

South Africa

SOUTH AFRICA did not escape the impact of worldwide inflationary forces and leaping increases of oil prices; but its underlying economic strength, vast mineral resources, and the higher gold price in the free market contributed to its stability and steady growth.

However, changes in the status of the neighboring Portuguese territories of Mozambique and Angola, the threats held out by guerrilla and terrorist activities of African "liberation fighters" North of Rhodesia, as well as the moves by the United Nations to expel South Africa vitally affected the internal security of South Africa, presenting the country with basic challenges.

In consequence, political life was in considerable ferment. There was widespread recognition that the established order would have to undergo change in the direction of removing patterns of living based on race or color. Significant changes have already taken place, some superficial, others more profound, and the process is likely to gather momentum.

JEWISH COMMUNITY

Civic and Political Status

Jews constituted just over three per cent of the white population; but their participation in national life, especially in the economic, cultural, and civic spheres, exceeded their numerical representation. Inhibitions felt a few decades ago under the shadow of political antisemitism have gone, and individuals now feel free to voice their views—not necessarily conforming to official policy—on the political, social, and economic issues of the country. This was reflected in the press, irrespective of political affiliation, which also gave considerable coverage to the role of individual Jews in industry, commerce, culture, art, and sport.

Radio and press extensively covered events in the Middle East, especially those affecting Israel, and revealed much sympathy and goodwill for Israel. Nevertheless, the same peripheral individuals and groups who propagated antisemitism in the past were still on the job. Among them were the notorious right-wing monthly *South African Observer*, edited by S.E.D. Brown, which regularly published tirades against Zionism and the "liberalism" of Jews, charging that Zionism and Communism were in league to undermine the position of the white peoples of the world. Significantly, the publication often criticized the prime minister and the government for their "liberal" policies. *Die Afrikaner*, right-wing Herstigte party which broke away from

the ruling National party some time ago, also continued to publish articles with a definite anti-Jewish bias.

The parliamentary general election in April was free of any Jewish issues, except in one constituency where a United party candidate was criticized, perhaps unfairly, for his anti-Jewish record of a long time ago, and in some others where a scarcely veiled appeal was addressed to Jewish voters to support Progressive candidates. On the eve of the election, David Mann, chairman of the Board of Deputies, declared: "It should not be necessary to reiterate that Jews, like all other citizens, participate in this election as South Africans, and not as members of a particular community or religious denomination. There are no Jewish issues in this election and it is wrong for any newspaper, political party or candidate to suggest the contrary. I make an appeal to all concerned neither to employ such tactics nor to be influenced by them."

After the elections, the state of the parties in the House of Assembly was 123 National party; 41 United party; and 7 Progressive party. There were six Jewish members of parliament, five in the House of Assembly, (one Progressive, four United) and one in the Senate (United Party).

The official community viewpoint on racial policies was stated in the following resolution, adopted in May by the congress of the South African Jewish Board of Deputies:

Whilst recognizing that, in regard to the racial and political problems of the Republic, there is a diversity of outlook in the Jewish community as there is among our fellow South Africans, we share with all those who dwell in our country the great challenge and opportunity involved in establishing, on ethical foundations, a just, stable and peaceful relationship between all races and groups in South Africa, which acknowledges the right of all to live in dignity and security, to maintain their group identity and distinctive culture, and to exercise the opportunity to advance in all spheres.

The Congress therefore calls upon every Jew to make his contribution to the promotion of these ends in accordance with the teachings and precepts of Judaism, in his personal attitudes and dealings and in the particular sphere of life and activity in which he is engaged.

This policy statement was identical with a similar one formulated two years earlier. The existence of marked differences of viewpoint among Jews regarding Black-White relations was evidenced in the general election when Jews opposed each other as candidates of different parties.

Jews in their individual capacities in various walks of life, whether in parliament, municipal councils, industry, commerce, or the professions, have been playing an active part and making a significant contribution to the improvement of the lot of the underprivileged. Various organizations, too, particularly branches of the Union of Jewish Women and the sisterhoods of the Movement of Progressive Judaism, have long sponsored social-welfare projects, without regard to race or creed. Rabbis, as well, have on occasion taken stands on issues which they felt went beyond party politics and involved principles of morality and individual conscience. In regard to wages and work opportunities, the Board of Deputies recommended to all Jewish institutions that they set an example by promoting wage and job opportunities for black people in their own employ.

The active participation of Jews in civic affairs was evidenced by the fact that 16

Jews were elected mayors of their cities and towns, including Cape Town (David Bloomberg reelected); East London (David Lazarus); and Port Elizabeth (S. Rubin). Johannesburg had a Jewish deputy mayor (Max Neppe). Additions to the judiciary were Justice I.A. Maisels, who was appointed judge president of the Lesotho court of appeal, and Charles Nathan, appointed chief justice of Swaziland.

Communal Organization

Conferences of major national organizations held in 1974 reported creditable records of achievement without, however, revealing notable innovations or changes in policy. They reflected the continued determination of the organized Jewish community to strengthen Jewish life locally and also to provide maximum support for Israel. The *Report to South African Jewry, 1972-74*, issued by the Board of Deputies prior to its congress (May 28-June 1), recorded a wide range of activities in many segments of Jewish life—communal relations, public relations, youth, students, fund raising, participation in international affairs, and much besides.

