

GREAT BRITAIN

By William Frankel

No JEWISH COMMUNITY had a tranquil year. The Anglo-Jewish community was no exception, for the past year was a critical one. During that period Britain was again the target of violent criticism for its administration of Palestine. The situation created soul-searching internal conflicts within individual Jews and within the Jewish community, and it helped to produce a resurgence of anti-Semitism throughout Great Britain. Last year anti-Jewish riots, albeit on a limited scale, took place on this island for the first time in recent history.

These then are the two basic subjects to be considered in any account of British Jewry during the year—Palestine and anti-Semitism.

Palestine

The beginning of the year under review coincided with the 1947 conference of the British Labor party. The failure of the Labor party to implement its election pledge on the subject of Palestine was common knowledge, and the Labor party had been under bombardment both inside and outside the country for its defection. At the 1947 Conference, as in previous years, a resolution was moved by the delegate of the British Section of the Poale Zion, which was affiliated with the Labor party, requesting the Government to act in the spirit of the Labor party's pre-election declarations on Palestine. Mr. Bevin in replying said: "There is nothing in the Mandate which would warrant me or the British Government taking a step to deprive the Arabs of their rights, of their liberties or of their land . . . I can understand the Jews. It is really war.

you know, between Jewry and the Gentiles." The resolution was sidetracked, and Foreign Secretary Bevin upheld.

Throughout the year it became apparent that Mr. Bevin, piqued at Jewish obstinacy in refusing his kind of settlement and annoyed by the violence of American personal criticism, no longer had an open mind on this subject. His manner, as well as his words, when replying to a debate or question on Palestine, left no doubt as to where his antipathy (if not his sympathies) lay.

There was a revealing episode at a great Veterans Reunion which was held at the Royal Albert Hall in London. In the course of his speech, Mr. Bevin paid tribute to the Arab contribution to the war effort; to his utter astonishment and chagrin, there was a roar of derisive laughter from the assembled veterans who had had personal experience with the Arab "contribution," particularly in North Africa.

At the 1948 Labor Party Conference in April, Palestine was again discussed. This time, however, there was no resolution, but the Poale Zion delegate again appealed to British labor to keep faith with its thirty-year-old tradition of sympathy with the Jewish cause. Mr. Herbert Morrison, in replying, made a moderate and soothing speech without, however, indicating any change of Government policy.

It was rather remarkable as Mr. Maurice Edelman, M. P., pointed out that: "Mr. Bevin and Palestine were kept from each other at Scarborough [the locale of the Conference] with all the gingerly stratagem used to keep a divorced couple from meeting at a party."

British Jews who have taken an interest in Jewish affairs have been weighed down by the difficulty of their position. On this vital issue practically the whole community was opposed to the government, each individual asserting his democratic right to criticize. On the other hand, unrestrained criticism from the United States was often deeply resented. Occasionally, British Jewry could truthfully say that the government had been misrepresented, but there could be no defense of incidents like that of the *Exodus*, which intro-

duced a new malevolent note into British handling of the Palestine situation.

The Jewish Fellowship was perhaps the only organization which remained consistently anti-Zionist; in general, the Jewish community in Great Britain was united in its opposition to the Palestine policy of His Majesty's Government. Possible repercussions on their own position in Great Britain did not deter the Board of Deputies, the Anglo-Jewish Association and many other important groups from publicly proclaiming their support of the Jewish cause in Palestine, while at the same time condemning terrorist excesses. In this affirmation the Anglo-Jewish community was in the company of a significant, though temporarily powerless, number of truly liberal elements in British public life.

The strain under which British Jewry had been laboring these last few years accounted for the almost universal sigh of relief when Britain announced that on May 15, 1948, she would give up the Mandate. A letter to the *London Times* of May 14, signed by many of the eminent names in the community, gave expression to the gratitude of Anglo-Jewry for Britain's early sponsorship of the Jewish National Home. Similar sentiments were uttered by Professor Selig Brodetsky at the Board of Deputies and by Mr. Leonard Stein on behalf of the Anglo-Jewish Association. After May 15, contrary to expectations, the aggression of what came to be called "The Anglo-Arab Legion" gave rise to new reason for condemning Britain's Palestine policy. This event, stirring up as it did high passions, killed at birth the attempt to improve relations with the British government.

Anti-Semitism

Nobody in Anglo-Jewry could have anticipated during the war against Fascism that within two years following that war, Fascism would again play a public role.

At the end of 1947, Sir Oswald Mosley announced that at the request of a number of Fascist clubs he had decided to take the leadership of a new Union party which would com-

bine fifty-one such organizations. Numerically the movement was insignificant; in terms of influence and behind-the-scenes diplomacy it was perhaps a little more important, but what was most unnerving to the community was the fact that the temper of Britain was such that Mosley could come out blatantly with an undisguised Fascist program so soon after the defeat of Nazism.

Nonetheless, this move was of great significance in that it constituted the formation of a political party which, though not an immediate menace, provided a potential rallying ground for any dissident forces which might emerge upon the deterioration of the general economic situation. Mosley subsequently announced that he was organizing his new party in time to put up candidates for the next general election which is due to take place in 1950. At a press conference he made these observations regarding his policy towards the Jews: first, Jews would not be allowed to join his movement; secondly, Jews in Britain should be "evacuated," with the exception of those who had roots in Britain for "about three generations"; thirdly, other Jews would be allowed a "National Home"—not Palestine, but some African territory.

Mosley's chief means of securing publicity was by holding street-corner meetings, and these increased in number particularly in and around London. They gained notoriety by disturbances regularly caused by incensed young veterans and there was generally an aftermath of prosecutions in the Magistrate's Court at which those summoned and convicted were frequently Jews.

It was impossible to assess to what degree the growth of anti-Semitic feeling in the country was due to events in Palestine. It is certain that the intensity if not the incidence of anti-Semitism, had been so affected. After the hanging of two British sergeants in Nathania, Palestine, by the Irgun, there were anti-Semitic riots in various parts of Britain, particularly in Liverpool. There was no evidence to show that these riots were centrally organized, and the available information seemed to indicate that they were incited by a few hooligans, who took advantage of the prevailing current of revulsion

against the Jewish perpetrators of the atrocity. The immediate reaction by the community to these riots was one of great consternation, particularly to those with the "It can't happen here" mentality. But second thoughts were rather more reassuring; the instigators of the riots were discovered and the offenders rather severely dealt with by the courts. However, these disturbances left their mark. They were unprecedented in this country since the readmission of Jews into England in the seventeenth century, and it shook the assurance of many who had been confident that overt manifestations of anti-Semitism were alien to England.

Some Jews, however, felt that pro-Zionist British Jews, as distinct from those in Palestine, had contributed to the deterioration of the situation in this country. This view was expressed by Colonel L. H. Gluckstein at the annual meeting of the Liberal Jewish Synagogue, when he said that anti-Semitism had spread in an alarming manner and that the national ambitions held by so many Jews had contributed to the disease.

