

# Southern Africa

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## Political Developments

A NUMBER OF major developments took place during 1971. The white minority governments of South Africa and Rhodesia had some measure of success in breaking out of their isolation, both on the African continent and elsewhere, at the same time as the resistance of their African populations made itself felt in new ways at home. But they also met with major rebuffs in the United Nations and other international bodies.

### *Rhodesia*

Perhaps the most spectacular occurrence of the year was the sudden resumption of negotiations between the British and Rhodesian governments. A series of visits to Rhodesia—first secret, then public—by various British emissaries led to the arrival of British Foreign Secretary Alec Douglas-Home on November 15. An agreement was signed on November 24, nine days later. The British government abandoned its position (AJYB, 1969 [Vol. 70], p. 444) in return for a pledge from the Rhodesian regime to give the Africans, comprising 95 per cent of the population, equal representation with the European 5 per cent at some indefinite future date.

In an attempt to forestall a settlement which would accept the continuation of white minority rule, the United Nations General Assembly, on November 22, reiterated that there should be no independence for Southern Rhodesia before majority rule; that any settlement “must be worked out with the fullest participation of all nationalist leaders representing the majority of the people of Zimbabwe and must be endorsed freely by the people.” This resolution passed by 102 votes to 3 (Portugal, South Africa and the United Kingdom), with 9 abstentions, including the United States. (The position of the United States was particularly difficult because of the inclusion in the Defense Procurement Act of an amendment removing the ban on the importation of Rhodesian chrome in violation of UN-imposed sanctions).

The agreement provided for a gradual increase in the number of African

members in the Rhodesian parliament, as the number of Africans meeting the property and other qualifications required of white voters increased. (Only half the added African members were to be elected by direct vote, however; the others were to be chosen indirectly on a tribal basis. The Rhodesian government, which appointed and paid the tribal chiefs, hoped to be able to control these seats.) The clauses relating to the additional African seats were "entrenched"; they could only be altered by a two-thirds vote of both houses, including majorities of the members of both races. After parity was reached, ten additional seats were to be added, to be elected by voters of all races jointly.

The agreement also contained somewhat vague antidiscrimination provisions, which Rhodesian Prime Minister Ian Smith explained thus: "My understanding of this is that blatant discrimination is out but it is possible for discrimination to continue as long as this is justifiable and reasonable" (*Rhodesian Herald*, December 17, 1971). The antidiscrimination provisions—and other parts of the Declaration of Rights provided for in the agreement—were also limited by a provision that the courts could not throw out laws as contrary to the Declaration if they had been in effect for ten years or more.

The general reaction outside of Rhodesia was less than enthusiastic. In Britain, Roy Jenkins, speaking for the Labour party, said that there was nothing to make the agreement work if Smith should subsequently violate its terms. And Denis Healey, foreign minister in the Labour party's "shadow cabinet," estimated that the achievement of parity under the terms of the agreement would take from 40 to 100 years. Nevertheless, the House of Commons approved the agreement on December 1, by a party vote of 297 to 269. Many Tory MPs only stayed in line because by the terms of the agreement, it would not go into effect unless approved by both black and white Rhodesians.

It soon became clear that this approval would not be automatic. The imprisoned leaders of the two major nationalist groups, Joshua Nkomo of the Zimbabwe African People's Union and the Rev. Ndabaningi Sithole of the Zimbabwe African National Union, smuggled out messages of rejection. And, on December 16, Bishop Abel Muzorewa, head of the Union Methodist Church, accepted the chairmanship of a new African National Council, formed with the support of Nkomo's and Sithole's groups, to fight the agreement, which he called "a constitutional rape of Africans by both the Rhodesian and British Governments." Opposition in Rhodesia was not confined to the African population. At the end of December the Christian Council of Rhodesia, at a meeting in which all major Rhodesian churches except the Dutch Reformed Church and the Salvation Army were represented, voted overwhelmingly to reject the proposal.

Doubts about the desirability of the agreement, its acceptability to Rhodesian Africans, and the validity of the procedures for testing Rhodesian opinion, were reflected in the United Nations Security Council. On December 30 a resolution rejecting the proposals and calling for a referendum under United

Nations supervision received the nine votes needed for passage, but was killed by a British veto. The United States, France, Belgium, Italy, and Japan abstained. At year's end, prospects for the successful implementation of the agreement seemed poor.

### *South Africa*

British relations with South Africa were also a focus of international, and especially African, criticism. The Heath government reversed the policy of its Labour predecessors and resumed arms sales to South Africa, despite UN resolutions banning such sales, claiming it was legally obligated to do so under the agreement regarding its use of the Simonstown naval base in South Africa, and that the security situation in the Indian Ocean made that base essential. On the first point, the Labour party stated it had recognized no such obligation when it was in office. On the second, critics pointed out that the United States, which was not normally inclined to underestimate the danger of Soviet naval expansion, did not share British apprehensions about the security situation, and was continuing to embargo arms for South Africa.

