

North Africa

POLITICAL DEVELOPMENTS

International Relations

THE YEAR was marked by greater rapprochement among the countries of North Africa. Old disputes were settled or were on the way to settlement, and agreements for cooperation were developed. There was also a general improvement in relations between the countries of North Africa and nations outside the immediate area. However, there was increased anti-Israel activity, primarily on the diplomatic and public-relations fronts. A development of potential importance, but one whose effects could not yet be assessed fully, was the overthrow in September of King Idris of Libya by a group of young officers under strong Egyptian influence.

Treaties of solidarity and cooperation were signed between Tunisia and Morocco, in January, and between Algeria and Libya, in February. When President Houari Boumedienne of Algeria visited King Hassan of Morocco to draw up the document, Hassan used the occasion to emphasize the importance of unity and regional agreements for the development of the Arab countries and the preservation of their freedom against outside aggression, particularly by Israel. Negotiations for a similar treaty between Algeria and Tunisia began in January, a year behind schedule, but there were difficulties because Tunisia gave asylum to Algerian political refugees and because the Tunisian press charged that there were Soviet bases in Algeria. Not until December was there an announcement that complete agreement had been reached on "all pending questions," apparently including disagreements on the delineation of the frontier.

A number of international conferences took place in Algeria and Morocco in 1969. The annual conference of African ministers of labor, meeting in Algiers in March, called for a boycott of cargoes coming from South Africa, Portugal, and Israel, a demand which, however, failed to win the support of several countries from other parts of the continent. In July the first Pan-African Cultural Festival took place in Algiers; some 4,000 artists from 35 independent states and six dependent territories attended.

An Islamic summit conference met in Rabat in September, at the invitation of King Hassan. Ten heads of state attended; ten others who were invited declined either because they regarded themselves as secular rather than

Islamic or for political reasons. The conference pledged support to the people of Palestine, and demanded the return of Jerusalem to its pre-1967 status. The presence of President Moktar Ould Daddah of Mauretania at the conference served as the occasion for the recognition of the Republic of Mauretania by Hassan who had opposed its creation, claiming that its territory was really part of Morocco. On November 8 the Moroccan Ministry for Mauretania and the Moroccan Sahara was abolished.

Relations between the North African countries and France improved after the retirement of President Charles de Gaulle. France and Morocco resumed full diplomatic relations and exchanged ambassadors in December. Re-establishment of ties had been blocked by de Gaulle's insistence that Minister of the Interior General Mohamed Oufkir be removed from office because of his involvement in the kidnapping and murder of Mehdi ben Barka in Paris (AJYB, 1967 [Vol. 68], p. 440 and AJYB, 1966 [Vol. 67], p. 437). Various cabinet reorganizations in 1969 left Oufkir's status untouched, and did not affect the king's personal direction of the government.

A number of European statesmen visited North Africa during the year. Algeria received Premier Todor Zhivkov of Bulgaria in June and President Tito of Yugoslavia in November. The latter differed with his hosts on the question of Palestine, basing his position on the UN resolution of 1967, while the Algerians sought the replacement of Israel by a Palestinian state under Arab control. President Nikolai Podgorny of the USSR visited Algeria in March and Morocco in April; he promised increased economic aid and support against Israeli aggression to both. The Soviet Union and Morocco established a permanent intergovernmental committee on cooperation, to meet semiannually. French Foreign Minister Maurice Schumann's visit to Tunisia in November was followed by an agreement under which Tunisia was to receive more French military aid and training.

Internal Developments

On the domestic front the power of President Boumedienne of Algeria was consolidated. Opponents of the regime were brought to trial before a newly created Revolutionary Court, and hitherto more or less autonomous organizations were reorganized and brought under the complete control of the governing National Liberation Front (FLN).

Two major trials took place in 1969. One in March and April charged members of the now disbanded Democratic Movement for the Rebirth of Algeria with setting up a network of killers with the backing of the CIA, European Zionists, and supporters of "Algerie Française." Of the 56 defendants, the emigré revolutionary leader Belkacem Krim and nine others were tried *in absentia*. Krim, Tamsaout Belkacem (also abroad) and Slimane Amiral received death sentences; nine others received life sentences, and 20 shorter prison terms. Denis Langlois of the International League for the Rights of Man—like all other foreign observers, banned from the trial—

wrote that the death sentence imposed on Slimane Amiral "has nothing to do with justice. No journalists or foreign observers were able to attend the trial. It was thus virtually a secret tribunal which has condemned a man to be shot."

In the second trial, in July, 192 persons were charged with having participated in a revolt in December 1967. Colonel Tahir Zbiri, an officer with the highest army rank, was tried *in absentia* and sentenced to death, as were four other defendants; others received prison sentences of various lengths, some of which were suspended, and 35 were acquitted.

In the departmental elections in May, twice as many candidates were offered as there were posts to be filled, but all were selected by commissions of the FLN. Abstentions were numerous; only 60.7 per cent voted in Oran, and the maximum turnout was 85.7 per cent in some rural areas. The executive of the General Union of Algerian Workers (UGTA) was replaced by a commission, appointed by the FLN in October 1968. The commission amalgamated ten UGTA federations, created 50 new ones, and reorganized large numbers of branches, replacing their leaders with party nominees. This step was taken in preparation for the UGTA congress which met in closed session in May, with President Boumedienne presiding. Foreign delegations were not invited because of what was called their "lack of understanding often colored by hostility." The April Congress of the National Union of Algerian Women was conducted entirely by men designated by the FLN. The union's secretariat had resigned earlier in protest over its exclusion from preparations for the congress. The student unions, which tried to resist being taken over, were forbidden to elect officers.

In Tunisia, a sharp reversal in economic policy was characterized by the abandonment of the attempt to set up cooperative farms in the face of peasant resistance. Peasant demonstrations against collectivization began in the Sahel region early in the year and recurred in July, making necessary the permanent presence of security forces. The resistance apparently convinced President Habib Bourguiba that the policy of agricultural collectivization advocated by Secretary of State for Planning and Economy Ahmed ben Salah, would not work. In a cabinet reorganization ben Salah, who had been regarded by many as Bourguiba's most likely successor, was moved to the ministry of national education, and, in November, he disappeared from the cabinet altogether. A few days later, the Political Bureau of the Destourian Socialist party, the country's only legal political organization, dropped ben Salah from its ranks for opposing the new agricultural policy. In an attack on ben Salah, Bourguiba declared: "We were on the brink of disaster. The country was on the point of rebellion." A number of ben Salah's followers were expelled from the party; prosecutions were begun against some. Meanwhile, amnesties released most of those imprisoned earlier in the year and in 1968 for opposing government policy.

Elections with a single slate were held at the beginning of November.

President Bourguiba received 99.76 per cent of the votes cast; 94.71 per cent of those eligible voted. Ben Salah, who remained on the ballot as an official candidate in his district, received only 8,660 out of 52,538 votes.

No major political developments occurred in Morocco during the year. The two major parties, the conservative Istiqlal and the labor-oriented Union of Popular Forces, jointly announced that they would boycott the communal elections held in October. Istiqlal later reportedly told its members they could participate as individuals, but not in the name of the party. According to the official figures, 82.79 per cent of the vote went to non-party candidates, 12.71 per cent to the royalist People's Movement, 4 per cent to the Istiqlal, and 0.5 per cent to the Union of Popular Forces.

