

III. BRITISH COMMONWEALTH

A. GREAT BRITAIN

By JOSEPH LEFTWICH¹

Twelve months ago Anglo-Jewry was celebrating the overthrow of Hitlerism and holding thanksgiving services. During the war the Chief Rabbi had each year asked for prayers for "release from terror and oppression to our harassed brethren and a victorious peace to the Forces of Freedom." Now in his thanksgiving prayer the Chief Rabbi reminded us that if England had not stood firm when she stood alone against Hitler we should now be "travelling in death-trains to one or other of the slaughter-camps. "Great indeed," he said, "should be our joy that God has preserved us." "For years every week's *Jewish Chronicle* read like Foxe's *Book of Martyrs*," the *Jewish Chronicle* recalled. The Board of Deputies of British Jews turned its meeting into a thanksgiving meeting, and the ordinary business was suspended. Professor Selig Brodetsky, the President, said that it was a great deliverance from one of the most serious attacks ever made on humanity.

Then came the arrests of Streicher, Ley, Rosenberg, Goering, Frank and other leaders of the German anti-Jewish murder policy, the trial and execution of the Beast of Belsen, the arrest and execution of James Joyce, John Amery and other British collaborators of the Nazis, and the Nuremberg trials, in the course of which Ley committed suicide leaving a note recanting his anti-Semitism, a recantation in which he was followed by Rosenberg and Frank ("A thousand years will pass and this guilt on Germany will still not be erased," said Frank. "I feel a terrible guilt within me over the atrocities.")

Towards the end of May 1945 a few Jews from the ghettos and concentration camps, including Buchenwald and Oswiecim, and some Jews who had served in the Polish army

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and had been in stalags since 1939, filtered through into England. They had succeeded in attaching themselves to liberating units of the British army and had been admitted by kindly immigration officers. There was no clear idea yet about the number of Jewish survivors in Europe. The impression was that they were negligibly few. The reports from the places liberated by the Red Army had led people to believe that hardly any would be saved. In Kursk, we were told, only one Jew survived; in Rostov only one Jew was found alive; in Kharkov only three Jews. As the liberating armies were advancing in Germany Field Marshal Lord Milne said: "There is almost no material evidence left of the Jew in Europe today; it is all flattened out and destroyed." "The Jews must disappear from Europe" had been Hitler's threat, and people in England feared he had succeeded.

The first to go from England to the camps in the liberated countries, Germany, Holland, Belgium, France, Czechoslovakia, went in the spirit of men preparing to descend into hell. They were journalists, army chaplains, social workers and members of the relief teams of the Jewish Committee for Relief Abroad. Their reports were received like travellers' tales from the land of Prester John. Anglo-Jewry could not believe that any Jews had really remained alive in Hitler's Germany. Then figures began to come in, and it was seen that there was a big problem for Anglo-Jewry to deal with, over 100,000 Jewish DP's in Germany alone. At the end of May the Board of Deputies invited the Anglo-Jewish Association, the British Section of the World Jewish Congress and other Anglo-Jewish bodies to join in setting up the Committee for Jews in Germany. On behalf of this Committee Professor Brodetsky visited Belsen in September and attended the Conference of the DP's in the British zone. The Committee urged on the British Government in June that it should appoint a special Jewish officer at high level to advise the British Military Government in Germany on matters concerning the Jews in the British zone. But it was not till March 1946 that Colonel Robert Solomon, whose name had been proposed by the Committee, was appointed.

Several representatives of Anglo-Jewish organizations visited liberated Europe in the first months after liberation, among them Lady Reading, Mr. H. A. Goodman, Mr.

Leonard Cohen, of the Jewish Committee for Relief Abroad, and later Rabbi Dr. Schonfeld went to Poland and Dr. Cecil Roth to Italy. "Setting foot on the continent of Europe for the first time since liberation is a great emotional experience," one of them wrote on his return.

In August the first World Zionist Conference since the outbreak of the war was held in London, and delegates arrived from most of the liberated countries. There were two supreme moments at the Conference. The first was when Dr. Weizmann presented Chief Rabbi Dr. Leo Baeck of Berlin, who had just been liberated from Terezin. The other was when Dr. Emil Sommerstein and other delegates arrived from Poland. More representatives from Poland and other liberated countries arrived in London for the Conference of the World Jewish Congress, which opened at the end of August, immediately after the Zionist Conference.

London continued to be the center where representatives from liberated countries came to report through Anglo-Jewry to the Jews of the world. In December the Agudath Israel held its Kenessiah Mechinah in London, and representatives came from Czechoslovakia, Hungary, Italy and Germany, including Rabbi Maisels whom Chief Rabbi Dr. Hertz appointed Chief Rabbi of the British zone in Germany. In March the London Conference of Jewish Organizations was held on the initiative of the Anglo-Jewish Association and the American Jewish Committee. Among those who took part in this Conference were General Wiener, the President of the Jewish Consistory of Belgium, who had been a prisoner of war in Germany; representatives from Bulgaria; and Joseph Rosensaft, Chairman of the Jewish Central Committee in Belsen and Dr. Auerbach of Duesseldorf, Chairman of the Jewish Communities in Westphalia.

Between the Zionist Conference in London in August and the London Conference of Jewish Organizations in March events had marched. As Mr. Leonard Stein, the President of the Anglo-Jewish Association, said during the Conference: "In the first period after liberation attention had to be directed towards discovering who was alive, how many Jews had escaped destruction, and how they could be given the

first aid required by persons released from concentration and murder camps, or coming from guerrilla forces or from hiding. Now the time had come to consider the long-term problems and to see what practical steps could be taken to reestablish the Jewish communities in Europe, and to provide opportunities for those who wished to emigrate."

But a year had elapsed, and the elation of liberation had worn off. "We rejoiced when the Allied armies approached and hoped that some of us would still be saved," Joseph Rosensaft said when he was in London in March 1946 at a meeting of the British Central Fund, with Mr. Anthony de Rothschild in the chair. "We thought that the survivors would be treated like human beings. But we are still kept in camps. We are not allowed to go where we wish to go. That we must still appeal for help is a terrible humiliation." The demand that came from the spokesmen of the liberated Jews in Europe who visited London was to emigrate, above all to Palestine. They had suffered too much in these countries. Their families had been wiped out. They were haunted by memories of mass murder, and anti-Semitism was still rampant there. Reports came of an exodus of Jews from Poland and elsewhere, trying to get to countries nearer to Palestine, in the hope of smuggling their way across. A representative of Anglo-Jewry who visited Poland reported that the Central Jewish Committee was unpopular because it opposed emigration.

The longing to emigrate is not confined to Jews. A representative of the *Sunday Times* who recently travelled in Europe reports that there is among "the dispossessed population of Austria, Czechoslovakia, Poland and most of the rest of Eastern and Southern Europe, particularly the dissatisfied youth, a bitter sense of hopelessness, insecurity, unrest, and a widespread longing to emigrate to some part of the world where they would be able to work in peace and plan a little for the future."

