Tunisia

IN 1964 President Habib Bourguiba continued the policy which had begun to develop after the Bizerte crisis of 1962—movement toward the Arab bloc and of uneasy relations with the West. Despite his diplomatic ability he was unable to avert the cancellation, in October 1964, of the Franco-Tunisian commercial convention, under which Tunisian products received preferential tariff treatment from France. This placed the Tunisian economy in a difficult position.

Relations with Other Countries

Relations with France entered a critical phase in 1964. In August 1963 France had granted Tunisia MF200 million (about $40 million) for the purchase of French goods and for such social purposes as the construction of hospitals and schools. In return, the Tunisian government promised to spread out the nationalization of lands belonging to French companies over a period of five years. It had already nationalized 100,000 hectares (247,104 acres) in 1957 and 350,000 hectares in March 1963. Then, in May 1964, President Bourguiba decreed the immediate nationalization of all foreign-owned land. The new decree affected 350,000 hectares, of which 147,000 belonged to French companies, 150,000 to individual French citizens, and 45,000 to citizens of Italy and other countries.

The French government replied by outright cancellation of budgetary aid and denunciation of the commercial convention giving preferential status to Tunisian products. It was the first serious interruption of Franco-Tunisian trade, and at the time of writing commercial ties were still cut. Despite many attempts by President Bourguiba to renew discussions, it appeared that the French government had decided to maintain the break. Bourguiba’s response was to name Mohamed Masmoudi, well known as a friend of the West, as the new Tunisian ambassador to Paris.

Relations with the other countries of the Maghreb improved. Since Tunisia’s recognition of Mauretania in 1960, relations with Morocco had been strained; diplomatic ties had been suspended, and there had been a political boycott of Tunisia by the Casablanca bloc. The first step in a rapprochement
came at Cairo in January 1964, when in the course of a conference of African heads of state there was a conversation between Bourguiba and King Hassan II of Morocco, followed by a resumption of diplomatic relations. In December 1964 King Hassan came to Tunis in person publicly to seal the reconciliation. A major factor impelling Hassan to a reconciliation with Bourguiba was the deterioration of relations between Morocco and Algeria.

Normal relations between Tunisia and Algeria were likewise resumed after the crisis of 1963, when President Bourguiba had accused Algerian President Ahmed Ben Bella of protecting Tunisian dissidents. The economic agreements of December 1963 remained in force. A Maghreb economic commission was established by a conference of the ministers of industry of the three Maghreb countries and Libya, held in Tunis on September 30, 1964. It was to prepare for the economic integration of the four countries and especially to formulate a common position toward the European Common Market.

The most important visitor to Tunisia in 1964 was Chinese Premier Chou En-lai; after his visit Tunisia officially recognized the People's Republic of China. President Ould Dadah of Mauretania visited Tunisia in October.

In June Tunisia signed a treaty with the Vatican, by which the latter handed over to the government most of the churches in Tunisia. The Tunis cathedral remained dedicated to Catholic worship, but the great Carthage cathedral became a museum. Churches were forbidden to ring their bells.

**Domestic Affairs**

President Bourguiba's Neo-Destour party, which achieved Tunisian independence and was now in effect the only party in Tunisia, held its quinquennial congress in Bizerte in October 1964. The congress adopted important changes in the structure of the party, designed on the one hand to strengthen the authority of the president and on the other to further a certain osmosis between state and party. Previously Neo-Destour had been directed by a political bureau of 15 members elected by the congress. Under the new rules, it was to be headed by a presidium named by President Bourguiba from the enlarged central committee of 50 members elected by the congress. Bourguiba also defined Tunisian "socialism," which appeared to be more "social" than "socialist." To indicate this tendency toward socialism, the party renamed itself the Parti socialiste destourien (Socialist Constitutional party). Actually Bourguiba's moves seemed to be directed against the trade unions, which sometimes pressed for higher wages despite Tunisia's precarious economic situation.

Bourguiba was reelected president with 1,255,152 votes out of 1,301,543 voters registered, or 96.4 per cent, as against the 91.5 per cent he had received in the first election in 1959. The Tunisian constitution limited the president to three five-year terms. The single parliamentary list presented by the Parti socialiste destourien was also approved by 96 per cent. One Jew, Albert Bessis, was among the deputies elected.

The most important cabinet reshuffle since 1960 brought new leaders to the helm. Habib Bourguiba, Jr., became minister of foreign affairs and
Ahmed Ben Salah, known for his socialist views, retained his position as minister of planning. While young Bourguiba was increasingly regarded as the president's eventual successor, his pro-Western views and the fact that his mother—President Bourguiba's first wife—was French, were obstacles difficult to overcome.

JEWISH COMMUNITY

There were 10,000 to 15,000 Jews in a total population of 4,400,000 at the beginning of 1965. There had been no census since 1955, but the natural increase was estimated at 2.1 per cent annually. About two-thirds of the Jews were in Tunis and the rest in Nabeul, Sousse, Sfax, Bizerte, and Djerba. Emigration continued, and there seemed little chance that the trend would be reversed. Since independence more than 100,000 Jews had left the country.

Tunisia had traditionally been hospitable to Jews. Synagogues have been excavated dating from the fourth century. In the eighth century the sultans of Kairouan had Jewish ministers and physicians. During the German occupation in 1942-43, when the Axis authorities tried to arouse the Arab masses against the Jews, Habib Bourguiba gave orders to the underground Neo-Destour party that the Jews were not to be disturbed. When Tunisia became independent in 1956, its cabinet included a Jew, André Barouch. This long history, so fruitful for both parties, came to a sudden end after the Bizerte crisis of 1962 (AJYB, 1962 [Vol. 63], pp. 432-36). The Jews found themselves faced with a choice between being a part of a country which appeared to be turning its back on the West and following the road of pan-Arabism, or emigrating. Between July and November 1962, 30,000 to 40,000 Jews left Tunisia and by December 1963, 10,000 more had followed. In 1964 the rate was about the same: 10,000 Jews emigrated. In Paris the Fonds Social Juif Unifié spent NF3.5 million ($700,000) on assistance for 6,300 Tunisian immigrants (see p. 370).

Nevertheless, the legal status of all Tunisian citizens was the same, whatever their religion. Tunisian Jews belonged to the Neo-Destour, public employment was open to all, and any Jew could leave the country if he had paid his taxes and was not charged with an offense. No Tunisian Jew was ever prevented from leaving. At one time passports were refused to those who had previously sought visas for Israel, but these restrictions appeared to have been removed. (The visas for Israel were now given on separate sheets by Israeli consulates in Europe.) Yet the basic causes of emigration continued to intensify. One major factor was the anti-Israel attitude of President Bourguiba. His visit to Cairo for the meeting of Arab heads of state in January 1964, where he proposed the formation of units of infiltrators who would "work inside Palestine for a solution to the problem," disturbed even the most sympathetic. In September 1964 the ministry of culture ordered the seizure of all books—geographical, historical, political, or cultural—touching even remotely on Israel.

Another basic factor was the disastrous economic situation, which had a
particularly strong effect on the Jews. The restrictions on imports resulted in blocking almost completely the issuance of import licenses to Jewish merchants, who in most cases had to work through Moslem front men. And when the dinar was devalued, all merchants had to give the government 25 per cent of the value of their inventories. Since the export of capital goods or furniture from Tunisia was expressly forbidden, Jews who emigrated had to leave everything behind. The controls were strict, and violators were severely punished by fines and imprisonment.

In government departments Jewish employees often found little chance for advancement. The progressive Arabization of the administration increasingly barred the Jews, most of whom were French in their culture, from positions of responsibility. There were of course exceptions. Two Tunisian Jews continued to fill the high posts they had held for five years, Marcel Hassid as associate director of the National Agricultural Bank and Serge Guetta as associate director of the Tunisian Bank Company. Albert Bessis was elected a deputy in October. The most important French-language daily in Tunisia, La Presse, had a Jewish editor, Henri Smadja. So did another daily, Le Petit Matin, edited by Simon Zana.

It is worth noting that the Tunisian weekly Jeune Afrique gave an important place to Jewish problems. Its columns, open to readers, contained a variety of discussion between Arabs and Jews. Its editor Bechir Ben Yahmed, former minister of information, even went so far as to propose the formation of a federation of eastern states, to include both the Arab states and Israel. This was perhaps the first time that an official Arab paper thus implicitly recognized the existence of the State of Israel.