The British position came under sharp public attack from African and Asian members of the Commonwealth, and Canada, too, was reported to have exerted private pressure against the proposed arms sales. The one African Commonwealth member which had given the arms deal unreserved approval was Malawi, whose relations with South Africa and Rhodesia continued to be considerably more cordial than those with other African states. A compromise was finally reached in a declaration which condemned racial discrimination and colonial domination. Each country was pledged not to give "regimes which practice racial discrimination assistance which *in its own judgment* directly contributes to the pursuit of consolidation of this evil policy." (Emphasis added). An eight-nation committee was set up to study the strategic situation in the Indian Ocean; this was assumed to include the question of arms sales as well as that of bases.

The conflict flared up again in February, when without waiting for the committee of eight to complete its deliberations, British Foreign Secretary Alec Douglas-Home announced that Britain had authorized the sale of helicopters to South Africa. Zambian Foreign Minister Elijah Mudenda called the British action a moral endorsement of apartheid; Nigeria, India, and Malaysia resigned from the study committee on the ground that its usefulness had been destroyed. And another round of protests greeted the holding of joint British-South African naval maneuvers in October. Nevertheless, the African and Asian members of the Commonwealth seemed unwilling to press the issue to a conclusion, apparently feeling that the potential usefulness of the British connection outweighed their resentment at the actions of a particular transitory British government.

## *Repression*

Meanwhile, both the South African and Rhodesian governments continued repression as usual. Most of the victims were African, but certain cases affecting Europeans attracted the greatest publicity. In South Africa, the Anglican Dean of Johannesburg, the Rev. Gonville French-Beytagh, was arrested in January under the Terrorism Act. He was finally brought to trial at the end of October and sentenced to five years imprisonment for a crime which appeared to have been essentially transmitting relief funds to the families of political prisoners.

In Rhodesia, Guy Clutton-Brock, who had been arrested and deprived of his citizenship in December 1970 for conducting the Cold Comfort Farm Society, operating an interracial cooperative, was deported at the beginning of February 1971. The society was banned in January on the ground that it "actively supported the terrorist cause," and in February its secretary, Arthur Chadzwinga, was convicted of violating the Unlawful Organizations Act and sentenced to a \$200 fine or four months at hard labor.

In both countries, detentions without trial or charges continued to be common practice, and, in South Africa, prisoners continued to be held incommunicado for long periods. At the end of October, in the early morning hours, South African police raided the homes of over 100 persons of all races, mostly religious leaders and intellectuals. Thirty-one were arrested, one of them an Indian teacher, who a few days later was reported to have fallen from a tenth-floor window of police headquarters during his interrogation. Among those whose homes were raided, but who were not arrested, were the Anglican Bishop of Port Elizabeth and the playwright Athol Fugard.

In Rhodesia, while negotiations with Britain were going on, steps toward apartheid were taking place rapidly, though not rapidly enough to satisfy members of the governing Rhodesian Front party. Opening its annual congress in October, its president, Desmond Frost, called for abolition of multi-racial swimming pools and mixed public facilities and amenities; limitations on the "tremendous uncontrolled African influx" into towns, and for legislation to prevent infiltration into European areas by other races. One measure announced by the government to implement such policies was the forced eviction of over 30,000 African tenants from church lands, on which they had lived for generations. The measure, which met with vigorous opposition from the churches, was temporarily suspended during the negotiations with Britain.

MAURICE J. GOLDBLOOM

# South African Jewish Community

## POPULATION

THE MOST RECENT Jewish population figures were made available by the government Bureau of Statistics in December 1971 on the basis of a 10 per cent sample extracted from the 1970 census. It set "members of the Jewish faith" at 117,990, out of a European (white) population of 3,750,716 and a total population (all races) of 21,447,250. This represented an increase of only 3,228 since the previous census, in 1960.

Salient details extracted from the returns were as follows:

TABLE 1. JEWS IN THE PROVINCES

<i>Province</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>	<i>Urban</i>	<i>Rural</i>
Transvaal	76,440	37,750	38,690	75,330	1,110
Cape	32,670	16,140	16,530	32,340	330
Natal	6,500	3,250	3,250	6,430	70
Orange Free State	2,330	1,160	1,170	2,210	120
Bantu Homelands	50	30	20	20	30
<b>Total</b>	<b>117,990</b>	<b>58,330</b>	<b>59,660</b>	<b>116,330</b>	<b>1,660</b>

TABLE 2. LARGEST JEWISH COMMUNITIES

	<i>Total</i>	<i>Male</i>	<i>Female</i>
Johannesburg	57,490	27,930	29,560
Cape Town and Peninsula	25,650	12,760	12,890
Germiston/Kempton Park	6,040	2,840	3,200
Durban/Pinetown	5,990	2,970	3,020
Pretoria	3,750	2,100	1,650
East Rand	2,940	1,450	1,490
Port Elizabeth/Uitenhage	2,820	1,310	1,510
West Rand	2,240	1,250	990
Cape Boland	1,280	680	600
Central Free State (mainly Bloemfontein)	1,250	580	670
Klerksdorp/Potchefstroom	850	450	400
East London	800	360	440
Vereeniging/Vanderbylpark	720	480	240
South Central Transvaal	610	320	290
Central Transvaal	580	330	250
Northern Transvaal	420	230	190
Kimberley and surroundings	400	220	180
O.F.S. Goldfields	400	210	190