The decision of the king to recognize Mauretania brought a protest from the Istiqlal, and its French and Arabic newspapers were confiscated for publishing articles reiterating the party's position that the territory of Mauretania was rightfully part of Morocco.

MAURICE J. GOLDBLOOM

Jewish Communities

Algeria

In March 1970 there were fewer than 1,000 Jews in Algeria: some 350 in Oran, 300 in Algiers, and a few dozen each, in Constantine, Bône, Blida, Tlemcen, and Mostaganem. These Jews were mostly elderly Algerian-born bourgeois who thus far had been unable to "liquidate their businesses."

Practically no Jewish community institutions existed. The only remaining Talmud Torah, in Oran, was attended by very few pupils; it was administered by what was called the city's Consistoire Israélite which, as before national independence, continued to depend on the Consistoire Central de France. Other Algerian cities had neither rabbi, Talmud Torah, nor *shohet*; synagogues either were closed or were being used for other activities. Rabbi Simon Zini of the Oran synagogue traveled on request to the various small Jewish communities, mostly to perform circumcisions. However, he was scheduled to leave after Passover for France to serve as rabbi in Cannes. Rabbi Gilbert Seror, the spiritual leader of the Algiers synagogue, the only other in Algeria, was to come to Oran to replace him.

The Algerian Jewish community, which once numbered 100,000, obviously faced total extinction. Little by little, Jewish families were leaving for France, as, for example, the vice president of the Algiers Consistoire. There were practically no departures for Israel. The consensus was that, within two or three years, only a few isolated Jews would remain in Algeria. Despite the Boumedienne government's profound anti-Israel policy, and the violent press attacks on Zionism and its supporters, Algerian Jews have not been the butt of antisemitism. Perhaps the absence of animosity towards Jews among Algerians may be explained by the small size of the community and its insignificant role in the country's economy.

At the end of 1969 a serious dispute arose between the Constantine municipal authorities and the representatives of Algerian Jewry. A new road planned by city architects was to pass through the old Jewish cemetery, and would have required the demolition of a mausoleum containing the remains of Rabbi Messod Zerbib, revered even by Moslems. The authorities finally solved the problem by removing the coffin and transporting it to Israel.

Morocco

At the beginning of 1970, authorities and leaders of the Jewish communities in Morocco estimated the country's Jewish population at 50,000; three-quarters of the Jews lived in Casablanca, the kingdom's economic capital. Almost all others were concentrated in a few cities: 2,000 in Rabat, 2,000 in Meknès, 3,000 in Fez, 1,500 in Marrakesh, 3,000 in Tangiers, and

a few tiny Jewish communities in such cities as Sefron (once called the "Jerusalem of Morocco"), El Jadida, Kénitra, Tetuán, Agadir, and Beni Mellal.

Experts estimated that 7,000 Jews left the country between June 1 and November 1, 1967. Since then, about that many Jews have been leaving the country each year. The age distribution of the Moroccan Jewish population has changed radically. More than half were over 60 years old (as compared with 8 per cent in 1947); only 26 per cent were between the ages of 15 and 60.

For the last two years, Moroccan Jewry has been in a state of psychological disintegration, a process which began several years ago and became quite serious after the six-day war. It affected not only the personal lives of Jews, but the community institutions as well. The Jewish committees in large cities, which continued to enjoy the confidence of the Moroccan authorities, were satisfied to conduct "current business." In general, the members of these committees were conservative old men. The leadership had not changed in many years. The exceptions were Rabat, the capital, and Tangiers, where young Jewish intellectuals have been struggling against what they called "the paralysis of members of Jewish committees." In 1969 the mayor of Rabat appointed a new Jewish committee, headed by Albert Sasson, former dean of the faculty of sciences at Rabat university, and Mardochée Hassine, director of service in the Moroccan ministry of interior, who now had to devote themselves to both civic causes and the Jewish community.

At the suggestion of the Moroccan authorities, the Jewish committee of Casablanca also was revamped. The government asked that the committee be headed by Dr. Léon Benazquen, former Moroccan minister of post, telegraph, and telephone, whose sympathies for Israel made him one of the most controversial Jewish personalities in the community. In 1968 he became head of the community, and David Amar, secretary general of the Council of Jewish Communities, was named vice president. At the same time, the Casablanca municipality, attempting to inject "new blood" into community agencies, invited young intellectuals like Benjamin Ouakrat and Albert Benoudiz to sit on the Jewish committee.

Morocco's Council of Jewish Communities had not met for about six years. The only Jewish community newspaper, *La Voix des Communautés*, which in 1962 actively defended the rights of Moroccan Jews, ceased publication a year later. Right after the six-day war, the Council's weekly radio program also was simply and abruptly canceled by the authorities although it had never discussed politics, being confined to commentary on the significance of Jewish holidays.

All these events only underscored the impression of disintegration in the Moroccan Jewish community over the past several years. Whatever occurred seemed to suggest a desire by the Moroccan authorities to isolate the

Jewish communities, and acceptance of this condition by the Jewish leadership.

Indeed, in the course of a conversation with one of the most important Jewish community leaders, Minister of the Interior General Mohamed Oufkir defined the government's policy in this way:

As long as King Hassan II rules this country, the Jewish population has nothing to fear. Not one hair on a Jewish head will be touched. I authorize you to come and see me whenever you wish, or whenever you have a problem. Having said that, what I ask of you is discretion. Don't write articles in the newspapers. Don't answer articles attacking you. Those of you who want to leave may do so, and those who want to stay can stay.

It was also Oufkir's doing that a Jew, Georges Niddam, was elected to the Casablanca municipal council in 1969. In the years immediately following Moroccan independence, many Jews served as municipal councillors in Casablanca, Marrakesh, Tangiers, Meknes, and Fez.

All the same, the fact remains that, for the first time in Moroccan Jewish history, many small communities have neither a rabbi nor a *shohet*. Since the six-day war, about 10 *dayyanim* (rabbinical judges) left for Israel and, at present, only about 25 remained in the entire country. Rabbi Saül Danan's departure to Israel also left the post of chief rabbi vacant.

The void in the cultural life of Moroccan Jewry after the country's independence in 1956 now was even more extensive. Some organizations devoted to educating the Jewish masses stopped functioning. The alumni association of the Alliance Israélite Universelle, directed by Lazare Conquy in Rabat, was dissolved after the six-day war. The same was true of the education department of the Jewish youth organization and, finally, of the Charles Netter association for culture and sports.

Jewish schools were still functioning. The Otzar Ha-torah all-day schools had between 3,000 and 4,000 students in the 1967-1968 school year. Em Habanim, one of the oldest Jewish educational organizations in Morocco, maintained two schools, one in Casablanca and one in Fez. Three Talmud Torahs had an enrollment of about 760 students. The Lubavitcher *yeshivot* were filled to capacity because parents wanted to give their children a good Jewish education. Finally, in 1967-1968, the 32 Alliance Israélite Universelle schools, administered by Ittihad-Maroc, a local Jewish group, served 8,158 students: 7,171 Jews, 801 Moslems, and 186 French and foreign students. The enrollment of Jewish students was falling off because some 600 to 800 children and their parents were leaving the country annually. At the same time, enrollment of Moslems was increasing steadily. Until recently, Jewish teachers seminaries were maintained by Moroccan Jews in almost every part of the country. Of these, only one, in Tangiers, remained and even this one had very few students.