"When you see the thirtieth, fiftieth or one hundredth ruined city you no longer notice anything, and it seems that you have lived all your life amid ashes and debris," is another traveller's description of Europe. "The ruins of Budapest are like the ruins of Warsaw. Nazism has robbed,

corroded and shattered Europe. Hungary was the granary of Europe. Hungarians are starving today. There are no horses, there is no coal, no locomotives, no trains."

"I can understand the Jewish population of Poland wanting to escape from the intolerable conditions in a country like Poland which has been devastated, which is poisoned with the legacy of Nazi occupation, and which is now passing through a social revolution," a high Polish Government official said in London recently. "But in which country of Europe are conditions better, and where are they better anywhere in the world? Half the world is threatened with famine and civil war. We are living in a post-war revolutionary epoch. And there is no place to which the escapists can escape. Even if there were, it would be a poor victory over Hitlerism if its defeat still saw the achievement of its aim, the elimination of the Jews from Europe."

This Polish official, who is not a Jew, is himself a survivor of the Maidanek murder camp, and he spoke of the murder of millions of Poles by the Nazis and their treatment during the occupation as slave-labor. When the Red Army liberated Warsaw it found a population of 30,000 left out of the pre-war population of over a million. Lidice in Czechoslovakia, he added, had no Jewish inhabitants.

Nazism and Fascism are still strong in all the countries of Europe. It was powerful in Poland before the war. In Germany de-Nazification is proceeding slowly. The *Manchester Guardian*, dealing with this question in a series of articles in April 1946, said: "Few people in the British zone would claim to be satisfied with the degree of de-Nazification achieved, but criticism without taking into account the enormous practical difficulties involved is apt to be unfair. At some point the surgeon must decide whether he can afford to cut away any more living tissue without doing irreparable harm to the body as a whole."

The representatives of the Jews in Germany, in their reports in London, complained that anti-Semitism is rampant in Germany and that it is impossible for Jews to live there. In Poland the deputation of British Members of Parliament which visited the country in January stated in its report: "Anti-Semitism exists and can only be eradicated in the

course of years." People have no patience to wait for years, especially when they are, as Dr. Sommerstein said in London, physically and mentally ill and cannot start building a new life.

Zionist and Pro-Palestine Activities

The problem of helping the Jewish survivors in Europe absorbed the attention of organized Anglo-Jewry during the past year almost to the exclusion of its domestic problems. The only other question which received anything like the same amount of attention, and this too because it was for many linked up with the finding of new homes for the Jewish survivors in Europe, was Palestine.

On the wave of elation that followed the victory in Europe Britain went to the polls, threw out Mr. Churchill, and returned a Labor Government with a sweeping majority. Twenty-nine Jews, a record number, were elected to Parliament, all but two, an Independent Conservative and a Communist, being members of the Labor Party. Mr. Shinwell, Mr. Lewis Silkin, and Mr. George Strauss are Ministers in the new Government, and Lord Nathan is Under-Secretary for War.

"How does the change affect the Zionist position?" the *Zionist Review*, the official organ of the English Zionist Federation, wrote when the results were declared. "The Labor Party is heavily committed to a pro-Zionist policy." Several strongly Zionist Jewish members of the new Parliament made speeches in which they more or less said: "The accession of Labor to power opens an era of hope and encouragement. As Dr. Dalton put it at the Labor Party Conference in May the policy of the Labor Party is to establish the national home for the Jews and to abrogate the White Paper." The British Poale Zion had been actively campaigning for the Labor Party in the election, and the Histadruth in Palestine was jubilant over the Labor victory.

In this sanguine atmosphere the Zionist World Conference opened in London a few days after the election. "It is good to know," Dr. Brodetsky said at the Conference, "that we now have a government which by the resolution of its Conference

has demanded that justice should be done to the Jewish people and that their policy on Palestine should be carried out." Dr. Weizmann paid a tribute to Mr. Churchill as "a sincere friend of our movement," but "as to the new government," he said, "it is with singular gratification that we recall the unequivocal support given to us in our struggle by the leaders of the Labor Party, the solid vote of that Party against the White Paper of 1939, and the recent resolutions of the Labor Party endorsing our political aims."

As the Zionist World Conference continued, however, reports began to go about which suggested that Mr. Attlee and Mr. Bevin were formulating a Middle East policy based on co-operation with the Arab States which would run counter to the pro-Zionist resolutions of the Labor Party Conference, and would have the effect of keeping the Jewish survivors in Europe, by maintaining the White Paper which restricts Jewish immigration to Palestine. During the Conference, one speaker, Rabbi Schenk, of Australia, said that Australia and New Zealand, which both had Labor Governments, should serve as a warning that a Labor Government does not in itself constitute a promise for the fulfilment of Zionist aims.

Meanwhile interviews which Dr. Weizmann and other Zionist leaders had with Mr. Bevin and other Ministers made it clear that the government was going to pursue a line of policy hostile to Zionist aims. In September 1945 Dr. Weizmann addressed a special private emergency conference of English Zionist workers. The Board of Deputies held an emergency meeting to consider the Palestine situation. In October Dr. Brodetsky told a meeting of the Board of Deputies that Mr. Attlee had refused to receive a deputation from the Board in connection with the Palestine question, saying that he did not consider it would be profitable to him at the moment to receive such a deputation. An interview in the *News Chronicle* with Mr. Zaslani, described as the spokesman of the Jewish Agency, warned people that the Jews in Palestine would resist an anti-Zionist policy, even if it meant bloodshed.

On November 13th, 1945 Mr. Bevin announced his policy in the House of Commons. He made several points: 1) "We cannot accept the view that the Jews should be driven out of Europe"; 2) "Palestine, while it may be able to make a

contribution, does not by itself provide sufficient opportunity for grappling with the whole problem"; 3) "The fact has to be faced that since the introduction of the Mandate it has been impossible to find common ground between the Arabs and the Jews." Mr. Bevin announced in this speech the setting up, with the agreement of the United States Government, of a joint Anglo-American Committee of Inquiry, "to examine the question of European Jewry and to make a further review of the Palestine problem in the light of that examination."

The English Zionist Federation held a "Palestine Crisis" Demonstration on December 2nd. at the Stoll Theatre. Professor Brodetsky was the chief speaker and Mr. Barnett Janner, M. P., the Chairman of the Federation, was in the chair.

The news of Jewish violence in Palestine following Mr. Bevin's speech caused uneasiness. Sir Wyndham Deedes, Lord Lytton, Miss Eleanor Rathbone, M. P. and others wrote a letter to the *Times* expressing fear that "the violence in Palestine which has followed Mr. Bevin's statement may alienate sympathy from the Jewish people," and they explained the conditions which had made "some Jews crazed by suffering and hope deferred, turn to violence. We may and should" they concluded, "condemn this violence, but at any rate let us understand."