(Other areas below 400 each)

### *Civic and Political Status*

As an integral part of the European (white) population, Jews continued to participate in all branches of South African life. Four Jews were members of parliament, one of them of the senate; 12 Jews were members of provincial councils. Twenty Jews served as mayors of South African towns, including Alf Widman in Johannesburg, Richard Friedlander in Cape Town, Raoul Goldman in Durban, S. Rubin in Port Elizabeth, David Lazarus in East London, and Gus Habermeld in Kimberley. Cecil Margo, Q.C., was elevated to the Bench, bringing to seven the number of Jews serving as judges of the South African Supreme Court.

The tenth anniversary of South Africa's withdrawal from the British Commonwealth and declaration as an independent republic was celebrated, on May 31, by a national Republic Festival in which Jews participated as citizens. The Orthodox Federation of Synagogues and the Reform Union for Progressive Judaism compiled special prayers for the occasion; these were recited in synagogues throughout the country on Shavuot (which coincided with Republic Day). There also were Jews among those who opposed the festival on the ground that it was a predominantly white celebration which large numbers of nonwhites criticized.

The 13th biennial congress of the South African Jewish Ex-service League took place during the Republic Festival period; to mark the occasion the League arranged a banquet in Cape Town under the patronage of the State President Jim Fouché. Guests of honor included the Commandant General of the South African Defense Force, General R. C. Hiemstra, who said that, in World War II, "the maximum number of South African Jews had volunteered and had earned the admiration of all." He asserted that the Jewish Ex-service League has helped strengthen patriotism in South Africa and that, if it ever became necessary to fight again, "I know and believe that the League would play its part the same as before."

In responding to the general's praise, David Mann, chairman of the South African Jewish Board of Deputies and himself an ex-serviceman, expressed appreciation for "the sympathetic understanding shown by the authorities for the religious needs of Jewish national servicemen and the specific facilities extended to them to observe Jewish religious festivals and other religious requirements." He extended the Jewish community's congratulations on the Republic's 10th anniversary, he said, without taking any political stance: "On the general issues facing South Africa in the political field, there is as much diversity of viewpoint among our Jewish community as among other sections." Among the pioneers, who had come from many countries and had built South Africa, Mann continued, were Jews who had found a haven, taken root, and built a new life here, and, at the same time, contributed to the life of the country. Jews encountered no obstacles in their religious and communal life, and were given an opportunity to play their part in every sphere of national life.

In the continuing debate on South Africa's racial problems, some Jewish journals and spokesmen abroad criticized South African Jewish organizations for not protesting against government policies. At a meeting of the South African Jewish Board of Deputies in October, General Secretary Gustav Saron rebutted such criticism which, he said, was based on a misconception. South African Jewry was not a monolith with one over-all opinion, and the Board of Deputies, as its representative central institution, was not in a position to take a communal stand. This did not mean, as overseas critics charged, that South African Jewry took a neutral position. The Board encouraged Jews to play their full part in political life, in accordance with their personal views. Rabbis spoke out clearly where they felt moral principles were impugned.

Police detention of a number of persons, in October; the death of one detainee, and the hospitalization of another evoked widespread public criticism. Leading rabbis joined church leaders in expressing concern and supporting appeals to the government to institute a judicial inquiry.

A matter which evoked Jewish communal concern during the year was the introduction by the educational authorities of regulations requiring teachers in government schools to conduct the traditional Scripture lessons on a "Christo-centric" basis. In the Cape the regulations specifically stated that "Scripture teaching must be Christo-centric, for Christ is the central figure in the Bible." The Cape council of the South African Jewish Board of Deputies interviewed the director of education in the Cape in December 1970, and pointed out that the new approach "presents serious problems in regard to Jewish children being exposed to such instruction." The director replied that Jewish parents were legally entitled to ask that their children be withdrawn from such religious instruction. The Cape council circularized Jewish parents in January 1971, explaining the new position and asking them to withdraw their children from these lessons.

In the Transvaal, the position differed somewhat from that in the Cape and remained under study by the Board of Deputies.

### *Antisemitism*

Antisemitic agitation during the year again was limited, emanating from peripheral elements which were in contact with antisemites in other countries, mainly the United States, Britain, and Sweden. One incident, which occurred on the Day of Remembrance for martyred European Jewry, was the distribution in some areas, under cover of darkness, of a small handbill calling the Nazi murder of six million Jews "a Jewish lie." The handbills bore the name of a group calling itself the "S.A. Anglo-Nordic Union", with the postal address of a known Pietermaritzburg antisemite.

An article expressing adulation of Hitler appeared in the Afrikaans magazine, *Die Brandwag*, which seemed to be associated with the small right-

wing opposition faction the Herstigte Nasionale party (AJYB, 1971 [Vol. 72], p. 450). The article claimed, among other things, that "American and Jewish liberal forces" were responsible for the "propaganda" that the Nazis had murdered six million Jews. The journal subsequently published a letter from Gustav Saron rebutting this contention. Certain issues of *Die Brandwag* were later banned on the recommendation of the government publication board.