The Defense Committee of the Board of Deputies, which, though not the only agency dealing with this subject, was regarded as the central organization, gave long and anxious thought to the new developments. Hitherto, the Board of Deputies had been opposed in principle to advocating legislative action against anti-Semitic propaganda. However during the past year, no doubt as a result of the increased tempo of anti-Semitism, the Board took a different view. A delegation from the Board of Deputies saw the Home Secretary, Mr. Chuter Ede, in October, 1947, and advocated the introduction of legislation, not specifically for the protection of Jews but for all communities, against libel and slander.

Before this deputation took place, the Caunt case had focused attention on the legal aspect. Mr. Caunt, the editor of a small local newspaper called the *Morecambe and Heysham Visitor*, printed a lengthy anti-Semitic leading article concluding with the following words: "If British Jewry is suffering today from the righteous wrath of British citizens, then they have only themselves to blame for their passive inactivity.

Violence may be the only way to bring them to a sense of their responsibility to the country in which they live." At the Magistrate's Court, it was decided that there was a prima facie case of seditious libel against Caunt for inciting people to violence. The case was committed for trial and when that took place, Caunt was acquitted by the jury.

The result of this case, which was followed with great interest by the Jewish community, was seized upon by advocates of the two schools of thought. One view was that such an acquittal showed the necessity for strengthening the law, but the opponents of this view contended that the acquittal showed the impossibility, however strong the law, of securing a conviction, where the determination of such controversial matters rested in the unpredictable hands of a jury.

The defense machinery of the Board of Deputies, to which reference has already been made, endeavored to awaken the community to a sense of the potential danger of the situation and of the necessity for immediate action to prevent its worsening. The defense appeal, however, lagged. Part of the Anglo-Jewish community declined to accept the situation as dangerous. Others claimed that they were exhausted by Zionist appeals, and yet a third section of the community declined to support the appeal on the ground that they had no confidence in the Zionist leadership of the Deputies. As a result, the Defense Committee, hampered by lack of funds, could not undertake a large-scale program. Its weakness prevented it from disciplining a breakaway group and from undertaking the essential task of co-ordinating the efforts of the numerous organizations engaged in this field.

Board of Deputies

The old controversies dating specifically from the Zionist domination of the Board in 1943 showed no signs of abating. During the year the main subject of dispute was the position of the President, Professor Selig Brodetsky. Mr. Neville Laski, past President of the Board of Deputies and now Vice-President of the Anglo-Jewish Association, moved a resolution

at a meeting of the Board of Deputies early in 1948 to the effect that it was undesirable for the President of the Board to be simultaneously a member of the Executive of the Jewish Agency, an international organization. It had long been felt by those who supported Mr. Laski that there was an ambivalence in Professor Brodetsky's position when on the one hand he represented the Jewish Agency, which was by no means on the best of terms with the British government and, at the same time, was the spokesman for the recognized representative organization of British Jewry.

Professor Brodetsky replied that there was no inconsistency. The views of the Jewish community of Great Britain did not differ from the policies of the Jewish Agency for Palestine. The debate concluded with the defeat of Mr. Laski's resolution by an overwhelming majority of 227 votes to 35.

This vote was by no means the end of the matter. Some institutions represented on the Board of Deputies reconsidered their membership in a body which in their view followed the lead of the Jewish Agency instead of considering the distinctive problems of Anglo-Jewry with an open mind. The Anglo-Jewish Association had already withdrawn its representatives from the Board, owing to the disinclination of the Deputies to reconstitute the Joint Foreign Committee of the Board and Anglo-Jewish Association, which had been dissolved in 1943. The Liberal Jewish Synagogue was one of the bodies which announced that it was considering secession, and similar intentions were aired by the ultraorthodox section and by the Spanish and Portuguese Congregation, which had been primarily responsible for the foundation of the Board of Deputies in 1760. Throughout the year, Professor Brodetsky endeavored in protracted private discussions to arrive at an accommodation between the conflicting views of the two groups, though so far without success.

The Community

Of major importance was the appointment of Rabbi Israel Brodie as Chief Rabbi of the United Hebrew Congregations

of the British Empire and Commonwealth. The late Chief Rabbi, Dr. Joseph Herman Hertz, died in January, 1946, and there was an interregnum of some two and a half years before the appointment of his successor. This period had by no means been calm and the different organizational and other interests had been jostling for position. Finally, however, the electoral college, which met in May, 1948, issued a unanimous "call" to Rabbi Brodie. The new incumbent was the second British Jew and the first alumnus of Jews' College, London, to hold this distinguished office. Rabbi Brodie served as Senior Jewish Chaplain during the War, and saw active service on various battle-fronts, in the course of which he gained universal admiration.

At the end of the period under review, the Labor party had been in power for some three years and had faithfully carried out, so far as its home policy was concerned, the program envisaged in its election slogan, "Let's Face the Future." This program called among other things for the nationalization of the basic industries, and that part of the program had been translated into fact with the nationalization of the transportation system, the mines and other public utility services. This had no immediate economic effect on the life of British Jews, since Jewish participation in the industries affected so far by nationalization was insignificant. The present-day nationalization program of the Labor party still leaves 80 per cent of industry free for private enterprise and it is in these industries that Jewish participation is of greater importance.

Nevertheless, the prevalence of controls in the allocation of goods, their manufacture and distribution, led to difficulties which were irksome. This restriction of opportunity for private enterprise, coupled with a gloomy view of the Jewish future in Britain, led to some emigration of Jews from Great Britain to the Dominions and the United States.¹ But these

¹ For statistics of emigration, see p. 758.

were not majority views, and the mass of Anglo-Jewry gave evidence of their faith in the future by a devotion to the strengthening of the Anglo-Jewish community.

Evidence of this was the consolidation of the Central Council for Jewish Religious Education in Great Britain, which had very recently been constituted to co-ordinate Jewish education throughout the country. Its main support came from the London Board, but during the year many provincial educational organizations came within the framework of this new organization. Wider cultural activities in Great Britain were primarily connected with the intensification of interest in Palestine, and the Hebrew movement gained impetus with the great popularity of "Hebrew for All," a correspondence course which was used by more than five thousand people. In the religious sphere, the groundwork was laid for the eventual emergence of a United Synagogue of Great Britain by the formation of participating organizations in the largest centers of Jewish population outside London. The increasing part played by organizations and individuals outside London in Jewish communal life gave warning that the domination of the metropolis in Anglo-Jewish life would in the near future be put to the test.

CANADA

By David Rome

The highlights of the past year in Canadian Jewry were: the absorption of a near-record number of immigrants—some 5 per cent of the present Jewish population of the dominion—the further improvement of relations with non-Jewish Canadians, the fostering of Jewish culture and assistance to the state of Israel.

Immigration

For the first time in several decades the reception of Jewish immigrants in considerable numbers was the major activity of the Jewish community. The ten years of effort by the Canadian Jewish Congress to secure a haven in Canada for Jewish victims of European persecution was rewarded during the past twelve months by the beginning of a substantial Jewish immigration. No official statistics are yet available.

Relatives of Canadian Jews being admitted under the liberalized and revitalized immigration program constituted the largest single category of Jewish immigrants. But these were supplemented by other groups of specifically Jewish interest and of no inconsiderable size.