Anti-British outbursts by some Zionists in America also caused uneasiness in Anglo-Jewry. Mr. Leonard Stein, the President of the Anglo-Jewish Association, said on one occasion, that though himself a Zionist he had felt resentment at the verbal brickbats which were being hurled at Britain by some Zionists in the U. S. A.

No opposition to Mr. Bevin's policy manifested itself in Parliament or in the country. The Labor Party in Parliament tacitly accepted the government's position. Professor Harold Laski, Chairman of the British Labor Party, said that he thought the Jewish condemnation of the Bevin statement on Palestine a grave error. No Jew in the Labor Government resigned office, not even Lord Nathan, who had been identified with the English Zionist movement. None of the Zionists in Parliament resigned from the Labor Party,

not even Mr. Barnett Janner, the Chairman of the English Zionist Federation. In fact, Councillor Moss, the Chairman of the Council of Manchester and Salford Jews, who had been a Liberal, has since joined the Labor Party. One prominent Zionist who is a Labor M.P. explained that he had not half-a-dozen Jewish voters in his constituency, that he had fought the election not on the Zionist issue, but on the general foreign and home policy of the Labor Party, and his job in Parliament was to see that the people get the houses and the labor conditions and the peace in Europe and the world which they want. He would continue to press his Zionist views, which he did not hide, on the government, but not to the extent of letting down his constituents or his Party.

The Labor Government has not lost support in Parliament or in the country. It would probably be returned now with a greater majority and Zionists who voted for it at the last election would probably vote for it again on general policy.

Lord Strabolgi, one of the most zealous supporters of Zionism in the Labor Party, has said: "I am not going to apologize for the Labor Government and its actions. I am a supporter of the Labor Government. I worked twenty years to bring it into power, and I intend to go on supporting it." It is the attitude taken by another staunch non-Jewish Zionist, Lady Snowden, after the Passfield White Paper of 1930, that however keenly she felt about the Zionist position, she would not overthrow the Labor Government because of it.

Meanwhile Mr. Bevin has continued his Middle East policy of friendship with the Arab States, Egypt, Iraq, Syria, Transjordan and Saudi Arabia. In March 1946 he signed in London a Treaty with Transjordan, giving it sovereign independence. There have been Zionist and Jewish protests, including one by the Board of Deputies of British Jews, but the Treaty has not been seriously challenged in Parliament. The idea behind this British Foreign Office policy is quite clearly the need of protecting the lines of British Imperial communication. "What is at stake is nothing less than the entire British position in the Middle East," the *Times* wrote on April 16th. "The Empire is dependent on communications, and if they go the Empire goes and with it the safety of South Africa and the other Dominions," the *Cape Argus* wrote on April 20th. "Here is Russia for example," it con-

tinued, "claiming mandates for one or other of the former North African colonies of Italy, which lie right across the Empire's lines of communications."

This question of protecting the Empire's lines of communication is a very serious matter, with Russia extending her world right through the Balkans and over China and across to Persia. And the British Government seems to have decided that its interests will be better served by friendship with the Arab States in the Middle East than with a Jewish Palestine which would bring it the hostility of the Arab States. The *Jewish Chronicle* hints at something more: "A Foreign Office bogey of a Jewish Palestine as a possible dangerous friend of the Soviets." And it suggests overcoming this fear, by Britain, the U.S.A. and Russia assuming under United Nations joint responsibility for the Middle East, to keep the area free and independent, and to maintain its resources, including oil, accessible to all.

The London sessions of the United Nations, held in January 1946, were watched with close attention. But Jewish questions came up only indirectly, in the discussions on refugees, human rights, and Trusteeship. Mr. Bevin, speaking there on Trusteeship, referred to the Palestine Committee of Inquiry, and said it was necessary to await its report before putting forward any proposals about the future of Palestine. As for Transjordan, it was now an independent sovereign State and the question of placing it under Trusteeship did not arise.

In that same month, January 1946, the Palestine Committee of Inquiry held sessions in London and a number of Anglo-Jewish organizations appeared before it, including the Board of Deputies and the Anglo-Jewish Association. On the whole the evidence of all the Jewish organizations was very much in the same direction.

The report of the Palestine Committee of Inquiry was published the beginning of May. The Board of Deputies of British Jews adopted a statement welcoming its recommendation that 100,000 Palestine certificates be authorized immediately, and expressed itself impressed with the humanitarian anxiety of the Committee for the future of the remnants of European Jewry. With regard to long term policy, however, the Board regretted "the Committee's failure to take into account the fact that the primary object of the

Mandate for Palestine was the establishment of the Jewish National Home." The Anglo-Jewish Association issued a statement welcoming "the constructive proposals contained in the Report for the rehabilitation and re-settlement of Jewish victims of Nazi persecution, who are rightly held to have a moral claim upon the civilised world." It went on to urge the government to treat the Committee's recommendation to admit 100,000 Jews to Palestine "as one of urgency." As regards that part of the Report which deals with the future administration of Palestine, the statement added, "it is observed with satisfaction that the Committee, having in mind the interests of Jews and Arabs alike, affirm that no government of Palestine doing its duty to the people of that land can fail to do its best not only to maintain the national home but also to foster its proper development, and such development must include immigration."

The British Government, after consideration of the Report of the Committee of Inquiry, decided not to carry out its recommendations unless the United States would agree to share the resulting additional military and financial responsibilities, and both Jews and Arabs in Palestine would first disband their illegal armies and surrender their arms. This decision led to an increase of violence in Palestine, which created apprehension in Anglo-Jewry. Mr. R. H. Crossman, one of the British members of the Committee of Inquiry, addressing the Anglo-Jewish Association towards the end of May, warned that conditions were drifting in Palestine towards civil war, with a large British army confronting a large Jewish illegal army. The increase in violence in Palestine was deplored in the general and Zionist press and in statements by Jewish organizations.

The Jewish Community

There was one significant personality missing from the hearings before the Committee of Inquiry, the Chief Rabbi, Dr. J. H. Hertz, who died a few days before the Committee opened its London sessions. Dayan Rabbi Grunfeld appeared for the Beth Din, explaining: "Dr. J. H. Hertz, who has unfortunately died, left it as his last wish that I should represent him. The document which I have read," he added at

the end of this testimony, "contains his views because he was one of the signatories."

The death of the Chief Rabbi was the most severe blow to Anglo-Jewry. In 1942, during the war, his 70th birthday was celebrated by every section of Anglo-Jewry. On that occasion he delivered a speech in which he emphasized that the conviction which had dominated his life was that the mission of the Jew was first of all to be a Jew. Where was the Jewish Learning, he asked, where are the books, pamphlets, tracts by which we spread in our own camp a knowledge of what we are and stand for in the world? Our failure in this generation to have such agencies for the promotion of Judaism among Jews is astounding, he said. He set out his hope for the coming into existence of a United Synagogue for Great Britain. He spoke of his early battles for Zionism. And he concluded by looking forward to the coming of victory. "Tasks stupendous in their unparalleled difficulty will then await English-speaking Jewry," he said, "such as the rehabilitation of the surviving victims and the restoration of their religious life."