### *Communal Organization*

Problems of communal priorities heavily engaged Jewish leadership in South Africa during 1971. At the August meeting of the South African Jewish Board of Deputies, David Mann urged that machinery for deciding the financial priorities of communal projects was needed for a fair distribution of the communal income would enable all institutions to meet their reasonable needs. He advocated that first priority be given to Jewish education, insisting that the entire community must share the responsibility of finding funds for its maintenance and development.

Large gatherings marked the Day of Remembrance meetings and services for martyred European Jewry in the main cities in April.

Meetings were held in Johannesburg, Cape Town, and other cities in January to protest against the Leningrad trials of Soviet Jews and the severity of the sentences. A South African delegation participated, in March, in the Brussels Conference on Soviet Jewry (p. 498).

A South African delegation also participated in the International Conference on Jewish Communal Service, held in Jerusalem in August. Gustav Saron served as the South African vice chairman of the conference organization.

### *Fund Raising*

Fund raising continued to be a major problem for South African Jewry. Jewish day schools throughout the country, faced with general increases in teachers' salaries, had to meet substantially higher bills. The South African Board of Jewish Education had to compensate for the withdrawal of a subsidy by the Jewish Agency because of its own pressures and deficits. Jewish Agency chairman Louis Pincus paid a special visit to South Africa, in August, to address a conference aimed at persuading all communal organizations to participate in financing Jewish education, and those with reserves to make available to the education board capital sums as grants or loans. Pincus thereafter met with leaders of a number of the institutions, but without practical result.

In the Cape, the Aaron Commission, set up by the Cape council of the Board of Deputies, recommended the establishment of a single united fund-

raising campaign for all local requirements, plus an endowment fund for capital needs. A special meeting of communal leaders in Cape Town, held in August and addressed by Louis Pincus, agreed in principle to implement the commission's recommendations.

The year was marked by what was hoped would be a record Israeli United Appeal campaign, spearheaded by Israeli visitors: Yaakov Herzog, director-general of the Prime Minister's Office; Gershon Avner, deputy director of the ministry of foreign affairs; Moshe Rivlin, director-general of the Jewish Agency; former South African Chief Rabbi L. I. Rabinowitz, who were given an enthusiastic reception. But a misunderstanding, in June, between South Africa and Israel resulting in the temporary suspension by the government of fund transfers to Israel, adversely affected the campaign, which only gradually picked up after the incident was settled.

Kenaset member Zena Harman visited South Africa in April-May to launch the women's campaign of the United Communal Fund for South African Jewry, which achieved improved totals.

### *Religion*

Attempts to establish an umbrella organization for Orthodox Judaism throughout South Africa (AJYB, 1971 [Vol. 72], p. 454) failed during the period under review. In March Professor Israel Bersohn, president of the Federation of Synagogues of South Africa, told a meeting of delegates of the organization in Johannesburg that "the Cape, in keeping with its policy of isolationism, has turned a deaf ear to all our overtures" and it was pointless to pursue efforts further at this stage. Synagogal affairs accordingly continued under the United Council of Orthodox Hebrew Congregations in the Cape, and the Federation of Synagogues in the rest of South Africa. The Federation sponsored a successful lecture tour by Rabbi Emanuel Rackman of the United States in August.

High costs continued to burden congregational managements and led to further increases in membership fees. Some congregational leaders warned that there was danger of "pricing synagogue membership out of many people's pockets" unless the spiral was arrested.

Among rabbis from abroad who became spiritual leaders in South African congregations during the year were Bernard Susser from England, at the Yeoville synagogue in Johannesburg; Leonard Oschry from the United States and Israel, at the Sydenham-Highlands North synagogue in Johannesburg; I. Mark, former educator in Israel, at the Potchefstroom synagogue; Cantor David Bagley from Israel, at the Oxford synagogue in Johannesburg, and Cantor Shimon Kugel from Israel, at the Durban synagogue. Cantor David Hass of the Greenside synagogue in Johannesburg resigned, and returned to Israel.

For the first time, a Reform rabbi was ordained locally in September. Dr.

Moses Cyrus Weiler, founder-rabbi of Reform Judaism in South Africa now living in Jerusalem, came for a brief visit to ordain Richard Gordon Lampert, minister of Temple Emanuel in Johannesburg. Rabbi Alex Friedman came from London to join the ministry of Johannesburg's United Progressive Jewish Congregation. Both rabbis were South African born. Rabbi Morris Shapiro came from the United States to become spiritual leader of Temple Bet El, Johannesburg. The Cape Town Jewish Reform Congregation celebrated the silver jubilee of Senior Rabbi David Sherman's ministry.

Rabbi Bernard Moses Casper, Chief Rabbi of the (Orthodox) Federation of Synagogues of South Africa, and Rabbi Arthur Saul Super, Chief Minister of Johannesburg's (Reform) United Progressive Jewish Congregation continued their cooperation in communal affairs, in terms of the Casper-Super Agreement (AJYB, 1966 [Vol. 67], p. 454).

