

An important book of Jewish interest published in Portuguese during the year was *Os Judeus e o Mundo de Hoje* (The Jews and the World of Today), by Friedrich Oppler. The Rio community published a newspaper in Portuguese and another in Yiddish.

2. GREAT BRITAIN

By Joseph Leftwich

THE PALESTINE SITUATION

THE JEWS OF ENGLAND in common with Jews elsewhere, followed events in Palestine during the past year with unflinching attention. But for Anglo-Jewry these Palestine developments bore a special interest extending beyond the Yishuv and its immigration possibilities. The domestic position of the Jews in Great Britain itself was vitally affected.

The Foreign Secretary, Ernest Bevin, had warned of the danger of a wave of anti-Jewish feeling in Great Britain if terrorism in Palestine went unchecked. The *Jewish Chronicle* referred to the "scare propaganda based on outrages in Palestine and attempts to make British Jewry the scapegoat and butt of public indignation." During an address before the World Zionist Congress in Basle in December 1946, a member of the Zionist Executive, Professor Selig Brodetsky, pointed out that he was also President of the Board of Deputies of British Jews. Alluding to speeches in support of resistance made by Zionists from other countries, he stated that "it is not easy for a British Jew to say such things." He went on, "I warn you not to underestimate the effects of anti-British agitation on anti-Semitism in England. It is a crime. The Jews of Britain are as precious as Jews anywhere else."

This statement explains why, on the whole, British delegates at the Zionist Congress supported Dr. Chaim Weizmann's

policy of trying to achieve agreement with the British Government. When the Congress decided against that policy and rejected Dr. Weizmann's leadership, the *Zionist Review*, organ of the English Zionist Federation, wrote: "British Zionists and all those who have taken a firm stand behind Dr. Weizmann and his policy of negotiation, with a priori belief in the basic good will of the Mandatory, cannot but feel regret at the decision of Congress." Leonard Stein, President of the Anglo-Jewish Association, expressed this feeling more forcibly in his Presidential Address at the Association's annual meeting in January, 1947: "It is tragic that the Zionist Movement, so nobly conceived, should have placed itself at Basle in the hands of demagogues and their dupes. It is tragic and for us, as British Jews, doubly distressing." At the Conference of the English Zionist Federation held in February, 1947, Dr. Weizmann was hailed as "to us in England still our leader." Dr. Weizmann himself said, "We English Zionists must play the important part of mediator between the Jewish people and the British Government. We must work for a restoration of normal relations with the British Government." He deplored the decision of the Zionist Executive not to enter into formal negotiations with the British Government.

THE LONDON CONFERENCE

The London Conference on Palestine called by the British Government, was held in January 1947, without official Jewish participation. There were representatives, however, from the Arab States and for the Arabs of Palestine. The Zionist Executive conducted parallel informal talks in London with the British Government. In the end both the Arab and the Jewish representatives flatly rejected the British proposals.

Bevin thereupon announced in the House of Commons that the London Conference having failed, Britain had decided to submit the whole Palestine issue to the United Nations. The problem of the Jews in Europe, Bevin contended, could not be solved in Palestine alone. And he complained that the real difficulty was that all other countries, including the United

States, did not want to admit Jews. "There has been a failure of international moral consciousness," he said.

The Foreign Secretary made it clear that though the impasse in Palestine forced Britain to submit the whole future of the country to the United Nations, she would prefer a settlement which would leave Palestine in British hands. "I would prefer even now," Mr. Bevin said, "rather than that it should go to the United Nations that Britain with all her traditions should be allowed to deal with it on a humanitarian basis."

"We are not going to the United Nations to surrender the Mandate," the Colonial Secretary, Mr. Arthur Creech Jones, declared in Parliament. "We are going to the United Nations, setting out the problem and asking for their advice as to how the Mandate can be administered. If the Mandate cannot be administered in its present form we are asking how it can be amended."

It was felt that Britain was merely asking the United Nations to relieve it of some of the obligations contained in the Mandate. For Palestine remains important not only to Britain but also to the British Dominions—as vital to the protection of British Empire communications. It is significant that both General J. C. Smuts, the South African Premier, and Dr. Herbert V. Evatt, Australian Minister for External Affairs, were reported to have suggested a British Commonwealth Mandate in Palestine in place of the Mandate held by the Mother Country.

The natural pre-occupation of Anglo-Jewry with Zionism and Palestine also brought signs of a reaction against what Chairman of the Federation of Jewish Youth Societies, Mr. Michael Findler, called: "Too much emphasis on Palestine." He shared the hopes cherished for Palestine by the overwhelming mass of the Jewish body-politic throughout the world, he said, but there were many thousands of Jews who had carved their lives in this country, and while they would do everything in their power to help the Zionist cause, they considered it a right and a privilege as citizens to contribute their full share to the common weal of Britain. Though a member of the Zionist World Executive, Professor Brodetsky declared at a public meeting that "if Jewish status deteriorates

in Great Britain there is no hope for Jewish status in any other country in the world." The *Zionist Review* wrote in April 1947: "Jews in this country returning from visits abroad complain that little—almost nothing—is known to our brethren in other lands of Anglo-Jewish life and achievement. This is a pity. Anglo-Jewry is making an important contribution to world Jewish affairs. The tradition of Anglo-Jewish life is something of which to be proud."

Anti-Semitism

A good deal was said, particularly abroad, about some manifestations of growing anti-Semitism in Great Britain. Those in charge of the Jewish Defense machinery were naturally on the alert. Jewish ex-servicemen, after years of fighting in the British ranks, were particularly resentful and a few formed activist groups to stop the street meetings of the anti-Semitic element. Sometimes this led to fighting and arrests. After one such disturbance the Magistrate, in fining a Jewish ex-soldier, took note of the fact that the latter had served his country for six years. "But if people wanted to attend meetings they must not be so sensitive." There were a few acts of vandalism in London synagogues. Sir Robert Waley Cohen, the President, speaking at a meeting of the Council of the United Synagogue, said: "At this meeting of the principal Jewish religious body, it is my duty to express the feeling of every decent man and woman in this country, whatever his or her religion, at the dastardly desecration perpetuated by some incendiary rascals who set fire to the Scrolls in the Dollis Hill Synagogue."

The National Council for Civil Liberties held a conference in London in June 1947 at which plans to fight anti-Semitism on a world-wide scale were discussed.

At present, organized anti-Semitic fascist groups in Britain are not large bodies. The Home Secretary, Mr. Chuter Ede has, in reply to questions in Parliament, ridiculed them as insignificant. He has given assurances, however, that they were being "closely watched."

The fact remains, however, to quote a London journalist

who has been writing in the Jewish press abroad on "Anti-Semitism in Britain To-day," that "while there are only a few fascists in Britain to-day, there are many anti-Semites. There is no doubt that terrorist outrages in Palestine have greatly exacerbated anti-Jewish sentiments. After all, British soldiers and civilians are being killed for nothing else but doing their duty in the army or Civil Service." Low, the famous cartoonist, who is under no suspicion of anti-Semitism, illustrates this in a cartoon showing terrorists lurking behind a wall with tommy guns pointed at unsuspecting British police. The terrorists in the caption say: "No anti-Semitism in England? We'll soon change that."

The general tendency of the British public has not been to engage in any widespread anti-Semitism. The sober and responsible *Sunday Observer* stated in June: "The Government is rightly vigilant about 'racial discrimination.' Apart from some anti-Semitic mutterings in clubs and railway trains there is not much of this poison, despite the appalling provocation given by the Jewish murder-gangs in Palestine and the dangerous nuisance of bombs by post for our V. I. P.s at home. The British do not want to resemble Nazis. The extreme form of Zionist propaganda has, indeed, compared the British to Nazis and likened its own champions to a 'resistance movement.' Were that true, the Jewish population of Palestine would have been decimated and appalling massacres and tortures would have been the answer to the murders and floggings and kidnappings of British troops and police. We must continue to prove this charge of 'Nazism' baseless by racial tolerance everywhere."

Drift from the Community

Many in Great Britain felt that Jewish intellectuals were too exclusively absorbed in matters outside the Anglo-Jewish Community. Some were mainly or exclusively concerned with Zionism and Palestine affairs. Others had turned to Moscow and Communism. Still another large group, immersed in the general life of Great Britain, tend to drift away from the Jewish community.