In his Installation Sermon preached in 1913, he had said, "Vast are the potentialities of British Jewry." But he had added: "Only a religious Jewry is invincible. Only a religious Jewry is a national asset of infinite value to the State whose citizens we are."

He recalled with pleasure in his later years that the suspicion which the immigrant Yiddish-speaking Jews had felt towards him in the first years of his office because they had regarded him as "Rothschild's Chief Rabbi" had disappeared, and that they looked to him now as one of themselves.

On his death Dayan Lazarus was appointed by the United Synagogue to carry on the work of the Chief Rabbi's office. And in the months that have passed the absence of a Chief Rabbi has come to be accepted as nothing out of the ordinary. A brave and forceful spokesman is missing from the community. But there is no visible sign of any action to replace him. It is true that when Dr. Hertz's predecessor, Dr. Hermann Adler, died in 1911, there was an interregnum of eighteen months before Dr. Hertz was appointed. But then there was fierce controversy all the time, great activity and keen interest in the possible choice. To-day there is hardly a

ripple of interest though we are assured that the authorities responsible have their eye on the possible choices in the Rabbinic world, with a view to issuing invitations in due course to candidates for the office.

Meanwhile, in April 1945, nearly ten months before the Chief Rabbi's death the Federation of Synagogues decided to appoint a Federation Rav, a post which had not been filled since Dr. Jung's death in 1921, and Rabbi Dr. Kopul Rosen was inducted into this office in February.

Perhaps the lack of interest in the future of the Chief Rabinat is a reflection of the general drift in the Anglo-Jewish community. We were once too parochial, too much taken up with our domestic affairs. Today we have swung too far in the opposite direction, and the organized, articulate part of Anglo-Jewry has been swept almost completely into "foreign affairs," help for the Jews abroad, and Palestine. The great activity of Anglo-Jewry today is fund raising. The appeals in Anglo-Jewry never cease. "The recitation of the Kriath Shema is limited till midnight. But immediately after midnight 'the time has come for reciting the Kriath Shema of the morning'." But the organized articulate part of Anglo-Jewry which gives, is only a part of Anglo-Jewry. It always comes from the same small section. The rest are indifferent and unresponsive. The result is that the same people are beginning to feel tired of constantly giving. And the Central British Fund is finding it very hard to raise its quota of a million pounds for Jewish relief in Europe. In March 1946 Mr. Anthony de Rothschild, the Chairman of the Fund, said that their target had fallen very much short, and "unless the Anglo-Jewish community accepts its responsibility it is quite clear that the Central British Fund will have to lapse into stagnation."

For notwithstanding the articulateness of the conscious section of Anglo-Jewry, giving the impression of a vital Jewish life, there is outside that section not only a great refusal to bear active Jewish responsibility, but a growing indifference to things Jewish. "Many parents just simply don't care," the *Jewish Chronicle* wrote in a recent editorial about their indifference to the Jewish education of the young. "A dull, dead vapid apathy has settled on them." Dr. Cecil Roth may have been stating the position too strongly in an

article he published during this year, but there is real ground for the fear that he expresses that "while we are discussing the policy of Anglo-Jewry we are closing our eyes to the fact that Anglo-Jewry is rapidly drifting towards extinction owing to the tremendous progress of indifferentism, intermarriage and even conversion." "Those who have their finger on the pulse of the Anglo-Jewish community have for some time been alarmed by the increasing progress of exter-marriage," said an article on "The Future of Anglo-Jewry" in the *Jewish Chronicle* in June 1945. A recent instance was the death in April of Lord Southwood, the newspaper magnate, who had started, as the *Jewish Chronicle* reminded us, as the son of a Jewish immigrant from Poland, and ended as a Christian peer. It is not only rich "Society" Jews who are affected, Dr. Roth warns us. "There cannot be the slightest doubt," he says, "that the same is happening, though not perhaps with quite the same velocity, among other sections of the community."

In the last few months there has been an attempt in some parts of the community to get back to the realities of Anglo-Jewish domestic life, which is chiefly based on the Jewish education of the young. In June 1945, the Jewish Religious Education Board approved a scheme of communal taxation for Jewish education, and Dr. Nathan Morris, the Jewish Education Officer, said at that meeting: "It is my conviction that if no scheme of communal taxation is adopted by the community then Jewish education in this country is doomed to extinction."

There is much interest now in the trying out of the communal taxation scheme for Jewish education. But something more than a scheme is needed. "No one would contend that this supremely important matter of Jewish education was to-day in anything but a sorry plight in England," Mr. Greenberg, the editor of the *Jewish Chronicle*, said in April 1946 in a lecture on "The Future of Jewry." He was convinced that it was for lack of Jewish thinkers on the higher level that Jewish education at its broadest level was so unsatisfactory. In June 1945 there was a Conference of Anglo-Jewish preachers in London and one of the speakers said: "The community must raise up a band of orthodox leaders who could bring back our youth to Judaism and the Synagogue."

B. CANADA

By DAVID ROME¹

From War to Peace

The first year of peace saw the Canadian Jewish community make its transition from war to peace with unexpected smoothness. As the men in the Canadian armed forces were repatriated the overseas welfare program of the Jewish community was reduced and finally stopped altogether. The War Efforts Committee of the Congress was disbanded and the chain of servicemen's centers which it had operated from coast to coast was closed. Emphasis was given to the Congress veterans' rehabilitation advisory program which had been set up in the major centers of the dominion. Thousands of veterans were given assistance in documentation, job placement, social service and housing. But towards the end of the war the specific Jewish veterans' program tended to diminish in scope and gradually its various functions were turned over to the existing community service agencies who were quite willing to give to veterans the priority service to which they are entitled by unanimous consent. Nor did Canada forget the men who were injured in action and who are hospitalized. Jewish women's committees across the country undertook a long-range program of hospital visiting and welfare work. They arranged for *sedorim* in the military hospitals, distribution of gifts and assisted in the hospitals' program of restoring the men to health and to usefulness.

The considerable war effort of the Jewish community of Canada had impressed the entire population of the country and Gen. A. E. Potts had formally thanked the Canadian Jewish Congress for its service in recruiting. When the civilian honors list was published in July 1946, a considerable number of Jewish men appeared in it, including a representative of the Congress Eastern Division, the president of the

¹ Press officer, Canadian Jewish Congress.