It reported a new project, a Jewish community survey in cooperation with the Institute for Contemporary Jewry of the Hebrew University, Jerusalem, undertaken by the Board's social research unit under the direction of Allie Dubb, acting director of the African Studies Institute, and Mervyn Cohen, lecturer in applied mathematics, both of them members of the academic staff of the University of the Witwatersrand. By means of a detailed questionnaire administered orally to nearly 2,000 Jewish households in South Africa's main urban centers, the survey aimed at eliciting demographic information not obtainable from the official census statistics, including the incidence of intermarriage. It also investigated the nature and extent of Jewish identification as manifested in attitudes to Jewish education and communal institutions, and its findings will hopefully assist in future communal planning.

In a foreword to the report, David Mann referred to the Board having come "to the end of an era and standing on the threshold of a new chapter," resulting from the retirement after long-time service of its two top officials. Gustav Saron, appointed secretary in 1936 and general secretary in 1940, retired at the end of 1974 and is now honorary consultant. Wrote David Mann: "He played a dominant role in converting the Board's small office, almost entirely concerned with the protection of Jewish civic rights, into the prestigious organization it is today." Jacob Morris Rich, the Board's secretary from 1939 until his retirement in 1972, remaining in a consultative capacity, has now terminated his relationship with the Board to which, Mann stated, he made a major contribution, and "brought a high degree of efficiency." Mann also recorded the enormous loss sustained by the tragic death in an accident of Max Greenstein, who, as the Board's honorary treasurer for 24 years guided its financial affairs and also those of the United Communal Fund, "with an unerring sense of judgment, with unsparing effort and inspiring leadership."

Denis Diamond, who has had a distinguished academic career as well as experience in Jewish communal service, has become the Board's executive director. Lazar

Druion, since 1934 the Board's assistant secretary and now its financial director, was honored on the completion of 40 years of service. David Mann succeeded Maurice Porter as the organization's national president; Julius Rosettenstein, its vice-chairman for the past four years was elected chairman; Michael G. Fredman and Dr. Israel Abramowitz were elected vice-chairmen. The keynote address to the congress was delivered by Professor Howard Sachar of George Washington University, Washington, D.C., on the theme "Priorities for Diaspora Jewry."

A few days later, the Union of Jewish Women held its national conference. With 68 branches and a total membership of almost 10,000, the Union is a coordinating body of women's organizations functioning in numerous fields: adult education, welfare, fund raising (it is responsible for the women's section of the United Communal Fund), and, notably, intergroup understanding and goodwill. A challenging survey by Leah Rosettenstein, its national president, criticizing schismatic tendencies in the community, especially between Reform and Orthodoxy, evoked some strong reactions. She propounded a program for participation in South Africa's major national concerns. Other officers elected to the Union's national executive council were Mrs. R. Norwich and Mrs. M. Stein, vice-presidents; Mrs. S. Spitz and Mrs. F. Kapelus, treasurers; Mrs. J. Cohen was immediate past president.

ORT (South Africa), at its biennial conference, had General Chaim Herzog, president of the Israeli ORT, as well as Mrs. Pat Goldring, president of the Women's American ORT, as guest speakers. The new national executive consisted of David Susman, national president; Basil Wunsh, national vice-president, and Richard Goldstone, chairman.

Coinciding with the 70th anniversary of the founding of its first lodge, the Hebrew Order of David which now had 36 lodges throughout South Africa, opened its new imposing national center in Johannesburg. It was officially opened by David Wacks, the Order's grand secretary. Its grand president was Lester Abrams.

Religious Instruction in State Schools

Religious instruction, as a compulsory subject in state schools, has caused much concern to the rabbinate, as well as to the Board of Deputies. The official syllabus clearly states that the required instruction must be explicitly "Christocentric," the intention being to prepare the pupil to "accept Jesus Christ as his personal Savior." Representations had been made to the authorities urging the automatic separation and withdrawal of Jewish pupils during religious instruction classes. The official reply of the minister of education was that this could not be done because, according to the education statutes, withdrawal can take place only on the request of a parent.

Accordingly, both the Board and the rabbinate sought to persuade Jewish parents to exercise their legal right and to request the withdrawal of their children from religious instruction classes by a letter addressed to the appropriate educational authority. However, many parents were reluctant to withdraw their children. They either feared discrimination, or, in some cases, deferred to the wishes of school

principals, who, in order to retain the unity of the classes, adjusted the syllabus in a way to avoid offending the beliefs of Jewish pupils. For the Jewish authorities, this was no satisfactory solution, for they believed the principals were defying the official syllabus. More important, there were schools in which Jewish children were in fact being exposed to Christocentric teaching. The call was therefore extended to *all* Jewish parents to withdraw their children.