Cecil Roth, the well-known historian, has drawn attention to the way in which present-day descendants of Anglo-Jewish families famous for generations for their identification with Jewish learning, no longer take any part in it. The Report of the Inter-University Jewish Federation of Great Britain and Ireland states: "It is widely admitted that Jewish education in this country at present suffers from certain general disadvantages and weaknesses. The gravest, perhaps, is a general apathy and disinclination to devote time to Jewish matters; it may be doubted whether half the Jewish students in this country are connected with Jewish communal life even by so tenuous a thread as membership of the Inter-University Jewish Federation, and of these, few are prepared to devote much time or energy to Jewish studies."

An article in *The Gates of Zion*, the publication of the Synagogue Council of the English Zionist Federation, spoke of the "silk hat and solemnity" hall-mark of the Anglo-Jewish Synagogues. In an article on "Jewish Education in England Today," H. Lewis describes the average English Jew's "enormous ignorance of Judaism." Another complained of Anglo-Jewry as a "Philistine community" which cold-shoulders its artists and its writers and is deliberately self-starved of poetry.

In this connection, the *Jewish Chronicle* in one of its April issues, quoted Dr. Brodetsky forecasting "with regret" the rapid disappearance of Yiddish, the mother-tongue of the East European Jewry from whom the great majority of the Anglo-Jewish Community are sprung. "It is a reproach to Anglo-Jewry," the article declared, "that Yiddish has not yet been adequately treated in English."

Old Cleavage Reappears

Despite British Jewry's apparent lack of interest in its origins, when the election of a Chief Rabbi to succeed Dr. Hertz was being considered, the old cleavage between "immigrant" and old established Anglo-Jewry reappeared. The former group represented by the Federation of Synagogues complained that it was not being properly consulted in the

choice of the new Chief Rabbi, and was in an unfavorable position compared with the United Synagogue.

In 1947, the Federation no longer consisted almost entirely of "foreign" Jews, but represented a strong orthodoxy. Yet it was with great regret, Aaron Wright, its president, declared at a special meeting of the Federation Council held in April 1947, that he had to inform them that "the United Synagogue had in the past few weeks taken action which had caused a most serious situation to arise. They had without any consultation whatever issued invitations to the Preliminary Conference in connection with the election of a new Chief Rabbi, and ninety-three invitations had gone out to people connected with the United Synagogue. Compared with this number the Federation had been invited to send three representatives."

"Is it surprising," the *Jewish Chronicle* commented, "that the Federation feels insulted and is being asked to enter something like a 'packed' assembly." It added this warning: "Against this course the Federation has not only protested in plain words, but has foreshadowed drastic action. Unless they and other Orthodox Synagogues are given fair representation they state that they will proceed with the election of their own independent Chief Rabbi. The onus rests on the United Synagogue to bring qualities of statesmanship to bear on this intricate problem. Only thus will it be able to avert the threat of a disastrous schism in the ranks of Anglo-Jewry, which would have repercussions throughout the British Commonwealth." The *Zionist Review* stated: "The fact that the United Synagogue is by far the strongest financial organization should not be decisive when the spiritual needs and interests of the community are in question."

Refugee Children

Another problem which Anglo-Jewry faced in the past year was that of preserving the Jewish consciousness of refugee and other children who during the war were sent into non-Jewish homes for safety from the bombing "and have since been forgotten." Outlining the issue the *Zionist Review* in March 1947, stated: "The difficulties will undoubtedly be tremendous,

and many of them are the result of our own neglect and improvidence in the past, but we cannot afford to ignore this problem. There are Jewish children in this country today whose parents entrusted them to Anglo-Jewry; too many of those children have either been baptized or are completely estranged from Judaism and Jews. Many of them have learned to hate the Jewish community, to despise it and to consider themselves not of it. Indignation on our part is not enough. We should feel the deepest remorse for the despicable part which we have played in the history of these youngsters and the most fervent determination to reclaim and recompense those whom we can still discover. If all the facts in this unhappy business were publicly known even our complacency might be disturbed."

Leonard Montefiore spoke of "the mistakes that were made" in dealing with a group of about 700 Jewish orphan children who were brought to England during the past eighteen months by the Central British Fund, and the difficulties encountered in trying to lead them back to normality, largely because "we thought that in another two years at most they would have left for Palestine or the U. S. A. or some other country of ultimate destination." The trouble was that they were considered as birds of passage, not as a part of the community whose problems formed part of our problem.

The maintenance of these young people was a heavy burden on the finances of the Central British Fund and raised the problem of the multiplicity of fund-raising activities. Appeals came from all sides and from innumerable organizations. During 1947 an attempt was made to establish a pool of permanent relief and rehabilitation organizations in Great Britain, combining them in one fund-raising activity. Welcoming this step, Professor Brodetsky said: "We must avoid a multiplicity of appeals. I would like the United Jewish Relief Appeal to become a pool through which all permanent Jewish organizations in this country engaged in overseas relief would be combined for their fund-raising activities. I hope that a great measure of understanding and cooperation can be reached with the Central British Fund, so that the Jews of this country, in contributing for Jewish relief abroad, will not

feel that they are confronted by competitive but by friendly cooperating agencies engaged in rendering the maximum of help in the name of British Jewry."

Relief Contributions

Anglo-Jewry's numbers and contributions toward European aid did not or could not compare with what was done in the name of American Jewry through the Joint Distribution Committee. But there was a desire to concentrate Anglo-Jewry's contribution, so that the recipients would recognize the part played in their reconstruction by the Jews of Great Britain. On their visits to England many representatives from the Continent had suggested that Continental Jewry was hardly aware that British Jews were doing anything, so much overshadowed was their contribution by that of the J. D. C.

In connection with fund-raising and other activities it is interesting to note that the Dominions are beginning to show closer cooperation with the Jews of Great Britain. At the National Conference of the Jewish War Appeal in South Africa in 1947, a representative was present from the Central British Fund. The Chairman of the South African Jewish War Appeal, Leo Feit, said that he welcomed cooperation with the Central British Fund in England, and would discuss ways and means with its representative. Similar interest has been shown by the Jewish relief bodies in Australia, and visitors from Australian and New Zealand Jewries have spoken of the desire they have for "encouragement and spiritual guidance from the mother community in Great Britain."

"The inhabitants of no British Dominion can be unmindful of the unique ties of affinity which bind them to the mother country of the British Commonwealth," wrote the *Jewish Chronicle* in an editorial in March 1947. It went on to emphasize the importance of those ties in considering the qualifications required for filling the Chief Rabbinate, so that "the contacts should be enlarged and strengthened in every possible way, for the mutual recognition of Commonwealth needs."

Beth Din and Marriage Certification

A subject which precipitated a great bitterness during the year was the refusal of the Beth Din to recognize liberal Jewish Congregations as constituting bodies of persons "professing the Jewish religion," and therefore empowered to appoint Marriage Secretaries. Liberal Jews particularly resented the charge of the Beth Din that the Liberal Synagogues were "aiding and abetting in what amounts to adultery in Jewish Law," because they remarried people without a divorce in Jewish Law. "If civil marriage law can take the place of Jewish Religious Marriage Law, why do Liberals perform a religious marriage at all?" asked the Beth Din. "Surely what is good enough for the *ghet* should also be good enough for the *chupah!*"

Rabbi Israel Mattuck, the Senior Jewish Liberal Minister, accused the Beth Din of "religious intolerance" in its "attempt to stop the Board of Deputies from giving marriage certification to Liberal Synagogues. The Beth Din supported its position by putting on thousands of Jewish women who have remarried after obtaining a divorce in a civil court and on their children the stigma of adultery," Rabbi Mattuck concluded. "That is the judgment I challenge."

The *Jewish Chronicle* regretted that "this disputatious and vexed question should have been raised at all at a time when Anglo-Jewry already has troubles enough and to spare. This is certainly the wrong moment to assert what appear to be abstract points of privilege or procedure."

"But Dayan Lazarus," it continued, "at the moment stands in the place of the Chief Rabbi, and the Beth Din undoubtedly constitute the most generally recognized religious authority of Anglo-Jewry. Their stand has received the support of the most eminent Rabbinical opinion both here and abroad. No one therefore who is concerned for the preservation of traditional Judaism can dispute the unanimous decision of the Rabbinical authorities." Yet in conclusion the *Chronicle* urged that the whole matter remain in abeyance for the time being, "to be decided by the new Chief Rabbi, when he is appointed."