### *Education*

Despite financial problems, Jewish education in South Africa continued to expand. Enrollment in the country's 14 Jewish day schools went beyond the previous year's 6,000 students, with an estimated additional 8,500 children in Hebrew nursery schools, Talmud Torahs, Reform Hebrew schools, and two Yiddish Folkshulen.

The South African Board of Jewish Education continued its three-month Ulpan study tours of Israel for Jewish day school pupils. It also introduced a six-month academic study course in Israel, with participants given credits towards their South African examinations.

### *Youth*

The Zionist youth movements continued to play the main role in organized youth work. Large numbers of youths attended the end-of-year summer camps of the various movements, at which a seaside holiday was combined with a program of Jewish studies and activities. Zionist youth seminars provided special study courses for older members.

Jewish Board of Deputies' youth department, in keeping with programs designed by director Joseph Amiel, created club facilities for young Jews outside Zionist youth ranks, with summer vacation-study tours of Israel for members at the leadership level. Amiel, also chairman of the interdenominational Johannesburg Youth Council, also organized a year's end "country-to-country" tour of Israel by South African youth leaders of all religions.

### *Social Services*

The establishment of a national Jewish Welfare Council was urged at a national conference of Jewish welfare organizations, convened in Johannesburg by the Transvaal Jewish Welfare Council in November to coincide with

its 25th anniversary. W.V. van der Merwe, South African deputy minister of social welfare and pensions, complimented the Jewish community on its welfare services, and indicated lines of cooperation between them and his department. P.R. Levy, chairman of the Transvaal Jewish Welfare Council, said the Jewish community made full use of the social benefits provided by the state in the country as a whole. In 1971 drug addiction was a problem for the Jewish as well as general welfare worker.

Specialist services provided by the various Jewish institutions for the aged, the handicapped, the orphaned, and those in need of financial assistance and rehabilitation continued along routine lines.

### *Cultural Activities*

Adult-education programs conducted by the Zionist Federation, the Board of Deputies, the Union of Jewish Women, the Yiddish Cultural Federation, and the congregations provided the main cultural activities.

Books by South African Jewish writers, published during the year, included: *The History of South-West Africa*, by I. Goldblatt; *Guest of Honour*, a novel, by Nadine Gordimer; *The Golden Corn*, memories of Lithuania, by Sarah Shaban; *Designs on Life*, an autobiography, by Ernest Ullmann; *Herman Bosman*, a biography, by Bernard Sachs; *The Rebirth of the Ostrich*, Bushman folk tales, by Arthur Markowitz; *Precious is the World*, a volume of Yiddish verse, by Taiby Segal; *Dialogue with a Christian*, a monograph, by Niel Hirschson; *Europe on Rands and Sense*, a travel book, by Arthur Goldman.

### *Zionism and Relations with Israel*

Early in June it was reported from New York that Israel had decided, in response to a request circulated by the United Nations secretariat, to make a donation of I£10,000 to the Organization of African Unity's (O.A.U.) Fund for Freedom Fighters. South African newspapers carried the story on front pages, together with reports of local reactions by Jews as well as non-Jews who expressed shock and condemned the Israeli decision.

Asked to comment, Israel Consul General Itzhak Unna in Johannesburg issued a press statement explaining the background of Israel's action in terms of its relations with African states; stressing that the donation was intended for humanitarian, not terrorist, activities, and saying: "Israel does not expect South Africa's blessing for its decision, but it does expect South Africans to understand the political and other reasons for its action."

Prime Minister Johannes Balthazar Vorster, who was asked to make a statement, said that, if the report of the gift was correct, his comment was as follows:

No matter how one tries to understand Israel's motivation, it remains a fact that the explanation is not acceptable. As far as we are concerned, the deci-

sion cannot be justified, and I wish strongly to express my dissatisfaction with it. I certainly do not understand how Israel, which itself has a terrorist problem, can justify contributing to other terrorists. I do not believe Israel through this can or will buy an advantage for itself.

Editorial comment in the main newspapers generally took the same line. The South African Zionist Federation and the South African Jewish Board of Deputies issued a joint statement saying:

The South African Jewish community has great difficulty in accepting the report that a contribution, albeit of a contemptuous amount, has been made by the government of Israel to the O.A.U. for the purpose of furthering the so-called "freedom movements." Israel has had bitter experience of the operations of terrorists and many innocent people have suffered therefrom. The South African Jewish community condemns support for terrorism from whatever source and is confident that the government of Israel shares this view.

Editorial comment in the Jewish press deprecated the Israeli contribution to the O.A.U. and supported the joint statement.

Gershon Avner, deputy director of Israel's Foreign Ministry, visiting South Africa at the time on a lecture tour, said the donation was not being made in any spirit of acting against South Africa:

We have at stake our own interests, which are to maintain the best relationships we can with the African States on this continent. We have a similar interest to maintain our relationship with South Africa. Sometimes the two collide. We cannot help that. Israel has to look around the globe and win as many friends as possible to withstand the Arab political attacks.