ANTISEMITISM

Another development that changed the character of Jewish community life in 1968 and 1969 was the extraordinary press campaign launched by the Istiqlal party against the nation's Jews. The party's official daily, *al Alam*, for years the chief spokesman for Moroccan antisemitism, called it a campaign "against Zionism and its representatives in Morocco." Almost every issue accused Moroccan Jews of being "traitors," and was full of other, less direct, antisemitic insinuations. In an editorial, "The Problem of Jews in the Country," in the April 1969 issue, Istiqlal president Alal el Fassi demanded that the government revoke the full citizenship of Jews and enact a "special statute" for them. El Fassi said, among other things: "The Jews are only interested in profits, so they claw at the skin of the Moroccan people, sucking their blood without making any contribution to the country, in return."

Throughout 1968 and 1969, Istiqlal willfully inflated out of all proportion the most insignificant news items concerning Jews, in an effort to convince the public that they were evil, pernicious people and bad citizens. On several occasions the party paper carried in its columns such phrases as "Islam demands that every Moslem perpetually wage war against the Jew." Also, under the influence of Istiqlal, Moroccan society revived the crowning accusation that had victimized Jews 20 years ago—disrespect for the Islamic religion.

At an Istiqlal meeting, on June 5, 1969, chaired by el Fassi, special emphasis was placed on "the duty incumbent on every Moslem to struggle against the Jews and Judaism."

The campaign against the Jews, which was unique in the annals of Moroccan Judaism, was not confined to the right-wing Istiqlal party. The Leftist parties and even the unions marched in step with el Fassi's group. The Union Marocaine du Travail (Labor Union), the only Leftist trade union in the country, unleashed a campaign against the Jews that reached its greatest verbal violence after the burning of the al Aqsa mosque. In the mosques, the immams' Friday sermons were devoted to the "disaster" to Islam; in the Rabat mosque, el Fassi raised his voice against what he called "Jewish world power." The political atmosphere became so tense that police in all Moroccan cities were ordered to keep watch over the synagogues, Jewish community centers, and the Jewish quarters. Given the religious hysteria aroused by the Istiqlal party, mass demonstrations were expected; but, as it turned out, there were not even strikes.

Two events cooled the political tension: First, Rabat's Chief Rabbi Danan, like his Tunisian colleague, sent a telegram in the name of the Moroccan Jews to the cabinet chief at the Royal Palace, expressing "condolences" and compassion for Islam. The government saw to it that the telegram received wide publicity. Jewish readers also sent letters of sympathy to the Moroccan newspapers. Second, throughout this period, the Jewish community behaved with the greatest discretion.

Thus, the expected turn of events did not occur. However, Jacques Berdugo, a well-known Casablanca Jewish businessman, was murdered in December 1969. In January of that year, Chief Rabbi Yamine Cohen of Tangiers was knifed by a Moslem who managed to escape. General Oufkir immediately responded by placing his personal plane at the disposal of the chief rabbi, who was flown to Paris for medical attention.

At the beginning of 1970, Istiqlal policy toward the nation's Jews changed, and the party was silent on the Jewish question. As one party chief explained it, it "could not attack the Jews and, at the same time, demand the disappearance of the State of Israel."

But whatever happens, the fact is that Moroccan Jews are conditioned to leaving. In conversation, one frequently hears the phrase, "the matter is settled." Departure already is written into history, and for each one it is "simply a question of time." Jewish fathers are deeply aware that their children face a very difficult future. According to official figures, 5,000 Jews left Morocco in 1969, and 6,000 departures are predicted for 1970.

PERSONALIA

Samuel D. Lévy, one of the outstanding leaders of the Moroccan Jewish community who did most to wipe out ignorance and need among Moroccan Jews, died in Casablanca on April 17, at the age of 97.

Tunisia

In March 1970 President Habib Bourguiba made a statement concerning Tunisian Jews over the Tunisian radio. Its general meaning was similar to that of his November 28, 1966 declaration to his compatriots, that "in modern Tunisia, there must be no racial or religious distinctions whatever."

Nevertheless, fewer than 13,000 Jews remained in Tunisia. At the time the country won its independence in 1954, there had been some 100,000. Official estimates at the time of the November 3, 1969 legislative elections put the Jewish population at 15,000. Just after the six-day war, they numbered about 20,000. In the two years between 1967 and 1969, more than 5,000 Jews left, most of them for Israel. Community leaders in Tunisia predicted that only about 10,000 Jews would remain in the country after Passover 1970.

Three-quarters of the Tunisian Jews lived in Tunis, the nation's capital. Small communities existed in Sousse, Sfax, Gabès, and, of course, in Djerba, a city known throughout the world for its Jewish holy men and synagogues. In Nabel, a small town with 7,000 Jews just after Tunisian independence, no more than 300 or 400 now remained.

The leader of the Jewish communities was Sion Zana, an 80-year-old man heading the Comité Provisoire de Gestion Israélite (Provisional Committee

for Jewish Administration), which concerned itself exclusively with *kashrut* and religious questions.

Tunisia's Rabbi Meir Cohen came to public attention after the fire in the al Aqsa mosque (p. 501), at the end of August, when he sent to the Tunisian authorities a telegram of sympathy and solidarity. Tensions ran very high after the incident, and Tunisian Jews lived through several days of fear and anxiety; memories of anti-Jewish demonstrations after the six-day war were still very much alive. But the authorities took preventive measures, which succeeded in keeping the peace between the Arab and Jewish communities.

On the other hand, on November 17, 1969, President Bourguiba granted some pardons to persons who had been sentenced for their part in anti-Jewish demonstrations after the June 1967 war.

In the political arena, a Jewish deputy was sent to the Tunisian National Assembly in the November 2 elections. Max Bichi-Scemama, a lawyer in Tunis since 1939, was a candidate of the Destourian Socialist party, the only political party in Tunisia. He replaced another Jewish candidate, former Cabinet Minister Albert Bessis who, for personal reasons, decided not to run. After Bichi-Scemama's election, the official government press agency commented: "Thus the Jewish colony in Tunis will continue to be represented in the parliament."

In the Jewish community, small groups were hampered in their religious observance because of the shortage of rabbis, *shohets*, and other ministering officials. The Alliance Israélite Universelle continued to maintain two schools (now integrated, as in Morocco), but most of their students were Moslems.

Libya

The small Jewish community, some 200 to 300 persons concentrated in Tripoli, has been living in a state of anxiety. Ever since the "revolutionaries" took power in early September 1969, feeling among Libyan people has been profoundly anti-Jewish. Many Jews fled to Tunisia immediately after the coup because they feared a repetition of the "pogroms" following the June 1967 war, in which about 20 Jews were assassinated.

Jews have tried to leave the country by all possible means; anti-Jewish laws, especially those threatening their capital and other assets, created a kind of collective psychosis in the community. Just after the burning of the al Aqsa mosque, anti-Jewish demonstrations were planned, but were repressed by the police.