A new problem emerged in the Transvaal province, when some principals, apparently acting on instruction by the director of education, did not permit withdrawn pupils to leave the classroom during the Scripture lesson, but sent them to the back of the room to do their own work. When this procedure was challenged as being noncompliance with the legal requirements, the authorities conceded that the right of withdrawal meant the actual physical withdrawal from the classroom. The remaining practical problem was how the withdrawn children were to be occupied during the class period of religious instruction. (The law expressly forbids the presence in a classroom of any person not on the regular teaching staff.) A number of Transvaal schools have now agreed that withdrawn Jewish pupils may be given special written assignments on Judaism, which have been prepared by the Jewish educational authorities in cooperation with the rabbinate.

Fund Raising

As in the past, there were many separate fund raising campaigns for local institutions. However, a change was made in the scope of the United Communal Fund, which thus far had assumed responsibility for only a portion of the educational budget, excluding some of the Jewish day schools (on whose behalf a separate campaign was launched). In view of the impending large-scale fund raising effort for Israel, it was decided that the United Communal Fund would now finance all Jewish day schools, including Yeshivah College in Johannesburg. Philip M. Klutznick of Chicago came to South Africa to launch the campaign; he was followed by the former Chief Rabbi of Johannesburg, Louis I. Rabinowitz of Jerusalem, and by Rabbi David Hollander of New York. Mendel Kaplan was national campaign chairman.

Although the campaign attracted some substantially bigger contributions, the total fell short of the enlarged goals because of the general economic situation, and also the over-all demands on the community, with resultant problems for several of the major participating organizations. In the Cape Province the United Communal Fund campaign reached the higher target which had been set.

Religion

Among South African-born young rabbis ordained overseas and appointed to local pulpits, were Louis Herring of Sydenham Highlands North Congregation in Johannesburg; Selwyn Franklin of the Durban North Hebrew Congregation; Benjamin Isaacson of the Reform Congregation in Johannesburg; and Shmuel Suchard of the Sandton Congregation of the United Hebrew Congregation, Johannesburg.

Several new synagogues were being built in Johannesburg and environs, in Linksfield, Sandton, and Edenvale.

There was occasional sharp controversy between Orthodox and Reform leaders sparked off by statements on behalf of the two groups on the issue of "Who is a Jew?" that flared up in Israel earlier in 1974.

In some quarters concern was voiced about Christian missionary efforts to convert young Jews on the campuses and elsewhere. Despite reports of some successes, there appears to be doubt about the seriousness of the problem.

Education

All Jewish day schools reported good progress, which was also reflected in the results of the matriculation examinations. In the Cape, a branch of the Herzliah primary school was opened in Milnerton, a suburb of Cape Town. In the Transvaal, in Benoni, the secondary Hillel Day School opened a primary school section, beginning with first grade.

The Yeshivah College of Johannesburg, the Orthodox day school, introduced a Yeshivah Gedolah program called the Solomon L. Bronner Rabbinical Academy. Intended primarily for lay studies, the program will be implemented by Rabbi A. Goldfein of the United States.

Rabbi Dr. A. Hilewitz retired from the principalship of the Rabbi J.L. Zlotnik-Avida Hebrew Teachers Training College conducted by the South African Board of Jewish Education. During his tenure, the college graduated more than 200 Hebrew teachers, many of whom now occupy senior posts in South Africa and abroad. He was succeeded by Rabbi Benjamin Zvieli of Israel.

New appointments to fill chairs of departments of Hebrew at the University of the Witwatersrand and at the University of Cape Town were Professor Simeon Lowy, formerly of Leeds, England, and Dr. Esra Shereshevsky, formerly of Philadelphia, Pa., respectively.

Youth

The youth movements associated with the South African Zionist Federation had an active year. Habonim, Betar and Akivah vacation camps were well attended, as were the movements' mid-year seminars. The annual leadership courses in Israel, sponsored by the Zionist movements as well as the Board of Deputies' youth department, took place as usual.

In Cape Town, a new youth center, named for the Albow Brothers who endowed it, opened in the vicinity of Gardens Synagogue. Its activities were guided by the Cape Council of the Board of Deputies.

Social Services

The effects of inflation and the slowing down of the economy were felt by most Jewish welfare organizations. The Witwatersrand Hebrew Benevolent Association

reported a substantial increase in the number of applications for interest-free loans, and in the amounts requested. All reasonable requests could be granted. The Johannesburg *Hevra Kaddishah* also reported growing demands for relief. It was concerned about escalating administration costs and charges for funerals and cemetery maintenance.

With funds raised in South Africa by the branches of the South African Jewish Ex-Service League, in cooperation with the South African branch of the Association for the Welfare of Soldiers in Israel, a hotel in Eilat, Israel, was to be converted into a recreation center for Israeli soldiers.

Zionism and Relations with Israel

In the aftermath of the Yom Kippur war, South African Jewry has drawn even closer to Israel. It followed with intense anxiety the diplomatic and political developments in the Middle East and Israel's serious economic problems. The community's concern was matched by the government's and the people's interest in, and goodwill toward, Israel, reflected particularly in press and radio coverage.

Press and public personalities saw significant analogies in the problems facing both countries in regard to actual or potential terrorism from the outside, and the attitudes and actions of the United Nations.