The six-year-old promise by the Canadian government to admit 1,000 Jewish war orphans under the official sponsorship of the Canadian Jewish Congress was implemented during the past year. The actual movement began immediately after the High Holidays, 1947, and continued without interruption, so that by July, 1948, over 700 immigrants had already arrived, most of them from Germany, Austria, France and Italy. An elaborate but smoothly functioning apparatus was set up by the Congress for the reception, placement and after-care of these youngsters, most of them near the upper age limit of eighteen. The entire institutional resources of the Jewish community were mobilized for this project under the guidance of a national committee headed by Samuel Bronfman, national president of the Congress. Reception centers were set up in Montreal and in Toronto and social service workers assisted in the placement of the new arrivals—as many as possible in free foster homes—across the country, from Glace Bay, Nova Scotia, to Vancouver, British Columbia. The gratitude of the Jews in Germany to the Canadian Jewish Congress for this project was dramatically expressed by the Jewish community of Diepholz's presentation of a Torah Scroll which had been rescued from the Nazis. As a result of the successful handling of this project, the government extended the permit to an additional 200 orphans.

Another important group of Jewish immigrants were the tailors who entered under a special government-sponsored project for the admission of 2,500 experienced workers in the men's clothing industry, with their families. Some 60 per cent of such immigrants were Jews. During the year, 1,800 Jews, including women and children, arrived from displaced persons camps in Germany under this project and were settled, mostly in Montreal and Toronto, under the auspices of a committee on which the Canadian Jewish Congress, the industry, the labor unions concerned and the Jewish Immigrant Aid Society of Canada were represented. The project as a whole proved so successful that it may be somewhat expanded numerically and a parallel movement of furriers is under way.

A number of Jews were also admitted into Canada as teachers, domestics, textile and lumber workers. Lady Davis set up a fund to finance the admission of immigrants with academic and intellectual training.

The persistence of anti-Jewish discrimination in the migration machinery of the dominion—especially in the lower levels of the department staff—was energetically combatted by the Canadian Jewish Congress. The Government consistently denied any such policies and its good faith was proved by the incomplete statistics that 15 per cent of the displaced persons admitted this year were Jews.

Intergroup Relations

The so-called "public relations" of the Jewish community, or more fundamentally its relationship with the populace of the country as a whole and with the several ethnic and religious groups that make it up, underwent a very interesting process during the past year. The joint public relations committee of the Canadian Jewish Congress and the B'nai B'rith proved a very active body under the joint chairmanship of Joseph H. Fine, K. C., of Montreal and Rabbi A. L. Feinberg of Toronto. It submitted a brief to the Canadian parliamentary committee studying the proposal for the codification of a Bill of Rights for Canadians and the Human Rights

proposals of the United Nations. A program was also being carried out jointly with the Jewish Labor Committee among union circles, and much attention was given to the intercultural committee set up under the sponsorship of the Canadian Association for Adult Education.

A notable victory for civic order was won in the courts of British Columbia when an anti-Semite from Britain, W. Graham, was convicted of seditious libel because he distributed anti-Jewish literature. He was sentenced to several months' imprisonment and to deportation from the dominion. Several judgments in Quebec courts on charges of seditious libel were also of interest to the Jewish community, although they did not involve anti-Semitic propaganda. On the other hand, the war against anti-Semitism being waged in the courtrooms saw a victory for prejudice when Justice Schroeder of the Ontario Supreme Court in effect overruled a 1945 judgment by Justice Mackay and declared valid a covenant clause in a property deed which forbade transfer of a resort property near London, Ontario, to a Jew. This court ruling pointed up the importance of the defeat by the Ontario Legislature of a bill to outlaw racial discrimination in employment, education, and access to public places. This bill, which was introduced by the Canadian Commonwealth Federation members of the legislature, was patterned along the lines of the so-called Bill of Rights Act of Saskatchewan.

In church circles considerable progress was made in the reorganization of the National Council of Christians and Jews under the leadership of Reverend Richard D. Jones. For the first time this institution was enjoying the active support of Catholic as well as Protestant groups, and lively hopes were entertained for its program in Canada. The council was organizing in Quebec as well as in Ontario and western Canada. In this connection it is interesting to note that when a delegate to the Presbyterian conference in Toronto brought the Jewish issue into his criticism of the movie industry, he was repudiated by the assembly.

In the province of Quebec the remarkable rapprochement between the Jewish community and the French-Canadian

Catholic majority was continuing. The standing subcommittee of the Canadian Jewish Congress and B'nai B'rith, headed by S. D. Cohen, was giving continued study to this work.

For the first time in the history of this province the Church condemned a public figure for his anti-Semitism. This occurred when Laurent Barré, provincial minister of Agriculture, made a number of anti-Jewish comments in the Legislature. Monsignor Henri Jeannotte issued a public statement condemning him in the name of the Archdiocesan Comité St. Paul which had been set up by His Excellency the Archbishop of Montreal to deal with questions related to Jews. The statement of Monsignor Jeannotte was favorably received by the French-language press.

The Comité St. Paul also conducted a systematic educational campaign against anti-Semitism. One of its publications, *Le prêtre devant la question juive*, has attracted a great deal of attention. When a Catholic youth magazine published an anti-Masonic article which included some anti-Jewish comments, the edition was withdrawn by the editors, the article repudiated and condemned and the issue reprinted without the offending article. All these steps were taken on the initiative of the publishers before any complaint had been made by any outside group.

The decade-old case of the Quebec synagogue, which had been marked by arson, discriminatory legislation, agitation and various petty annoyances, was closed when the city of Quebec formally withdrew its objections to the erection of this house of worship.

The fundamental character of this campaign against long-standing prejudice becomes clear when the French Canadian groups, which had hitherto been isolationist and had dogmatically eschewed the principle of close contact between their group and other religious and racial groups, recently began meeting freely with other groups to deal with common problems and to bring Canadians of various faiths closer together. In addition to the Council of Christians and Jews, this tendency could be seen in the newly organized Quebec Federa-

tion of Youth, in the intercultural committee which was set up by the Canadian Association of Adult Education and other groups, in the intensified program of work among new Canadians and in the fostering of a sympathetic appreciation of the intellectual and communal life of the Jewish and other groups in the country. Thus, for example, the French-language press gave great prominence to the *Poems on French Canada* written by the Jewish litterateur, A. M. Klein, and to the paintings of Norman Leibovitch and Louis Muhlstock. Jewish contributors were welcomed by the editors of *Relations*, *Jeunesse Canadienne*, and *Les Carnets Viatoriens*. The *Canadian Register* and the *Annals of the Good St. Anne de Beaupre* conducted strong campaigns against anti-Semitism. Lectures on Jews were given before Catholic groups by the Jesuit Stephane Valiquette, by Father M. Leroux of the order of Notre Dame de Sion and by Father Ronald Charest, as well as by Jewish speakers. Close contact was established between the Jewish community and important French language institutions in the country. This development in the province had elicited the attention of Jewish communities in France, Algiers, Ecuador, South Africa and elsewhere.

This is not to imply that anti-Jewish prejudice was utterly destroyed in the province, but it is true that it distinctly lost the influence and the respectability which it once enjoyed. The Social Credit Party was the only political group in the country whose propaganda still suggested racial prejudice. The notorious Arcand group was not prominent this year, except for court action which it instituted against the Government, claiming illegal internment during the war. In the resort area of Val Morin an anti-Semitic maniac burned down eighteen summer houses belonging to Jewish residents in Montreal. He was promptly apprehended and no general significance was attached to the case.