Letters appeared in various newspapers, asking whether South African Jews would "still send money out of the country to support Israel." Secretary of Finance Gerald Browne announced the suspension of fund transfers from South Africa to Israel. Minister of Finance Nico Diederichs softened the suspension by explaining in a radio broadcast the same night that the government had decided on this action as a temporary measure, pending clarification.

In Israel, Menahem Begin, leader of the opposition Herut party, attacked the donation in the Knesset, charging that O.A.U. was hostile to Israel, and that if it was a question of giving humanitarian aid to hapless people, the money should have been given to the Red Cross. Knesset member Eliezer Shostak voiced the Free Centre party's objection to the contribution and tabled a motion censoring the government. The matter was referred to the Knesset security and foreign affairs committee, and it was decided to reroute the proffered donation to the Office of the U.N. High Commissioner for Refugees in Geneva, to be used for educational purposes among African refugees. Israel's chargé d'affaires in South Africa, Michael Michael, was instructed to explain the situation to the South African government. In September Finance Minister Diederichs announced that the government had

accepted the Israeli clarification and was lifting the fund-transfer suspension.

In April, before this incident occurred, the Israel-South African Trade Association announced that trade between the two countries had expanded significantly: Israel exports to South Africa rose to \$11 million in 1970, compared with \$9 million in 1969; South African exports to Israel amounted to \$8.5 million in 1970, compared with \$4 million in 1969. At the end of May it was reported that the South African government had agreed to relax foreign currency restrictions by R10 million, to enable South African companies to make capital investments in Israel.

In September Eliezer Shostak visited South Africa to help initiate a South African section of the South Africa-Israel Friendship League, which he and his colleagues had established in Israel.

In October Begin, who paid a brief visit to South Africa at the invitation of the local Revisionist Organization, had an interview with Vorster. Begin later told a public meeting in Pretoria: "the Prime Minister of this country expressed deep understanding for friendship between our two countries." At a second public meeting in Johannesburg, Begin expressed the hope that friendship between Israel and South Africa would be strengthened.

Elections for the South African delegation to the World Zionist Congress in Jerusalem, as well as for the officers of the Zionist Federation, were held on November 28. Votes cast numbered 16,476, out of a total registration of 23,000 in the Zionist membership drive. Of these, Zionist Revisionists received 5,957 (36.14 per cent); United Zionist Association (non-party), 4,125 (25.02 per cent); Habonim Zionist Youth, 2,584 (15.63 per cent); Mizrachi-Bnei Akivah 2,001 (12.16 per cent); Labour Zionists (Poalei Zion) 1,819 (11.05 per cent). It was the first Congress election in South Africa since 1952; the total poll was 45 per cent less than in the 1952 election (see AJYB, 1953 [Vol. 54], p. 407).

A delegation of ten leading South African Zionists participated in the Reconstituted Jewish Agency Assembly held in Jerusalem in June.

At a Jerusalem ceremony in March, the South African Friends of the Hebrew University presented to the university as a gift from South African Jewry, the Students' Science Center it had built on the Mount Scopus campus.

In January Mordechai Palzur returned to Israel after completing a tour of duty as counsellor to the Israel legation in Pretoria and Israeli chargé d'affaires in Botswana, Lesotho, and Swaziland. In July Meir Padan, the Israeli consul in South Africa, returned home. He was succeeded by Shlomo Hover.

### *Personalia*

Losses suffered by South African Jewry during the year included: Rabbi Maurice Konviser O.B.E., retired spiritual leader of Salisbury Jewry, died in Johannesburg in February, at the age of 69; Professor Jack Friedman,

retired head of the department of forensic medicine, Witwatersrand University, died in Johannesburg, in February, at the age of 66; Walter Cohn, Zionist and B'nai B'rith leader, died in Johannesburg in April at the age of 61; Henry Blank, retired Grand Secretary of the Hebrew Order of David, died in Johannesburg in April, at the age of 76; Michael Miller, co-founder of the country's largest department store chain, died in Johannesburg in April, at the age of 78; Mrs. Kate Machanik, former national president of the Union of Jewish Women of South Africa, died in New York in April; Leo Kowarsky, former leading South African Zionist and politician, chairman, in Tel Aviv, of the Israel Committee of the South African Zionist Federation died in Johannesburg during a visit in May, at the age of 54; Professor Len Samuels, director of the Graduate School of Business Administration, Witwatersrand University, died in Johannesburg in June, at the age of 55; Dr. Mary Gordon, South African physician who served the Jewish refugees in Cyprus after World War II and subsequently held medical posts in Israel, died in Johannesburg in June, at the age of 81; Lewis Pinshaw, Q.C., leading barrister and communal worker, died in Johannesburg in July, at the age of 69; Philip Froman, honorary life president of the South African Board of Jewish Education, died in Johannesburg, in August, at the age of 67; Jack Alexander, veteran former general secretary of the South African Zionist Federation, died in Miami, Florida in September, at the age of 84; Hymie Davidoff, former Labour member of parliament, died in Johannesburg, in October, at the age of 71; Abe Bernard Klipin, industrialist, national president of the South African Jewish Ex-service League and a vice-president of the South African Jewish Board of Deputies, died in Johannesburg, in December, at the age of 79.