Central Division and the national treasurer of the United Jewish Relief Agencies. A dignified dinner in honor of the rabbis who served in the Canadian chaplaincy service overseas and in Canada was given in Montreal, with the 175 Jewish men who had been decorated by the Canadian, British, American and Dutch governments acting as hosts. The function highlighted the nation-wide scope of the Jewish war effort, the extent of its sacrifices and the complete devotion to the national effort. The admission of Major S. Gershon Levi, senior Jewish chaplain to the Canadian army, first rabbi to join the Canadian chaplaincy service and the first to accompany a Canadian expeditionary force, to the Order of the British Empire, also centered attention on the Jewish war effort in Canada. The Congress intensified its efforts to prepare a definitive war record of the Jewish community of Canada and some sections of it are already in print.

Overseas Relief

The Jewish community continued its work in overseas relief and its annual budget towards this purpose was expanded to \$1,500,000, which was collected by the United Jewish Relief Agencies (formerly the United Jewish Refugee and War Relief Agencies). Most of this money was collected through combined appeals and welfare funds in each community, but in the larger centers considerable additional income continued from such mass activities as the Mo'ess Chittin, Kol Nidrei, Pidyon Nefesh and Yiskor funds. The landsmannschaften in these communities also raised sums of monies which could not in all cases be devoted exclusively to the aid of the Jews in their communities. Most of the UJRA income was allocated to the American J.D.C. with lesser allocations to the ORT, OSE, World Jewish Congress and lesser relief organizations in Palestine and elsewhere. In addition to funds collected there were considerable contributions in kind made in the form of used clothing which was collected under two special permits granted by the Canadian government. The Canadian shipment of clothing to the Jews of Yugoslavia was the first to reach them from the outside

world. Other shipments arrived in Poland, France and Belgium. Books and medicaments were also sent overseas, the former in cooperation with the Jewish Public Library of Montreal and similar institutions, the latter in cooperation with the Council of Jewish Women and the Hadassah. From scores of Canadian synagogues *Sifrai Torah* were sent to restored Jewish communities in France and in Belgium.

The Jewish relief personnel attached to the J.D.C. overseas staff was expanded by the addition of Rabbi Jacob Eisen, who had been the first rabbi chaplain with the RCAF and had served overseas. Mrs. Elsa Margo was similarly engaged by the UJRA and proceeded overseas to join the field staff of the OSE. Miss Lottie Levinson, Philip Stuchen and Miss Ethel Ostry continue their work in Europe. Contact between Canadian Jews and the survivors in Europe was strengthened by the visit to Poland of H. M. Caiserman, the general secretary of the Canadian Jewish Congress, who was one of the first Jews from the outside world to visit Poland since 1939. The report which he and Samuel Lipshitz of Toronto, who accompanied him, brought back from Poland was most eagerly received by the Jews of Canada and the United States as well as South America where he toured on behalf of the J.D.C. Mr. Caiserman's report was broadcast over the dominion network of the Canadian Broadcasting Corporation. Later in the year the eleven-man delegation representing the Central Committee of Polish Jews which came to this continent under the leadership of Dr. Emil Sommerstein, visited Montreal and Toronto and addressed conferences and public meetings in these cities. In the latter city they were accorded a civic reception.

The Canadian Jewish Congress maintained very close contact with the Jewish aspects of the international problems as they were dealt with by the United Nations and by the commissions of this international organization. Although the relations of the Canadian Jewish Congress with the World Jewish Congress were not clarified during the year, the Canadian organization continued its very close cooperation with the World Congress as well as with the J.D.C., the American Jewish Committee, the Board of Deputies of British Jews,

the American Jewish Conference, the Vaad Leumi and similar bodies. During the year the Canadian Jewish Congress sponsored a number of short wave radio broadcasts to the Jews in Germany, Czechoslovakia and Holland. The most notable, however, was a half-hour program in Hebrew and in English directed to Palestine. This was the first such program in the history of the International Service of the Canadian Broadcasting Corporation and featured a statement of greetings from the Canadian Jewish Congress to the Yishuv, an address by Sydney Simon Shulemson, DSO, DFC, to the men of the Jewish Brigade, liturgical pieces rendered by Cantor Nathan Mendelson assisted by the Shaar Hashomayim choir led by Jacob Rosmarin. The program was received in Palestine and rebroadcast long wave by the Palestine Broadcasting Corporation.

Immigration

The Jewish community of Canada continued its very vigorous efforts to have the gates of Canada opened more widely to Jewish immigrants from overseas, particularly to relatives of Jews resident in Canada. It was successful in having the status of refugees who had been admitted for the duration of the war regularized so that they were given immigrant status in the country. The Order-in-Council which authorized this action contained in its preamble very high tribute to these refugees for their services to the dominion during the years of their stay in the country. The Congress also made representations to the government for a change in the immigration law of the dominion. Delegations including the national president and the executive director of the Canadian Jewish Congress were received by the Minister of Mines and Natural Resources and their representations were supported by such influential non-Jewish bodies as the Canadian National Committee on Refugees. However, the results were not as great as had been hoped. Some forty rabbis who had had Canadian entry permits but had been caught in Shanghai by Pearl Harbor had their permits revalidated, and have just arrived in Canada. By an Order-in-Council admission was provided for further categories of very close

relatives of residents in Canada when these relatives are orphaned and unmarried.

The Canadian government extended its cooperation to the United States government in regularizing the immigration status of the refugees in Oswego, N.Y. These refugees were admitted to Niagara Falls, Ont., where their papers were cleared with the U.S. consular officials. They were then admitted on a regular basis into the United States. The Canadian Jewish Congress cooperated with the NRS and the HIAS in these arrangements.

The Canadian Jewish Congress expressed its disappointment at the very narrow measure of relief which this Order-in-Council afforded, and Saul Hayes, national executive director of the Congress, took advantage of the sessions of the Standing Senate Committee on Immigration and Labor to present a very firmly worded brief. He charged that the Canadian immigration law was vague and permitted discrimination against Jews on a racial basis, with the result that Canada had done less towards the solution of the refugee problem in Europe than it should have done; and that many who died in Maidanek and Buchenwald might now be free and useful citizens in Canadian life today if their applications to the Immigration Branch of the Canadian government had been favorably acted upon. The brief contained specific recommendations for immediate relief, for the amendment of the present Act and for the formulation of a new immigration policy for the dominion. Public opinion is tending towards a more liberal immigration policy in the interests of the dominion since there is increasing recognition that Canada can support a larger population and will require it for manpower in its industries and as a home market for its produce. An article by Lorenzo Pare favoring the admission of some refugees and praising the quality of Jewish citizenry appeared in the Quebec City *Action Catholique* which in the past had consistently opposed mass immigration.

Inter-Group Relations

The relations of the Jewish community of Canada with their non-Jewish neighbors has continued good. There was considerable activity in the dominion during the year on

the subject of civil rights and their constitutional guarantees, particularly in connection with the passing of the Citizenship Act in the Federal Parliament. In this connection the representatives of the Canadian Jewish Congress interviewed students of constitutional law, parliamentarians and ministers of the Crown and studied with them the advisability of having included in the basic legislation guarantees against discrimination. The entire problem is still under very careful scrutiny.

