official Jewish standpoint about the actions of people like Goldreich and Wolpe?

The Board of Deputies made the following statement in reply:

The facts demonstrate overwhelmingly that the Jewish community of South Africa is an established, loyal, and patriotic section of the population.

The actions of individuals of any section are their own responsibility, and no section of the community can or should be asked to accept responsibility. If individuals transgress the law, they expose themselves to the penalty of the law. The Jewish community condemns the breaking of the law, in whatever section of the population it might occur.

In a Rosh ha-Shanah message to the Jewish community, State President Swart wrote:

My good wishes go to the Jewish community in our Republic on the occasion of the Jewish New Year 5724. May happiness, prosperity, and peace be bestowed upon them, as well as on all our people in our beloved country. More than ever before are we called upon to stand together in loyalty and both by word and deed to protect our country against subversion from within and aggression from outside.

Chief Rabbi Israel Abrahams of Cape Town, in a widely publicized Rosh ha-Shanah message, said:

South Africa faces today the greatest challenge of its history . . . confronted by an undivided phalanx of world hostility, misunderstanding, and even outright misrepresentation. The Jewish community, as an integral part of the South African nation, shares fully in the responsibilities and dangers inherent in the issues of the day. . . . We have deep roots in the history and unfoldment of South Africa. We form an organic part of its multiracial society. We are conscious of the grave issues challenging our country; but we believe, with deep conviction, that human problems are, under God's grace, capable of human solutions. We look to the future not with fear but with courage, not with easy-going blinkered optimism but with a sense of duty born of faith and sustained by fortitude.

Rabbi Aaron Opher, chief minister of Johannesburg's united Reform congregations, declared in a Rosh ha-Shanah message:

At this time of rededication, we Jews reaffirm our full loyalty to this blessed land where we and our fathers have found full equality and brotherhood, side by side with our Christian fellow-citizens. We condemn all subversive and unlawful activities, whoever may commit them. We declare that those involved in such activities who are Jews act contrary to Jewish tradition and shut themselves out of the Jewish community.
"Hebrew" Race Classification Dropped

A matter that had frequently irritated overseas visitors to South Africa was adjusted during the year. This was a paragraph in the Passengers Declaration Form, which all persons entering South Africa had to complete, listing: "5(b): Race (European, Hebrew, Asiatic, etc.)." Leon Feldberg, editor of the *Southern African Jewish Times*, wrote to Minister of the Interior Jan de Klerk to ask for a clarification of this paragraph, advising him that many visitors took offense, believing it discriminated between "European" (white) and "Hebrew." In April 1963 the minister replied that his department had decided to revise the form, and "the race description referred to will be omitted on the new reprint."

Antisemitism

While the prime minister's warnings against antisemitism were supported by all responsible elements and were generally echoed in the press, antisemites continued their agitation. Refusal by many newspapers, both government and opposition, to publish antisemitic letters deprived such agitators of an important medium of publicity. They continued their activities through circulation of pamphlets, some of them emanating from the Swedish antisemite, Einar Aberg (AJYB, 1962 [Vol. 63], pp. 329, 343). In an interview with *Die Transvaler* on May 10, 1963, following that paper's notice of an Aberg brochure denying that six million Jews had been killed by the Nazis in World War II, Gustav Saron, general secretary of the Jewish Board of Deputies, said there had been an increase in the number of antisemitic pamphlets and brochures being distributed in South Africa.

Reports that W. A. Muser, a former Greyshirt and Ossewa Brandwag member (AJYB, 1938-39 [Vol. 40], pp. 175-78; 1942-43 [Vol. 44], p. 175) who had been interned during World War II, had established an "Adolf Hitler Debate Union" appeared in the press in April 1963, but were discounted as of little consequence.

Raymond Rudman of Pietermaritzburg (AJYB, 1963 [Vol. 64], p. 419), active in peddling antisemitism since the 1930s, claimed increasing membership for his South African branch of the Ku Klux Klan.