There was no longer an official Jewish community, but only a Provisional Administrative Committee for the Jewish Religion. The elections which were to have been held in 1958 did not seem likely ever to be held. This committee received no government assistance and remained voluntarily in semi-obscenity. Its resources came from the taxes on kosher meat and sacramental wine, the sale of matzot for Passover, contributions in the synagogues, and funerals. These revenues came to 12,000 dinars in 1964 (about $21,000). No new synagogues were built, but in contrast to the situation of the churches, there was never any question of their being deconsecrated. The Zionist movement was of course prohibited, but some of its publications circulated clandestinely.

The changes in the Jewish community were reflected on the position of the Alliance Israélite Universelle schools. In 1962, there had been 2,082 Jewish students among a total student body of 3,768; in 1963, 1,542 of a total of 3,515, but in the 1964-65 school year, only 1,013 of 3,751. In three years, the Jewish percentage in the AIU schools has fallen from 55 to 27.

The Tunisian Jewish colony in Paris included a number of notable members. Among them were the novelist Albert Memmi, the Opéra Comique singer Andree Gabriel, the radio producer Nicole Hirsh, and Georges Dyan, winner of the Prix de Rome in sculpture. Two young singers, Frida Boccara and Jocelyn, achieved recognition.

GILBERT COHEN TANUGI
Morocco

The years 1963 and 1964 were eventful for Morocco in both domestic and foreign affairs. The new Moroccan constitution, adopted by referendum on December 7, 1962, came into force. A parliament of 144 members was elected under its provisions on May 17, 1963. In the election the Front for the Defense of Constitutional Institutions, supporting the policies of King Hassan II, was opposed by a coalition of the rightist and traditionalist Istiqlal and the left-of-center Union of Popular Forces, largely based on the trade unions. The opposition coalition won most of the urban seats, while royalist candidates were generally successful in the rural areas. Neither side securing a majority, minor groups and independent members held the balance of power. The role of parliament under the constitution was limited, so that the lack of a dependable parliamentary majority did not prevent the king from carrying out his policies. He continued to act as his own prime minister.

There were several trials of persons accused of plotting the assassination of the king and the overthrow of the government, and of others charged with having been members of armed bands which had entered the country from Algeria. Among those sentenced to death or long prison terms at these trials were leaders of the Union of Popular Forces, including a few who were tried in absentia after fleeing the country. But although some of its leaders were in prison or exile by the end of 1964, the Union had not been outlawed. On several occasions during the period under review, strikes and student demonstrations led to clashes with the police. Unrest was increased by economic difficulties.

The Casablanca bloc, to which Morocco had formerly belonged, disintegrated in the course of 1963 and relations between Morocco and its other members, especially the United Arab Republic and Algeria, deteriorated. A border dispute in the Sahara led to an undeclared war between Algeria and Morocco in September 1963. Morocco charged the UAR with arming Algeria and the latter asserted that the United States was equipping the Moroccans. The mediation of the Organization of African Unity, and especially Emperor Haile Selassie of Ethiopia, ended the fighting in October. Prisoners, mostly Algerians captured by the better trained and equipped Moroccan army, were released, and the boundary dispute was submitted to arbitration. The situation began to improve in 1964, and a conference of cabinet ministers of the three Maghreb states (Morocco, Algeria, Tunisia) and Libya initiated plans for closer economic cooperation. Relations between Morocco and Tunisia, which had been broken off when Tunisia recognized Mauritania despite Mo-

* This section, reviewing general political developments, was prepared in the office of the American Jewish Year Book.
roccan protests, were resumed in 1964, and King Hassan visited Tunis. Agree-
ments for cooperation in a number of fields were signed by the two countries.
While Morocco had not yet recognized Mauritania at the end of 1964, the
Moroccan claim to sovereignty over that Saharan area was not being actively
pursued.

The worsening economic situation produced a severe shortage of foreign
exchange, and in November 1964 the government announced new import
regulations to conserve Morocco's resources. Among other things, these abol-
ished the preferences which had previously existed for imports from the
franc zone. Later that month the French ministry of finance responded by
announcing that no commodity originating in Morocco would henceforth
be imported into France without a permit from the commercial attaché of the
French embassy in Rabat. Morocco continued to receive both economic and
military aid from the United States, as well as a number of other countries.
Negotiations with Spain for the cession of the remaining Spanish enclaves in
and adjacent to Morocco continued.

**JEWISH COMMUNITY**

When Moroccan independence was proclaimed in March 1956, there were
almost 200,000 Jews living in the country. In July 1960 the Moroccan Sta-
tistical Service officially reported a Jewish population of 161,000, or two per
cent of the total population. Fifty per cent of these were below the age of 20.

In December 1964 the population figure generally quoted by Moroccan
Jewish leaders was 85,000. Of these approximately 60,000 lived in Casa-
blanca. Communities in the rural South had practically ceased to exist. In
two years the Jewish population of Marrakech had dwindled to a quarter of
its former 10,000. The Jews had also vacated the mellahs of many cities in the
North, notably Rabat. In September 1964 the Istiqlal organ *Al 'Alam* took
issue with the closing of all stores in the Rabat mellah on the Sabbath "since
the mellah is no longer inhabited by Jews."

The increasingly close relationship between Morocco and the rest of the
Arab world and the progressive deterioration of the country's economic situa-
tion were the main reasons for Jewish emigration in 1963–64. Unemployment
was increasing, and the rare help-wanted ads almost always specified "Moroc-
can nationality and Moslem religion." Under these conditions even the hesi-
tant were preparing to leave. There was also a tendency to leave because
"everybody is going."

**Communal Activities**

In its anxiety not to do anything which might create obstacles to this emi-
gration, the Council of Jewish Communities maintained a prudent silence
throughout the year. Even the nation-wide Jewish congress, which by law
was to meet every three years, did not convene in 1963, as scheduled. The
newspaper of the Moroccan Jewish communities, *La Voix des Communautés,*
the only organ representing the interests of the Jews, ceased publication in November 1963, solely because its editor had to go to Paris.

When rabbinical judges, who as officials of the Moroccan state ruled on questions of personal status and inheritance among Jews, left the country or died, they were not replaced. Within two years their number decreased from 50 to 31. The supreme rabbinical tribunal, presided over by the 80-year-old chief Rabbi Saul Danan, a descendant of Maimonides, existed on a provisional basis after March 1964, when the ministry of justice unified and laicized the Moroccan courts. The other rabbinical tribunals were to continue to function. Of these the most important was the Casablanca tribunal presided over by Chief Rabbi Chalom Messas, with the assistance of Chief Rabbi Moïse Malka. The Institut des Hautes Études Rabbiniques, established in 1950 to train rabbinical judges and spiritual leaders for the Jewish community, ordained about ten rabbis; then, for various reasons, the Institut became an ordinary yeshivah with no hope for further development. Nevertheless the Moroccan government continued its contribution.

Another type of problem existed for the numerous schools of the Alliance Israélite Universelle (AIU), ORT, the Otzar Ha-torah, and the Lubavitcher movement. These schools no longer found many students for their classes. The Alliance schools, founded and assisted by AIU, and now administered by Ittihad-Maroc, a local Jewish group, had about 11,500 students (33,000 in 1959). The AIU-supported École Normale Hébraïque of Casablanca continued to train Hebrew teachers. ORT still maintained four schools in Morocco. Because of its emphasis on religious studies, an Otzar Ha-torah secondary school, established in October 1964, was immediately filled although it charged tuition. The department for the education of Jewish youth, which for three years had actively supervised Jewish education, no longer had more than a nominal existence.

The Casablanca Jewish community opened two homes for the aged. Increasingly, all the activity being conducted by the communities was for the aged. The young no longer had a future in Morocco.

Despite an anti-Jewish press campaign, the authorities were solicitous of the interests of the Jews. On Yom Kippur (September 1964), Casablanca's Governor Bougrine visited the synagogue and greeted the Jewish citizenry on behalf of King Hassan II. In general, the government did everything it could to preserve the equality of rights between Jews and Moslems. Many Jews held important positions in the government. Among them were Charles Benarroch, a high official in the defense ministry; Charles Azoulay, member of the consultative council; Salomon Bensabat, justice of the supreme court; Robert Asseraf, legal counselor of the Chamber of Deputies, and Albert Sasson, dean of the faculty of sciences of the university at Rabat.