Jews continuing to live in Libya have done so primarily because they hoped to "liquidate their businesses" and "sell their assets," although this was prohibited by the authorities. Also, in September 1969, the government issued an edict empowering a government official to take into custody the funds and properties of Jews who left Libya to live abroad indefinitely. This act primarily affected the 3,500 Jews who fled after the June 1967 Arab-Israeli conflict. According to a report by the Paris office of the American

Jewish Committee, this was "but one of a series of measures taken since 1952, specifically directed against Jews and their properties."

Nevertheless, on September 14, one of the members of the Libyan Revolutionary Council was quoted by Italian daily *La Stampa* as having declared: "In our eyes, the Jews are citizens like everybody else. We shall protect them. They have nothing to fear."

VICTOR MALKA

Southern Africa

Political Developments

THE YEAR 1969 saw the further development of patterns whose outlines were already fairly clear at the beginning of the year. The Republic of South Africa, seeking to adjust to the realities of a continent whose states were now largely ruled by black Africans, appeared ready to exempt their diplomats from the rigid segregation it imposed on its own nonwhite population. At home there was no such relaxation, but rather a tightening of the restrictions on nonwhites. Rhodesia cut its last formal ties with Great Britain by declaring itself a republic under a constitution intended to guarantee white rule in perpetuity. Zambia continued to develop its vast national resources and increased its control over them in various ways. The income derived from them was used to diversify the economy and expand educational and social services. At the same time, Zambia was the center of African nationalist activity in the area, and, despite serious difficulties, remained a parliamentary democracy based on the principle of equal political rights for all, irrespective of race. The three former British protectorates of Botswana, Lesotho, and Swaziland sought to balance the claims of African nationalism against the requirements imposed by their geographical position as enclaves within the Republic of South Africa. Malawi appeared increasingly to be opting for the status of a black outpost of its white-ruled neighbors.

Economically, the year was dominated by three factors: the struggle between South Africa and the United States over the price of gold and its role in the world economy, the continuing international sanctions against Rhodesia, and the skyrocketing price of copper. The South African drive to raise the official price of gold, which early in the year seemed to have a chance to succeed, was defeated. Sanctions continued to injure certain sectors of the Rhodesian economy, notably the tobacco industry, and to hinder foreign investment. But they exerted no decisive pressure on the Rhodesian regime, assisted as it was by the Republic of South Africa and the Portuguese regime in Mozambique. The continuing demand for copper at record prices significantly increased the financial resources at Zambia's disposal.

Apartheid

A number of steps were taken, both officially and unofficially, to implement *apartheid*. One of the most important was the establishment of the Coloured People's Representative Council. When the Union of South Africa was formed, Coloured residents—those of racially mixed blood—in the parliamentary constituencies of the Cape Province had the right to vote subject to property and educational qualifications. The right was protected by one of the so-called "entrenched clauses" of the constitution, which could be repealed only by special procedures. In 1951 Prime Minister Daniel F. Malan proposed a measure abolishing this right; it was adopted in 1955 under his successor, Johannes G. Strijdom. The new measure created four special Coloured constituencies which were permitted to elect white representatives to parliament. (The voting rights of Africans in the Cape, similarly protected, was abolished some years earlier under the Smuts-Hertzog coalition government.) In 1968 even this token representation was abolished, and a Coloured Persons Representative Council, with essentially advisory powers, was established (AJYB, 1969 [Vol. 70], p. 442). In September 1969, the first elections for this Council gave 26 of the 40 elective seats to the Labour party, which campaigned on a platform of opposition to *apartheid*. But there were an additional 20 appointive seats, and to these the government named defeated candidates of the pro-*apartheid* Federal Coloured People's party. These, and the 12 seats it won in the election, gave the Federal party a bare majority of the 60 Council seats; its leader was elected Chairman of the Council, although he was badly defeated as a candidate for an elective Council seat.

Another important step in the implementation of *apartheid* was the reversal by the Trade Union Council of South Africa of its 1968 action (AJYB, 1969 [Vol. 70], p. 442) by voting in February to accept only the affiliation of unions eligible for registration under the Industrial Conciliation Act of 1956. Unions of African workers were not eligible for registration, and were not recognized for purposes of collective bargaining. This decision, taken by a vote of 87-2, was primarily a response to government pressure and threats. But it also reflected the rise to power of extreme right-wing elements in some unions. The government also continued to implement its *apartheid* program by preparing to create more "Bantustans," African tribal areas with limited powers of local self-government. Theoretically, these were eventually to become self-governing black states; in practice, even the one fully established Bantustan remained completely under the control of the South African government.

Repression and Protests

Moves to oppose the policies of the government increased among both the nonwhite majority and certain sections of the white minority. In May

the head of the police, General J. P. Gous, said the African National Congress (ANC: formerly headed by the late Chief Albert Luthuli, a winner of the Nobel peace prize) was beginning to resume activity after years of silence. In November ANC leaflets were scattered by explosive devices in Cape Town, Johannesburg, East London, and Port Elizabeth. A concealed tape recorder in the nonwhite section of the Cape Town railroad station called for the overthrow of the government. The internal problems which had lost the rival Pan-Africanist Congress the support of the Organization of African Unity (OAU) were solved, at least sufficiently to move OAU to resume its aid. In June white students at the University of Witwatersrand in Johannesburg demonstrated to protest the detention without trial of John Schlapobersky, a British fellow-student at the university; they also took up a collection for the relatives of 40 recently detained Africans.

Some of the regime's repressive measures also aroused active protest, sometimes among groups which previously supported the government. One such measure was the June 30 law establishing the Bureau of State Security (BOSS). Under this law, the government could ban any evidence in court, "affecting the interest of the state or public security" and forbid communication of "any matter dealt with by the BOSS or relating to the relationships existing between any person on the said Bureau." The *Johannesburg Star*, on June 21, pointed out that, under these provisions, the courts could be forbidden to question the powers of the police and BOSS, or even to hear any defense witnesses at all. The law could also be used, the *Star* noted, to prevent inquiry into the death of persons held in custody. Five such deaths were reported in the first half of 1969 alone. (In one case, the inquest established that the prisoner, before dying, said he had been beaten by the police; in another, the body of the deceased showed burns resulting from electric shocks.) The bill drew protests from leading judges and pro-government lawyers. It was also attacked by the regime's extreme right-wing opponents, the Nationalist party's *verkrampste* faction, who suspected that the government intended to use BOSS against them.

The conflict between this faction and the Vorster leadership of the Nationalist party intensified during the year. Finally, in October, three M.P.s belonging to the *verkrampste* group—Albert Hertzog, Jaap Marias, and Louis Stofberg—were expelled from the party. They formed a new Re-established Nationalist party (*Herstigte Nasionale Partei*); the small Republican party dissolved and joined them. The founders of the new party asserted that it was based on the word of God as defined by John Calvin. The desire to eliminate the members of the group from parliament before it had a chance to establish an effective organization was generally believed to be behind Prime Minister Vorster's decision to call an election in 1970.