The closer ties between South Africa and Israel were exemplified by the elevation to full ambassadorial status of the Israeli diplomatic representative. The South African press, as well as the Jewish community, extended a warm welcome to Itzhak Unna, former Israeli consul general to the country, who returned to his new capacity of ambassador. Hopes for the upgrading of the Republic's representation in Israel have not yet materialized, but the consulate general in Tel Aviv, headed by Charles Fincham, has undergone considerable enlargement.

Further indications of closer ties between the two countries were seen in the establishment of the South Africa-Israel Chamber of Economic Relations; the steady growth of two-way trade and cultural relations, and visits back and forth of prominent personalities and experts in various fields. The visit in August of the Israel Philharmonic Orchestra was an outstanding cultural success. Great public interest focused on the arrival of General Moshe Dayan and Mrs. Dayan as guests of the South Africa Foundation.

Among many lecturers from Israel were Miss Freda Keet, the broadcaster who launched the Women's Zionist Campaign; Max Fisher of Detroit, Mich., in his capacity as chairman of the Board of Governors of the Jewish Agency; and Professor Shimon Shamir, director of the Shiloh Center for East and African Studies. There was also a distinguished array of guests at the 33rd South African Zionist Conference in Johannesburg which included Michael Comay, former Israeli ambassador to the UN and to the Court of St. James, and Mrs. Joan Comay; Judge Joseph Herstein, and other former South Africans now prominent in Israel; Professor Herman Baranover, famous scientist, and Charlotte Jacobson, chairman of the American section of the World Zionist Organization.

Convened in the year when the 75th anniversary of the founding of the Zionist movement in South Africa was being celebrated, the conference had a record attendance. Its deliberations covered the full range of Zionist activities in fund raising, *aliyah*, youth work, adult education, and others. The delegates to the conference and the composition of the movement's governing body continued to be determined according to an old party key; efforts of certain groups to substitute a "best man" executive have thus far failed. The current executive council of the South African Zionist Federation included Judge Israel A. Maisels, member of the Jewish Agency board of governors; Joseph Daleski, life president; Harry Trope, life vice-president; Edel J. Horwitz, president; Julius Weinstein, chairman.

The Israeli speakers gave a realistic report of Israel's problems in preparation for the major fund raising effort which was to take place later in the year. The Women's Section of the South African Zionist Federation continued to be the most vigorous branch of that body, as were the youth groups which were a great source of strength.

Culture and Publications

Cultural programs continued to be presented by various organizations on well-established patterns.

Books written by South African Jewish writers and published during the year included: *South African Graphic Art and its Techniques*, by F.L. Alexander; *The Story of South Africa Painting*, by Esme Berman; *Take Now Thy Son: The Yom Kippur War*, by Desmond Blow; *Biblical Personalities and Archaeology*, by Leah Bronner; *Sighs in the Wind*, by Aryeh Bustan, poems translated from the Spanish by Florence Friedman; a prize winning novel, *The Conservationist*, by Nadine Gordimer; *The Naming of Johannesburg*, by Niel Hirschon; *From Breakfast to Madness*, poems by Bernard Levinson; *The Right to Look Human*, an autobiography by Jack Penn, a plastic surgeon; *JoBurg sis!*, short stories by Barney Simon; *Tzayten Dertzeylen* ("Epochs Tell Their Story"), a volume of essays written in Yiddish by Levy Shalit.

Personalia

Max Greenstein, communal leader, for many years honorary treasurer of the Board of Deputies and United Communal Fund, died in an accident in Johannesburg in February, at the age of 72. Wilfred Kark, leading physician and prominent Zionist, died in Johannesburg in March, at the age of 65. Jeremiah Idelson, musician, composer of Jewish liturgical music, a founder of the Movement for Progressive Judaism in South Africa, died in Johannesburg in June, at the age of 80. Morris Mauberger, prominent industrialist and philanthropist, died in Cape Town in June, at the age of 84. Bernard Shub, well-known industrialist, died in Cape Town in July, at the age of 73. Joseph J. Friedman, judge of the Natal Supreme Court and communal leader, died in Durban in July, at the age of 66. Edgar Bernstein,

journalist, writer, long time editor of the South African *Jewish Times* and more recently deputy general secretary of the Board of Deputies, died in Johannesburg in October, at the age of 62. Paul Levy, head of the department of physiology, University of Witwatersrand and communal worker, died in Johannesburg in November, at the age of 51.

GUSTAV SARON

Australia

Political Developments

THE PERIOD under review (January 1, 1964 to May 1, 1975) has been one of fundamental change in Australia—economically, politically, and socially. In December 1972, after 23 years of government by the conservative parties of the Liberal-Country party coalition, the Labor party won the general elections. The new government immediately moved to alter the course of Australia's foreign policy. At the same time it introduced an extensive program of reform legislation in the areas of social welfare, education, civil rights, and consumer protection.