EDGAR BERNSTEIN

# North Africa

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## JEWISH COMMUNITIES

### *Morocco*

ACCORDING TO official statistics, 31,119 citizens of the Jewish faith lived in Morocco at the end of 1971, as compared to 159,806 in 1960. This represented an 80 per cent decrease in a decade.

For the Jewish community, the most important event of the past two years undoubtedly was the "slaughter of Skhirat," the unsuccessful attempt to overthrow and kill King Hassan II. Even more than the Moslem community, the Jews feared the disappearance of the king; they had always felt that their fate was, to a greater or lesser extent, linked to that of the monarchy. Thus the great majority of Moroccan Jews secluded themselves in their homes when at 6:15 P.M. on Saturday, July 10, 1971, the Moroccan radio announced: "The King is dead. Long live the Republic!" They were frozen in alarm and sorrow. It was like the alarm they had felt in March 1961 when, after the death of King Mohammed V, they had asked themselves: "What will happen now?"

In the houses of the Jewish quarters of the capital, Rabat (2,500 Jews), and Casablanca (22,000 Jews) men came together secretly and sang Psalms. It was a night of anguish. But when, during the night, it was learned that the putsch had failed and that "nothing was changed," the Jews of the country spontaneously joined the processions which chanted: "Our only King is his majesty Hassan II!" Later, it was learned that the victims of the slaughter had included two Jews; a friend of the King, the industrialist Charles Guetta, and a young soldier, Marc Taïeb.

On the morrow of the coup, the old questions again arose for Moroccan Jewry: should one go or should one stay? It was a time of reconsideration and new choices. For some months, the Jews of the country had been living the unglamorous life of a happy people—one without a history. Emigration had practically stopped and the Jews remaining in Morocco seemed to have definitely opted for that country. The putsch of Skhirat unsettled everything. Many Jews saw in it a "wink" from fate, a sort of notice to a community

which had experienced a decade's reprieve. In the course of the summer, many Jewish families left the country, some for Israel, others for France or Spain. A Moroccan Jewish leader remarked in Paris: "The 35,000 Jews of Morocco are sitting on their valises and waiting."

Nevertheless, the predicted great exodus will not take place. A barometer that never failed: only two teachers of the Alliance Israélite Universelle were leaving the country. And this was for two reasons: on the one hand, order was quickly restored in Morocco, while on the other, economic conditions in Israel discouraged those Jews who were considering emigration.

Some months later, when the events of Skhirat were beginning to fade from memory, a new problem confronted the Jewish community. Two of its most important and influential members were involved in affairs of violation of trust and embezzlement of public funds. The former senator industrialist David Amar, secretary-general of the Council of Jewish Communities, and his deputy Paul Ohana, director of a state petroleum company, were accused of bribing civil servants. Ohana escaped Moroccan justice by taking refuge in Israel. David Amar, having sought refuge in France, was arrested by the French police on a Moroccan warrant in February 1971, and the Moroccan government asked Paris for his extradition.

How did these two affairs affect the Jewish community? The nationalist Istiqlal party's newspapers, in particular, which for years had made the "Jewish problem" the daily bread of their readers, seized on the matter for political exploitation. A witch-hunt atmosphere was created in the country. The Istiqlal's newspapers asked that all civil servants give an account of the origins of their fortunes. "Where did you get that?" was the question these newspapers presented to civil servants and, especially, to the few Jewish high officials. Little by little, the latter left the administration, until the point was reached where Jewish high officials could be counted on the fingers of one hand. At the end of February, the newspaper *al-Alam*, edited by Allal al Fassi, former minister of Islamic affairs and leader of the Moroccan antisemites (AJYB, 1965 [Vol. 66], pp. 477-78), published a vigorous attack on the Jews of Morocco, "all of whom are like David Amar and use the country to acquire property illegally." The article added that the 31,000 Jews remaining in the country were rich people, who could afford to take vacations abroad.

In this atmosphere, the Council of Jewish Communities, the representative body of the Jews of Morocco, observed prudent silence. It had, in any case, for years contented itself with carrying on day-to-day business; it had no programs of any kind for its members. It only broke its silence in December when, during the Istiqlal's antisemitic campaign, a deputy from South Morocco named Bouchaïb Hilali called on the government to "throw out all the Jewish civil servants" because they were "Zionists who corrupt the administration." The Council of Communities joined by Leon Benzaquen, former cabinet member and foremost Jewish personality, then sent a tele-

gram of protest to then Prime Minister Karim Lamrani. After that, the affair was forgotten. At the beginning of March, when the King asked the people to ratify the new constitution in a referendum, the leaders of the Jewish communities—in contrast to previous years—avoided giving any advice to the Jews of the country.