**Jewish Agitation**

In May 1964 an 80-year-old Jew, Abraham Hayot, on his way to morning prayer in the Jewish quarter of Casablanca, was drenched with oil and burned alive by Moslems who took flight and could not be apprehended. At first it
was suspected that it was a political act instigated by political groups. At the time, many unfounded rumors were also heard of the abduction of Jewish children in different cities. But an investigation established that the unfortunate Jew had been burned because of an altercation on the previous day with a Moslem at the slaughterhouse where he was employed.

In September 1964 former Islamic Affairs Minister Allal al Fassi, now president and leader of the conservative and clerical Istiqlal party group in the National Assembly, launched a political assault on the Moroccan Jews. Attacking the government and the royalist party in the course of a debate on agrarian reform, he shouted: “Morocco is a Jewish state. It is run by Jews and foreigners.” The only Jewish deputy, Meyer Obadia, did not dare reply and withdrew from the chamber while al Fassi was called to order by Assembly President Abdel Krim Khatib and applauded by his own party.

The outburst, which fitted in with an anti-Jewish campaign that the Istiqlal and its newspapers had been conducting for some years, caused great disquiet among the Jews. In February 1964 Al ’Alam had attacked Foreign Minister Ahmed Réda Guédira for having named a Jew, Robert Asseraf, as the director of his cabinet. Guédira had thereby violated the tacit rule, in existence since Morocco’s independence, which barred Jews from positions in the foreign affairs ministry. Other papers took similar positions. The liberal publication An-Nidal, edited by Rachid Mouline, which had no political influence whatsoever, protested against what it called the “Judaization of Morocco.”

Istiqlal always used the Jewish question as a weapon against the government. Racism played its classic role of diverting attention from real problems. The result was distrust, hostility, discrimination, and even violence against those chosen as scapegoats. Some months before his provocative remarks to the National Assembly al Fassi had granted a long interview to Victor Malka, editor of La Voix des Communautés, in which he reaffirmed that “Moroccan Jews are full citizens and [would] never be victims of racist discrimination.” This statement appears to have been intended merely for exploitation abroad, to restore the international prestige of the Istiqlal which had been seriously undermined precisely because of its racist attacks.

In fact, the antagonism of the Istiqlal toward the Jews grew steadily after the elections of April 1963, in which it had hoped to get their support. But almost all the Jews voted for the royalist Front for the Defense of Constitutional Institutions. The Jewish deputy Meyer Obadia was elected on the royalist ticket, as was a Jewish senator, David Amar. On the day after the elections Istiqlal launched a major campaign against the government. It charged that the Jewish votes had been bought by promises of emigration permits to Israel.

In October 1964 Istiqlal dropped all pretense and, for the first time, asked the government to declare Jews second-class citizens. “In Tunisia,” the Istiqlal newspaper asserted, “Jews are no longer considered as nationals. For example, the number of Jewish pharmacies permitted is very small compared to what it is in Morocco, where 50 per cent of the pharmacies belong to Jews.”
This anti-Jewish press campaign was not confined to Istiqlal. It was thereafter part of Moroccan politics, and all parties, except the royalist, took anti-Jewish positions at one time or another. Violently anti-Jewish articles appeared with extraordinary regularity in *Akhbar Al-Dounia* ("News of the World"), a weekly with a larger circulation than any newspaper in Morocco. One such attack followed when the Casablanca municipal council, with three Jewish members (Jacob Banon, Elias Benouaich, and Georges Niddam), voted a subsidy of 1.5 million Moroccan francs to three Moroccan Jewish philanthropies: OSE, Students' Aid, and the Murdoch Bengio Home. Although this was not the first time that such subsidies had been granted to Jewish institutions, *Akhbar Al-Dounia* severely criticized the council for giving priority to Jewish causes. The same issue contained a demand for the expulsion of Victor Malka from the country on the ground that he was to become associate editor of Israel's broadcasting station *Qol Israel*. Victor Malka instituted a libel suit against *Akhbar Al-Dounia*. His attorney was Meyer Toledano, former member of the Casablanca Municipal Council.

At the end of 1964 Morocco's Jewish communities were living as if everything they stood for was about to vanish. And because the present had no substance, they leaned on the past. They were not working for the future because they did not believe in a future. The springs of hope had been poisoned for them.

Victor Malka

Algeria

**Political Developments**

Political developments of Algeria in 1964 centered on the efforts of President Ahmed ben Bella to consolidate his quasi-dictatorial regime in the face of violent opposition by various elements who denounced him as a usurper of the national revolution. Despite many signs of real popular discontent, especially on the part of the former *moujahadines* (soldiers of the underground army of liberation), and the existence of several small guerrilla bands in Kabylia, this opposition could not be regarded as genuinely expressing the reactions of the masses of poor peasants or the large numbers of unemployed workers; their reactions were still uncrystallized, sporadic, and anarchic.

Ben Bella's opponents were primarily professional politicians, former leaders of the Provisional Government of the Algerian Republic (GPRA) and the Front of National Liberation (FLN). It was a factional struggle of the sort almost always found in regimes resulting from revolutions. The conflicts were less ideological than personal, although all Ben Bella's opponents were
at one in denouncing the repressive methods of the government. Ferhat Abbas, the one-time head of GPRA and later president of the Algerian National Assembly, who had been eliminated from political life amid a rain of denunciations as an "agent of the bourgeoisie," no longer seemed to play a political role inside the secret or semi-secret coalition of the conspirators.

Hocine Ait Ahmed, the Kabyle "Trotzky" of the Algerian revolution, remained the principal rallying point of a subversive movement preparing an insurrection. This old cellmate of Ben Bella in French prisons continued to exercise a strong influence on the irreconcilables of Kabylia. The ethnic antagonism between the Kabyles of East and Central Algeria and the Arabs of the West—Ben Bella was himself an Arab from the Oran region—was one of the motivating factors in the insurrectionary movement. But the leaders of the Kabyle revolt, needing the support of the Arab world outside Algeria, played down this aspect of the conflict and refused to yield to the temptation of an autonomism or separatism which would have been injurious to their cause. Ait Ahmed was arrested and, at the end of 1964, was awaiting trial. Colonel Mohammed Chaabani, military leader of another revolt and a noted veteran of the revolutionary struggle, was tried for high treason, condemned to death, and executed. Appeals from abroad for presidential clemency were without result.

Ben Bella's position could not be considered as very solid, and his power was based largely on police methods. Nevertheless, the dictator of the new Algeria used every respite from the critical internal political and economic situation to build up popularity as a great leader of Arab nationalism, with a pan-Arab perspective. Thus he seconded UAR President Gamal Abdul Nasser on the question of Arabism, like him, but with even more vehemence, continually inveighing against the "imperialism" of Israel—although the majority of the poor fellahin tilling the Algerian soil not only did not give a fig for this problem but did not even have any clear idea as to the precise location of the "imperialist" country against which their leader's wrath was directed.

Ben Bella's major "anti-Zionist" pronouncements were made in Cairo at the special Arab summit conference in mid-January, 1964, and at the meeting of nonaligned nations in October. However, despite his virulent attacks on Israel, the Algerian president did nothing to give effect to his 1962 promise to send an expeditionary force of 100,000 Algerians for the "liberation of Palestine."

**Attitudes Toward Zionism**

In connection with the "Palestine Week" organized by the Algerian government (February 17 to 24, 1964) "to express the solidarity of the entire Algerian people with the Arab people of Palestine" there was a large popular open-air rally in Algiers. Minister of Habous (worship and religious properties) Tewfik Madani was one of the principal speakers and declared, according to the accounts in the Algiers press: "The Algerian revolution will keep its promises before men and history to despoiled Palestine. Algeria is ready to
carry on the struggle of liberation for the freedom and dignity of our brothers despoiled, oppressed, and dishonored by the Zionists and their helpers. People of Palestine, we are at your side and together we shall break the chains of slavery."