3. CANADA

By David Rome

THE PAST YEAR saw the winding-up of the "war-to-peace" program of Canadian Jewry. A war record of the Jewish community of Canada was compiled by the Canadian Jewish Congress from figures collected by the Bureau of War Records. It showed that 16,883 Canadian Jews served in the Canadian Armed Forces. Of these 10,071 were in the Army, 151 were in the Canadian's Women's Army Corps, 13 were Nursing Sisters, 5,889 were in the Royal Canadian Air Force and Royal Canadian Air Force Voluntary Reserve, including 97 in the Women's Division of the Royal Canadian Air Force; 596 were in the Royal Canadian Navy and 18 women in the Women's Canadian Royal Naval Service. In addition 1,631 Canadian Jews were members of other allied forces. Canadian Jewish casualties numbered 397 in dead and missing; 208 were wounded and 32 were taken prisoners of war. One hundred and ninety-six Canadian Jews were decorated for their services by Canadian, British, American, Netherlands and Czechoslovak governments.

A detailed record of this war effort is being published by the Canadian Jewish Congress in three volumes. The first, dealing with the men who were decorated, is now on the press. The second, describing the casualties, is in an advanced step of preparation and the third, the general narrative of the Canadian Jewish war effort, will be issued shortly thereafter.

During the year the veteran rehabilitation program of the Canadian Jewish Congress maintained rehabilitation advisory bureaus in Montreal, Toronto and Winnipeg. These were staffed by professional executives who worked in close co-operation with all community institutions, including the Canadian Legion branches, the Y.M.H.A.'s, social service agencies, trade unions, synagogues, etc. As veterans became reintegrated into the community, the bureaus were closed.

Overseas Relief Activities

The plight of Jews overseas remained of great concern to the Canadian Jewish community. Fund-raising in a centralized form was, of course, the most important form of relief, and welfare funds in the major centers, as well as campaign committees in the smaller communities placed their full facilities at the disposal of the relief program. A national quota of \$2,000,000 was set by the United Jewish Relief Agencies which includes all recognized overseas relief institutions, i.e., the J.D.C., the ORT, the World Jewish Congress, the OSE as well as various other relief organizations.

A national convention to discuss fund-raising and relief work met in April 1947 in Toronto under the presidency of Samuel Bronfman, head of the U.J.R. Edward E. Warburg, chairman of the Joint Distribution Committee, was also one of the leaders at this convention.

Reports from various communities were made from which it was apparent that the national quota of \$2,000,000 will be raised during the current year.

In addition to transmitting funds for overseas relief, the Canadian Jewish community made large-scale shipments of supplies. Purchases by the U.J.R. included 1,000,000 pounds of kosher meat which was processed in Winnipeg and sent to Poland, France, Yugoslavia, Hungary, Germany, Italy, Greece, Rumania and Czechoslovakia.

The overseas staff of the Congress was increased to eight with the recent additions of David Goldberg, economist, of Toronto; Mathew Ram, immigration worker of Montreal, Dr. M. Millner of Vancouver, and Miss Sybil Levinson of Hamilton, public health worker.

The effectiveness of Canada's centralized relief program influenced the organization of relief work in South America as a result of a tour made by H. M. Caiserman, the General Secretary of the Canadian Jewish Congress on behalf of the J.D.C. One concrete example is the agreement reached in Argentina between the groups supporting the J.D.C. and the World Jewish Congress respectively, to set up a United

Relief Agency, similar to the Canadian United Jewish Relief Agency.

Canada also played a part in the world-wide councils of Jewish organizations in their deliberations on measures to protect the position of Jewry in the post-war world. The national executive director of the Canadian Jewish Congress was in Paris during the international discussions on treaties with Hungary, Rumania and Italy. The Canadian Jewish Congress was one of the signatories of the Jewish memorandum submitted by all Jewish groups to the Paris conference, and worked jointly with the World Jewish Congress and other representative Jewish groups from many countries on problems affecting UNRRA, the Austrian and German treaties, reparations, and other matters.

Immigration

With the easing of certain restrictions by the government, the Canadian Jewish Congress was able to report some progress in the field of immigration. In a policy speech before the House of Commons, the Prime Minister announced that Canada would open its doors more widely as domestic, economic and transport conditions permitted. Orders-in-Council were tabled, thus enabling the entry of somewhat wider categories of relatives of residents of Canada and revalidating the permit given in 1942 to the Canadian Jewish Congress for the admission of 1,000 Jewish orphans into the Dominion.

Another concession made to the Jewish community was the granting of permission to admit 1,500 tailors and other needle-workers to staff the Canadian garment industry which is short of skilled man-power. To some extent these answered petitions submitted by the Canadian Jewish Congress that workers in the needle trades and other consumer industries be given preferential treatment in the Canadian Immigration Law along with farmers, miners, loggers, etc. Michael Garber, K.C., then president of the Canadian Jewish Congress in Eastern Canada, restated the case for Jewish immigration before the standing Senate Committee on Immigration and

Law at about the time the Prime Minister made the declaration of policy.

Conclusion of the repatriation and demobilization of the Canadian Army eased trans-Atlantic shipping conditions slightly and the first DP's to benefit from the relaxation of the immigration laws have already entered the country. The community is sufficiently organized to facilitate the entry, absorption and assimilation of the refugees who will be able to enter Canada within the coming few years. It is important to note that public opinion throughout the Dominion is prepared to welcome the new immigrants.

Inter-group Relations

Jewish-Gentile relations in Canada are on the whole excellent. There have been no cases of overt anti-Semitism within recent years except for occasional discrimination in employment, a recent example having come to light when a Jewish war veteran in Toronto was dismissed by the employer on the grounds that his customers did not wish to be waited on by a Jew. The residents of that district were strongly and unanimously condemned by the press of the country and by the Canadian Legion.

More vigorous action was taken in the same city when an ice rink refused to permit Negroes and Jews to enter. A delegation made up of representatives of churches, veterans groups, labor unions and other civic organizations which was led by Rabbi A. L. Feinberg of the Public Relations Committee of the Canadian Jewish Congress and the B'nai B'rith, went to City Hall to lodge a strong protest. As a result, the Board of Police Commissioners adopted a ruling which made the validity of licenses of public places contingent upon fair treatment of the public and forbade racial and religious discrimination in admission and service.

During last year's espionage trials, one of the defendants testified that in the course of his examination by an R.C.M.P. officer, he had been told that it was his duty to help the police rid Canada of Jews. The Canadian Jewish Congress communicated with the Commissioner of the R.C.M.P. and brought

the matter before him. He stated that he had investigated the case and had satisfied himself that the charge against the officer was unfounded. He released the officer in question from his pledge of silence and permitted him to make a public denial. At the same time the Commissioner of the R.C.M.P. made public through the Canadian Jewish Congress a statement of principle condemning race hatred and forbidding discrimination in the administration of the force.

Bad feeling was created in the Province of Quebec when the leader of the opposition in the Quebec legislature went out of his way, during a debate on vice conditions in Montreal, to state that it was the Jews and other ethnic minorities rather than natives of the province who were responsible for these conditions. He claimed to base his remarks on a confidential report prepared by a Catholic organization. The Canadian Jewish Congress was able to check on the veracity of his statement and found that the report referred to led to no such conclusions. The Congress protested publicly against the statement made in the legislature and called for its revocation. The member concerned replied stating that he had not intended his remarks to be interpreted as they were by the Congress and the press.

In the province of Quebec an extensive program against anti-Semitism has been carried out by various Christian bodies as well as by the Canadian Jewish Congress. The report of Saul Hayes, national executive director of the Canadian Jewish Congress to the seventh plenary session of Congress, stated that "the pro-Jewish statements which have appeared in the press in this country have no parallel in the literature of Catholicism in the past 2000 years."

Joseph H. Fine, chairman of the Public Relations Committee in Eastern Canada, reported at this Convention:

The question of Jewish-Catholic relations is one that is so complex and involved with historical, philosophical and sociological implications that, with the limited time at our disposal, we must necessarily deal with it briefly. In the past many harsh and oversimplified statements have been made on this delicate subject, but in recent years, by reason of patient and unremitting efforts on both sides to achieve

mutual understanding, the situation has improved to a considerable extent. In my humble opinion, it is important for us Jews to take cognizance of this as carefully as we are accustomed to note injustices and wrongs. There are within the Catholic Church in the province of Quebec, as well as in other provinces, a considerable number of communicants and leaders, both ecclesiastic and lay, who keenly feel the sin and condemn the wrong of anti-Semitism. Their attitude is not prompted by sentimentality alone, but appears to be a direct outgrowth of their creed and sense of responsibility They are now finding the means and opportunity of putting into effect their enlightened and humanitarian views.