Robey Leibbrandt, found guilty of treason during World War II and sentenced to death but reprieved by the then Prime Minister, Jan Christian Smuts, was awarded nominal damages in October 1963 against the Johannesburg *Sunday Times* for referring to him as "a self-confessed wartime Nazi spy and saboteur." The judge said Leibbrandt could fairly be described as a self-confessed rebel, a Nazi, and a traitor, but not as a spy or saboteur. Leibbrandt, under cross-examination, said "I am a Nazi, and proud to be one," held to his antisemitism, and said that "Judaism and Communism are the same thing."

Some isolated incidents of swastika smearing took place during the year,
the worst at a Student Zionist exhibition of photographs in Johannesburg to commemorate the 20th anniversary of the Warsaw Ghetto revolt.

COMMUNAL ORGANIZATION

In July 1963 the South African Jewish Board of Deputies, central representative organization of the Jewish community, celebrated its diamond jubilee. Articles on its work and growth appeared in the Jewish and general press. The board continued its programs in all fields of Jewish activity—defense and interfaith work, cultural programs, assistance to rural communities, communal coordination, welfare activities, and programs for youth and university students. Its chaplaincy committee expanded activities to meet the needs of the increased number of Jewish youths serving their nine months' military training under the new Active Citizen Force arrangements.

In March 1963 Max Greenstein, treasurer of the board, represented South African Jewry at the CJMCAG session in New York and the meeting of the Council of Jewish Organizations (COJO).

Under the auspices of the Board of Deputies meetings commemorating the 20th anniversary of the Warsaw Ghetto revolt were held in centers all over the country and drew large audiences.

The Union of Jewish Women of Southern Africa (UJW) continued its organizational and cultural work through its 60 branches all over the country, participating with non-Jewish institutions in civic and welfare activities, conducting educational programs, and strengthening good will between Jews and non-Jews. UJW National President Sylvia Silverman headed a South African delegation at the Convention of the International Council of Jewish Women in Cleveland, O., in July 1963.

Saul E. Joftes, director general of B’nai B’rith’s international office in the United States, visited South Africa in April-May 1963 for the silver jubilee celebration of Johannesburg’s B’nai B’rith Lodge. In a three-week tour of South Africa, he laid the foundations for five new B’nai B’rith lodges—in Cape Town, Durban, Bloemfontein, Krugersdorp, and Johannesburg. The new Johannesburg lodge, named in memory of the late Judge Simon Kuper, was inaugurated in November 1963, and the new Bloemfontein lodge in December.

Fund Raising

Eisig Silberschlag, dean of the Hebrew Teachers College in Boston, Mass., visited South Africa at the invitation of the Board of Deputies in July 1963, to deliver a series of lectures under its People’s College program and to launch the new campaign for the United Communal Fund (UCF), the central fund-raising agency of the main national Jewish institutions. In March 1963 Lady Janner, wife of Sir Barnett Janner, president of the Board of Deputies of British Jews, visited South Africa to launch the Women's
United Communal Fund campaign. Results in both drives were reported to be in excess of totals in the preceding biennial UCF campaign.

Zionist fund raising suffered setbacks as a result of the strain in relations between Israel and South Africa and the effect of the currency restrictions in reducing the amounts which the Zionist Federation could transfer to the Jewish agency. Notwithstanding the difficulties, the Israel United Appeal campaign continued energetically, with solid support from the majority of contributors.