In 1964 this aggressive anti-Zionism was confined to verbal violence. The explosion of an arms shipment on an Egyptian vessel in the Port of Bône was at first attributed to "Zionists." This was a trial balloon, and the accusation was dropped when there was no popular "anti-Zionist" reaction. Other presumptive culprits were sought in the form of Ait Ahmed's oppositional guerrillas. The catastrophe, which claimed many victims, appears actually to have been accidental and not a political crime.

In contrast to Morocco, Algeria had no cases or affairs involving "suspicion of Zionism" against individual Jews. Among the remnants of the Jewish community of Algeria, there were former members and sympathizers of Zionist organizations who were well known as such, but nobody bothered them or demanded retractions from them. No pressure was exerted on the leaders of the community to declare themselves against Zionism, and they made no anti-Zionist statements. It was enough simply to omit any public mention of the existence of the State of Israel. The films Exodus and Ten Commandments were, to be sure, banned as "Zionist." But the sharp denunciations of Israel by government officials were not the product of any consciousness of the "Palestinian problem" on the part of the Algerian masses. As to the young Algerian intellectuals, it was possible to speculate that the attitude of the Algerian nationalist advocate of Arab-Jewish cooperation Abd-el-Kader (AJYB, 1964 [Vol. 65], p. 328) was not altogether exceptional. Thus in the March 9, 1964, issue of the periodical Jeune Afrique, in the course of a controversy started by a letter from one Elias Banna, pretending to be a Jewish student at the University of Munich (it was subsequently shown that there was no student by that name at Munich), a young Algerian Moslem came to the defense of Israel, asserting that the Jews of that country only asked "what all of us ask"—the right to live and to work on the land of their forefathers. He rejected the usual argument of Arab politicians that, since the Arabs were not responsible for the crimes committed against the Jews by Europeans, it was not up to them to make up for them by furnishing a fatherland to the surviving Jews. "On the contrary," this Algerian Arab wrote, "the Arabs should be proud that it was our Third World which received and readjusted to life the survivors of the horrible Nazi camps."

INTERNATIONAL RELATIONS

Ben Bella's ambition to achieve leadership in presenting the claims of the "third world" and the nonaligned nations also found expression in the active and open support given by the Algerian government to the anti-Tshombe rebellion in the Congo. And in the latter part of 1964, Ben Bella entered into competition with his ally Fidel Castro for the support of anti-American forces, whatever they might be, by indicating his readiness to extend hospi-
tality to the former Argentine dictator Juan Perón when the latter was in trouble with his Spanish hosts after his unsuccessful trip to South America.

Internationally, Ben Bella had a far greater measure of support from the Soviet Union than the other Maghreb nations, Tunisia and Morocco. There were numerous Soviet technicians and a Soviet health mission in Algeria. But the France of Charles de Gaulle also supported Ben Bella, although it was questionable whether French support would continue if current negotiations on Franco-Algerian cooperation in exploiting the oil of the Sahara were to break down. Meanwhile, French financial aid to Algeria came to 32 per cent of the French government’s rising African budget. There was some opposition in the French senate to the mounting total of these subsidies, especially since the Algerian government did not always refrain from anti-French gestures. (Thus in 1964 it decreed the nationalization of properties belonging to persons who had collaborated with the French colonial regime.) But the French government obtained Ben Bella’s promise, which he kept, that there would be no Algerian demonstration against the French experimental nuclear explosions in the Sahara at the end of 1964. A demonstration planned by a section of FLN was prohibited by the Algerian police.

**JEWISH POPULATION**

All figures on the number of Jews remaining in Algeria were very rough approximations. There had been no census of the Jewish population since independence—not for a long time before, under French rule. The estimate for 1964 was approximately 4,000. Just as in France, the membership lists of the consistories furnished no precise information, since there were always Jews not registered in the communities, as well as small groups organized into unofficial communities. Besides, available figures did not include the small number of Jews who had remained in the southern territories or returned to them after having tried to establish themselves in France or Israel. The communal structure of these Jews of the Sahara districts (the M'Zab) had always been different from that of the other Jews of Algeria. They were not fully French citizens, they had retained their “personal status,” and they bore a much greater resemblance to the inhabitants of the mellahs of the Moroccan interior than to the completely gallicized Jews of the Algerian coast.

In the small towns and in some of the more important cities, every trace of Jewish communal life was gone, because only two or three Jewish families often remained in each. But where the community still functioned, even with a minimum of members and resources, religious customs were observed, so far as was possible, without the slightest interference on the part of the authorities. The principle of freedom of worship and the respect always given by the Moslems of North Africa to Jewish sanctuaries and Jewish traditions remained inviolate in spite of all the events and torments of recent years. Nevertheless, Algerian Jewish life had an extremely limited character because of the drop in the Jewish population. There was a shortage of rabbis and hazzanim even for the small remnant of Algerian Jews who had not wished to
leave the country. The principal efforts to maintain tradition were in the sphere of kashrut, which the Jews of North Africa did not give up easily. Cultural activities, relatively intense in the last period of French rule, were non-existent; religious observance was reduced to a strict minimum. There were no longer regular Sabbath services.

**Jewish Communities**

In February 1964 the leaders of the Jewish communities of Algeria met in Oran to reconstitute a Federation of Jewish Communities. A delegation of five was sent to Paris to attend the meeting of the Central Consistory on February 16. (In theory, the local Algerian consistories were still a part of the Central Consistory of Israelites of France and Algeria.) This delegation also made contact in Paris with the Association of Jews of Algerian Origin (AJOA; see p. 372).

Reports from several small and medium Jewish communities in Algeria gave some idea of the extent to which the springs of Algerian Judaism had dried up. Thus in Colomb-Béchar, in the southern part of the Oran district some 700 kilometers from Oran, there was formerly a Jewish community of 2,000. In February 1964 there still remained in the city a hundred persons of the Jewish faith, without a rabbi, *mohel*, or *shohet*. Kashrut was nevertheless observed by the members of the dwindling community, who received the meat by truck from Oran. Bar mitzvahs could not be celebrated, because there were no teachers capable of preparing candidates. Nearby Machéria and Ain-Sefra, where several dozen Jewish families formerly dwelt, each had two left in 1964.

At Tlemcen, in the extreme west of Algeria on the Moroccan border, the Jewish community still had a hundred families in January 1964. Tlemcen, with its “Tomb of Raab,” was a holy place and center of pilgrimage for all North African Jews. The community had more than a thousand members on the eve of independence. Chief Rabbi Haïm Touati (father of the noted Parisian Jewish publicist Emile Touati), a leading personality of Algerian Orthodox Jewry, learned in the Talmud and the Kabbalah, was the spiritual leader of the remaining Jewish community. A traveling chaplain, Rabbi Brahim Choukroun, served the whole region as *mohel*, *hazzan*, and *shohet*.

**Algiers**

There was not a single *mohel* living in the capital, Algiers; when there was a circumcision, it was performed by the *mohel* of Oran. Jewish religious life centered on the observance of Rosh Ha-shanah and Yom Kippur. In Algiers services were held in the Temple Lebar and the Temple Hara. (The Great Synagogue in the Place du Grand Rabbin Abraham Bloch was closed.)

On the eve of Yom Kippur a delegation of consistory leaders—President Charles Hababou, Vice-President Robert Bério, and Rabbi Gilbert Seror—visited Minister of Habous Madani to invite him, in the name of the Jewish population, to attend the services on the following day. The minister accepted the invitation and came to the synagogue in time for *ne’ilah*, the closing
prayer. Hababou made an appeal for the brotherhood of all believers, and Madani responded by extending his warmest wishes for a happy new year to all the Jewish communities of the country. He also gave the worshippers the personal greetings of President ben Bella and paid homage to the moral precepts contained in the Torah: "The Koran, coming from the Bible, teaches all its believers respect for the individual, mutual understanding, and the love of one's neighbor." In conclusion, he expressed the hope that the president of Algeria himself will attend Yom Kippur services in 1965.

The same report from Algiers also described the celebration of Sukkot in that city. A public sukkah was put up next to the building of the old rabbinical school. Meals were distributed to the indigent, thanks to a special fund from JDC.

**Personalia**

In January 1964 Albert Smadja died in Marseilles at the age of 65. He had been president of the Jewish community of Oran from 1936 until the great exodus which followed the Algerian revolution; had served as president of the Federation of Jewish Communities of Algeria and of the Zionist Federation of the Oran district, and had represented the Oran community in the Central Consistory of Jews of France and Algeria. He was also councilor for foreign commerce and administrator of the Bank of Algeria.