The community acted vigorously in the cases of discrimination that came to light. The protracted case of the Quebec City synagogue in which the City of Quebec attempted to prevent the Jews from erecting a new synagogue is still before the courts, but as a result of the stubborn action of the Canadian Jewish Congress and the local community the synagogue now stands. The Jewish community has won every round in the legal preliminaries in the case so far.

Another difficult problem facing Jews in the province is in the field of education. The constitution provides for two separate school systems maintained out of taxes but administered by the Roman Catholic and the Protestant churches. Jewish children are to attend the schools of the majority except where special arrangements are made for them to attend the minority schools. In practice they had always attended the Protestant schools but do not have any legal status or rights there other than those provided in the contract.

In the city of Montreal the contract negotiated in 1930 has been renewed until 1960. But in the municipality of Outremont the Protestant School Board refused to renew the agreement and there was considerable uncertainty as to whether Jewish children would be permitted to continue their education in these schools or what their status there would be. A year ago the Prime Minister of the Province prevailed upon the school board to renew their agreement for one year pending study of the entire school system in the province. This study was made and an education bill was enacted in consequence which foresees new arrangements for the Jewish children in the Protestant schools of Outremont. Such arrangements have not yet been worked out but the contract was renewed for another year pending

these renegotiations. A special committee of Outremont Jewish citizens, the Canadian Jewish Congress and the Jewish school commissioners provided for under a law in 1930 is acting in the case under the chairmanship of Michael Garber, K.C.

In Ontario where legislation is in force authorizing the teaching of a form of composite Protestantism in the public schools, the Joint Public Relations Committee of the Canadian Jewish Congress and the B'nai B'rith submitted a brief to the Royal Commission on Education which is studying this subject in which very strong opposition was expressed to the introduction of religion—and sectarian religion at that—into the school system of the province. The brief was later published by the Canadian Jewish Congress in a booklet entitled *Religious Instruction in the Public Schools of Ontario*.

The Jewish community of Ontario was also vigorous in combatting prejudice against the Jews which takes the form of covenants in property deeds which have for their intent the forbidding of the sale of these properties to Jews. A London, Ont. case was taken to the courts on the basis of the Drew Act which forbade the posting of notices of intent to discriminate in such matters as employment, public resorts, etc. The action was dismissed on the grounds that the Act did not cover the evil of which complaint was being made. However, the Canadian Jewish Congress took further action and brought before the Supreme Court of Ontario the case of a parcel of property which the non-sectarian Workers • Education Association had purchased in Toronto for the purpose of raffling a model home built upon it. The property deed when searched was found to contain a clause forbidding its transfer to "Jews or other persons of objectionable nationality." The Canadian Jewish Congress petitioned the Court to be recognized as a party to the case and as a legal representative to the Jewish community of Canada, a petition which was granted. It was then submitted to the Court that the clause was contrary to public interest and to the spirit of Canadianism and of United Nations policy as expressed in such documents as the San Francisco Charter, the Ontario Anti-Discrimination Act, statements by Churchill, Roosevelt and Canadian leaders, and the Soviet Constitution. The

Jewish war effort in Canada was also cited. Justice Keiller Mackay handed down a verdict which supported in full the petition made by the Workers Education Association and the Canadian Jewish Congress. This is one of the outstanding victories against anti-Semitism in Canadian history. The judgment was printed by the Canadian Jewish Congress in a booklet entitled *A Victory for Democracy*.

Other cases of anti-Semitism which were dealt with in the course of the year were: a house organ of a Montreal department store published a scurrilous doggerel which was anti-Jewish. The firm apologized and ceased publication of the house organ as a token of its regret. In Toronto there was a storm of protest among non-Jews as well as Jews when a Jewish veteran who had obtained employment in a hardware store was dismissed at the request of customers who preferred not to be served by a Jewish salesman. The Canadian Jewish Congress continued its very vigorous educational program through the press, radio, labor unions, schools, films, and other media.

Jewish Education

There is a growing activity in the field of education, and steps are being taken to improve the methods of teaching in all types of Jewish schools. A limiting factor today is the shortage of adequately trained teachers, and much consideration is being given to the establishment of a teachers' seminary. The Canadian Jewish Congress is committed by a resolution to its plenary session towards the establishment of such a seminary, but there have been great difficulties in obtaining the consent of all types of schools to a common seminary and the question is now under discussion. The Association of Hebrew Schools in Canada has been established on an active basis and a study is being made of the problems of the Talmud Torahs. The New York educational journal, *Shevilei Hahinuch*, has established a Canadian section which is edited by L. Kronitz, the director of the Association. A series of comics for Jewish children entitled *Jewish War Heroes* has been published by the Canadian Jewish Congress and has been very well received by schools not only

in Canada but also in the United States, Great Britain, France and Czechoslovakia.

In the field of adult education the Canadian Jewish Congress in Toronto sponsored a very impressive exhibition of Jewish antiquities dating back to the days of Abraham, in the Royal Ontario Museum. A valuable catalogue was published on the occasion and the attendance at the museum during the ten days of the exhibition was the highest in its history. The Congress has also begun a campaign to promote the sale of books of Jewish interest. The research department of the Canadian Jewish Congress, under the direction of Louis Rosenberg, F.R. Econ. S., has completed a very detailed study of the Jewish community of Winnipeg which is probably more exhaustive than any study of a Jewish community ever made on this continent. The study is appearing in booklet form as one of a series of publications of the research bureau. Another study which has been completed deals with the intermarriage of Jews in Canada, and investigations are on foot of the occupation and population trends of Canadian Jewry. The Congress has subsidized publication of the second volume of the Yiddish translation of the Mishnah rendered and annotated by Dr. S. Petrushka. The volume contains the Order of Moed. Similarly, the Congress is assisting in the publication of the English translation of *Music Among Jews* by Israel Rabinovitch, in the translation of A. M. Klein. Other literary landmarks of the year in Canadian Jewry were the J. L. Peretz memorial issue of the *Jewish Observer*, edited in London, Ont. by M. Grafstein; *The House of Joseph in the Life of Quebec—The Record of a Century and a Half* by E. C. Woodley (Quebec City) and the *Journal of My Life*, a book of memories by H. Wolofsky, publisher of the *Jewish Daily Eagle*, also translated by A. M. Klein (Montreal).