A number of steps were taken to restrict the freedom of the press. In May the government introduced a bill authorizing the Control Commission on Publications to ban permanently any publication printing objectionable

articles. This was an extension of a 1963 law which applied only to foreign publications, and which was used in December to place a permanent ban on two British mass-circulation weeklies, *News of the World* and *The People*. Also indicative of the government's attitude toward criticism by the press was the prosecution of Laurence Gandar, editor of the *Rand Daily Mail*, and Benjamin Pogrund, a reporter on that paper, for a series of articles it had published on torture in the prisons. They were convicted under the Prisons Act in July; Gandar and the paper were each fined 200 rand (\$280) and Pogrund received a three-month suspended sentence. Gandar responded with an editorial stressing the right of dissent; even *Die Burger*, organ of the Nationalist Party in Cape Province, criticized the prosecution.

There were also numerous trials and administrative detentions. One trial attracting wide attention involved 22 Africans accused of activity in the banned African National Congress. One defendant was Mrs. Nelson Mandela, wife of an ANC leader who had been imprisoned since 1956. The prosecutor charged that the ANC was "and still is an integral part of the Communist movement in South Africa." He asserted that it maintained regular correspondence with London through Mrs. Mandela, instigated guerrilla warfare, and arranged for the training of Africans in Communist countries. Philip Golding, a British subject, who was arrested and held incommunicado in May under the Terrorism Act, agreed to be a prosecution witness when he was promised immunity if he gave evidence "satisfactorily." The trial was still in progress at the end of the year.

In October, 21 Africans from Victoria West were acquitted of charges of belonging to POQO, described as the military arm of the Pan-Africanist Congress, and planning massacres of whites. The court held that the testimony of a police spy was central to the prosecution's case, and that his answers under cross-examination were clearly false. There also were acquittals in a number of other trials, and some convictions obtained in previous years were reversed on appeal.

However, in many cases, acquitted Africans nevertheless were kept in prison under police authority to hold people without charges for renewable six-month periods. So were many other persons who were never brought before the courts on any charges. One such person, Imam Abdullah Haron, a religious leader of the Cape Town Moslem community and editor of *Moslem News*, was arrested on May 28, held incommunicado under the 180-day provision of the Terrorism Act and died in prison on September 27 of what the authorities described as a heart attack. Many others, though not imprisoned, were "banned," i.e., they were forbidden to take part in political activities or even in social gatherings which were defined as any involving more than one other person. Newspapers were forbidden to quote them, and, in general, they were treated as "unpersons." In July the government renewed for a second five-year term its ban on Peter Brown, the former chairman of the Liberal party.

Despite the extremely broad powers of the police and the large-scale use of detention without trial, South Africa continued to have one of the highest rates of violent crime in the world. In July the commissioner of police reported a total of 9,249 nonnegligent homicides in the preceding year, a figure roughly the same as that for the United States, with a population some 12 times as great. This may have been one of the factors responsible for the government's appointment of Justice H. J. Potgieter as a commissioner to inquire into the country's security arrangements. However, the appointment seemed to have been primarily a response to the criticism evoked by the extraordinary powers given to the Bureau of State Security. As in previous years, criticism of South Africa's police methods was not confined to South Africans. Thus, in 1969, the United Nations General Assembly and Security Council passed resolutions condemning South Africa's internal policies, as well as its administration of South West Africa; so did various other international bodies. In July Edward Lyons, representing the International Commission of Jurists, and George Lindsay, representing the American Lawyers Committee for Civil Rights under Law, arrived to investigate recent legislation which they regarded as "adversely affecting the rule of law." In this connection they cited the Terrorism Act, the act establishing the Bureau of State Security, and such incidents as canceling the passport of Joel Carson, who had served as a lawyer for political prisoners.

Stabilization of Gold Price

The most important economic development of the year was the stabilization of the international gold market by the introduction of the "two-tier" pricing system and the creation of special drawing rights, or "paper gold," as partial replacement for monetary gold reserves. The rising price of gold on the free market, spurred by South Africa's withholding of newly-mined gold from sale at the official price of \$35 an ounce, caused a run on the gold reserves of the major nations, and especially the United States. In the face of this threat to international currency stability, the major financial nations agreed to the creation of special drawing rights, to be issued by the International Monetary Fund to its members in proportion to their investment in it, which could be used by them in place of gold in the settlement of international accounts. They also agreed that they would neither buy nor sell gold except to each other, and that they would do so only at \$35 an ounce. All other gold transactions, including the sale of newly-mined gold, would be channeled to the free market, which would be left to find its own level. Speculation in gold thus ceased to be one-sided, i.e., permitting free market prices to go up without limit, but protecting them by an official floor of \$35 an ounce. Since newly-mined gold exceeded the industrial demand, and private speculators held huge hoards, the free market price of the metal was driven down. South Africa tried to keep prices up by holding its gold off the market so that the Americans would be compelled to agree

to a higher official price. But the agreement held, and by the end of the year balance of payments problems forced South Africa to sell enough gold on the free market to bring the price below the official level. A compromise was eventually reached by which most South African gold would be sold on the free market, but a limited amount could be sold to the International Monetary Fund when the free market price was below \$35 an ounce.

Rhodesia

Political activity in Rhodesia during the year centered on the break of formal ties with Great Britain and the adoption of a new constitution and enabling legislation designed to perpetuate white supremacy and to remove legal protection of the rights of nonwhites. The new constitution was adopted in a referendum in June by a vote of 54,724 to 20,776; at the same time the declaration of a republic was approved by 61,130 votes to 14,327. Only a handful of nonwhites were eligible to vote, though they formed nineteen-twentieths of the population. Enabling legislation was passed in September; because it violated the "entrenched clauses" of the 1965 Constitution, it had to be passed twice, each time by a two-thirds vote. Passage was easily obtained, since Premier Ian Smith's Rhodesian Front had an overwhelming majority in parliament; only the legal African opposition and the independent M.P., Ahrn Palley, voted against. The African opposition leader Chad Chipunza declared in parliament that, by not preventing the Rhodesian action, "the British government has betrayed the five million African people of this country."

The new constitution divided all voters into two lists. Voters on the first list, all Africans, had to have an annual income of £300 or property valued at £600, and two years of secondary education. Those on the second, all other persons, had to have an annual income of £900 or property worth £1800; if they had four years of secondary education, required income was reduced to £600, and property to £1200. The assembly was to consist of 50 members elected by voters on the European roll, 8 elected by African voters, and another 8 African members elected by chiefs, headmen, and councillors, who, in turn, were appointed by the government. A senate, with power to delay the vote on bills for 180 days, was to consist of 10 members elected by the European members of the assembly, 10 chosen by the council of chiefs, and 3 by the head of state. The constitution also contained a declaration of rights which, however, was not enforceable by the courts. But even if it were enforceable, it would have given little protection of individual rights. It now incorporated into the law of the land such provisions of the existing emergency legislation as preventive detention, control of the press, "justifiable killings" to suppress terrorism, wide powers of search without warrant, and compulsory testimony by defendants. It also permitted discriminatory administrative acts and regulations regarding ownership and use of land, and removed constitutional obstacles to segregation. The ac-

companying land legislation provided for the equal division of land between the 250,000 whites and the 4.5 million Africans, giving each sector a total of 45 million acres; nine million acres of previously "unreserved" land, i.e., land open to settlement by anyone, was to be transferred to the European area and one million to the African. Much of the land added to the European area was in fact already occupied by Africans, who were thus threatened with eviction. (Such evictions actually began during the year.) The *Rhodesia Herald* of September 19 noted that "much of this unreserved land was so designated because Europeans would not or could not use it. We can think of few more asinine actions politically than to move, or seem to be thinking about moving, thousands of quiet Africans and then to leave the land empty and idle."