In foreign policy, Prime Minister Gough Whitlam announced, Australia would take a "less military, less racist, more neutral, more progressive" approach to international relations. In the first few weeks of the new administration, Australia withdrew all remaining troops from South Vietnam, abolished the draft, and established diplomatic relations with China, East Germany, North Vietnam, and North Korea. In the United Nations, the Australian delegates took the lead in denouncing South Africa and Rhodesia for their policies of racial discrimination and supported the liberation movements of Black Africa. There was also a much greater emphasis on Australian participation in international forums where issues of the environment, women's rights, and racial discrimination were discussed.

In its relations with immediate neighbors in the Asian region, the government declared it would avoid military involvement and emphasize political and economic cooperation. With the exception of a small communications unit, and some naval and air force assistance, Australia will have withdrawn most of its troops from Singapore and Malaysia by the end of 1975. In a series of visits to Peking, Tokyo, and other Asian capitals in 1974, Whitlam said Australia was trying to identify more closely with the developing nations of the Third World and to rid itself of the anti-Communism which had distinguished the previous government's foreign-policy attitudes. This meant that Canberra has moved much closer to Moscow as well as to Peking. In 1974 Australia became one of the few Western governments to recognize the Soviet Union's claim to sovereignty over the Baltic states.

In its policies on the Arab-Israeli conflict, the Labor party had a record of traditional support for Israel which had its origins in the significant role played by the then Labor government's Foreign Minister H. V. Evatt at the United Nations in 1947 and 1948. (Evatt was president of the UN General Assembly when Israel

was admitted as a member nation.) Leading Labor party spokesmen, including Whitlam, visited Israel regularly, and close relations had developed between the Histadrut and the Australian trade union movement. Until 1972 Australia's support for Israel therefore was bipartisan. But early in 1973 it became apparent that Australia was modifying its pro-Israel position as it tilted toward the Afro-Asian bloc at the UN. Many ministers in the Labor government also were outspokenly anti-American in their criticisms of United States involvement in Vietnam, and they called for greater independence from Washington's defense and foreign policies. Instead of the earlier predisposition to support the United States in the UN on Middle East issues, the newly-expressed desire for greater independence now contributed to a further decrease in any show of support for Israel.

The first manifestation of this change came in Australia's votes against Israel in the UN Security Council on resolutions condemning retaliation against Palestinian terrorist camps in Lebanon. But the strongest signs became evident during the Yom Kippur war of 1973, and thereafter. During the war the Whitlam government announced it would henceforth pursue an "even-handed and neutral" policy on the conflict. It refused to criticize Egypt and Syria for attacking Israel; it was not critical of the Soviet Union for supplying arms to the Arab states, but reproached both Washington and Moscow only after the American weapons resupply to Israel had begun, saying that both sides were equally to blame for the continuation of the conflict.

In May 1974 Prime Minister Whitlam publicly clashed with the leadership of the Jewish community at a breakfast meeting during the campaign for a general election that was called at mid-term. In his remarks he repeatedly equated the PLO raids on Kiryat Shemona and Ma'alot with Israeli retaliation, criticized Israeli settlement of the occupied territories, and warned the Jewish community that the local Arab community, now estimated to number between 80,000 and 90,000, was growing in numbers and influence and that the Jewish leadership would have to adopt a more flexible approach. In November 1974 Australia abstained from the UN voting on Yasir Arafat and the PLO, but its delegate, Sir Lawrence McIntyre, said that Australia would recognize any Palestinian state that might be established alongside Israel, and noted that the PLO had acquired a new status as representative of the Palestinians.

Early in 1975 Whitlam had to call off a proposed visit to Australia by a five-man delegation representing the PLO, after nationwide protests, many of them from Labor party ranks, threatened to exacerbate the political divisions within the government on the issue. At the time, Whitlam said he regretted the need to cancel the PLO visit and expressed the hope that its representatives would be able to come at some future time. In May 1975 two representatives of the General Union of Palestinian Students, a PLO affiliate, were granted entry to speak on Australian campuses during the student debates on a series of anti-Israel resolutions proposed by the extreme left-wing leadership of the Australian Union of Students. For the first time in Australia, a debate between supporters of Israel and of the PLO flared into

violence when Jewish demonstrators were attacked, and in some cases seriously injured, by left-wing and local Arab supporters of PLO. Shortly after the Palestinian students left Australia, the director of the PLO office in Cairo, Gamal el-Surani, was allowed to pay an official visit. Whitlam further underlined the shift in his thinking when he told parliament that he would be as happy to see the PLO representative as he had been to greet Pinhas Sapir, chairman of the World Zionist Organization, a month earlier.

Throughout the public debate, and in response to criticism from such influential spokesmen within his own party as R. J. Hawke, president of the Labor party and of the Australian Council of Trade Unions, Whitlam insisted that Australia recognized Israel's right to exist within secure boundaries.

In searching for explanations of the shift, some commentators have pointed out that while Australia was 70 per cent self-sufficient in oil supply, it was particularly dependent on the Arab oil producers for its crude oil imports which fuel its shipping and heavy industry requirements. This dependence was bound to increase.