In Saskatchewan the provincial government has passed a law outlawing discrimination on the score of race or religion in many fields of activity. Entitled "The Saskatchewan Bill of Rights Act," this law, which went into effect on May 1, 1947, prohibits discrimination in employment, business enterprise, purchase and rental of real estate, resort accommodations, membership in social and professional organizations, and education. It also forbids propaganda against any racial or religious group. Proposed similar legislation in Manitoba and the various municipalities has not succeeded of adoption.

The Educational Problem in Quebec

In Outremont, where the Prime Minister of the province had arranged to have the education of the local Jewish children continued in the Protestant schools for another year, in 1945, the problem moved towards a permanent settlement. In April 1947 the legislature unanimously passed a measure authorizing the Provincial Secretary to negotiate an agreement between the Provincial Government and the Outremont Protestant School Board for the education of Jewish children in these schools, for the next five years and thereafter a year's formal notice is to be given either by the Protestant School Board or the Provincial Government prior to termination of contract.

The financial terms were not set forth in the Bill of the

legislature, but clauses which would ensure the right of Jewish children and their parents, are to be included in the contract being negotiated and there is some reason to believe that the guarantees which were incorporated in the 1930 agreement, will be retained even though the Protestant Schools Board has made public a statement justifying the segregation of Jewish pupils, a practice which is specifically forbidden by the old agreement. The Jewish Committee in charge of this case, composed of representatives of Congress, the Jewish School Commission set up in 1930, and representatives of the parents of Outremont, has been publicly thanked by the National President of Congress for its vigilance and its effectiveness.

Educational and Cultural Activities

To deal with the shortage of teachers which has been acting as a check upon the development of the Jewish educational system in this country, two seminars have been set up by the Talmud Torahs and by the secular pro-Yiddish schools respectively. The Canadian Jewish Congress which is committed to the establishment of a single seminar has not found it possible to unite these seminaries. It has given some assistance to each of them in proportion to the number of students.

In the field of adult education, the Congress has been more successful, having sponsored very extensive "book-week" and lecture programs. It has also had some measure of success in the distribution of Jewish books.

The Research Bureau of the Congress has published the second of its population statements which is entitled: *A Summary of the Jewish Population of Canada*. This appeared first in volume 48 of the *American Jewish Year Book* and was later reprinted in pamphlet form.

Other studies of the Research Bureau include an analysis of the effect upon the community of the form of the Canadian census which was prepared for the Conference on Jewish Relations in New York. A summary of the position of the Jewish Farmers in Canada was read by Louis Rosenberg, F.R. Econ.S., national research director of the Congress, before

the Yiddish Scientific Institute in New York. Other studies made by the Research Bureau dealt with the number of Jewish children of school age in Western Canada and the Jewish educational facilities available to them; juvenile delinquency among Canadian Jews; anti-Semitic issues in the political life of the country; enrollment in Jewish parochial schools and the age grouping of the Jews of Montreal, Toronto and Winnipeg.

The Congress increased its subsidy for the publication of further volumes of the Yiddish translation of the Mishna, rendered and annotated by Dr. S. Petrushka which has since won the La Med Foundation prize.

The Congress is also subsidizing a volume of Hebrew essays by J. Rabinovitch of Toronto and a volume of short stories by J. N. Gottlieb of Montreal.

Communal Activities

The seventh plenary session of the Canadian Jewish Congress held in Montreal May 30 to June 2, the first since 1945, was an important event. Mr. Samuel Bronfman was reelected national president and chairman of the National Executive; Michael Garber, K.C., was elected to the vice-chairmanship of the National Executive; Monroe Abbey was elected president of the Eastern Division; S. Kanee succeeded A. H. Aronovitch as president of the Western Division; J. H. Fine became national treasurer, succeeding F. I. Spielman. Sol Grand was appointed executive director of the Congress in the Central Division and H. Frank was named to the same position in the Western Division.

Zionism continued to receive the unanimous support of Canadian Jewry. This was dramatically illustrated when Dr. I. M. Rabinowitch delivered a strongly anti-Zionist address on October 7, 1946 before the Canadian Club of Montreal. His remarks were greeted by angry protests from all sections of the community and not one voice was raised in his support despite the fact that he claimed to speak on behalf of the majority of the community.

Zionist fund-raising was successful, the sum of \$2,000,000 being raised by the United Palestine Appeal, Hadassah, Labor Zionists and Mizrachi. The Jewish community also repeatedly expressed its fullest support of the Jewish Agency in statements made by the Canadian Jewish Congress, the United Zionist Council, the Jewish press and in other ways.

Representatives of the United Zionist Council and the World Zionist Movement appeared before government authorities on several occasions. Sir Ellsworth Flavelle, chairman of the Canadian Palestine Committee, which is made up of a group of non-Jewish leaders who are favorable to Zionism, was also appointed chairman of the World Committee on Palestine at a conference in Washington. Herbert A. Mowat, Executive Director of the Canadian Palestine Committee, was attached to the New York office of the Jewish Agency during the recent United Nations session on Palestine.

Jewish Youth councils continue to function with fairly good results in Toronto and in Winnipeg and an effective Council was recently set up in Montreal. During their first year the Councils published a monthly magazine *Focus* and they have conducted a leadership seminar. The activities of these Youth Councils are financed by the Canadian Jewish Congress.

Sidney Pierce of Montreal, son of the late Asher Pierce, pioneer in Canadian Zionism, became the first Canadian Jew to attain high rank in the Department of External Affairs when he was named Ambassador to Mexico. Carl Goldenberg, O.B.E. of Montreal, served as a one-man Royal Commission on the municipal affairs of British Columbia. His report was accepted by the provincial parliament and has been recognized as an important document in Canadian constitutional organization.

During the past year, the community lost several of its highly respected leaders: William Keller of Winnipeg, pioneer worker in Jewish Education, founder of the J. L. Peretz Schools and Hon. Vice-President of the Canadian Jewish Congress;

A. I. Slotin of Winnipeg, national treasurer of the U.J.R.A. and founder of the Central Peoples Relief Committee; J. S. Granatstein of Toronto, chairman of the U.J.R.A. of the Central Division and Salem Miller of Winnipeg, chairman of the Educational Committee (Western Division) of the Canadian Jewish Congress.

4. UNION OF SOUTH AFRICA

By Edgar Bernstein

JEWISH COMMUNAL LIFE in South Africa during the past year presented none of the marked changes that had taken place in the two previous years when the community was in the process of becoming a more cohesive body. It was a period of routine activity, shadowed by the grim plight of surviving European Jewry and by the dark fortunes of the Yishuv in Palestine.

South African Jewry was deeply shocked by news of the British military raid on the Jewish Agency in Jerusalem and the arrest of Agency leaders in July 1946. Protest meetings were organized all over the country. A statement in condemnation of the raid was issued jointly by the South African Jewish Board of Deputies and the South African Zionist Federation. "Human rights," said this statement, "cannot be disposed of in this way. The Jewish people throughout the world, as well as Jewish Palestine, insists on the right of Jews to live in freedom." In Johannesburg, there was a mass demonstration of protest in which Jewish ex-servicemen, carrying banners demanding the release of the Agency leaders and the implementation of the Mandate, marched through the streets to a meeting attended by more than 15,000 people at Balfour Park.

Reaction to Palestine Events

Representatives of the Zionist Federation, the Board of Deputies and the Federation of Synagogues of the Transvaal waited in a deputation on the Prime Minister, Field Marshal J. C. Smuts, to whom they expressed the outraged feelings of South African Jewry over the events in Palestine. Voicing his sympathy Field Marshal Smuts declared he was in communication with the British government and would convey the general feeling of alarm and disappointment over what had happened.

Within a couple of weeks, the community was further saddened by the outrage on the King David Hotel. This incident evoked much criticism in the South African press, and a sharp reaction in Gentile quarters. To allay the feeling of resentment and enlist sympathy for the justice of the Jewish cause, Senator Edgar H. Brookes, Chairman of the South African Parliamentary Pro-Palestine Committee and himself a non-Jew, issued a statement appealing to South Africans to view the situation in its true proportions, in spite of "the natural feeling of horror and dismay at the dreadful tragedy enacted in the King David Hotel It is right for us to remember that the tragedy of the King David Hotel, dreadful though it undoubtedly was, was small by the side of the tragedy and destruction of millions of Jews in Europe. . . . I and others make the plea to the general South African public that they would understand and, without condoning murder and violence, support the Jewish people in their struggle to obtain better terms for Palestine, including the admission of the immigrants who are longing to go there."