Arnold Mandel
Southern Africa

POLITICAL DEVELOPMENTS

In the Republic of South Africa the year was marked by continued racial tension as further steps were taken to implement apartheid. At the same time the economic boom continued, and the effects of political developments on the country's trade remained relatively small. Two neighboring African states, the former British protectorates of Nyasaland and Northern Rhodesia, achieved complete independence in July and October; the former became Malawi and the latter Zambia. The three British High Commission Territories of Basutoland, Bechuanaland, and Swaziland—enclaves within the Republic's territory—moved toward self-government and early independence under African rule. Meanwhile the government of the colony of Southern Rhodesia (which dropped "Southern" from its name after Northern Rhodesia became Zambia), elected by a white minority of approximately 4 per cent of the entire population, continued to press for independence, and to hint that it would end British rule unilaterally if it could not do so by agreement. Britain, backed by a unanimous vote of the other Commonwealth members, made it clear that no unilateral declaration of independence would be recognized; when the Labor party came to power, Prime Minister Harold Wilson spelled out the government's intention to apply vigorous sanctions if such a declaration were attempted.

Republic of South Africa

The South African government introduced new restrictions on the African population by the Bantu Laws Amendment Act. This measure, passed in April 1964 and scheduled to go into effect in January 1965, was based on the doctrine that no African had the right to be in any part of the Republic except his assigned "native reserve"; if he was permitted to be elsewhere, it was strictly on sufferance and for the benefit of the white economy. Hence no African was to be allowed to live outside the reserves unless employed, and he could seek employment outside his assigned reserve only with the approval of government labor bureaus. In the parliamentary debate, Mrs. Helen Suzman of the Progressive party declared that the measure "strips the African of
every basic pretension to being a free human being in the country of his birth and reduces him to the level of a chattel."

The 90-day-detention clause, under which the police had been empowered to arrest suspected persons without judicial authorization and hold them incommunicado for 90 days—which could be extended for 90 days more as many times as they saw fit—came under heavy attack. Testimony in a number of court cases indicated that some, especially non-whites, had been tortured during their detention. A number of the trials which were conducted under the Sabotage and Suppression of Communism Acts were wholly or partly based on information obtained through the use of the 90-day clause. An inter-church campaign for its abolition began in May. The clause was nevertheless renewed when it expired in June; in November, however, Justice Minister Balthazar Vorster announced that its use would be suspended after January 11, 1965. He added that it might later be revived if the government thought it necessary.

There were a large number of trials on charges of sabotage and Communism, terms which were very broadly defined under South African law. Perhaps the most important of these was the Rivonia trial (named for the location of a farm belonging to one of the defendants), which had begun in 1963. The main defendants were Nelson Mandela and Walter Sisulu, former leaders of the African National Congress. In the course of the trial both testified that they had come to the conclusion that it would be impossible to end the system of white supremacy without resort to violence, since all other avenues were closed. They had therefore become leaders of the underground organization Spear of the Nation and had committed some acts of sabotage, though not all with which they were charged. They stressed that these acts were carefully planned to prevent loss of life; that Spear of the Nation was not connected with the African National Congress, and that while Communists participated in its work, it was not Communist-controlled. Among the other defendants were three whites: James Kantor, Lionel Bernstein, and Denis Goldberg, the owner of the Rivonia farm. The case against Kantor was dismissed during the trial. The trial concluded in June with the conviction of all remaining defendants except Bernstein, who was acquitted but immediately rearrested under the Suppression of Communism Act. (He was later admitted to bail and fled the country.) Goldberg, Mandela, Sisulu, and four other Africans and one Indian were sentenced to life imprisonment. They decided not to appeal. The defense attorney, Abraham Fischer, was later arrested under the Suppression of Communism Act; he and fourteen others went on trial in November 1964.

Those convicted in the numerous other political trials held during the year included several university teachers and a number of journalists, one of them Hugh Francis Lewin, an editor of Drum, the leading popular magazine directed to an African audience. Three Africans who had been convicted of a number of political crimes, including murder, were executed despite pleas for mercy from UN Secretary General U Thant and the UN Security Council. A trial which drew special attention was that of Frederick John Harris, accused of
murdering a 77-year old woman who died as a result of injuries sustained in the bombing of the Johannesburg railway station on July 24. Harris, a teacher and former chairman of the South African Non-Racial Olympic Committee, admitted placing the bomb but testified that in order to avoid loss of life he had notified the police in advance of the explosion. He was found guilty, and on November 6 was sentenced to death. Dennis Higgs, accused by the South African government of having been an accessory in the same case, was kidnapped from his home in Northern Rhodesia and taken to South Africa on August 28. After diplomatic protests from Great Britain, South Africa released him and returned him to his home in Lusaka. It later unsuccessfully sought his legal extradition. Large numbers of political opponents of the government continued to be confined to specific areas, or to their homes, without judicial proceedings or specific charges. The best known among them was Chief Albert Luthuli, who had been permitted to leave his home briefly so that he might receive the Nobel Peace Prize in person. His five-year detention period ended in 1964, but was renewed for another five years on more rigorous terms. In December police seized the papers of New York Times correspondent J. Anthony Lukas as he was about to leave the country. The papers were returned two days later, but without an apology. The incident brought a protest from the United States government.

South Africa's international relations continued to deteriorate. Various United Nation bodies passed resolutions criticizing or condemning her; perhaps the most important of these was the Security Council resolution, adopted on June 18, to study the possibility of applying economic sanctions against South Africa. The resolution was supported by the United States and the United Kingdom as well as by all non-permanent members except Czechoslovakia. That country and the Soviet Union abstained because the resolution did not provide for immediate sanctions; they were joined in abstention by France, on the ground that the resolution constituted interference with the internal affairs of a member state. In November the UN Special Committee on Apartheid recommended total economic sanctions against South Africa.

South Africa also had trouble with other international organizations. In March it withdrew from the International Labor Organization. The South African delegation walked out of the annual assembly of the World Health Organization (WHO) after that body had adopted a resolution depriving South Africa of voting rights and calling on the secretary-general of WHO to prepare proposals for the expulsion or suspension of members whose “official policy is based on racial discrimination.” But Prime Minister Hendrik F. Verwoerd told Parliament that South Africa would not voluntarily withdraw from WHO.

In November, 22 African states voted to cut all rail and sea links with South Africa and to refuse passage to planes bound to or from that country. In the same month the United States and Britain announced that they would sell no further arms to South Africa after the expiration of existing contracts. Firms in both countries, however, continued to be deeply involved in the South African economy, and they remained among the Republic’s major
trading partners. Although trade between South Africa and most African nations declined sharply as a result of sanctions, the new African states of Zambia and Malawi made it clear that they could not participate in the boycott because all their trade with the rest of the world passed through either South Africa or the Portuguese possessions. Some African nations, which had at considerable sacrifice cut off raw-material exports to South Africa, complained that their places had been promptly taken by Communist states, especially East Germany and China. The latter's trade with South Africa, which had tripled in 1963, again increased sharply in 1964.

Southern Rhodesia

In Southern Rhodesia political activity during the year centered on the demand of the white minority for independence under the existing constitution, which guaranteed continued white rule. In April Prime Minister Winston Field, whose militancy in the pursuit of this goal was deemed inadequate by most members of his Rhodesian Front, was succeeded by the more extreme Ian Smith, who hoped to achieve independence by Christmas. In furtherance of this purpose he announced a referendum in November on the voters' view on independence; at the same time, to demonstrate African support of the proposal, he arranged a “consultation” of chiefs appointed and paid by the government. The two African nationalist movements, led respectively by Joshua Nkomo (who had the support of most African states) and Rev. Ndabaningi Sithole, were suppressed and various new African political movements, formed to replace them, were immediately banned. Both Nkomo and Sithole, and large numbers of their followers, were imprisoned during most of the year. Various charges against them were thrown out by the courts, and other court decisions held their administrative detention to be illegal, but the government refused to release them, and they remained in custody at the end of 1964. New penal measures were passed during the year to repress nationalist activity: long prison sentences and flogging were made mandatory for various minor offenses, and possession of bombs was made punishable by death. In August the Salisbury Daily News, owned by the leading British Tory newspaper chain headed by Lord Thomson, was banned on the ground that it was not a newspaper “but an instrument of political agitation.”