Zionism

In common with the Jews of the entire world, the Canadian community devoted a good deal of attention to the fateful

events in Palestine, particularly since the Canadian Government played an important part in the diplomatic events leading to the establishment of Israel. The Canadian member of the United Nations Special Committee on Palestine, Justice Ivan C. Rand, was known to have exercised a very profound influence on the framing of the report and L. B. Pearson of the Canadian External Affairs Department was generally credited with having developed the formula for the partition vote at the Assembly which won the support of the Russian and the American blocs. In this, Pearson was supported by other ranking members of the Federal cabinet. It was therefore a matter of deep regret to Canadian Jewry to find the Dominion government not among the first to recognize the state of Israel.

An indication of popular support for Israel was the tragic case of the Canadian war hero, Buzz Beurling. This ace of the Royal Canadian Air Force who had thirty-two enemy planes to his credit was a devout member of the Protestant sect of Plymouth Brethren (the denomination to which General Orde Charles Wingate also belonged). As such, Beurling was deeply imbued with a love for the Jewish people and their faith and with hope for their restoration in Palestine. Soon after the declaration of the state of Israel, he volunteered his services to the air force of the Haganah at private's pay and placed himself at the disposition of the Jewish forces. Unfortunately, he was killed in Rome on his way to Palestine together with Lionel Cohen, the Royal Air Force pilot who had won legendary fame as "King of Lampedusa." High honors were paid to them by the Jewish community of Rome, which observed a day of mourning, and in Montreal a special memorial service was held in the Shaar Hashomayim Synagogue. The government of Israel requested and received permission from the family to inter his body in Palestine.

Canadian Jewry supported the Jews of Palestine in their decision to declare their independence and Samuel Bronfman of the Canadian Jewish Congress telegraphed his congratulations to Prime Minister Ben-Gurion. Impressive and well-attended mass meetings were held in the major Canadian

centers soon after the proclamation of Israel. Campaigns for funds for Palestine reconstruction and the collections of supplies to aid Israel elicited widespread support. An intensive program of educational work to enlist Canadian public opinion for the state of Israel was carried out by the United Zionist Council with the support of many non-Jewish Canadians. The precarious condition of the Jews living in Arab countries was noted by Canadian Jewry and *démarches* were made to the Canadian Government to secure them international protection.

Relief

At the same time, the needs of stricken Jewry in European lands were not neglected and the United Jewish Relief Agencies, associated with the Congress, undertook a program of raising \$2,000,000 for overseas relief, in addition to some \$700,000 for refugee settlement in Canada. Considerable stocks of relief supplies were purchased in Canada for shipment overseas; the Congress overseas relief staff was increased during the year.

Cultural Activities

In the cultural field there was a marked acceleration of activities. Melech Grafstein of London, Ontario, published his *Sholom Aleichem Panorama* in English, a monumental compendium of translations of Sholom Aleichem's works, biographical material, critical essays, photographs, art work, music, etc. S. Petrushka completed his Yiddish translation and commentary on the Mishnah in six volumes. I. Medres published a volume of his memoirs of Montreal at the turn of the century. The Canadian Jewish Congress in Toronto carried out a successful experiment when it published an album of recorded songs from the Jewish liturgy. In the field of research Canadian Jewry was enriched by a study by M. Spiegelman of New York on the longevity of the Jewish population of Canada, based on the figures of 1940-42.

Louis Rosenberg, research director of the Canadian Jewish Congress, also completed a study of the Jewish community of Toronto, with particular emphasis on the mutual benefit institutions of the community. He was also completing a statistical study of Montréal Jewry.

For the Time Is at Hand, a biography of the picturesque Christian pre-Herzl Zionist, the Canadian, Henry Wentworth Monk, was published by R. S. Lombert. A. M. Klein expanded his series of poems about French-Canada into a volume, *The Rocking Chair and Other Poems* and Isidore Goldstick of London, Ontario, published a volume of translations from Sholom Aleichem, *Inside Kasrilevke*. The Yiddish translation of B. G. Sack's *History of the Jews in Canada to the End of the Nineteenth Century* appeared in 1948.

Personalia

Among the communal leaders who died during the year were Rabbi Herman Abramowitz; dean of the Canadian rabbinate, minister of the Shaar Hashomayim Congregation in Montreal, and Martin Wolff of Montreal, chairman of the Archives Committee of the Canadian Jewish Congress and author of the article on "The History of the Jews in Canada," published in volume 27 of the *American Jewish Year Book* (1925-26).

UNION OF SOUTH AFRICA

By Edgar Bernstein

THE YEAR 1947-48 witnessed a political development in South Africa the full implications of which it was still, at the time of writing (July, 1948), difficult to assess. This was the

narrow and unexpected defeat in the General Election of May 26, 1948 of J. C. Smuts' United party by the combined forces of D. F. Malan's Nationalist party and N. C. Havenga's Afrikaner party. The Nationalists won seventy seats and the Afrikaner party nine, as against sixty-five United party seats and six Labor.

The change of government occasioned widespread concern nationally and internationally, because of the past record of the Nationalist party and its attitude to Jews. During World War II, the Nationalists urged a policy of neutrality and opposed South Africa's war effort; Nationalist leaders expressed sympathy with the Nazis and hostility towards Britain and the Jews; the Transvaal provincial section of the party adopted a clause excluding Jews from membership; the party as a whole called for the prohibition of further Jewish immigration to South Africa, and certain leading members advocated a policy of quota restrictions against Jews in commerce, industry and the professions. Though the Nationalists moved uneasily away from this policy during the postwar period, the party did not formally repudiate its erstwhile anti-Semitism, and the Transvaal section did not withdraw the ban on Jewish members. Jewish opinion, as expressed at meetings of the South African Jewish Board of Deputies and in the Jewish press, took the view that, in the absence of any specific renunciation by the party, the Nationalists had still to be judged on the basis of their statements and attitude during the war years.

Political Background

These facts must, however, be read against the South African political background. Before World War II, the differences between the two main parties (the South African party, led by General Smuts, and the former Nationalist party, led by the late General J. B. M. Hertzog) were differences of personality rather than of basic principle; when South Africa was threatened by economic crisis in 1933, Smuts and Hertzog joined forces in a coalition government and

subsequently amalgamated their two parties into the United party. Malan, who had been Minister of the Interior in Hertzog's cabinet, did not agree with this amalgamation, and together with the extremist group of Hertzog's followers went into opposition and formed a new Nationalist party. Hertzog and Smuts continued their government partnership (with Hertzog as Premier, Smuts as Deputy Premier) until the outbreak of war in 1939, when they split on the war issue, Smuts urging participation on the Allied side and Hertzog advocating neutrality. Parliament upheld Smuts by a majority of thirteen votes. Hertzog and several cabinet ministers (including Havenga) resigned, and Smuts became Premier. Hertzog and Havenga temporarily rejoined Malan; but differences (largely personal) developed, and they left the new Nationalist party, Hertzog to retire from active politics and Havenga to form the Afrikaner party (which today partners the Nationalists in the government.)