The national executive committee of the South African Labor Party addressed a cable to Prime Minister Attlee, urging the British government to "implement immediately the findings of the Anglo-American Commission on Palestine to admit 100,000 Jewish people into Palestine," and "to return to its pre-election policy providing for the establishment of Palestine as a Jewish National Homeland."

Before his departure for England and America in connection with the UN session in September 1946, representations

on the Palestine question were again made to Field Marshal Smuts, who undertook to interview the British and American authorities while abroad. This he did, urging that the claims of suffering Jewry be accorded a just and sympathetic settlement.

In October 1946, when President Truman issued his statement calling for the urgent implementation of the immigration recommendations of the Anglo-American Committee, the S. A. Zionist Federation cabled him an expression of South African Jewry's gratitude.

The same month, Morris Kentridge, a veteran South African Zionist leader and prominent Jewish parliamentarian, while on a visit to England, interviewed Mr. Attlee and Mr. Bevin and conveyed the feelings of Jews in South Africa on the Palestine situation.

In May 1947, when the Palestine issue came before the special session of the United Nations Assembly, a deputation from the S. A. Parliamentary Pro-Palestine Committee visited the Prime Minister to submit concrete suggestions as to the manner in which the South African delegation at the UN might help towards a just settlement. Field Marshal Smuts assured the deputation of his profound desire to help. The issue was also raised in the Union Parliament by Morris Kentridge and Dr. Bernard Friedman. Field Marshal Smuts, in reply to their request that South Africa should do what it could, made a statement expressing deep compassion with Jewry and reaffirming his faith in the policy of the Jewish National Home. At the UN session itself, it was noticeable that the South African delegate voted in favor of the Jewish Agency being represented at the proceedings.

Zionist Activities

Such was the general situation regarding Palestine in South Africa during the year. Subordinate to this was the routine Zionist activity that went on in the Jewish community. South African Jewry is predominantly a Zionist community, and this was borne out by the results of the election of South African delegates to the World Zionist Congress last

year. Nearly 30,000 people voted in this election, and when it is remembered that voting was restricted to adults, and that South Africa has a total Jewish community of only 100,000, the preponderance of the Zionist element can be easily gauged.

The election took place in June 1946 and was the first for many years in which the Revisionists participated. It was preceded by a short, tense and acrimonious campaign for party domination, in which much bitterness was roused by a charge made by Rabbi L. I. Rabinowitz (who headed the Revisionist list) that Dr. Chaim Weizmann had committed "treachery to the Jewish people." The feeling was such that N. Kirschner, chairman of the S. A. Zionist Federation, who belongs to no party, felt it necessary to write to the press denouncing this allegation. The United Zionist Party (General Zionists) elected three of the seven delegates to the World Zionist Congress, the United Zionist Revisionist Party two, and the Zionist Socialist Party two. The Mizrachi did not poll sufficient votes to return a candidate.

An important Zionist undertaking of the year was the sending of a group of South African students for a year's post-matriculation course in Palestine. This was arranged in association with the S. A. Board of Jewish Education and the Cape Board of Jewish Education, with the cooperation of the Jewish bodies in Palestine. The experiment proved successful, and a second group of students is now in Palestine under this scheme.

The end of 1946 saw the completion of the Keren Hayesod campaign for that year, and once again a very substantial total was recorded.

In February 1947, a campaign for Youth Aliyah was inaugurated by Dr. Nathan Morris, director of the Jewish Education Council in England, who came to South Africa for this purpose. While in the Union, Dr. Morris held several consultations with local Jewish educational bodies, and was able to put at their disposal the benefit of his long experience in this field.

Relief Activities

Again, as in previous years, South African Jewry's efforts to bring relief to surviving European Jewry were centralized through the S. A. Jewish War Appeal. The latter collaborates with the Joint Distribution Committee, making substantial subventions to the JDC budget. In addition, the War Appeal conducted special clothing drives and a large amount of clothing was sent to European Jewry. Thousands of commodity parcels were also sent to Europe every month. The War Appeal added new recruits to its team of South African Jewish relief workers who are operating in Europe through the JDC.

During 1946, M. J. Spitz, a leading member of the War Appeal's National Council, went to Europe on behalf of the Appeal, to make a personal investigation of the position of Jewish refugees. On his return in August of that year, his report helped considerably in determining the allocation of funds. Early in 1947, Leo Feit, national chairman of the Appeal, was also able to do considerable work in Europe on behalf of the War Appeal.

In September 1946, Lt.-Col. Judah Nadich came to South Africa from the United States to head a new drive for funds for the War Appeal. He had served in the war as a Jewish Chaplain with the American Forces. His talks in various centers made a profound impression and evoked very substantial results.

Educational Activities

Educational activities during the period under review included a lecture tour in 1946 by Prof. Salo Baron, of Columbia University, who came to South Africa at the invitation of the S. A. Jewish Board of Deputies and delivered a series of lectures on Jewish life and thought. During his stay here, he also lectured at the leading South African universities and had discussions with Jewish organizations on the importance of local Jewish research work. It was largely as a result of these discussions in March 1947, that the S. A. Jewish

Board of Deputies took the initiative of bringing into being a South African Jewish Historical and Sociological Society.

Another important educational event of the year was the Jewish Education drive, conducted by the S. A. Board of Jewish Education. Dr. Cecil Roth of Oxford University came to South Africa in August 1946, to lead this campaign. Though it was primarily a campaign to raise funds for the Board of Education's expanding activities, it also served a direct educational purpose in bringing the Jewish public of South Africa into contact with a scholar of Dr. Roth's repute.

The guest of honor with Dr. Roth at the launching of this education drive in Johannesburg was Senator A. M. Conroy, Minister of Lands in the South African Cabinet, who warmly applauded the objective of the drive and himself contributed 250 guineas.

The program of Jewish educational activities in South Africa proceeded as planned, under the able supervision of Rabbi J. L. Zlotnik, director of the S. A. Board of Jewish Education. During the year, the Seminary for Hebrew teachers and Ministers in Johannesburg which he initiated was moved to larger premises, and the Rose Gordon Model Hebrew Nursery School was officially opened in the same city.

Communal Planning

In August 1946, Gustav Saron, general secretary of the S. A. Jewish Board of Deputies, left Johannesburg on a six months' tour abroad to study Jewish institutions in England, Palestine and the United States. In the course of this tour he attended, as one of the South African delegates (together with Rabbi I. Abrahams, Chief Rabbi of the Capetown Hebrew Congregation, and Alan Paton, principal of the Diepkloof Reformatory School) the World Conference of Jews and Christians which took place at Oxford in August 1946. He also represented South African Jewry at the Conference of Jewish Delegations held in Paris last year in connection with the Foreign Ministers' Meeting on the peace treaties. The report which he brought back to the Union in January 1947 pointed out that, as compared with the Jewish commu-

nities abroad, South African Jewry devoted too much attention to fund-raising and not enough to communal consolidation; and that funds raised in South Africa for local purposes were far too small in comparison with the funds raised for overseas purposes (Zionism, relief work etc.).

He urged that South African Jewry should raise far larger sums for its own internal needs without decreasing its overseas aid; and he stressed the necessity of a careful scheme of communal planning, with its corollary of communal budgeting. His report has been receiving careful consideration by Jewish organizations and may form the basis for important future activities.

In the congregational sphere, an attempt at a greater measure of consolidation was made in August 1946, when the S. A. Jewish Board of Deputies sponsored a conference which initiated a Union of Orthodox Hebrew Congregations in South Africa. It was hoped that this body would become the central inclusive organization of the Orthodox element, which comprises the vast majority of South African Jewry. Congregational schisms and rivalries have formed a stumbling block in this direction for years. However, it seems that the new Union will be confined essentially to the Transvaal. Due to differences on the question of the Chief Rabbinate—another controversial issue in South African Jewry—orthodox congregations in the Cape Province have set up a separate Jewish Ecclesiastical Council there.