Zionism

The Zionist movement continued to strengthen its organization in Canada. Its activities included fund-raising which reached the record of over \$1,500,000. In the field of education among non-Jews the United Zionist Council was faced

with difficult problems which it sought to meet courageously and effectively. It gave every support to the Jewish Agency in its efforts to build a Jewish state in Palestine and to provide a home for the Jews whose lives had been wrecked in Europe. On a number of occasions it presented its views before the government and the public. In spite of the Dominion's loyalty to Great Britain and to the Empire a considerable portion of the Canadian public has found it possible to give generous support to the Jewish claims to the Holy Land. The Zionist organizations have also been active in educational work in the Jewish community and such organizations as the Hadassah, the Habonim and the Young Judaea have carried on a large scale educational program. The Canadian Association of Hebrew Schools was established as a joint effort of the Congress and the Zionist Organization. Samuel J. Zacks of Toronto was elected president at the 28th national convention of the Zionist Organization of Canada in Toronto on January 20th. William Chernin of Glace Bay, N.S. was elected president of the Maritime Section of the Jewish Congress, at the Fifth Annual Conference at Halifax on June 29th—July 2nd. Ben Sadowski of Toronto has succeeded A. B. Bennett as president of the Central Division of the Canadian Jewish Congress. Oscar Cohen, who was demobilized from the Canadian army after a brilliant record of achievement, has resumed his position as executive director of the division.

C. UNION OF SOUTH AFRICA

By EDGAR BERNSTEIN¹

In the Union of South Africa, as in other Dominions of the British Empire, 5706 has been a year beset with problems of transition from war to peace. The reabsorption of soldiers into civilian life, and the rendering of effective aid to the survivors of European Jewry, have been leading considerations in communal work. Soldiers' Assistance Committees, established in the main towns by the South African Jewish Board

¹South African Correspondent, Jewish Telegraphic Agency; Sub-Editor, *South African Jewish Times*.

of Deputies (the central organization of South African Jewry) have rendered valuable aid in the rehabilitation of South Africa's 10,000 Jewish ex-servicemen; and the Board has actively encouraged returned soldiers to play their part in communal affairs.

The end of the war, in August 1945, evoked profound relief throughout the community, mingled with grief for the decimated Jewries of Europe, and for loved ones killed in battle. Services of thanksgiving for victory were held in synagogues throughout the Union and Rhodesia, and the hope was expressed, at public meetings and in editorial comments in the Jewish press, that victory would be followed by the rescue and rehabilitation of European Jewry, and the formation of a more favorable policy in Palestine.

But the lengthening months brought grave misgivings. Meetings were held in the leading towns to protest against the British Labor Government's delays in implementing its election promises to the Jews, and services of intercession for the opening of the gates of Palestine took place in all the synagogues during October 1945. The South African Parliamentary Pro-Palestine Committee (a committee of Gentile and Jewish pro-Zionist Parliamentarians formed the previous year), at a meeting held in Johannesburg on October 3, 1945, and addressed by Dr. Colin Steyn (then Minister of Justice, now Minister of Labor), urged the Union Government to make immediate representations to the British Government and the United Nations for the abrogation of the White Paper and the opening of Palestine's doors. The chairman of the committee, Senator Edgar H. Brookes, in a statement issued to the South Africa Press, urged "Christian Churches and all men of goodwill" to demand the just and fair fulfillment of Britain's pledges to the Jews.

Mr. Bevin's statement on Palestine, in November 1945, aroused keen resentment in South African Jewry. Meetings of protest were held at various centers, and the South African Zionist Federation and the S. A. Jewish Board of Deputies adopted resolutions opposing it. The Board of Deputies' resolution in particular rejected Mr. Bevin's contention that there was a deep cleavage of opinion among Jews over Palestine, and recorded the Board's conviction "that the overwhelming majority of Jews—non-Zionists no less than Zionists—are united in the demand for the withdrawal of

the 1939 White Paper and the opening of Palestine to unrestricted Jewish immigration.”

When the Anglo-American Committee began its inquiry, both the Board of Deputies and the Zionist Federation decided to submit evidence on behalf of South African Jewry. The Board delegated its chairman, Mr. S. M. Kuper, and the Zionist Federation its vice-chairman, Mr. Bernard Gering, to fly to Palestine and personally attend the Committee's sessions there, in February 1946. South African Jewry was the only British Dominion community to present evidence to the Committee. The Prime Minister, Field-Marshal Smuts, as one of the originators of the Balfour Declaration, submitted a personal memorandum to the Committee, urging that the Balfour Declaration had been issued as a permanent policy and must be fulfilled, and opposing the White Paper.

Relief Activities

South African Jewry's efforts to bring relief to the remnants of European Jewry were centralized, as in previous years, through the S. A. Jewish War Appeal, which works in collaboration with the American Jewish Joint Distribution Committee, making substantial subventions to the J. D. C. budget. In addition, during the period under review, the S. A. Jewish War Appeal secured permission from the Union Government to export 90,000 second-hand garments for European Jewry. Thousands of commodity parcels were also sent to Europe every month, as well as large quantities of footwear, bales of wool and blankets. A subcommittee of the Appeal organized collections of books for European Jewry. The Appeal also sent a team of South African Jewish relief workers to Europe to join the representatives of the J. D. C.

At the end of March 1945, Dr. Joseph Schwartz, European Director of the J. D. C., paid a brief visit to the Union for consultations with the J. W. A. on commitments for the ensuing year. During his stay in the Union, he addressed several public meetings on the position of Jewry in Europe and the work of the J. D. C.

The S. A. Jewish War Appeal also entered into an agreement with the Jewish Agency for Palestine whereby it is sharing with the Agency in the cost of erecting a new Beth Olim (Immigration Reception Depot) in Palestine

Zionist Activities

As in previous years, Zionist activities occupied a major position in the affairs of South African Jewry during the period under review. There was a record number of delegates from all parts of the Union and Rhodesia, and from as far afield as the Belgian Congo, at the 20th Biennial South African Zionist Conference which was held in Johannesburg from November 1-4, 1945. The Conference was sympathetically addressed by the Minister of Justice, Dr. Colin Steyn, and received a message from the Prime Minister, Field Marshal Smuts. A cable was sent by the Conference to Mr. Attlee, protesting against any limitation of the Balfour Declaration. This Conference saw the further consolidation of party politics in South African Zionism, and the emergence of a new group, the United Zionist Party, to represent the General Zionists, who are in the majority in South Africa.

Prof. L. A. Mayer (then Rector of the Hebrew University in Jerusalem) and Dr. Werner Senator (Administrator) came to South Africa in August 1945 to conduct a campaign for funds for the University. Their mission received the support of the Prime Minister, and two Cabinet Ministers (Mr. Hofmeyr and Dr. Colin Steyn) expressed their interest in the Hebrew University in addresses at functions held during the campaign.

In April 1946, Prof. Selig Brodetsky paid a short visit to the Union to launch the biennial campaign for the Keren Hayesod. He addressed a number of meetings, and during his stay in the Union was received by the Prime Minister, and held consultations with the Board of Deputies and the Jewish War Appeal.

Another overseas visitor during the period under review, was Mr. M. Rivlin, Secretary of the Palestine Maritime League, who came to conduct a campaign for that body. Two Cabinet Ministers (Mr. F. Waterson and Dr. Henry Gluckman) addressed the meeting at which the campaign was launched in Johannesburg in November 1945.