The majority of the leaders agreed that the Jews of Morocco had become “Jews on reprieve.” The community was on the way to extinction, and it was only a question of some years. That was why there had long been no organized Jewish cultural activity. No attempt was made to work with the youth. There was no Jewish newspaper or bulletin, and no Jewish radio broadcast. It was a community living in an almost clandestine fashion. It tried to act as discreetly as possible. Enrollment had dropped in the *yeshivot*, which had always been endemic to Moroccan Jewish life. This was true also of the rabbinical seminary of Rabat, established in 1951 to supply rabbis for the country. Only the Lubavitcher continued to draw a certain public.

There were only about 20 rabbinical judges left in the country (AJYB, 1965 [Vol. 66], p. 476). The most important of them, Rabbi Michael Encaoua, died in February, 1972. Since the emigration to Israel of Grand Rabbi Saül Danan, he had been regarded as the *de facto* Grand Rabbi of Morocco. He did not hold the post officially because no appointment had been made. But since he was the only Grand Rabbi who had been a member of the high rabbinical tribunal—defunct for six years—he was regarded *de facto* as the spiritual leader of the country. Because of this, the Moroccan authorities were officially represented at his funeral, which was attended by thousands of people.

To reassure the minorities in the country, King Hassan II, some days after the events of Skhirat, declared that “individual rights and liberties are assured without distinction of race or origin.” It must be added that, some days earlier, the Jews of the country were very much disturbed. Many families received in the mail disgraceful leaflets written by antisemitic illiterates, calling the Jews the assassins of Christ, an incestuous people consecrated to prostitution, etc. In addition, leading Casablanca Jews received telephone calls threatening death, reminiscent of the days of the anti-Jewish reign of terror in Morocco, which had accompanied the 1961 visit of Gamal Abdel Nasser (AJYB, 1962 [Vol. 63], pp. 440–41).

In short, the situation of the Jews of Morocco, at the end of 1971, bore out the prediction that their community was doomed to disappear.

### *Tunisia*

About 8,000 Jews remained in Tunisia, as compared to the 15,000 reported in official statistics at the time of the 1969 elections; about 20,000 immediately after the June 1967 six-day war, and 100,000 when Tunisia became independent. As in 1969 and 1970, Jewish emigration in 1971 came

to about 5,000. About half of the emigrants went to France and half to Israel.

Three quarters of Tunisia's Jews lived in Tunis, the capital, but there were also small communities in Sfax, Sousse, and Djerba. The Provisional Jewish Administrative Committee occupied itself with day-to-day affairs: *kashrut*, religious education, funeral rites. The Great Synagogue of Tunis, burned by demonstrators on June 5, 1967, was completely rebuilt; Tunisian authorities were seeing to its security with scrupulous care. However, according to a statement by Rabbi Meir Maazouz, who emigrated to Paris in January 1971, Tunisian authorities permitted only three of Tunisia's 20 synagogues to be open during the last High Holy Days.

The rabbi was the son of Tunis Rabbi Matzliah Maazouz who had been fatally shot following an appeal to all Muslims, by the ultra-religious Tunisian Association to Safeguard the Koran, to "fight for the liberation of the holy places in Jerusalem and the stolen territories." While the authorities claimed the assassin was a mentally disturbed Tunisian, the son stated that a Jewish eyewitness described him as a Palestinian. The shooting was linked to the absence of President Habib Bourguiba who was undergoing medical treatment in the United States. Bourguiba had declared in Paris in March 1970 that "in modern Tunisia, there must be no distinction of race or religion."

Mac-Bichi Scemama, who had been practicing law in Tunis since 1939, was elected to the Tunisian National Assembly on the Socialist Destourian party ticket. He was the only Jewish deputy, and replaced another Jewish deputy, former Minister Albert Bessis, who did not run for reelection for personal reasons.

## Algeria

The essential characteristic of the approximately 1,000 Jews who continued to live in Algeria was that there was absolutely no reason to say anything about them. It was a community on the verge of extinction, consisting mostly of old people, as well as of very rich native-born Jews who were reluctant to abandon their businesses.

There was no Jewish life of any kind in the country. A synagogue still existed in Oran, but the number of worshipers was smaller than ever. In February 1971 authorities began the expropriation of land on which the city's Jewish cemetery was located. As a result, about 2,500 bodies were to be exhumed and reburied elsewhere. The Consistoire Israélite continued to operate a single Talmud Torah, whose students grew fewer and fewer.

M. Seror continued to act as rabbi for the entire country. He visited the Jewish families scattered throughout Algeria, especially to perform circumcisions.

In view of its character, the community had no political problems. The Algerian authorities, despite their spearhead role in the Arab-Israeli con-

flict, were always careful to make a clear distinction between Jews and Israelis.

### *Libya*

Of the 30,000 Jews in Libya in 1945, only 4,500 remained in June 1967. In that month, 18 Libyan Jews were lynched; a number of houses were wrecked and their inhabitants interned; some Jewish shops were looted, and some synagogues were burned. The Jews were despoiled of most of their property. Some 3,500 of them were taken to military camps and later permitted to leave with no baggage except a valise of clothing.

At the end of 1971, only a tiny community of about 150 Jews still existed in Tripoli. They were more insecure than any other Jewish community in North Africa (AJYB, 1971 [Vol. 72], pp. 446-47).

VICTOR MALKA