The Royal Visit

In the general life of the country, the most significant event of the year was the visit of the royal family to South Africa early in 1947. King George VI and Queen Elizabeth, accompanied by their two daughters, Princess Elizabeth and Princess Margaret Rose, made an extensive state tour of the Union and Rhodesia—their visit greatly helped cement the Commonwealth bonds between South Africa and Britain. Along with other sections of the South African population, the Jewish community demonstrated its loyalty to the crown, and leading Jewish personalities were prominent among those

who participated in the various official engagements. It is interesting to record that the first South African mayor to greet the royal family—and also the last to bid them farewell—was Mayor A. Bloomberg, of Capetown, a well-known Jewish parliamentarian.

The Political Situation

During the period under review the general political situation in South Africa had its disturbing undertones though in the main it continued to remain stable. In the English section of the population, feeling in regard to Jews was inclined to sharpen over events in Palestine and in a recent nomination for a Senate vacancy, a favored Jewish candidate was voted down by the Electoral College, largely—it has been freely stated—as a result of this feeling.

The Nationalist Party, led by Dr. D. F. Malan (which is the chief opposition party and the only alternative government), still follows the generally anti-Semitic line of the past several years. The Nationalist attitude is that the Jews are an “unassimilable element” and their program is that a quota system should be introduced for Jews in trade, the professions and the universities. In recent months, a few isolated Jewish individuals have been approaching the Nationalist Party in an attempt to get them to change this policy. These approaches have been publicly condemned by the S. A. Jewish Board of Deputies and prominent Jewish spokesmen. The Nationalists, when confronted with references to these discussions in Parliament, have denied that there has been any change of the party attitude toward Jews.

The Indian Passive Resistance campaign and the imposition by the Indian Government of trade sanctions against South Africa—both evoked by the enactment of discriminatory legislation against Indians in the Union—was a serious issue during the past year. (This had its repercussions in the UN debates.) A small number of Jews joined non-Jewish liberals in championing the Indian cause; but the Jewish community at large tried to keep aloof, in spite of the potential parallel with its own position. The issue became more pointed when

reactionary elements started a boycott of Indian Traders in January 1947, which rapidly drew support from substantial elements in all political parties. The S. A. Jewish Board of Deputies adopted a resolution calling upon members of the Jewish community to refrain from participation in this boycott.

Again this year, as in the year before, a considerable controversy raged around the question of immigration. Soon after the war, Field Marshal Smuts stated that the government was contemplating a large-scale immigration scheme to augment South Africa's element of the population. During the last year, much political wrangling went on over the type of immigrant who would be admitted. The Nationalists opposed any consideration being given to Jewish immigrants; nor were they much in favor of British immigrants; they were prepared to concede only the admission of "Teutonic" immigrants.

Jewish deputations placed before the government the case for Jews receiving equal consideration with other prospective immigrants. The government did not, however, make any express statement on the position until recently when, urged in Parliament by Morris Kentridge that "the government should not be afraid to open the doors to Displaced Persons, particularly Jews," the Prime Minister replied that "while South Africa would do its best to help find a solution of the Jewish problem, that solution was a Jewish National Home, and not immigration to South Africa. No country should be overloaded with Jews, because that created anti-Semitism."

This statement was welcomed by the Nationalists and created an uneasy impression in the Jewish community. The S. A. Jewish Board of Deputies sent a deputation to interview the Prime Minister on the subject and to take up again with him the question of prospective Jewish immigrants—particularly the case of refugees in Europe who have relatives willing and anxious to receive and care for them in South Africa. Field Marshal Smuts said he was surprised that his statement in Parliament had aroused concern in the Jewish community. He assured the deputation that his remarks had been misunderstood, and said he would seek an early opportunity of clarifying them.

Subsequently, in a speech on international affairs in the Senate of May 27, he referred to the question: "It is a terrible state of affairs that, two years after the war, we are still faced with such a situation. The request has been addressed to us in South Africa to provide a place for at least part of these Displaced Persons. The response of the Government has been that we cannot do this. If there are suitable immigrants, we shall take them, but we cannot undertake to bring to South Africa any large section of these Displaced Persons.

"Some misunderstanding has arisen in this connection over something that I said. I am supposed to have said that South Africa would differentiate in respect of Jews. The Jews are largely involved in this question of Displaced Persons, and while I do not know what proportion are Jews, it must be a fairly high proportion.

"It is not the policy of this Government to differentiate in respect of Jews, and I hope that South Africa will ever remain free of this taint of anti-Semitism. It is the most harmful thing that can overtake any country. Once that is started there is no stop. I agree with Senator Brookes when he says that today you discriminate against the Jews and tomorrow you discriminate against others. It is the sort of evil which increases like a snowball.

"The policy of the Government is not to discriminate against Jews and to oppose any form of anti-Semitism, and the way we have dealt with our Jewish fellow-citizens in South Africa is proof of that policy."

This statement had a reassuring effect on the Jewish community; while H. Lawrence, Minister of the Interior, to whom the specific questions of refugee relatives of South African citizens and certain problems of naturalization were referred, assured the Board of Deputies that these would receive sympathetic consideration.

Statements on both sides of the House are, however, being made with an eye on the general election that is due to take place in South Africa next year, and this fact should be borne in mind in assessing the position. Current estimates are that

the Government stands a good chance of retaining power. At the same time, it is a fact that the Nationalist Party has been making considerable progress in the past couple of years. As against this, it is reckoned that the Nationalists' war record—which was openly pro-Nazi—will count against them at the polls.

5. AUSTRALIA

By Israel Porush

AUSTRALIAN JEWRY has matured considerably in recent years. Though its numerical strength is only approximately 35,000 and this represents one half per cent of the general population, its security and prosperity, as well as its prospects for the future, have afforded the Australian community a relatively important role as an outpost of Jewish life. Since the decimation of European Jewry, it is one of the few communities left to which our people can look for assistance and refuge. Australian Jewry no longer lives in splendid isolation. It is closer than ever before, in its one hundred and twenty years old history, to the tragedies, the needs and the hopes of the Jewish people.

Several specific factors have contributed to this development, apart from general world events which have linked the commonwealth close to the rest of the world, such as the conquest of distance and the unity forged by a common struggle during the last war. The impact of the tragic events in the Jewish world, the influx of a large number of immigrants from the greater Jewish centers, the stimulating influence of visits from prominent Jewish leaders from abroad, and, last but not least, the contact with thousands of American and British Jewish servicemen who were stationed in Australia, have knit closer the ties between this community and Klal Yisroel.

The general awakening of this community has manifested itself in greater interest and participation in questions such as Jewish education and culture, Palestine, overseas Jewry and relief. It has borne a share of the Jewish burden financially, and perhaps also morally, which compares favorably with other countries. The Australian Jew seems to be conscious of the fact that in this "time of distress to Jacob" his best contribution to the welfare of his people lies in material help and in finding homes for his homeless brethren.

The Religious Situation

In the religious and cultural sphere there has been some heightened interest. Most synagogues show an increase of membership, largely due to the influx of new arrivals. Synagogue attendance is steady. Many congregations are preparing plans for expansion, mostly in the direction of creating cultural and social centers for its members, particularly the youth. It is estimated that, as far as organized synagogue affiliation is concerned, some 75 to 80 per cent belong to the traditional school. Only Sydney and Melbourne have liberal congregations.

In New Zealand all the four congregations are traditional. This does not imply by any means that four out of five Jews are orthodox in their religious observances. On the contrary, there is a distressing neglect of religious observance. Sabbath and Kashruth are all too often violated. Life is easy, and the mitzvoth requiring sacrifice are lightly thrown overboard, even though traditional sentiment and conventional loyalty are expressed by many Jews. This general tendency meets resistance in a small minority which is sincerely seeking a richer and fuller Jewish life than has hitherto been the practice. The material available is good; it is a question largely of leadership and education in the school and the home.

The death of Chief Rabbi, Dr. J. H. Hertz, was deeply mourned in Australia and New Zealand in common with other communities. Special memorial services were held in

his honor. Many recollected his Pastoral visit twenty-six years ago, and the deep impression his virile personality had made upon the general and the Jewish communities.