Religion

The religious life of South African Jewry was marred, for a substantial part of the period under review, by a conflict between Orthodox and Reform rabbis. This started soon after the arrival in the last quarter of 1962 of Rabbi Aaron Opher, formerly of Chicago, to succeed Rabbi Moses Cyrus Weiler (who had retired to settle in Israel) as chief minister of the United Jewish Reform congregation of Johannesburg. Replying to questions at a meeting of his congregation in November 1962, Rabbi Opher summarized Reform's position on worship and kashrut. A press report of his remarks drew attacks from the Orthodox rabbinate, and a sharp press controversy began between supporters of Orthodoxy and those of Reform. It was eventually picked up by the general press, which featured reports of a fratricidal "war" in the Jewish community. Communal leaders appealed for rabbinical moderation, but their pleas met with scant response. In March 1963 the Johannesburg Beth Din, supported by the Jewish Ministers Association, ruled that no Orthodox rabbi or minister should officially participate in any Jewish meeting or function which a Reform rabbi or minister attended in his official capacity. This ruling, put into effect at a Johannesburg banquet to launch the UCF campaign, created such resentment in the community at large that lay leaders of the Orthodox Federation of Synagogues persuaded the Beth Din and the Ministers Association to revoke it. The controversy nevertheless continued, threatening to disrupt communal work (in which Orthodox and Reform participated without regard to religious differences), until leaders of the Board of Deputies prevailed upon the protagonists to abate it.

The temperate attitude taken by lay leaders of the Federation of Synagogues at its national conference in August 1963 helped to achieve this abatement. The conference was guided in the same direction by its guest of honor, Rabbi Samson Weiss, UOJCA executive vice president.

Israel Bersohn, reelected president of the federation, expressed appreciation to the government for its helpfulness on all occasions when the federation had approached it on matters pertaining to Jewish religious observance.

In September 1963 Rabbi Bernard Moses Casper, former dean of students at the Hebrew University of Jerusalem, assumed the post of chief rabbi of the United Hebrew Congregation of Johannesburg, succeeding Rabbi Louis Isaac Rabinowitz, who had retired to settle in Israel.
Education

The problem of financing Jewish education, and especially the growing complex of Jewish day schools in Johannesburg, Cape Town, Durban, Pretoria, and Port Elizabeth, continued to receive attention. The South African Board of Jewish Education complained that its UCF allocation covered only part of its budget, and that it needed to go out on an independent fund-raising campaign. The South African Zionist Federation, which during the previous year had assisted the board with an allocation of 4,000 rand ($5,600) per month, acceded to representations from the board to increase this sum to 6,000 rand ($8,400), with parallel assistance to the Cape Board of Jewish Education of 17,344 rand ($24,281) for the financial year.

The Herzlia Jewish Day School in Cape Town opened a new wing in August 1963.

Rabbi Solomon Rappaport was appointed professor and head of the department of Hebrew at the Witwatersrand University in Johannesburg in November 1963, succeeding former Chief Rabbi Rabinowitz. Rabbi Rappaport, spiritual leader of Johannesburg's North Eastern Hebrew congregation, had been lecturer in Hebrew at the university since 1948 and acting head of the Hebrew department since the departure of Rabbi Rabinowitz.

Zionism and Relations with Israel

The Zionist conference, which met in Johannesburg in August-September 1963, considered the problems confronting Zionist work as a result of the estrangement between Israel and South Africa. It was the largest Zionist conference ever held in South Africa, with delegates from all parts of the republic and the Rhodesias. Visitors from Israel included Jewish Agency Chairman Moshe Sharett, who delivered two main addresses and spoke several times on points arising in the discussions. In his opening address Sharett, after reviewing Israel's current immigration programs and the financial demands involved, said it was

most unfortunate that, just at this particular time, when increased resources were needed to settle increased immigration in Israel, Zionist funds from South Africa, gathered specifically for this humanitarian purpose, could not reach Israel as before. It is not a political problem, it's a social and economic problem. Why should these people suffer?

He congratulated South African Zionists on the manner in which they had met the prevailing difficulties, saying: "I should like to pay a most eloquent tribute to the brave, dignified, and statesmanlike stand taken up by the leadership of South African Jewry in the face of the ordeals with which destiny has charged you."