The constitution further provided that African representation in parliament could be increased to, but never exceed, one-half the seats, as the income tax paid by Africans rose toward one-half of the total. According to estimates in the May 24 issue of *Manchester Guardian* the great disparity of current income between Europeans and Africans would require a 53-fold rise in African income tax to produce any increase in African seats. Yet, the government was relying increasingly on indirect taxes, largely paid by Africans, to finance its budget; income tax from Europeans was only 20.5 per cent of the total revenue. Under the new constitution, a really significant African share in government seemed all but impossible.

In large measure, the preservation and entrenchment of white supremacy in Rhodesia was based on political repression. The state of emergency was extended, as often before; by a new law, it could be declared for a period of one year, instead of the previous three months. Large numbers of Africans were kept under administrative detention in concentration camps without trial, or after having been acquitted. Among the detained were the leaders of the two outlawed major African political groups, Joshua Nkomo of the Zimbabwe African Peoples Union and Reverend Ndabaningi Sithole of the Zimbabwe African National Union. During the year, the death sentence imposed on many Africans for such offenses as illegal possession of arms were commuted to life imprisonment; 31 remained under threat of execution.

The government's emergency powers also were used against whites, though on a much smaller scale. Thus, in May, Anglican Bishop Robert Mize of Matabeleland was banned from Rhodesia. In August admission was refused to the president of the British National Union of Students, Trevor Fish, who had been officially invited by the University College of Rhodesia on a nonpolitical academic mission. In October the government detained Roger Nicholson, financial editor of the *Rhodesia Herald*, and Alfred Trevor Gallaher, a lawyer and former adviser to Premier Smith's Rhodesian Front. Two months later they were found guilty of obtaining and handing over to a foreign power, which was not named, information on how sanctions were being evaded; Nicholson was sentenced to 18 months

imprisonment, and Gallaher to 4 years. Both were secretly released in January 1970. The South African press reported that both supplied information to United States Consulate officials in Salisbury.

The international position remained stalemated. Sanctions continued in force, but were largely evaded with South African and Portuguese aid. (However, most of the Rhodesian tobacco crop continued to pile up in warehouses.) New UN resolutions had little effect. On the other hand, Rhodesia's diplomatic isolation remained almost complete, despite South Africa's appointment of a "diplomatic agent" in Salisbury. Supported by most other countries, except the major Western powers, the African nations continued to urge the use of force against the rebellious whites of Rhodesia. They did not, themselves, possess the necessary force, and Britain, which did, remained unwilling to use it. The result was an increase in anti-Western feeling in Africa, as expressed by Secretary-General of the Organization of African Unity Diallo Telli, who charged that Rhodesia was being supported by the "infernal machinery of NATO." He also asserted that France was Rhodesia's principal supplier of arms. Even so moderate a leader as Sir Seretse Khama of Botswana called on Britain "to enlist the assistance of the international community in restoring its authority by whatever means are available to it."

Zambia

Elections held at the beginning of 1969 gave the United National Independence party (UNIP) of President Kenneth Kaunda 658,000 votes; 228,000 were cast for the African National Congress (ANC), led by Harry Nkumbula. The latter was not recognized as an official opposition because its 23 seats in parliament were less than the required quorum. UNIP victories in some constituencies were voided by the courts because of irregularities, but UNIP candidates won the resulting by-elections.

There were major constitutional changes during the year. In June a proposal for amending the constitution by a two-thirds vote of parliament without referendum was adopted by a referendum vote of 815,118 to 143,170; the assent of a majority of all 1.6 million eligible voters was required for adoption. Further amendments, introduced in October and passed by parliament, abrogated the special privileges of the province of Barotseland; made Commonwealth citizens and other aliens equal before the law; provided for government acquisition of property by eminent domain, and permitted the president to detain or restrict individuals for up to one year without a hearing and to suspend fundamental rights in case of war or emergency. The parliament renewed the state of emergency which had been declared because of the Rhodesian situation. At the same time, all political prisoners were amnestied; President Kaunda urged opposition leaders to join the government. At year's end, negotiations between UNIP and ANC leaders were going on in a reportedly cordial atmosphere, which,

however, did not always extend to their followers. There were several instances of physical conflict between the two groups during the year.

A conflict arose between President Kaunda and the judiciary when Kaunda criticized a judge for freeing two Portuguese soldiers who had trespassed across the border. As a result, the chief justice and two of his colleagues decided to retire. The new chief justice and all but one of his colleagues were of British origin, as were their predecessors. Godfrey Murwo was the first African to be appointed a high court judge. Both the retiring and new chief justices were Zambian citizens.

Perhaps the most important development in 1969 was the government's decision to acquire a 51 per cent interest in the two great copper companies, Roan Selection Trust (controlled by American Metal Climax) and Anglo-American of Zambia (controlled by the Oppenheimer interests of South Africa). The old managements were to continue to operate the mines as agents of the government for a period of ten years.

Other Countries

Malawi continued to develop close relations with South Africa, Rhodesia, and Portugal. In November it opened an embassy in Lisbon. While relations between Malawi and her black neighbors, Zambia and Tanzania, improved during the year, they remained distinctly cool. And President Hastings Kamuzu Banda registered his dissent from the decisions of the Organization of African Unity in regard to action against Southern Africa. At the same time he moved further away from European concepts of law. Having already abolished parliamentary government and the traditional British freedoms, he now set up a system of local courts whose judges needed no legal training and had the power to impose death sentences which could not be appealed. British judges of the high court resigned in protest.

In the October elections in Botswana, President Seretse Khama's Democratic party won 24 of the 31 seats in parliament, as against three each for the National Front and People's party, and one for the Independence party. In matters relating to its economy, Botswana was largely integrated with the Republic of South Africa, which almost completely surrounded it. Politically, however, Khama worked closely with President Kaunda of Zambia. With American assistance, Botswana and Zambia were also building a road across their very short common border to develop closer economic relations.

Lesotho and Swaziland were economically even more dependent on South Africa than was Botswana. Lesotho's prime minister, Chief Leabua Jonathan, also was indebted to the South African government for valuable political support in his election campaign. During the year Lesotho sent an official diplomatic mission to South Africa. At the same time, both Jonathan and Swaziland's prime minister, Prince Makhosini Diamini, sought to maintain good relations with their African neighbors.

MAURICE J. GOLDBLOOM

South African Jewish Community

EMINENT VISITORS in 1969, chief among them former Israeli Premier David Ben Gurion, provided a strong stimulus for the Jews of South Africa. There was improvement in relations between Israel and South Africa, and expansion of reciprocal trade. Further progress was made in the field of Jewish education. Communal headaches persisted over fund raising and youth work.

Population

No new Jewish population figures were available. The last official census (1960) put the number at 114,762, out of a European (white) population of 3,088,492, and a total population (all races) of 16,002,797. In 1968 Gustav Saron, general secretary of the South African Jewish Board of Deputies, estimated that the Jewish community had increased to 120,000.