The opposition Rhodesian National party of former Premier Sir Edgar Whitehead declared its opposition to a unilateral declaration of independence in May. In August it reorganized as the Rhodesia party under the leadership of Sir Roy Welensky, who had been prime minister of the Federation of Rhodesia and Nyasaland until its dissolution. Sir Roy reentered politics as candidate in a parliamentary by-election, but was badly defeated. The November referendum showed a substantial majority for independence, but only 61 per cent of those eligible voted. Both the outgoing Tory government and the incoming Labor government of Britain made it clear that they would not recognize the “consultation” of chiefs as demonstrating the African support essential for a grant of independence. In October, after Labor had taken office, Prime Minister Harold Wilson broadcast a warning to Southern Rhodesia
that a unilateral declaration would end relations between Rhodesia and the nations of the Commonwealth, most foreign governments, and international organizations, and that it would produce economic disaster and leave the country isolated in a hostile continent. This warning was promptly seconded by the United States. (It was also reported that South Africa and Portugal had unofficially told Prime Minister Smith that they would be unable to give him active support or even recognition in case of a unilateral declaration of independence.) Smith then declared that "the British government's moves of the past weeks have upset everything and I can see no prospect of independence by Christmas, as I had hoped." He added that the results of the referendum would not be taken as a mandate for unilateral independence.

Malawi and Zambia

The two other members of the dissolved federation became independent under African rule, but under very different circumstances. Nyasaland, which became independent as Malawi in July, was a very poor country without major resources and required substantial British economic help. Zambia, in contrast, was one of the richest countries in Africa, with one of the world's largest copper resources, and had a large and growing export surplus available for financing a development program. Zambia increased its income from this source by raising the income tax paid by the copper companies (while reducing taxes on small businesses to encourage economic development) and by taking over, with British assistance, the royalties formerly collected by the British South Africa Company on copper production. Since the demand for copper was steadily increasing and prices were rising, Zambia's economic prospects were bright. One development project under consideration was the construction of a new railroad linking Zambia and Malawi with the sea by way of Tanzania, thus freeing them from their existing dependence on communications through the Portuguese colonies, Southern Rhodesia, and South Africa. The completion of such a railroad was expected to take several years.

Both Zambia and Malawi experienced political troubles during the year. Before independence Prime Minister Kenneth Kaunda of Zambia found it necessary to suppress disorders provoked by a fanatical religious group, the Lumpas, headed by a priestess who claimed to have come back to life after dying and visiting heaven. There were also a number of strikes on the railroad and in the mines by white workers who feared that they would be displaced by Africans, and by Africans who resented the attitudes of the whites. They had no serious effect on the economy, however. In Malawi more serious trouble developed in September, when Prime Minister H. Kamuzu Banda charged that several leading members of his cabinet had been conspiring against him with Communist China. The cabinet was reorganized and Banda's opponents, who denied the charges but asserted that he had kept too many Europeans in government posts, were expelled from the governing Malawi Congress party. Some were taken into custody while others fled to neighboring countries or went into hiding. Banda denounced Tanzania for giving his opponents asylum.
High Commission Territories

The smallest of the three High Commission territories, Swaziland, held elections in June under a compromise constitution imposed by Britain when white settlers and traditionalist chiefs were unable to reach an agreement with nationalists who wanted a democratic regime based on universal suffrage. The elections resulted in a sweeping victory for the traditionalist-white alliance, but opponents charged that the victorious groups had received financial support from South Africa. In Basutoland a similar conflict between radical and traditionalist elements was settled by a compromise which provided for elections in 1965 and independence a year later under the name of Lesotho. In Bechuanaland the modernist-traditionalist conflict was bridged by the personal prestige of Seretse Khama, the British-educated chief who had been exiled from his country in 1952 by Patrick Gordon Walker, then colonial secretary in the British Labor government, because of his marriage to a white girl. The election of a legislative assembly by universal adult suffrage was scheduled for March 1965. In all three territories, leaders of most political groups recognized that geography would make it necessary for them to maintain relations with South Africa; there were also economic ties of major importance, since about half the foreign workers in South Africa came from the High Commission territories.

Maurice J. Goldbloom

South African Jewish Community

The 1960 census reported 116,066 Jews, out of a European (white) population of 3,088,492 and a total population (all races) of 16,002,797. A statistical analysis of the 1960 census figures, published in the Southern African Jewish Times of March 20, 1964, showed that the Jewish community was 98.6 per cent urban and that age levels for Jews were higher than for the rest of the white population: 42.4 per cent of Jews were over 39, compared with 31.1 per cent for white South Africans as a whole. There were 114,404 Jews in the urban areas: 57,707 in Johannesburg; 23,866 in Cape Town; 6,110 in the East Rand complex of towns; 5,231 in Durban; 3,576 in Pretoria, and 2,811 in Port Elizabeth/Uitenhage.

In several regions, including the Transkei and Zululand, no Jews were recorded.
CIVIC AND POLITICAL STATUS

Jews were full citizens of South Africa, participating in all branches of national life. Eleven Jews were members of parliament (9 in the House of Assembly and 2 in the Senate), and 13 sat in provincial councils. There were 18 Jewish mayors and 13 deputy mayors. The Jewish community both shared in and contributed to South Africa's growing prosperity.

Antisemitism

Political tension during the year was highlighted by sabotage trials, the explosion of a bomb at the Johannesburg railway station, and the detention of a large number of persons under the so-called 90-Day Clause of the General Laws Amendment Act (AJYB, 1964 [Vol. 65], p. 339; 1965 [Vol. 66], p. 485). Letters in several newspapers remarked on the number of people with Jewish names involved in these detentions. In August a monthly newsletter called Anticom, issued by the Inter-Church Anti-Communist Action Committee of the Dutch Reformed churches, devoted four of its eight pages to material purporting to show that Jews were linked with Communism; that Jews had been behind the Russian revolution; that Lenin had been a Jew, Haim Goldmann, and purporting to quote from United States secret service reports that “Bolshevism is organized and directed by Jews, who have no nationality and whose one object is to destroy for their own ends the existing order of things.”

A leading national newspaper, the Johannesburg Sunday Times, showed that the articles were based on known forgeries, and charged that “the tone and character of the Anticom articles are clearly aimed at whipping up feelings against Jews among members of the Dutch Reformed Churches.”

The South African Jewish Board of Deputies protested to the Anticom committee and to the leadership of the Dutch Reformed church. The Jewish press called on the church to repudiate Anticom. Dr. J. D. Vorster, actuary of the Dutch Reformed church and one of the persons associated with the Anti-Communist Committee, denied that the articles were antisemitic or intended to excite feeling against Jews, but added “New York Jews financed Lenin.” As far as South African Jewry was concerned, Dr. Vorster declared, they should “come out openly against Communism.” If the Jewish community was doing something against Communism, he did not know about it. It was time to counter the spread of Communism among Jewish youth.

Die Transvaler, Johannesburg Nationalist daily, invited the Board of Deputies to comment on Vorster’s views. The board rejected Vorster's argument and said: “The issue is not where does the Jewish community stand vis-à-vis Communism, but where do the Afrikaans churches stand vis-à-vis Anticom, published by a body set up under their joint auspices?” Commenting on Vorster's call to Jews to “come out openly against Communism,” the board asked: “Why this specific call to the Jewish community when the struggle against subversion, violence and sabotage is a struggle in which all South
Africans of all creeds, nationalities and races are vitally concerned?" On the argument of Jewish names among alleged Communists, the board said:

Dr. Vorster must know that they constitute only a tiny fraction of the Jewish population and that the Jewish community has as little control or influence upon these individuals as the Afrikaans or English communities have upon Afrikaner or English Communists. No other section in South Africa would for a moment be held responsible, or accept responsibility, for the unlawful acts of such individuals. The Jewish community is no exception. Moreover, many of these persons have only the flimsiest ties with Jewish communal life.

Affirming that the Jewish community stood for law and order and condemned subversion and violence, the board also pointed out that anyone aware of the facts knows that Jews have little reason to be sympathetic to Communism, either on the ground of its philosophy of atheistic materialism, which is incompatible with Judaism, or because of the Soviet Union's long record of suppression of Jewish religious practices, of Jewish cultural expression, and of other forms of organized Jewish group life.