Australia had been transformed from a mixed agricultural and industrial economy into one of the world's leading resource exporters, largely as the result of massive mineral and energy resources discoveries during the 1960s and their exploitation by joint-capital ventures involving particularly Japan and the United States. There followed a rise in the standard of living of the Australian population to a point comparable with Canada, West Germany, and the Scandinavian countries. The boom ended in 1973-74 due to the international economic recession. This factor, combined with new limitations imposed by the government on investment from such traditional sources as the United States, forced Australia to seek alternative investment funds for the continued development of its resources and the financing of its ambitious domestic legislative programs. Thus during the week the first senior PLO representative was to come to Australia, the government announced a major long-term loan from Saudi Arabia, with A\$250 million (approximately \$330 million) as a first installment.

While these economic pressures would be equally applicable if the opposition parties were to return to government, the Liberal-Country party coalition has strongly criticized the Labor government's policy of "even-handedness." In April 1975 the opposition parties elected as its new leader Malcolm Fraser, a former minister of defense who had a long record of opposition to the Soviet Union and who committed his party to opposing the admission of PLO representatives to Australia so long as the organization's objective remained the destruction of Israel.

In the domestic field, the government introduced legislation against racial discrimination, for fault-free divorce after 12 months of separation, public financing of all tertiary education and the abolition of student fees, and a wide range of assistance and subsidy programs for physically and culturally disabled minorities. During 1974 there was wide public debate on the proposed introduction of a bill of rights. Serious questions regarding the usefulness or merit of such legislation within the parliamentary system were raised by Jews and non-Jews alike. Following

strong opposition to many of its sections that were inadequately framed, the bill was returned to the attorney-general's office for revision.

JEWISH COMMUNITY

Reflecting the changes Australia has undergone in the last decade, the Jewish community has, in many ways, become a different one (AJYB, 1964 [Vol. 65], pp. 347-51). Numerically, there was little change. While the Australian population passed 13 million (from 11 million), the Jewish population increased only marginally, from 67,000 to some 70,000. In fact, it declined in numerical strength as a percentage of the general population and in the ratio of births to deaths. Most Jews continued to live in the two main cities, Sydney (29,000) and Melbourne (35,000).

But there have been important sociological changes inside the Jewish community. The Australian-born component of the community now forms well over half of the total, compared with about 35 per cent in 1960. Since the influx of postwar refugees and migrants more than doubled the Jewish population, the growing percentage of Australian-born Jews had significant consequences for the self-image, leadership, and policies of the community, especially in relation to its participation in Australian society. Australian Jews are in a period of transition from the ethos of a European immigrant community to that of a religious-ethnic group with identifiable Australian characteristics. This is occurring at a time when the government and other influential sectors are recognizing the positive aspects of cultural diversity. During the 1950s and 1960s Australian official policy was to assimilate all immigrants and to create a homogeneous society. Only in the last three years have all political parties accepted "cultural pluralism" as a more realistic goal. Since one in three Australians is an immigrant, or the child of an immigrant, this change has already begun to influence the way Jews see themselves within the Australian context.

In the main, Australian Jews, too, have participated and shared in Australia's economic boom. Despite the difficulties in obtaining meaningful statistics in this area, those available show that generally Jews have been particularly successful in improving their socio-economic position during that period. Most Jews are self-employed businessmen, professionals, or are involved in the burgeoning academic-educational areas of employment. The community's affluence has grown markedly in a relatively short period, and this has shown itself in a number of ways. Jews have moved from the lower-middle-class, inner-city suburbs of the postwar immigrants to the middle- and upper-middle-class suburbs of prestige and affluence; community building activity, such as schools, synagogues, and community centers, has expanded; there has been a sharp increase in per capita donations to communal charities and to Israel, and there has been a noticeable growth in the size and scope of family celebrations, such as *bar-mitzvot* and wedding receptions.

The outward impression, then, is of a community success story. Many of the

individual successes are the more noteworthy because those who achieved them came to Australia as survivors without material possessions and without too many encouraging prospects. The fact that they made a considerable impact on Australia as entrepreneurs, building contractors, textile manufacturers, investors, and business innovators, was a source of confidence for the Australian Jewish community. Therefore, despite occasional outbursts of right-wing antisemitism from extremist groups, the continuation of entrenched anti-Jewish discrimination in private clubs, and the vestiges of prejudice directed against any "foreigners," Australian Jews until recently had felt secure, accepted, and sheltered from the uncertainties and anxieties of Jewish life in other countries.

The turning point from security to the beginnings of anxiety seemed to have coincided with the Yom Kippur war. It marked the beginning of a downturn in the economy and dramatized the political changes which have now raised questions about Australian attitudes to Israel and the Jewish community. The pattern of unprecedented inflation (16 to 20 per cent in 1975) and unemployment engendered within the Jewish community some feelings of vulnerability and fears of becoming a scapegoat. At the same time, the Jewish community has been critical of the "evenhanded and neutral" policy toward the Arab-Israel conflict pursued by the Whitlam government.