The Smuts government had overwhelming support during the war years, the more so since the Nationalists were jockeyed through the momentum of opposition into what, as has already been indicated, virtually became a pro-Nazi stand. But as the war neared its end and the Nazis suffered defeat on front after front, the Nationalists began to change their position. With the end of the war, this process became more marked. The party's leadership did not change, and there was no official reversal of policy; but the Nationalist party made increasing efforts to assure the electorate that it was not pro-Nazi and that it would, if voted into power, adhere to democratic procedures.

Attitude to Jews

In August 1947, two Jews—J. Nossel and I. Frank of Capetown—tried, through letters to Malan and other prominent Nationalists, to test the party's postwar attitude to Jews and see if there were grounds on which Jews could give it support. These letters drew only guarded replies, and Eric Louw (who had come to be regarded as the Nation-

alists' main spokesman on the "Jewish question") ridiculed them and denied that the party had changed its policy. The South African Jewish Board of Deputies condemned these individual approaches and dissociated itself from them; it contended that only representative organizations were entitled to make such approaches on behalf of the Jewish community, and that statements by individual Nationalists could not carry weight in a situation where a formal statement by the party as such was essentially required.

Nevertheless, the correspondence was not without significance in the light of ensuing events. Replying to Frank in August, 1947, Malan wrote:

So-called anti-Semitism is certainly not an exclusive or even a main characteristic of the Nationalist party. . . . If I and the Nationalist party oppose further increases of the Jewish population, it is not because anti-Jewish feelings urge us on, but because we wish to prevent this feeling of anti-Semitism . . . [which] first originates when the Jewish population . . . reaches a certain percentage of the total population You will know that Dr. Weizmann himself admitted this fact.

Bruckner De Villiers, one of the leading Nationalist senators, in the same month denied that the advocacy of a quota system for Jews was the policy of the Nationalist party. "It is propagated by one or two individuals," he said, "but is without support. No discrimination will be shown [by a Nationalist government] to any minority, irrespective of religion, in this country." He denied that the party was anti-Semitic, and on the question of Zionism said that "the feeling of the Party [is] in favor of the whole of Palestine becoming a Jewish state."

Frank also wrote to question Havenga on the Afrikaner party attitude. Havenga replied: "My attitude to the Jew is and remains exactly the same as it was in the days of the old Nationalist party under General Hertzog [which adhered to a policy of non-discrimination] and I have reason to believe that this is also Dr. Malan's attitude."

This correspondence was published in the press, and various other letters followed. In October, 1947, in a letter to the *Cape Times*, Eric Louw denied that the correspondence had any validity, stating: "As far as I am aware there has been no change in the policy of the Nationalist party, as set out from time to time in the principles, programs, motions and resolutions. . . . I am a member of the Federal Council of the Party. . . . So I ought to know." He affirmed the "Christian National" character of the party, recognized that "a serious Jewish problem exists in South Africa," towards the solution of which the party's council recommended "the immediate ending of all further immigration of Jews," and "contemplated the exercise of stricter control of naturalization and the creation of a permit system for professions for unnaturalized aliens."

This letter was challenged by Nossel, who claimed that Louw's statement "is not the Nationalist party's policy, as stated by the leader of the Nationalist party, Dr. D. F. Malan."

At the end of October, 1947, the Cape Town Nationalist organ, *Die Burger*, published a long interview with Malan on the "Jewish Question." In an extensive "question-and-answer" statement, the Nationalist leader admitted that there were "anti-Jewish individuals" in the Nationalist party as there were anti-Jewish individuals in the United party, but claimed that his "party's policy was not anti-Jewish." It merely recognized that "a Jewish problem existed in South Africa" (as a result of Jews exceeding a certain percentage of the population) and sought to "remove" the problem by banning further Jewish immigration. Such a ban would not be ruthlessly applied, but would take account of "humanitarian considerations or those of religious or cultural necessity." Malan denied that the Nationalist party contemplated any discrimination "between Jew and non-Jew in the country," and expressed his support of the Jewish National Home.

The Jewish press, while it welcomed this statement as indicative of a trend towards moderation, at the same time

felt that the qualified nature of the "interview," coupled with the fact that it was not accompanied by any formal change of Nationalist policy, required that it should be treated with due reserve, pending its substantiation in some official declaration. Nationalist quarters, on the other hand, claimed that Malan's statement should be read as party policy, and was as far as the Nationalists could go in retraction without losing face.

During the ensuing election campaign, anti-Semitism was noticeably absent from Nationalist propaganda. Anti-British propaganda was also noticeably absent; indeed, the Nationalists made a considerable bid to attract votes from the English section, and the election results seemed to indicate that they partially succeeded.

The main stress in the Nationalists' election campaign was laid on the Party's "color policy"—i. e., its attitude towards the Negroes, Indians, etc., who constitute a majority of South Africa's population. But on this issue, all the main parties stood for similar policies of white domination and the maintenance of the legislatively inferior, virtually franchiseless position of non-whites; the Nationalists, however, advocated a generally more repressive color policy than the United party.

Recognition of Israel

Shortly before the general election, J. G. Strydom stated that if the Nationalists were returned, they would recognize the newly established state of Israel. Four days before the election—on May 22, 1948—Smuts cabled Moshe Shertok his government's recognition of Israel. In the various post mortems published after the election, some claimed that this act was a political blunder which cost Smuts many English votes. This point was particularly made in letters from anti-Zionist elements published in the Johannesburg *Star*, one of the country's leading newspapers, which had generally been hostile to Zionism. The fact is, however, that such recognition could only have affected the votes of isolated

jingo elements, and that the real reasons for the swing away from Smuts' government must be sought elsewhere. Most of the articles analyzing the election in the South African press agreed that numbers of former Smuts supporters were disaffected by the postwar food and housing shortages, and that the Nationalists were generally superior in party organization. Their sharper color policy also played an important part.

The outcome of the election, which included the defeat of General Smuts in his own constituency, was unexpected. Even the Nationalists, though they reckoned on substantial gains, did not anticipate actually unseating Smuts' government.

Since United party propaganda had consistently painted the Nationalists as Nazis, there was a tendency to alarm at the results in many quarters. Both Nationalist and Afrikaner parties, however, greeted the result with restrained comment, and their press organs offered assurance of fair treatment to all sections of the population. Malan's formal statement on the result was sober and restrained, and looked forward to racial co-operation between the two main white population elements. Havenga's statement for the Afrikaner party followed similar lines, and declared that Havenga's presence in the cabinet would be a guarantee of the maintenance of the policy of nondiscrimination.

The country awaited the composition of the new cabinet in suspense, various sections (including the Jewish community) fearing the position that extremists in the Nationalists party might secure. The cabinet as finally announced showed a dexterous attempt to balance "moderates" and "extremists," with the "moderates" predominating. Eric Louw was included in the cabinet, though as Minister of Mines and Economic Development and not in the Ministry of the Interior, which some people thought he would secure. It was believed that Havenga (who became virtual, though not official, deputy premier) exercised a particularly strong influence in this regard, and made moderation of policy a condition to his participation in the Government. The Nationalists were compelled to take due account of his

conditions, since without the Afrikaner party's nine seats, they would fall short of the requisite strength needed for government.