Chief Rabbi Bernard Moses Casper similarly spelled out Jewish dissociation from Communism, in a sermon at the Great synagogue, Johannesburg, which was extensively reported in the press.

A. J. van der Merwe, moderator of the Dutch Reformed church, told the Southern African Jewish Times that Anticom did not speak for the church, which would never lend itself to any movement against Jews. He could not conceive of his church lending its prestige "to this diatribe in Anticom. . . . I believe our Church sincerely hopes and tries to live on friendly terms with our Jewish community." The country would, he said, have been poorer without its Jews.

The Cape Town Nationalist daily, Die Burger, sharply condemned the Anticom articles.

The provincial moderatures of the Dutch Reformed church, in replies to the letter addressed to them by the Board of Deputies, dissociated themselves from the Anticom articles and reaffirmed their church's goodwill to the Jewish community. In particular, a lengthy reply from the Cape moderature took note of the board's concern for the maintenance of law and order, its condemnation of subversion and violence, and Chief Rabbi Casper's statement on the Jewish attitude to Communism. It reaffirmed that the Dutch Reformed church would never "do or say anything which can in any way provide grist to the mill for any movement which has as its aim to further antisemitism." It welcomed the fact that "our Jewish compatriots enjoy here, what we heartily grant them, the freedom which belongs to every citizen in a democratic state." The reply further stated that the moderature had referred the correspondence to the Anticom committee, with a request to report back.

Direct antisemitic agitation was again, for the most part, confined to the distribution of leaflets by the same persons noted here previously (AJYB, 1964 [Vol. 65], p. 341-42). There seemed to be links between local antisemites and agitators and organizations in other parts of the world. Some of
the leaflets were direct reproductions of material emanating from Einar Aberg of Sweden or his counterparts in England and America. Some antisemitic leaflets also sought to exploit political differences between Israel and South Africa, and Jewish names among alleged Communists and saboteurs.

In March, while Alec Gorshel, Jewish M.P. of the United party, was criticizing a government bill, G. F. Froneman, a Nationalist member, interjected: "Go to Israel!" The interruption stung Gorshel into saying: "Mr. Chairman, I happen to be a Jew. The next time I get the advice, which is often addressed to members of my race on this side of the House, to 'go to Israel,' am I not entitled to reply: 'Go to Hell'?"

There were angry comments from some government members, and the chairman told Gorshel to moderate his language. Opposition members alleged antisemitism. Government members (including Minister of Finance Theophilus E. Donges) poo-hooed the charge. A leading government front-bencher, J. S. Labuschagne, categorically affirmed that there was no antisemitism in the National party and paid warm tribute to the contribution, present as well as past, which the Jewish community had made to South Africa.

A report in the New York Herald Tribune alleged "rabid antisemitism" which "with vehemence and intensity burst the other day upon Parliament," caused "concern mingled with fear" that "sent shudders throughout the 110,000 strong South African Jewish community." The article drew a letter from the Board of Deputies which was published in the Herald Tribune on April 10. The board declared:

We cannot permit this report to go unchallenged. Several Jewish journals in this country have reprinted the report with comments such as, "This will make you rub your eyes... the unrecognizable picture of South African Jewry" and "South African Jews will be amazed to read this fantastic distortion of the local position..."

The antisemitic interjections of a few individuals in Parliament rightly called forth indignation and criticism—happily not from Jews alone.

They are not to be regarded as expressions of the policy of the government or of the Nationalist party. More than once in recent years the Prime Minister has gone on record in deprecating anti-Jewish prejudice.

South African Jews are accepted as, and have always been, an integral element of the South African community.

COMMUNAL ORGANIZATION

Communal work continued in the pattern of previous years, without major new developments. The Board of Deputies planned to have a new headquarters in Johannesburg, in a building which could also house other Jewish institutions. The board also arranged for a pension fund for Jewish rabbis and cantors, complementing the pension fund for Hebrew teachers which it had piloted some years previously.

Board Chairman Teddy Schneider, and Vice-Chairman Maurice Porter
attended sessions of the World Jewish Congress in Israel in July and the CJMCAG, World Conference of Jewish Organizations, and World Council of Jewish Education in Geneva.

Joseph Amiel arrived in South Africa from Israel in December to assume office as the new director of the board’s youth department.

The 12th national conference of the Union of Jewish Women of Southern Africa was held in April. Reports described the activities of branches throughout the country in promoting intercommunity goodwill, as well as the success of the union’s adult-education program, embracing study groups, tape-recordings, and audiovisual material.

The Golden Jubilee conference of the Hebrew Order of David, largest Jewish fraternal organization in South Africa, with 26 lodges in various parts of the country, honored Henry Blank on his retirement as grand secretary after 35 years of service. He was succeeded by David Wacks.

B’nai B’rith established new lodges in Bloemfontein, Cape Town, and Durban, and at a national conference in April set up a B’nai B’rith Council for Southern Africa to coordinate its nine local lodges.

**Fund Raising**

Improved economic conditions led to better response to campaign appeals. This was especially the case with the Israeli United Appeal campaign, which was organized by Harry L. Shapiro of the American UJA during a six-month mission to South Africa. At the invitation of the South African Zionist Federation, Judge Samuel Freedman of Canada visited South Africa in August to launch the campaign at banquets in the main centers. Improved results were also achieved in the South African Women’s Zionist campaign, launched in April by visiting WIZO emissaries Lily Frank and Genia Kanowitz of Israel.

Raymond Schmittlein, vice-president of the French National Assembly, and Israeli Kneset members Hayyim Landau and Eleazar Shostak visited South Africa in May to launch a campaign for the building of the Jabotinsky memorial center in Tel-Aviv. Conducted by the Zionist Revisionist party, the campaign drew support from all sections of the community.

The United Communal Fund, which meets the budgets of South African Jewry’s main national institutions, continued the campaign it had begun in 1963, and by mid-1964 recorded an increase both in number of contributors and average contributions.

The Simon Kuper Foundation Trust was established to help finance Jewish day schools in 1964. It was named in memory of the judge who played a leading part in fostering the Jewish day-school program (AJYB, 1962 [Vol. 63], p. 462; 1964 [Vol. 65], p. 346). A campaign to raise R1 million ($1.4 million) for the foundation program was launched in November at a Johannesburg banquet addressed by Neville Laski of Britain.

**Religion**

There was further abatement of the Orthodox-Reform controversy (AJYB, 1964 [Vol. 65], p. 343), and the current of religious life flowed more calmly
during 1964. Rabbi Casper, former dean of students at the Hebrew University in Jerusalem, who had arrived in South Africa in September 1963 to become chief rabbi of the United Hebrew congregation of Johannesburg, helped to develop communal harmony. Traveling widely on pastoral visits, he met all sections of the community and found a warm response. In June the Federation of Synagogues of the Transvaal, Orange Free State, and Natal elected him to serve as its chief rabbi, as well, and appointed him a dayyan of the Beth Din. The South African Board of Jewish Education elected him its honorary president, and the South African Zionist Federation co-opted him to its executive council.

In August Chief Rabbi Casper's congregation celebrated the golden jubilee of its synagogue. A special commemoration service was attended by representatives of the province and the city who, at a banquet which followed, paid tribute to the contribution which the United Hebrew congregation had made to the public welfare.

The Cape Town Hebrew congregation, led by Chief Rabbi Israel Abraham, announced plans in September for the building of a R100,000 Jewish center, to include a communal hall and other congregational facilities.

E. S. Rabinowitz resigned as rabbi of the Green and Sea Point Hebrew congregation, Cape Town, to return to England and Jacob Vainstein resigned as rabbi to Port Elizabeth Orthodox Jewry in order to take up a position in Israel. Harry Abt retired from the ministry of the Oxford synagogue in Johannesburg and became cultural officer of the South African Jewish Board of Deputies. Rabbi Solomon Poupko came from the United States in September to Johannesburg's Sydenham-Highlands North Hebrew congregation, while Cantor Elijah Greenblatt of Israel became the congregation's hazzan. Cantor Joseph Malovany of Israel was appointed hazzan of Johannesburg's Yeoville synagogue. Rabbi E. Duschinsky came from the United States to join the Board of Deputies staff as rabbi to the country communities.