Decisions taken by the conference included unanimous resolutions regretting that "the old tradition of sincere and active sympathy of the people
and government of South Africa for the Zionist aspirations of the Jewish people has been breached”; praying “that the present difficulties will soon be overcome and harmonious relations between the Republic of South Africa and the State of Israel be restored,” and reaffirming “the bonds of history, religion, and culture between all Jews and Israel, and the determination of South African Jewry to continue its participation in the unparalleled historic process that is taking place in the Land of Israel.”

Edel Horwitz was reelected chairman of the Zionist federation, with an executive council comprising representatives of the Zionist parties affiliated with it.

Conferences of the Women’s Zionist movement and Zionist Youth preceded the main conference. Reports of their transactions reflected plans for expanded activities, especially in the fields of information and education.

**Social Services**

Improving economic conditions partially eased the burden on social-welfare organizations, though price levels and the backlog of preceding years required a continued high level of expenditures.

The Transvaal Jewish Welfare Council, at its annual meeting on August 21, 1963, reported that there were 1,168 families assisted by the various organizations affiliated with it—an increase of 152 families over the previous year. Cases dealt with included problems of old age, mainly covered by the community’s homes for the aged, unemployment, financial assistance and rehabilitation, visiting the sick, and occupational therapy. The Witwatersrand Hebrew Benevolent Association reported loans of 124,860 rand ($174,804) during its past financial year, and a total of 1.3 million rand ($1.82 million) over the past ten years to assist 2,881 applicants. The Johannesburg Hevrah Kaddisha reported expenditure during the past financial year for purposes of relief and rehabilitation of 204,300 rand ($286,020), and the Jewish Women’s Benevolent Society (which celebrated its 70th anniversary in February 1963) of 65,900 rand ($92,260).

Arcadia in Johannesburg and Oranjia in Cape Town continued to serve the needs of Jewish orphans and children of broken homes, while the Jewish homes for the aged in both cities served an increasing number of old persons.

Employment-placement services run by the Board of Deputies and the South African ORT-OSE continued. ORT-OSE also furnished vocational-guidance services and grants and scholarships.

**Cultural Activities**

Lecture programs and seminars were conducted in various centers by the Board of Deputies, the Zionist Federation, the Union of Jewish Women, the Women’s Zionist Council, the Yiddish Cultural Federation, and the Histadrut Ivrit. Jewish Book Month, sponsored annually by the Board of
Deputies, had as its 1963 theme "The Literature of the Great Catastrophe." Lectures and exhibitions arranged in its orbit were well attended.

Books by South African Jews published during the year included Fathers and Children: Collective and Individual Responsibility in Jewish Thought, by Rabbi Solomon Rappaport; Crime in South Africa: An Integralist Approach, by Louis Franklin Freed; Aspects of Jaspers' Philosophy, by Adolph Lichtigfeld; Shadow and Substance in South Africa, a study of land and franchise policies affecting Africans, by C. M. Tatz; Occasion for Loving (a novel), by Nadine Gordimer; The Sands of Lilliput (a novel), by Samuel Dembo; Mensh in zayn arum (Yiddish poems), by Mendel Tabatznik; Stars of David (studies of Jewish sportsmen), by Arthur Goldman, and Manne en Maatskappye (the story of Afrikaaners in South African commerce), by Eric Rosenthal.

Personalia

In March 1963 an unknown gunman fatally shot Judge Simon Meyer Kuper through the window of his Johannesburg home. Judge Kuper was honorary president of the South African Zionist Federation and former chairman of both the Board of Deputies and the Zionist Federation. Intense police investigations failed to discover either motive or assailant. Projects to memorialize Judge Kuper were initiated by the Zionist Federation and other organizations.

Other losses suffered by South African Jewry during the year included I. M. Hurwitz, Cape Town communal leader (January 1963); Cantor N. Lopato (January) and Rev. J. Levine (August), veteran ministers; A. M. Spira, Port Elizabeth communal leader (April); Judge Hyman Morris Bloch, jurist and communal leader (July), and Norman Rosenberg, eminent barrister (August).

EDGAR BERNSTEIN