Civic and Political Status

Jews participated as equal citizens in all branches of public life. Six Jews continued to serve in the legislature (five in the House of Assembly, one in the Senate), and nine on provincial councils. Israel Schlapobersky completed a successful term as mayor of Johannesburg. Sam Moss was elected Johannesburg's new deputy mayor, and Richard Friedlander Cape Town's new deputy mayor. Fourteen Jews were elected mayors in other towns, and 12 Jews deputy mayors.

Jan de Klerk, president of the Senate, lauded the contribution of Jewish citizens to the progress and welfare of South Africa, when he was guest of honor at a reception arranged by the Krugersdorp Jewish community in August.

When it was announced in October that the next South African general election would be held on April 22, 1970, Jewish religious and lay leaders made representations to the prime minister, pointing out that this coincided with the second day of Passover and urging a change of date. Premier Johannes Balthazar Vorster phoned Rabbi Bernard Casper, chief rabbi of the Federation of Synagogues of South Africa, to express regret at the coincidence, which had arisen in ignorance of the Jewish calendar. He asked whether Jewish voters could not cast their votes after sunset, as the polls would be open until 9 P.M., or use facilities for postal voting. Rabbi Casper acknowledged that the religious position would thereby be met. After further representations stressing the difficulties that would remain for Jewish cam-

paign workers and candidates, Vorster invited Rabbi Casper and Teddy Schneider, president of the Board of Deputies, to an interview. They issued a joint statement saying that, while conceding "the difficulties which would as a result [of the date] confront the Jewish community in the election," the prime minister nevertheless regrettably explained that, "for reasons he held to be important, he was unable now to change the date." At the monthly meeting of the Board of Deputies in Johannesburg at the end of October, Maurice Porter, chairman of the board, said that, "after taking into account all the circumstances, the executive council of the Board believes that there is no alternative but to accept the situation and make the best of it. We appeal that there should be no attempt from any quarter to make political capital out of these developments." Jewish newspapers commented to similar effect.

Antisemitism

At the September meeting of the Board of Deputies, Porter said there had been few manifestations of antisemitism during the past year: "From the public relations point of view, the community had been left relatively well alone." Such antisemitic agitation as took place came essentially from crackpots and small fringe groups, some of them linked with similar organizations in other countries. The Board of Deputies brought to the notice of the authorities antisemitic publications from the United States, England, and Sweden, which these groups distributed or republished locally.

After the expulsion from the governing National party of Albert Hertzog, a former cabinet minister, and two members of parliament, Jaap Marais and Louis Stoffberg, a split occurred in the party, and the government decided to call a general election in 1970 (though it was due only a year later). The expelled members formed the opposition *Herstigte Nasionale* party (Reconstituted National party). There was speculation whether the break-away party, with its emphasis on Christian Calvinism, would be anti-Jewish. But despite remarks by some spokesmen, criticizing "Jewish influences" in South African life, the party had not, at the time of writing, declared its official attitude.

On December 4 the popular South African weekly *Personality* published an article, "South Africa: Nazi Target," by Aida Parker. The author said it would be unjust to describe Hertzog and Marais as neo-Nazis, but "their current noisy activities, their enmity towards the government and their racial extremism have unleashed many other forces on the South African political scene." Most dangerous, she said, "is the sudden interest international Nazism is now taking in the country." She mentioned the interest of local neo-Nazis in *Der Freiwillige*, official publication of former SS members in Germany, *American Opinion*, organ of the John Birch Society, and the publications of Eric Butler in Australia and Ron Gostick in Canada. She said South Africa had a clear record, as far as antisemitism was con-

cerned: " no right-thinking person wants Jew-hunting in this country and the extremist elements could bring this about."

Communal Organization

At the invitation of the Jewish Board of Deputies, Philip Bernstein, executive vice president of the Council of Jewish Federations and Welfare Funds in the United States, toured South Africa in July. He studied the local communal structure and suggested to conferences in Johannesburg and Cape Town how American techniques of communal organization and fund raising might be applied in South Africa. Communal leaders asked that he arrange for other American experts in Jewish affairs, especially in the field of youth counselling, to work with their community. Jewish leaders also met with Abraham L. Sachar, chancellor of Brandeis University, who visited South Africa on university business in January-February.

The Union of Jewish Women of South Africa, with 65 branches throughout the country, participated in interfaith goodwill and welfare work; sponsored "friendship clubs" and other services for the aged; ran day nurseries and soup kitchens for nonwhites, and conducted a widespread Jewish adult education program. It also supported certain Israeli institutions and cooperated with the Board of Deputies in servicing youth. In June the Johannesburg public library made its large entrance hall available to the Union for an exhibit of photographs, books, documents, and religious objects illustrating Jewish life in South Africa. Over the month, thousands of library users viewed the exhibition.

South African Jewry was again represented by some of its leading personalities at international Jewish conferences in Israel and elsewhere.

The annual remembrance day commemorations for martyred European Jewry again drew large crowds in the main centers. Protest meetings were held in February to condemn the executions in Iraq.

Fund Raising

In response to Israel's continuing emergency needs, the South African Zionist Federation decided to hold another IUA (Israel United Appeal) emergency and solidarity campaign in 1969. Ben Gurion and Major General Chaim Herzog accepted invitations to launch the campaign. Ben Gurion's tour was more than a fund-raising visit and had important Israel-South Africa aspects (p. 535). He came to meet a community which had long hero-worshipped him, and he was everywhere received with brimming emotion. Although, in a fortnight's tour, he nowhere appealed for funds, but spoke about the Middle East crisis, *aliyah*, Hebrew education and the Bible, record contributions accrued to the campaign in every center he visited. Herzog stayed on longer to extend the campaign.

But the federation found it difficult to follow through after Ben Gurion's

and Herzog's departures; much of the task remained to be completed, and there were not enough workers to do the job. The stock market decline which hit South Africa in July-August also had an effect on the size of contributions.

Meanwhile, the United Communal Fund (UCF) for South African Jewry's communal needs, such as meeting the deficits of major national organizations, was in difficulties. Its campaign, due in 1969, was deferred to 1970 to give precedence, as in 1967, to the IUA emergency campaign. Its previous targets, too low to meet growing communal needs, left no reserves for this contingency. Max Greenstein, honorary treasurer of the Board of Deputies which sponsored UCF, put the issue starkly to a Johannesburg communal conference in July. He disclosed that, while there had been 13,000 contributors to the 1967 IUA emergency campaign in Johannesburg, there had been only 5,000 to the 1968 UCF campaign.

Religion

In 1969 there was quiet progress in religious life, in both Orthodox and Reform sectors. Congregations continued to struggle with financial problems as a result of increased costs. Membership fees were increased in some cases to meet the situation. The shortage of personnel, both for spiritual leadership and religious teaching, continued. In December Rabbi Abraham Hyam Lapin, senior rabbi of Johannesburg's United Hebrew Congregation, accepted a call from the Cape Town Hebrew Congregation, the mother congregation of South African Jewry, to assume its chief ministry. He succeeded former Chief Rabbi Israel Abrahams who had retired to Israel in 1968. Rabbi Abner Weiss, a South African who had gone to America for further studies, returned in August to become chief minister of the Durban United Hebrew Congregation.