In the Reform sector of the community, after growing criticism of his policies, which had been a factor in the Orthodox-Reform controversy previously referred to, Rabbi Ahron Opher resigned the chief ministry of Johannesburg's United Progressive Jewish congregation. He returned to the United States in July, and the congregation appointed Arthur Saul Super as its senior rabbi. Super had come to South Africa in 1960 as editor of the Zionist Record, but left journalism to join the ministry of the Johannesburg United Progressive Jewish congregation in January 1964. Rabbi Raphael Sonnenfeld came from East London to join the Johannesburg Reform ministry. Rabbi Walter Blumenthal became spiritual leader of the Springs Reform congregation. Rabbi Jacob Funkenstein assumed the ministry of the Port Elizabeth Reform congregation.

Education

The 13th national conference of the South African Board of Jewish Education met in Johannesburg in February. Reports showed that schools administered or supervised by the board had 9,000 pupils: 2,000 in nursery
schools, 3,500 in Talmud Torahs, and almost the same number in day schools. The area under the Cape Board of Jewish Education accounted for 3,000 more children. Both boards served only the Orthodox majority of South African Jewry; counting the enrolment of Reform and Yiddish schools, a total of 15,000 children received formal Jewish education in South Africa in 1964.

Attention was focused on the Jewish day schools. There were now 10: in Johannesburg, King David primary at Linksfield with 1,077 pupils, King David high with 650, King David primary and high school at Victory Park with 443, and Bernard Patley junior with 167; in Pretoria, Carmel with 251; in Durban, Sharona with 336 and Carmel high with 140; in Port Elizabeth, Theodor Herzl with 172; in Cape Town, Herzlia and Weizmann, with about 1,300 between them.*

Rabbi Norman Lamm of New York, guest of honor at the conference, complimented the board on the standard of its day schools, but thought that the time allotted to Jewish studies should be increased.

The conference decided to invite Professor Tsevi Adar, director of the school of education of the Hebrew University, to make a systematic survey of South Africa’s Hebrew schools and frame recommendations for further development. Adar arrived on this mission in August.

In Cape Town A. E. Rivlin completed the mission which had brought him to South Africa in 1959 as director of the Cape Board of Jewish Education, and was succeeded by Z. Lenz in December.

**Zionism and Relations with Israel**


Zionist work began to regain momentum after the setback in Israel-South African relations which developed in 1963 (AJYB, 1964 [Vol. 65], pp. 344–45). This was reflected in the substantially increased totals in the Israeli United Appeal and Women's Zionist campaigns (see p. 493). There were traditionally large attendances at Israeli Independence Day celebrations throughout the community in April. Visits in August by Elijah Dobkin, head of the youth and halutz department of the Jewish Agency and in October by Jacob Tsur, world chairman of the JNF, further reinforced Zionist sentiment.

In July Tsevi Infeld retired after 25 years as general secretary of the South African Zionist Federation to settle in Israel. Secretary Sidney Berg succeeded him.

In November Joseph Daleski stepped down after 15 years as chairman of the Zionist Revisionists and was elected vice-president. He remained a vice-chairman of the South African Zionist Federation and a member of the World

* There was also a Jewish day school in Bulawayo, Carmel with 131 pupils, and in Salisbury, Sharona with 52.
Zionist Actions Committee and the World Revisionist Executive. Haim Lewis, former editor of the *Zionist Review* (London) arrived in Johannesburg in September to become editor of the *Zionist Record*.

The Magen David Adom, the Israel Maritime League, and organizations supporting the Hebrew University and other Israeli institutions continued to be active.

**Social Services**

Advances in the national economy decreased the demands on Jewish welfare agencies for relief, but social services for the orphaned, the aged, and the chronically sick required higher budgets, because of larger numbers and rising costs.

The Transvaal Jewish Welfare Council’s case load of 1,130 families was 69 cases smaller than in the previous year. Johannesburg Hevrah Kaddisha allocations for relief and rehabilitation dropped R17,000 to R187,315. The Witwatersrand Hebrew Benevolent Association reported a considerable drop in the number of applications for interest-free loans, though increased grants kept its total loan allocation of R122,904, within R2,000 of the previous year’s figure. Jewish Women’s Benevolent Society expenditures on relief and rehabilitation decreased from R65,159 to R61,999. Proportionate decreases were reflected in other provinces.

Jewish orphanages and homes for the aged in Johannesburg and Cape Town earned commendations from national welfare officials for their high standards. Our Parents’ Home in Johannesburg opened a new wing in February, and the Cape Jewish Aged Home projected plans in November to add a R400,000 home for the chronically sick, similar to the Chronic Sick Home of the Witwatersrand Jewish Aged Home in Johannesburg, South African Jewry’s largest welfare institution.

ORT-OSE sponsored a plastics-technology course at the Witwatersrand Technical College, in addition to its manual-training courses in several schools, its scholarships, and its vocational-guidance services. ORT-OSE and the Board of Deputies continued their employment-placement services.

Reporting in December on prison visiting, Rabbi S. Katz of Pretoria revealed that there were fewer than 100 Jews among a total of 70,000 offenders of all races in South African prisons.

**Cultural Activities**

Israel Zangwill’s centenary was observed in Johannesburg in April at a function sponsored by Peoples’ College (a joint Board of Deputies and Zionist Federation undertaking) and the South African P.E.N. Center; there were also Zangwill memorial lectures in other cities. “Anglo-Jewish Writing Since Zangwill” was the general theme of Jewish Book Month (sponsored by the Board of Deputies) in October. William Frankel, editor of the London *Jewish Chronicle*, then visiting South Africa, accepted the board’s invitation to head the Book Month program and lectured in Johannesburg and other leading centers.
Cultural activities included regular courses on Jewish subjects conducted by Peoples' College; adult-education programs sponsored by the Union of Jewish Women of Southern Africa; seminars conducted by Zionist bodies, and a variety of other activities under the aegis of the Histadruth Ivrit and the South African Yiddish Cultural Federation.

The Yiddish Cultural Federation brought Jacob Botosansky, Argentine Yiddish writer, to South Africa on a lecture tour in September and mourned his death of a heart attack in the middle of the tour. His body was flown back to Buenos Aires for burial.

Books by South African Jews published during the year included Chief Rabbi Israel Abrahams' English translation of Professor Umberto Cassuto's biblical commentary *From Noah to Abraham*; *Mi-ma'ayan Mahshevotai* (Hebrew essays) by Rabbi Isaac Goss; *Mit a Shmaykhl oif der erd* (Yiddish sketches) by Hirsch Shishler; *Readings in Modern Fiction* (critical studies) by Professor Edward Davis; *Both Sides of the Mask* (biography) by Lewis Sowden; *They Came to South Africa* (history) by Fay Jaff; *Redeemed* (novel) by Lea Raik.

**Personalia**

Joseph Friedman of Durban was appointed a judge of the Supreme Court of South Africa (Natal division) in February 1964, replacing Judge Edgar Henochsberg, who retired. Both were former presidents of the Council of Natal Jewry.

South African Jewry was saddened by the death in April, after a long illness, of Rabbi Michael Kossowsky, *rav* of the Bet Ha-m'drash Ha-gadol in Johannesburg, *dayyan* of the Beth Din, president of Mizrahi, a vice-president of the South African Zionist Federation, and one of the best-known spiritual leaders in the country.

Other losses suffered by South African Jewry during 1964 included Willy Cohn, founder of B’nai B’rith in South Africa and honorary life president of the Johannesburg lodge (January); former veteran city councillors and communal workers Hessel Kroomer of Johannesburg (April) and Martin Hammerschlag of Cape Town (August); veteran Johannesburg communal leaders Lily Sive (July), Joseph Bahr (October), and David Hayden (November); Leopold Greenberg, former judge of appeals, sometime acting chief justice of South Africa, and honorary president of Keren Ha-yesod and Israeli United Appeal (September); Brigadier Fritz Baumann Adler, a barrister, senator, and director of artillery in the South African army in World War II (September); Baruch Leib Rubik, leading Cape Town Jewish cultural worker (September); Alfred Friedlander, former member of parliament and Cape Town communal leader (November), and Morris Kentridge, a member of parliament for 40 years and Zionist leader (December).

EDGAR BERNSTEIN