The various Histadruth Ivrit groups (Hebrew speaking societies) combined, in January 1946, to form a National Union, and in the following month launched a Keren Tarbut campaign for the promotion of Hebrew culture in South Africa and assistance to Hebrew cultural organizations in Palestine.

The work of Hebrew Education was continued by the S. A. Board of Jewish Education in Johannesburg, and the Cape Board of Jewish Education in Capetown, along the lines discussed in the article on South Africa in the last issue of this Year Book; (Vol. 47, pp 366-372). Through the activities of these bodies, facilities for Hebrew education are gradually being increased, and effectively modernized.

The community lost one of its outstanding personalities with the death of Morris Alexander, K. C., M. P., at Capetown in January 1946. The late Morris Alexander was one of the founders of the Board of Deputies and the Zionist Federation, and held office on both bodies throughout his life. He was also a noted political figure, and a member of Parliament from pre-Union days to the time of his death. His funeral was attended by the Prime Minister and members of the Cabinet, and public tribute was paid to him by all Parties in Parliament.

In November 1945 a Jew was for the first time appointed to the South African Cabinet. He is Dr. Henry Gluckman, Minister of Health. Dr. Gluckman, who was formerly Chairman of the National Health Committee, is an authority on health matters and his appointment met with widespread approval among all sections of the community.

Anti-Semitism

During the period under review, there was little change in the political situation in South Africa, although the Labor and Dominion Parties withdrew from the war-time coalition government. General Smuts' United Party continued in office with a substantial majority over all other groups.

There was perhaps less anti-Semitic agitation than during the previous year, though the Nationalist Party (which is the dominant Opposition group) maintained the unfriendly attitude outlined in the article on South Africa for 5705, and fascist groups like the Ossewa Brandwag, the Greyshirts and the New Order continued to peddle anti-Semitism and make propaganda in favor of a National-Socialist State. There are no laws which can be invoked against the activities of these groups, and the government has so far declined to introduce amending legislation. Pressure of public opinion has, however, led to a number of Town Councils' refusing public

halls for the meetings of these groups. The Springbok Legion (a strong ex-soldiers' anti-fascist organization) and other bodies actively combat these groups, and the Board of Deputies does valuable work in spreading enlightenment against the dangers of fascism and anti-Semitism. The impression of careful observers is that overt and organized anti-Semitism has had its setbacks, but still represents a danger that has to be watched and fought.

Immigration

An important issue during the year was the question of the Union's future immigration policy. Members of the United Party pressed for a policy of encouraging suitable immigration on a substantial scale. The Nationalist Party, though professing to have no objection to "immigrants of the right type," in effect opposed immigration, using the current food and housing shortages and the rehabilitation of soldiers as arguments against it. The government made conflicting statements on the subject: at one stage the Minister of the Interior announced the intention of actively encouraging large-scale immigration; at another stage, he pleaded the need to bring back and rehabilitate South African soldiers still serving abroad before the new immigration policy was commenced.

Insofar as possible Jewish immigrants are concerned, the Nationalists strenuously opposed any consideration being given them. In Parliamentary debates, they urged a ban on Jewish immigration. The government, however, refused to agree to any such discrimination.

On March 12, 1946, the Board of Deputies sent a delegation to interview the Minister of the Interior, Senator Clarkson, on certain aspects of the immigration question, and on the difficulties some immigrants were experiencing in regard to naturalization. The deputation informed the minister that a number of South African Jews had relatives in Europe who had survived the horrors of the concentration camps, and wished to help them find haven in South Africa. The Board also asked for sympathetic consideration for persons who, having come to the Union as refugees, before or during the war, were not prepared to return to their home countries in Europe and wished to settle permanently in

South Africa. The minister assured the deputation that the government would give its attention to the matters submitted.

The government has, during the year, given permission for the admission of 1,000 child orphans from Europe, and has agreed to allow 400 Jewish orphans among them. At the time of writing, admission of a further number of orphans is being discussed.

D. AUSTRALIA AND NEW ZEALAND

By PHYLLIS R. ROSENBERG¹

ALTHOUGH on November 17, 1944, Prime Minister Francis M. Forde had rejected the proposal to settle Jews in the Kimberley district of Western Australia, agitation for the development of Kimberley was again revived.² In October, 1945, Archbishop Le Fanu, primate of Australia, said that he regretted that the scheme for Jewish settlement had been rejected by the Federal authorities. He further stated, according to *The Westralian Judean*, that he could see no objection to group settlements, especially since Australia needed immigrants. On January 14, 1946, Dr. I. N. Steinberg, representing the Freeland League, the organization which sponsors the Kimberley Project, spoke before the members of the Anglo-American Committee of Inquiry, at the hearings in Washington, D. C. In discussing the purposes of the Freeland League, he said: "What we have in mind is to get a piece of land, a territory somewhere in the undeveloped areas of the world, and on non-political lines We should like to have some territory . . . where there is not too much of a native population so that our settlers and pioneers should have no conflicts with them."

In the meantime, according to *The Westralian Judean*, several other ideas for the Kimberley settlement were put forth. One of the suggestions was the possibility of creating a new state in the North of Western Australia.

¹ Member of staff, Library of Jewish Information, American Jewish Committee.

² *American Jewish Year Book*, Vol. 47, p. 373.

On March 21, 1946, Immigration Secretary Arthur A. Calwell announced that immigration permits would be granted to 2,500 Jews. These permits will be given to former inmates of Nazi concentration camps who are close'y related to Jews now in Australia. With these permits, the recipients will be enabled to proceed to Britain where they will await transportation to Australia. It was pointed out by officials, however, that it may take two years before these Jews can get accommodations because there is already a priority list of some 6,000 persons who will be brought to the country first. The question of increased immigration into Australia presented several problems, according to the Australian press. It was felt that any future mass movement of Europeans to Australia would be subject to two main considerations: Australian ability to provide shipping, housing and employment for the newcomers, and the reluctance of European governments to lose the youthful, skilled core of their populations. On the other hand, increased immigration would bring with it the prospect of a substantial increase in Australia's population.

In NEW ZEALAND, the admission of Jewish immigrants, was urged by the Jewish community before the Parliamentary committee investigating immigration possibilities. The New Zealand Jews asked that relatives of Jewish residents be permitted to enter and, in addition, that a fair number of orphans and displaced Jews be allowed.

On the Jewish communal scene, Australian Jewry had its first country-wide conference of orthodox rabbis, held in Sydney early in March. Rabbi Israel Porush, speaking at the convention, said that "one of the dangers" confronting the ministry in "the geographically remote country is stagnation." He asserted that personal contact between the rabbis and their widespread congregations was the only way to avoid this.

A unique event in the history of the Jewish National Fund in the Southern Hemisphere was the first All-Australian and New Zealand Conference which was held on January 22. Delegates from every state in the Australian Commonwealth and from New Zealand gathered to discuss how Jews in the democratic countries may best assist in the development of the Holy Land.