Rabbi Meyer Miller retired at the end of 1969 as spiritual leader of the Durban Reform Congregation, which he had largely built up in a 20 years' ministry. His successor was to be Isaac Richards of Cape Town. Rabbi Arthur Saul Super, chief minister of Johannesburg's United Progressive Jewish Congregation, visited the United States at year's end as guest lecturer on Judaism and Jewish tradition at Carroll College.

Education

Progress in Jewish education was highlighted at the 15th national conference of the South African Board of Jewish Education in Johannesburg in November. It was reported that there were now 14 Jewish day school in South Africa, with a total of 6,000 students; 47 afternoon Hebrew schools (Talmud Torahs), with 2,300 pupils; and 43 Hebrew nursery schools, with 2,097 pupils. (This tally did not include Talmud Torahs and nursery schools in the Cape Peninsula, with an additional 1,000 pupils; Reform Hebrew

schools throughout the country, with a further 1,000–2,000 pupils; Yeshiva College in Johannesburg, with some 700 pupils, and the Yiddish Folkschool, with 300 pupils.)

The South African Board of Jewish Education reached the stage where one million rand (\$1.4 million) a year was required to meet the expenditure for its manifold activities, chiefly for its Jewish day schools. A further sum was required for the Cape Board of Jewish Education and its day schools. The Rabbi J. L. Zlotnik Hebrew Teachers Training Seminary conducted by the South African Board of Jewish Education graduated some 200 Hebrew teachers since its establishment in 1944, thus providing teaching personnel for the majority of the country's day schools and Talmud Torahs. Additionally, teachers were recruited from Israel for limited periods of service.

The ulpan scheme of the South Africa Board of Jewish Education, which annually sent a group of Jewish day-school students on a three-month study tour of Israel, was further expanded to 152 pupils going in 1969, as against 80 in 1968.

Youth Work

Work among university students continued to present problems, owing to shortage of personnel to act as their advisers. Bernard Steinberg, the adviser at Rhodes University, Grahamstown, did valuable work among the resident students. The intrusion of the New Left, with its anti-Israel attitudes, was a complicating factor. While numerically not large, the local New Left made some headway among Jewish students.

Valuable work was done by the youth department of the Jewish Board of Deputies under director Joseph Amiel, who promoted the establishment of more Jewish youth clubs, and organized tours of Israel by Jewish youths. Elected chairman of the Johannesburg Youth Council serving the general community, he also organized a general youth tour of Israel. A group of Israeli youths paid a return visit to South Africa, and was warmly received.

Social Services

Social welfare services had to meet rising costs and, despite the general prosperity, the many cases of need. In Cape Town the Jewish Board of Guardians disclosed at its annual meeting in March that an estimated one out of ten Jewish families in the city required aid in 1968. Services provided by Jewish orphanages and homes for the aged in Johannesburg and Cape Town were commended by welfare officers.

South African ORT expanded its local program, which included vocational guidance services as well as support of ORT's work abroad.

Cultural Activities

Lecture programs were sponsored by the Board of Deputies, Zionist Federation, Yiddish Cultural Federation, Union of Jewish Women, and other organizations. C. Bezalel Sherman and Fritz Rothschild, who came from the United States on speaking engagements, drew large audiences everywhere.

Books by South African Jewish writers published during the year included *The Land of Afternoon*, an autobiography by Lewis Sowden; *Stop Half Way and Look at the View*, a novel by Rhona Stern; *Judges I Have Known*, biographical sketches by Isaac Goodman; *Looking at My Heart*, an autobiography by Philip Blaiberg; *Ashes of Experience*, a collection of poems by Sinclair Beilis; *S'iz geven a mol* ("Once Upon a Time"), reminiscences by Chaim Sacks; *Shaleheth* ("Falling Leaves"), reminiscences by Solomon Fedler.

Zionism and Relations with Israel

Yitzhak Unna arrived in January to succeed Colonel Jacob Monbaz as Israel's Consul General in South Africa, and Ambassador Michael Th. Michael arrived in February to succeed Eliezer Yapou as chargé d'affaires of the Israel legation. They were warmly welcomed by the Jewish community at receptions in Johannesburg, Cape Town, and other centers. In a press interview, Michael said he hoped to make a personal contribution towards better understanding between Israel and South Africa.

Ben Gurion's visit in May (p. 532) also evoked keen interest among non-Jews. Photographs, reports, interviews, and articles about him were prominently featured in the country's national newspapers, both English and Afrikaans. The government assigned special security officers to work in collaboration with the Israeli security guards who accompanied him. High points of his tour were his visits to the Jewish day schools. Day school leaders took his advice that they needed to deepen the Hebrew content of the schools.

Ben Gurion was received in Cape Town by Premier Vorster in a cordial interview; they posed together for photographs that were prominently reproduced in the entire press. The tenor of the meeting was indicative of the improvement in Israel-South African relations after the tension of recent years, following sharp criticism of apartheid by Israeli spokesmen at the U.N. Ideological differences continued, but were being expressed more moderately.

The South African government sent condolences to the government of Israel in March on the death of Premier Levi Eshkol.

Practical evidence of the improvement in relations was the success of "Israel Week" trade promotion in South Africa in August, with four leading department stores displaying Israeli products in their branches throughout the country. Fashion shows, modelled by Israeli mannequins, were held in

Johannesburg, Cape Town, and other cities. Adin Talbar, deputy director of Israel's Ministry of Trade and Industry who, together with South Africa's deputy minister for economic affairs, attended the opening in Johannesburg, stressed the scope that existed for the promotion of reciprocal trade.

Figures published by the Israel-South Africa Trade Association at year's end showed an increase in South African exports to Israel from \$3 million in 1967, to \$7 million in 1969; Israeli exports to South Africa rose from \$3.2 million in 1967, to \$9.1 million in 1969.

Seventeen South Africans attended the Jerusalem Economic Conference at the end of June.

When it opened its new Johannesburg offices in February, Israel's national airline, El Al, presented to the city of Johannesburg an Israeli sculpture which was erected in front of the premises.

Zionist work went on apace. Israel's 21st birthday was celebrated at mass gatherings, attended by 10,000 in Johannesburg, and large crowds in Cape Town and elsewhere. Magen David Adom, Friends of the Hebrew University, and similar bodies, continued their work in support of Israeli institutions.

Sidney Berg, general secretary of the South Africa Zionist Federation, retired to Israel in August, and was succeeded by Lionel Hodes. A large number of other leading Zionists settled in Israel during the year.

Personalia

Losses suffered by South African Jewry in 1969 included: Rabbi Solomon Rosenzweig, head of the Johannesburg Beth Din, died in Johannesburg, in March, at the age of 71; Bertha Solomon, distinguished former parliamentarian, died in Johannesburg in July, at the age of 77; George Lowen, Q.C., distinguished barrister, died in Johannesburg, in July, at the age of 72; Philip Blaiberg, Prof. Chris Barnard's most famous heart-transplant patient, died in Cape Town on August 18, at the age of 60; Barnett Gamsu, former mayor of Windhoek and a leading communal worker, died in Windhoek in August, at the age of 69; Fritz Sonnenberg, member of the Cape provincial council and a former mayor of Cape Town, died in Cape Town in December, at the age of 75; Mrs. Emily Myer, former major of Boksburg and a former member of the Transvaal provincial council, died in Boksburg in May.

EDGAR BERNSTEIN