The South African Jewish Board of Deputies, concerned by the position of the Jewish community vis-a-vis the new government, sought an interview with the Prime Minister, which Malan accorded the leaders of the Board on July 1, 1948. An authorized report published after this interview stated:

The deputation was cordially received and the interview lasted about twenty-five minutes. The Board's spokesmen told the Prime Minister that in various quarters there existed a measure of disquiet or uncertainty regarding the policy of the Government towards the Jewish community, and that they therefore felt it was desirable that the attitude of the Government should be made clearly known. The Prime Minister, in reply, stated that both he and his Government stood for a policy of non-discrimination against any section of the European [white] population in South Africa. He looked forward to the time when there would be no further talk regarding the so-called Jewish question in the life and politics of this country.

While welcoming this clarification, the Jewish press at the same time continued the attitude of reserve which the Jewish community had maintained towards the Nationalists before the election, and stressed that the obligation now devolved upon the Government to see that Malan's assurances were faithfully carried out, and upon the Nationalist party to remove all traces of its former policy on the "Jewish question." It was pointed out, for example, that the anti-Jewish clause in the Transvaal section of the party still remained to be rescinded. At the time of writing, this clause had not yet been withdrawn; but it was believed that at its next provincial conference the Transvaal section of the party would reframe the clause on membership to eliminate racial discrimination.

Nine Jews were returned to Parliament in the general election: Henry Gluckman (formerly Minister of Health),

Morris Kentridge, Max Sonnenberg, Adolph Davis, Bernard Friedman, Abe Bloomberg, Bertha Solomon and Arthur Robinson (all United party members); and Hyman Davidoff (Labor).

Reactions to Developments in Palestine

Apart from these developments and their implications, the major concern of South African Jewry during the past year was the train of events leading to the proclamation of the Jewish state. Throughout the period, events in Palestine were followed with anxious hearts by this predominantly Zionist community of just over 100,000 Jews. In July, 1947, when the *President Warfield*, renamed *Exodus, 1947*, containing 4,500 refugee passengers was prevented by the British navy from landing in Palestine and forced back to Europe, protest meetings took place in Johannesburg, Cape Town and other major South African centers. At the end of November, 1947, when the United Nations adopted its partition decision, there was unprecedented enthusiasm throughout South African Jewry. People stayed at their radios throughout that fateful night, anxiously awaiting announcement of the vote. In the ensuing days, mass celebrations were organized throughout the country, in the small rural centers no less than in the large cities.

In Johannesburg, the mass demonstration was addressed by Colin Steyn, then Minister of Justice, who hailed the decision as "another milestone in the history of mankind. . . . We in South Africa will be on the closest, friendliest terms with the Jewish state."

Immediately after the news of the UN decision, the South African Zionist Federation launched a Palestine Emergency Fund appeal that was rapidly carried to all centers and yielded an unprecedented response in contributions towards Israel's increased needs.

The proclamation of the state of Israel on May 14, 1948, was greeted by no less memorable demonstrations. In every Jewish community solemn services of thanksgiving and mass

commemorative meetings were held. Smuts, then still Prime Minister, in an address made in Johannesburg a few days before the proclamation gave the Jewish state his blessing.

The establishment of the Jewish state was followed by a decision by the South African Zionist Federation and the South African Jewish Appeal (which mobilized South African aid for the relief and rehabilitation of European Jewry) to launch a united campaign to help meet the needs of Israel and the Jewish displaced persons—two naturally complementary causes. Named the Israeli United Appeal, this great effort was launched in leading South African centers during June and July of 1948 by Rabbi Kopul Rosen, of London, then paying a visit to the Union, and was currently being vigorously prosecuted. It was expected that this appeal would yield totals far surpassing even the record results of the Emergency Fund campaign.

Zionist Work

In the Zionist sphere, apart from this identification with the emergent Jewish state, the chief event of the period under review was the twenty-first biennial South African Zionist Conference, which met in Cape Town from the ninth to the thirteenth of July, 1947. The conference adopted a new constitution for South African Zionism, based on party representation. Previously, South African Zionism had been conducted mainly on a personality basis, with a certain number of seats on the local Zionist Executive being accorded by agreement to the various Zionist parties. But for some time the parties had increasingly demanded a formal basis of party representation, and the previous conference had adopted a resolution providing for a new constitution to be placed before this conference, henceforth adjusting the composition of the South African Zionist Federation according to the returns of the various Zionist parties in Zionist Congress elections. The conference was also marked by N. Kirschner's relinquishment of the chair of the South African Zionist

Federation after many years of outstanding service. Perhaps the ablest Zionist leader South African Jewry has produced, Kirschner had consistently taken a non-party attitude in Zionist affairs, and he refused the conference's unanimous invitation to become president of the Zionist Federation. Bernard Gering, previously vice-chairman, was elected chairman in Kirschner's place.

Successful campaigns were conducted during the year for the Hebrew University and the Jewish National Fund. Sir Leon and Lady Simon, Miss Marcia Gitlin and Mr. Norman Lourie visited South Africa from Palestine to conduct the Hebrew University campaign, while Dr. A. Granovsky, Mr. Harry Levin and Mr. David Dainow came out to launch the Jewish National Fund Campaign. It is of interest to record that Miss Gitlin, Mr. Lourie, Mr. Levin and Mr. Dainow are all former South Africans who have settled in Palestine.

In November, 1947, a Palestine Industrial Exhibition was staged in Johannesburg, at which the varied products of Palestine were on display, serving to promote trade interest between South Africa and the Yishuv. The exhibition was opened by the Minister of Transport, C. F. Sturrock, who expressed the Government's interest in the promotion of trade to the mutual advantage of the two countries. Subsequently in January, 1948, the exhibition was also staged in Cape Town, where it was similarly welcomed by the Minister of Justice, Colin Steyn.

In February, 1948, Louis Pincus, chairman of the Zionist Socialist Party in South Africa and one of the vice-chairmen of the South African Zionist Federation, left South Africa with his wife to settle in Palestine. Mr. Pincus won an immediate place in the Yishuv, and was appointed Under-Secretary for Communications in the Israeli provisional government. Several South Africans also found their way to Palestine during the period under review to enlist in the Jewish forces, and many rendered conspicuous service to Israel. Interparty acrimony lessened during the year in the face of developments in Palestine, and a greater spirit of co-operation was evinced.

Chief Rabbi L. I. Rabinowitz, who had hitherto played a leading part in the Revisionist party, decided after the proclamation of the Jewish state to step out of party politics, and resigned from the local Revisionist executive and from the Actions Committee (where he was one of the Revisionist representatives). His decision henceforth to stand outside party politics was welcomed by all sections.

A South African League for Haganah was launched in March, 1948, and attracted widespread support.

Communal Activities and Cultural Life

In the communal field the process of consolidation noted in previous reviews of the *American Jewish Year Book* was taken considerably further, and the year saw South African Jewry advancing towards greater communal maturity. This was evidenced at the sixteenth biennial congress of the South African Jewish Board of Deputies, which met in Johannesburg from August 1 to 4, 1947. Over 300 delegates from all parts of the Union attended the Congress, and the discussions laid emphasis on the strengthening of the organizational structure and the cultural and spiritual content of South African Jewish life.