Jewish Education

The perennial problem of Jewish education is much discussed. In Melbourne, where a full-time Education Officer for all Hebrew schools in town has been appointed, the question was raised of the creation of a Jewish day school. No decision has as yet been taken by the Victorian Advisory Board. Two Jewish kindergartens now function in Melbourne. In Sydney, there are the beginnings of a primary Jewish day school, in conjunction with a flourishing kindergarten, but the school is as yet parochial in organization. The New South Wales Board of Jewish Education maintains seven educational centers in Sydney and in addition its teachers give a weekly period of religious instruction in some forty State schools. The Board made an appeal for considerable sums last year to be used for its development scheme. Lack of adequate accommodation and staff are its main handicaps. The scattered nature of the Jewish population in the big cities aggravates the problem. Attractive outdoor life has its destructive allure. The number of children attending our synagogue schools is far below our expectations.

With regard to our educational standards there is much room for improvement, though some steady progress has been made. There is an awakening in some quarters with regard to the importance of religious education, which it is hoped will lead to good results. The North Bondi School has recently imported a Headmaster from the Mizrahi Seminary, Jerusalem. Other such appointments are contemplated. Some praiseworthy efforts are also being made in the sphere of adult and adolescent education.

The Ministers' Conference held in Sydney in March 1946 was the first of its kind. It comprised traditional congregations only. Almost all states were represented, most sessions being open to the public. The community took a keen interest in the deliberations. Among the resolutions passed were

recommendations in favor of Jewish day schools, in support of Palestine, in favor of closer contacts between the various congregations, especially on the part of the larger communities towards their smaller sister communities which require moral support in their comparative isolation, and resolutions calling for the publication of popular literature for members of orthodox congregations. One such publication, *The Sabbath*, has already been circulated, and two more are in process of preparation.

Cultural Activities

In Melbourne a Chair for Semitic Studies was established at the University in 1946 through the generosity of A. and L. Sicree. Professor L. M. Goldman has been chosen as the first incumbent. Two exchange scholarships were established between the Hebrew University in Jerusalem and Australian universities.

There are four English weeklies, two in Sydney and two in Melbourne, one of the latter with a Yiddish supplement, and one Yiddish weekly. Also a number of monthlies of good standard appear regularly. The Australian Jewish Historical Society, founded in 1936, holds regular meetings at which papers are read on local Jewish historical subjects, and it continues to issue its semi-annual publications. A number of synagogues and organizations have regular periodicals.

Herz Bergner's book *Between Sky and Sea*, the first English translation of a Yiddish work produced in Australia, has enjoyed a good reception. It describes the human tragedy of Jewish passengers fleeing from the hell of Europe on a Greek tramp steamer.

The idea of a Jewish Community Center, comprising extensive, social, recreational and office facilities, is gaining ground, though prevalent building restrictions do not favor its early realization on a large scale. (The present New South Wales Jewish Memorial founded in 1921 is by far inadequate for the growing community.) In this connection, one might mention that the largest legacy ever bequeathed to Jewish causes in Australia fell due last year. Mr. Phillip Cohen, who

died at the age of 87, left, apart from a number of small specific legacies to Jewish and non-Jewish institutions, the residue of his estate of some £30,000 to the New South Wales Jewish War Memorial, and the Sir Moses Montefiore Home for aged people.

Two B'nai B'rith lodges are now functioning in Sydney and Melbourne, consisting largely of former brothers from overseas.

An important event among Australian Jewish youth was the yearly interstate Sports Carnival which was resumed this year in Melbourne, after a long interruption on account of the war. Altogether, interstate gatherings and conferences provide a stimulus which has special significance in Australia owing to the long distances between the various cities, and the relative weakness of all congregations outside Sydney and Melbourne.

Australia was represented at the International Conference of Christians and Jews held at Oxford in July 1946 by two representatives, Rabbi Dr. I. Porush and the Rev. G. Wheen. Both were appointed by the New South Wales Council of Christians and Jews, which is affiliated with similar organizations in the U. S. A., the United Kingdom and other countries. This Council was founded in 1942, largely on the British model, and functions in New South Wales only. Its Chairman is the Archbishop of Sydney, and all the Christian denominations are represented on it as well as the Jewish community.

United Communal Representation

Australian Jewry has also consolidated itself internally as a community. It speaks today with a united voice on all matters pertaining to its rights and interests, and on questions relating to the rights of the Jewish people. The representative authority is the Executive Council of Australian Jewry, on which sit delegates from the local Advisory Boards of all the six States. The seat of the Council alternates between Sydney and Melbourne, which between them comprise more than four-fifths of Australian Jewry. Its president this year is Saul Symonds, President of the Great Synagogue, Sydney,

which is the largest and oldest congregation of the commonwealth.

The Council is recognized as the official spokesman of the community, particularly in matters of public relations. The Executive Council submitted a memorandum to the Anglo-American Commission on Palestine in the name of all Australian Jewry (no other memorandum was submitted) in which the demands of the Jewish Agency were given full support. The Council has also intervened with government authorities on other occasions requesting in the name of Australian Jewry that justice be done to the Jewish cause.

There is occasional collaboration with representative bodies of other countries, but it is not regulated. Many Jews here would like to see closer cooperation, particularly with Anglo-Jewry.

There are altogether four Jewish members of Parliament in the various legislatures: Max S. Falstein in the Federal Parliament; A. Landa and L. S. Snider in the New South Wales State Parliaments; and Archie Michaelis in the Legislative Assembly of Victoria.

Anti-Semitism

Though Jewish rights in Australia have never been questioned, the anti-Semitic voice, representing a small but at times unscrupulous minority, is not altogether silent. Until recently, Australian life was marked by almost a complete absence of anti-Semitic prejudice. Not only had Jews risen to the highest positions that the country could offer—Sir Isaac Isaacs was Governor-General and General Sir John Monash was Commander-in-Chief during World War I—but the population in general was little contaminated by the European disease of anti-Semitism. But, as elsewhere in the world, the public is today more Jew-conscious and more critical than in years gone by. There are a few publications and public men that take advantage of the situation, whenever possible, to spread anti-alienism, often amounting in effect to anti-Semitism.

From time to time the enemy raises his head, often in the guise of the anti-refugee patriot. Melbourne and Sydney, in particular, have had to maintain Vigilance Committees which work in close contact with the community's representative body, and which have had to go into action in defense of Jewry. The peg on which these narrow-minded people have hung their cries recently is the limited number of immigrants from Europe and Shanghai permitted by the government to enter the country. The only category which has so far benefited from this post-war generosity is made up of near relations of Australian Jewish residents who lived under enemy occupation during the war.

Immigration

The Minister for Immigration, Mr. Arthur Calwell, who deserves recognition for the forthright and brave manner in which he has striven towards a liberal immigration policy for Jewish refugees, often in the face of hostile criticism in Parliament and press, gave the following official figures to Parliament in March 1947: At the Evian Conference in 1938 Australia volunteered to allow 15,000 refugees into the country. In 1938-39 up to the outbreak of the war, 6,636 actually arrived in Australia, of whom 5,080 came in on the basis of the Evian promise. During the war, 482 additional refugees entered the country. In July 1940, Britain sent 2,542 refugee internees to Australia, at a moment when invasion was thought to be imminent. Out of these, 913 were permitted to stay in Australia, 733 of them serving the nation either in the army or in work of national importance.

Since the war the Government has granted a number of permits on "humanitarian grounds" to near relations of Australian residents. Almost all permits went to immigrants of the Jewish faith. Up to April 1, 1947, 2,023 of them had actually arrived in Australia under these permits, 781 of them from Shanghai, 37 from Manila, and 1,115 from Europe. Over ninety per cent of these immigrants have settled in Sydney and Melbourne. This reflects again the unhealthy concentration of the Jewish population in the capital cities.

Much credit is due to the Executive Council and the Jewish Welfare Society for their efforts regarding immigration. They work in collaboration with the Joint HIAS and HICEM. Special reception committees were set up in various States which, together with the Welfare Society, are caring for the new arrivals, helping them to adjust themselves to the new conditions. The study of English, employment and housing accommodations come within the orbit of their task.

In New Zealand, where there are altogether 3,700 Jews out of a population of 1,700,000, Jewish immigration during the war and post-war days has been negligible, in spite of urgent representations made by the Jewish community in a memorandum on immigration submitted to the government.

The economic conditions of those who arrived before and during the war may be regarded as rather satisfactory. Only very few are today a burden on the community. The expansion of Australian industries and war conditions facilitated their integration into the economic life of the country. Many new industries were set up by immigrants, and their knowledge and experience were put at the disposal of national and private enterprise. Australia was the only country within the Empire which allowed naturalization during the war, and most of those who came before 1941 are already naturalized British subjects. Alec Masel of Melbourne, former President of the Executive Council of Australian Jewry, visited Shanghai on behalf of the Australian Government in relation to Jewish immigration from there.