Since much of the tone of the Australian Jewish community's public attitudes is conditioned by a "survivor" mentality, its members, while sharing the current uncertainties with other Jewish communities, are affected to a greater degree. This finds expression, for example, in attitudes to intermarriage and assimilation. Although the available statistics indicated an intermarriage rate in Sydney and Melbourne of between 5 and 10 per cent, there was widespread apprehension that as the younger generation of Jews becomes more integrated in Australian society and continues its upward socio-economic mobility, this percentage will increase dramatically. Intermarriage was much more of a problem in the smaller communities such as Perth, Adelaide, and Brisbane, where the rate jumped as high as 30 to 40 per cent and where it has become the main preoccupation of communal leadership.

A final point may be made in this general characterization: Australian Jews suffer from "the tyranny of distance," a theme of considerable significance in Australian history. Despite improved communications and increased travel, they remain isolated from the mainstream centers of Jewish life in North America, Europe, and Israel. They tend, therefore, to be more provincial and parochial in their responses to the same dilemmas that confront Jewish communities elsewhere.

Community Organization and Activity

The central organization in each of the six states, the Board of Deputies, is affiliated with the Executive Council of Australian Jewry (ECAJ). This national executive moves between Sydney and Melbourne every two years. While there is general agreement that this is an unsatisfactory arrangement, the tradition of rivalry

between the communities has persisted. In 1974 some of this rivalry was bridged by a new committee, known as the Australia/Israel Publications Committee (AIP), which was formed by joint initiatives of ECAJ, the Boards of Deputies, and the Zionist Federation of Australia. When B'nai B'rith and the Australian Union of Jewish Students joined later, AIP became the most representative communal framework for activities in the field of Israel public relations and information. Its role is similar to that of the Canada-Israel Committee and the America-Israel Public Affairs Committee. In part, the establishment of AIP was a response to the upsurge of anti-Israel propaganda, particularly on the campuses and in the trade union movement.

Welfare and Social Services

The most important changes in this area in the last decade were the greater involvement of professionals in welfare counseling and related activities, and the shift in emphasis from services directed toward the needs of immigrants to more general social services. The main developments were in child care, psychiatric services, and care of the aged. In child care, the Francis Barkman Homes (a congregate institution) was sold in 1965 and the children were moved into three separate houses based on family group units, each with "cottage parents" caring for eight children. An increase in psychiatric problems has led to the establishment of a rehabilitation center.

In both Sydney and Melbourne the sheltered workshops continued to be a key feature of the communal-welfare services, with some 150 persons participating. The biggest expansion took place in the care of the aged. In Melbourne, three new apartment blocks were built by the Jewish Welfare Society to accommodate 130 persons; B'nai B'rith built a block for 20; the Emmy Monash Home was enlarged to provide residential care for 40 and the Montefiore Homes to provide facilities for more than 250 residents. In Sydney, B'nai B'rith provided two apartment blocks; the Montefiore Homes increased their number of residents to over 170 and were planning to provide hostel accommodation for another 110 old people. Perth (4,000 Jews), the capital city of Western Australia, established facilities for the care of its elderly as part of its enlarged community center.

Education

The day-school movement continued to grow, particularly in Melbourne. In 1974 Mt. Scopus College, the largest Jewish school with an enrollment of 2,220 from kindergarten through secondary school, celebrated its 25th anniversary. In the last decade followers of the Lubavitcher Rebbe established two day schools—Yeshiva College for boys and Beth Rifka for girls, also with grades from kindergarten through primary and secondary grades and a total enrollment of more than 600 pupils. The Mizrahi movement's Yavneh College had over 250 primary-grade pupils; the Zionist movement's Bialik College more than 300 pupils, and the school of Adass Israel (Congregation of Hungarian Jews) had more than 60. In 1975

Yiddishists established Sholem Aleichem College, the first Yiddish-language day school in Australia. It grew out of the Yiddish-language afternoon schools, first established in the period immediately before World War II after the arrival of a considerable number of East European immigrants. In Sydney, Moriah College, the main school, had more than 500 students; a Lubavitch yeshivah school had 130. A new school, Massada College, was established on the North Shore; its enrollment was over 120. In Perth, Carmel College had grown from a student body of 23 in 1960 to more than 200. The communities in Adelaide and Brisbane, each numbering about 1,500, had no day schools. There were nine kindergartens in Melbourne, five in Sydney, one in Perth, and one opened in Adelaide in 1972. In the same year, the university of New South Wales (Sydney) opened Shalom College, the first Jewish residential college at an Australian university.

During the period of day-school expansion, there was a decrease in the number of children attending the part-time schools sponsored by congregations and other institutions. In Melbourne, for example, some 55 per cent of primary-school-age children now attended Jewish day schools; the percentage for secondary school was only about 37. The trend continued to favor the day-school movement, partly because of apprehension that anti-Jewish prejudice was on the increase in some private schools, and partly because state-sponsored education had acquired a reputation for low academic standards and inadequate facilities. The Labor government's policy of providing large subsidies to improve the state system and imposing cuts on the tax deductibility of private-education expenses has created a further strain on the already heavy financial burden of education carried by the Jewish community.