This emphasis on communal consolidation had its effect in many directions. Many new ministers were called to South Africa from abroad, giving new stimulus in the congregational and related spheres. These included Rabbis E. Neufeld of London, who came to Pretoria; Singer, of Leeds, to Johannesburg; R. Brasch, of England, to Springs; and Jacob Weinberg, of Oxford, to Muizenberg. Reverend Maurice Lew, of England, and Cantor S. Kussewitsky, of London, came to Parkview-Greenside Congregation, Johannesburg. Cantor Joseph Eidelson, formerly Wilno municipal cantor, became first cantor of the Yeoville Synagogue, Johannesburg, and T. Vainstein left Glasgow to become cantor of the East London Hebrew Congregation in the Cape. Reverend Shalom Coleman of England came to the Potchefstroom Hebrew Congregation, and J. Leichterman,

formerly of Warsaw, became cantor of the Benoni Congregation.

Jewish education also showed the effects of this process of communal consolidation. The South African Board of Jewish Education registered considerable progress during the year, as did its kindred body in the South, the Cape Board of Jewish Education. Prospects for amalgamation between the two boards were reported brighter at the national conference of the South African Board of Jewish Education, held in Johannesburg in May, 1948. This board acquired during the year an imposing new property, to be converted to a Jewish Boarding and Day School; and also brought out from Palestine a noted Jewish educator, A. Moar, to join its pedagogic staff. The Cape Board of Jewish Education completed a new hostel for Jewish scholars in October, 1947.

A significant cultural event during the year was the Jewish Book Festival, organized by the South African Jewish Board of Deputies in Johannesburg in May, 1948, and duplicated on a smaller scale in Cape Town, Durban, and other centers. The exhibition lasted for two weeks and was opened by the noted South African author, Sarah Gertrude Millin. On display were a wide selection of books, illustrative of all aspects of Jewish literary productivity, and including incunabula and many precious manuscripts. A series of lectures on various aspects of Jewish literature was organized in connection with the exhibition, and a special publication, *Books and Writers*, was issued. It contained essays in Hebrew, Yiddish, English and Afrikaans, mostly by South African contributors, and largely devoted to the part played by Jews in South African literature.

Significant, too, was the number of personalities who visited South Africa from abroad during the year, each helping to bring some cultural stimulation to the community. In addition to those already mentioned, there were James G. MacDonald, now United States Consul General in Israel; Carl Herman Voss, extension secretary of the Church Peace Union in the United States; Jacob Shatsky and Iser Goldberg of the Yiddish Scientific Institute (YIVO); Ephraim

Oshry, one of the few surviving Lithuanian rabbis; Henry Shoskes, of the Hebrew Immigrant Aid Society (HIAS); Ivan M. Greenberg, of the United Zionist Revisionists of Great Britain; Molly Picon and Jacob Kalich, the famous American Yiddish theatrical artists; Morris L. Appelman of the Jewish Telegraphic Agency, and Claire Neikind of the Overseas News Agency; [Miss] Toni Hauser, of the Women's International Zionist Organization (WIZO), and Sylvia Neulander, of Youth Aliyah.

Personalia

In September, 1947, B. A. Ettlinger, president of the South African Jewish Board of Deputies, was appointed co-chairman of the co-ordinating board of the various Jewish organizations recognized as a consultative body by the United Nations Educational and Social Council, while J. M. Rich, secretary of the Board of Deputies, was appointed associate secretary of this co-ordinating board. In February, 1948, two Jewish barristers, I. A. Maisels and A. Suzman, were elevated to King's Counsel.

Losses during the year included Rabbi M. Mirvish, for years one of the most beloved rabbinical figures in Cape Town, who died in August, 1947; a street in Cape Town has since been named in memory of him. Abraham Sive, one of the Rand's Jewish pioneers, died in Johannesburg on August 9, 1947; a well-known communal worker, with his brother and H. L. Karnovsky, he had pioneered the noted chemical supply house of Sive Bros. and Karnovsky Ltd. At the end of September, 1947, Myer Leibowitz, chairman of the South African Friends of the Hebrew University, and a well-known Johannesburg industrialist, died in that city.

AUSTRALIA

By Israel Porush

JEWISH LIFE IN AUSTRALIA was overshadowed this year by events abroad, especially those related to Palestine. The momentous decision of the United Nations in November, 1947, that a Jewish state should be created in Palestine, was eagerly welcomed by Australian Jewry, and the subsequent proclamation of the Jewish state was greeted with gratification. Thanksgiving services and memorable communal rallies were held throughout the community, which was, at the same time, in no way oblivious of the perils and sacrifices which lay ahead for the Yishuv.

The Executive Council of Australian Jewry, the representative and officially recognized lay authority of the whole community, resolved at its Annual Conference in May, 1948, that it "hails with heartfelt gratification the establishment of the Jewish State . . . pledges its full support of the State of Israel, proclaimed on 15th May, 1948 . . . urges the Government of Australia speedily to grant recognition to the State of Israel . . . calls upon every Jew and Jewess in Australia to give the maximum material and moral support to the State of Israel. . . ."

Australian Jewry derived much satisfaction from the fact that it was Australia's Foreign Minister, Dr. H. V. Evatt, who presided over the fateful session of the United Nations Committee which decided on partition, and to whose determination and skill that solution was due in no small measure. The Executive Council conveyed in the name of Jewry a message of thanks and appreciation to Dr. Evatt for the role he played at Lake Success, and for his forth-

right statements subsequently. On several occasions the Council approached the government in regard to Jewish aspirations in Palestine. The Zionist Federation of Australia and New Zealand organized a communal reception in Sydney in honor of Dr. Evatt. Major Michael Comay, now Director of British Commonwealth Relations in Tel Aviv, visited Australia to conduct political consultations with the Australian government; he enjoyed the fullest co-operation of the Executive Council.

Although at the time of writing (June 23) Australia had not recognized the state of Israel—obviously out of deference to Britain's attitude—there was no doubt as to the sympathies of Dr. Evatt.

Immigration

The Executive Council of Australian Jewry, formally affiliated to the World Jewish Congress, was also co-operating with the British Board of Jewish Deputies. The head office of the Council reverted to Melbourne, with M. J. Ashkenazy as president. Saul Symonds of Sydney, immediate past President, remained the liaison officer with the government on all matters of immigration.

The Council dealt solely with matters of policy in relation to immigration, while administration was left to the respective State Welfare Societies, which were united in the Federation of Australian Jewish Welfare Societies.

The flow of new immigrants was slower than last year. The shipping situation showed no improvement. In all, some 2,000 Jewish immigrants from Europe and Shanghai entered the country in the last twelve months. In addition, the first group of forty-five youths came to Australia under the special scheme comprising 400 children's permits granted by the Government four years ago. Most of these youths came from Czechoslovakia. Another fifty were expected shortly.

Not one Jewish migrant had as yet arrived in Australia under the International Refugee Organization plan. This was of concern to Jewish authorities, but the Minister, Arthur

Calwell, who was throughout sympathetic, promised that there would be no racial discrimination when displaced persons were selected for migration.

The Australian government still insisted that the proportion of Jewish migrants on ships coming from Europe must in no case exceed 25 per cent of the total number of passengers. Representations on this account yielded no results.