Australian Jewry has not yet succeeded in gathering the 400 orphan children in Europe for whom special permits and considerable sums have been available for more than two years. A negligible contingent may arrive this year.

There has been no intimation on the part of the Australian Government, that it is ready to revoke its negative decision, pronounced in 1944, regarding the creation of a Jewish settlement in the Kimberleys, a scheme in which the Freeland League, through Dr. I. N. Steinberg, was particularly interested. The government is opposed in principle to any form of group settlement.

The great obstacle with regard to European immigration on a large scale is the fact that public opinion demands that preference be given to prospective British immigrants. The urgent need for a bold and speedy "white" immigration is recognized and often stressed in public. Australia has awakened during the war to the potential danger to her independence from the teeming millions to the north of her. It is admitted that the number of immigrants likely to be attracted from Britain, herself suffering from manpower shortage, could not be sufficient to populate this vast continent. Despite this, there is prejudice especially against the East European immigrant and this prejudice finds support in many places to the detriment of a more liberal immigration policy towards Europe's displaced persons, Jews and others. The Minister for Immigration announced early in 1947 that the period of granting permits on purely "humanitarian grounds" had ended, and that immigration in the future would be on a selective basis "according to the ability of the prospective migrant to contribute to Australia's economic welfare."

Zionism

Zionist activity continues to play an important part in communal affairs. It has considerably broadened its base in the community, especially through the influx of immigrants. The fate and future of Palestine have continually engaged the concern of most Jews. The constant frustration of our hopes has caused much disappointment, but no despair. There is no gainsaying that the violence displayed by a small minority of the Yishuv has had a profound effect upon both the Jewish and non-Jewish community. The reaction of public opinion was at times rather sharp, some papers indicating the whole Zionist movement as extremist or even as disloyal. On the other hand, many friends of the Zionist cause, such as those organized in the pro-Palestine committees, which exist in the various states and have as its members leading personalities of the intellectual and political life, continued to give their moral support to Jewish claims.

The record number of 8,500 shekalim were subscribed throughout the two communities and, accordingly, Australia sent three delegates to the 22nd Zionist Congress in Basle, and New Zealand one. Three of these represented General Zionists and one Labor. The political demarcations of the Zionist movement are otherwise not too pronounced. The Zionist Federation of Australia and New Zealand has altogether some thirty affiliated organizations. The seat of the Executive alternates between Sydney and Melbourne. Last year, for the first time in the history of Australian Jewry, there was an "Aliyah" of five chalutzim from Australia to Palestine. There is now also a Hachsharah Training Center in Victoria. The contributions of Australia and New Zealand to the various Zionist Funds per capita have been rather high. Over £200,000 were collected in 1945 and 1946 for the various Funds, including Youth Aliyah and WIZO. A number of prominent emissaries recently visited the country, among them Captain Shimon Hacoheh for the Keren Hayesod, Rev. Maurice Perlzweig on behalf of the World Jewish Congress, and Mrs. M. Weinberg on behalf of the WIZO Home on Mount Carmel.

Kfar Monash, a settlement to commemorate the Jewish Commander-in-Chief of the Australian Forces during the First World War, General Sir John Monash, G. C. M. G., K. C. B., has now become a reality with the help of funds collected in this country for the Jewish National Fund. Mention should be made of M. Schneirov of the National Jewish Welfare Board of America, who spent six months in Australia as Executive Director of Y. M. H. A. in order to consolidate this movement in Australia. Two active branches now exist in this country.

Relief

In 1943, when the Allied armies had liberated a few of the shattered Jewish communities, the first organized attempts were made to bring practical help to our surviving brethren. More extensive efforts began in the middle of 1944. Ever since, both in Melbourne and in Sydney, the Relief Funds

have done some remarkable work. The amount of money collected per capita in the country for relief abroad was probably higher than in most other countries. Some money was sent abroad through well recognized agencies, such as the JDC and the ORT-OSE. But owing to the fortunate position of the country with regard to commodities, it was found that the most beneficial policy was to send goods abroad rather than money. Tens of thousands of blankets and garments, mostly new, were sent to Europe, in addition to considerable quantities of medical supplies—some of which had to be sent by air owing to the urgency. Soap and individual parcels were also shipped abroad.

Australia was also in the fortunate position of being able to send kosher tinned meat through religious organizations in Europe.

Special Ladies' Clothing Committees supplemented the purchased clothing with collections from individuals. The Relief Funds were represented on the Government's Council for UNRRA and the Victorian Fund financed a relief team which went to Europe under the auspices of UNRRA.

Because of the shortage of goods elsewhere, purchases were also made in Australia on behalf of the JDC.

The War Effort

It is not yet possible to give a complete picture of the contribution of Australian and New Zealand Jewries to the war effort. The statistical data from official records will not be ready for some time, but the data so far available give a clear indication that the record of Jewish service during the war will be gratifying. Neither the Australian Jew nor the recent arrival has lacked in loyalty to his homeland. A preliminary survey has yielded the following data: The number of Jewish service personnel in Army, including Employment Companies, Navy and Air Force, was 3,872. Of these 134 died in Service and 37 were decorated. These figures are not complete.

In Western Australia, for instance, where complete figures are available, 300 enlisted out of a total Jewish population of

2,200, including about 200 refugees. This represents sixteen per cent of the Jewish male population of Western Australia. The response of the refugees, when they were given the chance in 1942 to join special Employment Companies of the Army, was spontaneous. Some 1,800 served; all of them were volunteers.

Among those who passed away recently, the name of Brigadier Harold Edward Cohen, C. M. G., C. B. E., D. S. O., was the most prominent. Brigadier Cohen had a brilliant soldier's career during the last war and he continued his services to his country in this war as Honorary Red Cross Commissioner for the Middle East. He was 65 years of age and lived in Melbourne. He belonged to an old Anglo-Jewish family; his grandfather was the first Jewish member of a Victorian Cabinet.

Two Jewish ministers served as full-time chaplains abroad, in addition to which five other ministers served as chaplains on a part-time basis within Australia and New Zealand.

The Jewish contribution to patriotic funds, as individuals and corporately, evoked much praise. The National Council of Jewish Women, the Victorian Jewish War Circle, the Y. M. H. A. and the New South Wales War Services Committee deserve mention in this connection.

The Monash Recreation Hut in Hyde Park, Sydney, was a gift of the Sydney Jewish Community.

With the end of the war the civilian community's extensive efforts for the armed forces and patriotic causes have gradually been replaced by peacetime activity. The war efforts were quite impressive. Considerable sums and much personal services were put into them. Many thousands of American servicemen enjoyed the hospitality of synagogues, organizations and families, in many cases leading to continued friendship.

The bulk of the armed forces has been demobilized. Jewish veterans are organized in their ex-servicemen associations, which endeavor to assist in rehabilitation to normal civilian life.

In conclusion one can say, Australian Jewry shared with its sister communities the responsibility and anxieties regard-

ing the fate and future of the remnants of Israel. This outpost of Jewish life is in a particularly happy position. The ravages of the war did not reach our shores. We suffered little hardship. But we were not unmindful of the agonies across the seas. Through contact recently with European immigrants we have come face to face with the tragic legacy of hate and cruelty that reigned in Europe during the war.

Our hopes were high at the end of the war. We envisaged a period of peace, in which the ideals for which we professed to fight would become the norm of international and human relationship. We, too, suffer from disappointment, but there is no air of despair around this young country. There is, rather, the growing conviction that fate has placed upon us a responsibility of which we should try to make ourselves worthy.

6. FRANCE

By Jacob Kaplan¹

SINCE THE LIBERATION, French Jewry has been in the state of constant reconstruction, with the past year registering considerable progress.

One of the most urgent problems has been the case of Jewish children confided for safekeeping, during the German occupation, to Christian families and institutions. These children are now either in the care of children's homes maintained by various Jewish welfare organizations or back with their own families. The clergy has refused to restore some, however, on the ground that they had undergone baptism. Still other children are missing because of failure to record their location. At the request of M. Leon Meiss, president of the Consistoire Central des Israélites de France, Jewish child welfare organizations have accepted the direction of a recognized agency created during World War I, L'Oeuvre des Orphelins Israélites de la Guerre. A tracing commission

¹ Translated by Claire Marck.