Synagogues and Congregations

In 1972 a new suburban community on the outskirts of Melbourne opened the North Eastern Jewish community center, which had developed around an Orthodox synagogue and was expanded to include classrooms, sports facilities, and a communal hall. It caters to the rapidly growing Jewish population in the newer northeastern suburbs and has grown from ten families in 1964, to 700 families in 1975.

A number of Melbourne synagogues, including the Caulfield Hebrew Congregation, Elwood Hebrew Congregation, Beth Mizrachi Congregation, Caulfield Beth Hamidrash Congregation and the St. Kilda Hebrew Congregation, completed extension and rebuilding projects. In Sydney, the South Head Synagogue, Rose Bay, and the North Shore Synagogue rebuilt their main facilities, and the Mizrachi Congregation, Bondi, built a new synagogue. In Perth, the Perth Hebrew Congregation (Orthodox) sold its synagogue and built another closer to the main center of Jewish population; it was opened in 1974. Temple David Congregation (Liberal) built its first synagogue after some years of meeting in private homes. In Canberra, the capital of Australia, the national Jewish war memorial center, which was opened in 1971, provided a synagogue for city's 400 Jews.

During the period under review, there has been a marked increase in Liberal

(Reform) congregations, particularly in Melbourne and Sydney, and the Australian Union of Progressive Judaism has grown in influence. Because there is no official Conservative stream in Australia, the congregational scene remains divided between Orthodox and Liberal, although some of the Orthodox congregations would fit more comfortably into the Conservative movement of American Jewry.

A significant development was the appointment of two Australian-born rabbis to major pulpits. In Melbourne, Rabbi John Levi succeeded Rabbi Herman Sanger as chief minister of Temple Beth Israel; and in Sydney, Rabbi Raymond Apple succeeded Rabbi Israel Porush as chief minister of the Great Synagogue.

Adult Education and Cultural Activities

The Yiddish-language Kadimah center completed a new building in Melbourne, which has a theatre where four Yiddish plays are annually staged by amateur and semi-professional groups. The continuing strength of Yiddish, despite a decline in the number of those speaking the language, remained one of the features of Melbourne's communal life. The Zionist movement rebuilt the Beth Weizmann (Melbourne) community center which houses the offices of its organizations from where most Israel-oriented activities are directed. The Hillel Foundation introduced a free university lecture series in Sydney and in Melbourne and provided seminar facilities for youth groups in rural areas near these cities for weekend camps and conferences.

In 1968 the *Australian Jewish Herald* of Melbourne, which had been publishing for 95 years, was forced to close down after a communal controversy over a columnist whose writings were consistently critical of Israel. This left the weekly English-Yiddish *Australian Jewish News* as the only Jewish newspaper in that city. In Sydney, Louis Klein, former president of the Executive Council of Australian Jewry, became the publisher of the *Australian Jewish Times*, which he subsequently merged with the *Sydney Jewish News*.

Public Life

The period under review saw the emergence of more Jews in political and public life. Moses Cass became the first Jewish member of the Australian cabinet when he was appointed minister for the environment in the Labor government. Cass held his portfolio when the government was reelected in May 1974. Joseph Berinson, another member of the Labor party, was elected to the Federal Parliament in 1969, and in 1975 became deputy speaker of the House of Representatives. Barry Cohen (Labor) was elected to the federal parliament in New South Wales. In 1974 Dr. Peter Baume became the first Jewish senator to represent the Liberal party in the Australian Senate. In Victoria, Walter Jona (Liberal) was appointed secretary to the State Cabinet, and in New South Wales Margaret Davis (Liberal), Derek Freeman (Liberal) and Paul Landa (Labor) were elected to the State Legislative Council. Sydney Einfeld, a former president of the Executive Council of Australian Jewry, was the deputy leader of the opposition in the New South Wales State Parliament until 1974

and has retained his seat as a member of the Legislative Assembly. W. Kaye was appointed justice of the supreme court of Victoria and W. Stabey, Q.C., judge of the state's county court.

Prime Minister Whitlam appointed a number of young Jewish advisers to his personal staff: James Spigelman was named principal private secretary; David Solomon, press secretary, and Peter Wilenski, a former senior adviser, was appointed permanent head of the department of labor and immigration, the most senior public-service position to be held by a Jew.

Personalia

Sir Asher Joel (Sydney) was knighted for his public service activities, particularly for organizing the visit of Pope Paul and the opening of the Sydney Opera House in 1974. Other Jews were awarded honors by the Queen: Gerald Falk, Nathan Jacobson, Alec Masel, Nathan Beller, and Louis Klein received the Order of the British Empire (O.B.E.); Walter Lippmann, president of the Federation of Australian Jewish Welfare Societies, was made a Member of the British Empire (M.B.E.); Sir Peter Abeles and Sir Paul Strasser, two prominent business leaders, were knighted.

The death in Melbourne of Morris Ashkanasy in April 1971, at the age of 71, and of Leo Fink in September 1972, at the age of 72, marked the passing of a leadership era. Ashkanasy had been a president of the Executive Council of Australian Jewry, the Victorian Jewish Board of Deputies, and many other communal bodies. Fink had been a founder and president of the Australian Jewish Welfare and Relief Society.

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