Owing to the shortage of ships, efforts were being made to charter airplanes for European migrants. The Minister raised no objection and imposed no limitation on this project.

Communal

Australia received with particular pleasure the news of the election of Rabbi Israel Brodie as Chief Rabbi of the British Empire, since Rabbi Brodie had been minister of the Melbourne Hebrew Congregation for fourteen years, and was well remembered throughout the Commonwealth.

The Great Synagogue, Sydney, the mother congregation of Australian Jewry, celebrated the seventieth anniversary of the consecration of its present building in March, 1948. As a congregation it looked back upon a history of some 120 years. Both in Sydney and Melbourne plans were being prepared for the establishment of Jewish hospitals. In Sydney, a house had already been purchased, and the preparations were well under way. The National Council of Jewish Women, which had branches in every community in Australia, celebrated the twenty-fifth anniversary of its foundation this year.

The community lost three of its most prominent members:

Sir Isaac A. Isaacs died in his ninety-second year. The son of a poor immigrant Eastern Jew, he rose by sheer gifts of character to the highest positions in the Commonwealth, culminating in his appointment by the Labor Government in 1930 as the first Australian-born Governor-General. Before that he had been in turn Solicitor-General and Attorney-General of Victoria, and Chief Justice of the Commonwealth.

In his later years he became a vocal opponent of political Zionism.

Alderman E. S. Marks, member of an old Australian Jewish family of British origin, was prominent in civic affairs. He was Lord Mayor of Sydney in 1930-31, and an alderman for twenty-seven years. At one time he was a member of the state parliament. He was vice-chairman of the Australian Red Cross and prominent in the field of sports, representing Australia on the Olympic Games Committee. At the time of his death he was president of the Australian Jewish Historical Society, which was founded by his brother, Percy Joseph Marks.

Colonel A. W. Hyman served under Monash in the First World War. His main interests in the community were the New South Wales Jewish War Memorial and the Australian Jewish Historical Society, organizations of which he had been president. He was also president of the Returned Soldiers' league of New South Wales, and chairman of the Assessment Appeal Tribunal.

Zionism

There was a quickening of interest in Zionism, and developments in Palestine attracted many to the Zionist movement. At the same time, some of its opponents became more vocal, resorting at times to the columns of the general press in order to make known their disagreement with the official Zionist policy. Representative Jewish bodies often dissociated themselves publicly from these correspondents.

Zionists raised record sums. The Jewish State Appeal alone, for instance, raised nearly £200,000 out of a campaign goal of £250,000, while the total amount collected in the last twelve months was upward of £300,000, and the number of shekel-holders was maintained.

The general press was all too often biased against the Jews in the presentation of events in and relating to Palestine. This seems to have been due chiefly to the news services, and a result of the enmity which developed between Britain and

the Yishuv. There is no gainsaying the fact that the events in Palestine, as presented by these agencies to the Australian public, produced an unfavorable reaction.

Anti-Semitism

There was no startling change in this regard, though one might perhaps notice a slightly increased manifestation of anti-Semitism, due mainly to the events in Palestine. However, anti-Semitism did not reach considerable proportions. In fact, there was less agitation against the refugees.

There was some agitation in the press against ritual slaughter, particularly in Sydney and Melbourne, but the authorities showed the utmost understanding for the Jewish point of view, and no restrictions were imposed, or even discussed.

The New South Wales Council of Christians and Jews scarcely functioned and there seemed to be no urge to call its offices into action.

Among the resolutions passed at the Annual Conference of the Executive Council were the suggestions that the Attorney-General be requested to introduce legislation to outlaw racial and religious intolerance, and that the various efforts to combat anti-Semitism be co-ordinated in the Commonwealth.

The Sydney Public Relations Committee and especially the Melbourne Council to combat anti-Semitism and fascism were doing excellent work in enlightening the public through the written and spoken word.

Jewish Education

Progress in the field of Jewish education was steady though slow, but several noteworthy moves were made which may mark the opening of a new chapter in this all-important field of communal endeavor. In Melbourne, the Board of Deputies decided to establish a Jewish Day School, and a house was purchased for that purpose. It was hoped to

open the primary section of the school at the beginning of the next school year. Also, the New South Wales Board of Deputies resolved in favor of the establishment of a communal day school on a wider basis than the primary school and kindergarten now being built in North Bondi.

The shortage of qualified teachers was still felt everywhere, and the equipment at the various Hebrew classes, especially in Sydney, was extremely poor. It was planned to hold a commonwealth-wide Conference on Education in the near future, at which the establishment of a central office for Jewish education with a full-time director for the whole country would be discussed.

A school for Yiddish began to function in Sydney, and the Yiddish Scientific Institute opened a Melbourne branch along the lines of that famous European institution.

The summer schools conducted for students during the vacation, both in Sydney and Melbourne, proved remarkably successful, and will be repeated in the future. The Jewish youth camp too became rather popular, and its use was on the increase. It was the Zionist youth organizations which gave the lead in this field, which was followed by others.

The annual Interstate Jewish Youth Sports Carnival was accommodated in Sydney. It was growing in importance as an agency of Jewish comradeship, and an important instrument of co-operation between the various communities. Several hundred youths participated in the competitions spread over ten days. In fact, the Executive Council, realizing the need for greater co-operation between the various congregations, formed a special committee to deal with the carnival, and particularly with the difficulties which the smaller outlying congregations face.

With the help of special scholarships granted by Zionist bodies, three youths left Australia for Palestine to be trained in youth leadership.

Altogether there was an awakening of Jewish interest among the Jewish youth, the impetus for which came largely from the stirring events in Palestine.

Relief

Large quantities of food, medical supplies and clothing were continually sent to Europe, Cyprus and other places. Tens of thousands of garments were thus dispatched. Sydney alone, for instance, sent goods worth over £30,000 abroad this year. In Melbourne, the relief funds combined with the Welfare Society.

WESTERN EUROPE¹

SUMMARY

A BRIEF PICTURE of developments in the five Jewish communities of Western Europe during the past year, particularly those which had been under Nazi occupation, suggests certain general trends. On the whole, these communities (France, Italy, Belgium, Holland and Norway) continued to repair the damages and dislocations wrought by the war and occupation. Their populations were relatively stabilized. The pre-war political status of the Jews was re-established. Jewish civic rights were restored, and individual and institutional life returned to normal to a considerable extent.

When one takes into account the economic disturbances and inflationary tendencies in most of the countries under review, the recovery of the Jews was especially noteworthy. In general, it exceeded the pace towards readjustment of general populations. The rapid reintegration of the Jews can be explained by the fact that there were practically no changes in the structure of Western European economies,

¹ This section was compiled in the European office of the American Jewish Committee on the basis of reports submitted by the Committee's European correspondents: Mrs. Regina Orfinger-Karlin, for Belgium; Andre Tabet, for Italy; Emil Raas, for Switzerland; A. de Haas, for Holland; and Gunnar Josephson, for Sweden. The article on France and the Summary were prepared by Marvin Goldfine of the A. J. C. European office; those on Switzerland and Belgium were translated and edited in the New York office by Claire Marck and Geraldine Rosenfield respectfully.