

South Africa

UNION OF SOUTH AFRICA

THE past year saw a further improvement in the economic position of the Union of South Africa (*see* AMERICAN JEWISH YEAR BOOK, 1951 [Vol. 52], p. 261, and 1950 [Vol. 51], p. 288), with new foreign capital coming into the country, expanded building programs, and a lowered incidence of unemployment. The economic improvement partly reflected growing foreign confidence in the stability of Daniel Francois Malan's Nationalist government, elected in 1948, and was partly a consequence of normal internal expansion. Costs, however, maintained their post-war advance, the inflationary spiral increasingly affecting lower and middle income groups. Although political tension continued, relations between the government and the Jewish community remained satisfactory.

POLITICAL DEVELOPMENTS

South African politics in the period under review was overshadowed by the death, on September 11, 1950, of Field Marshal Jan Christian Smuts, for over half a century the most outstanding individual figure in South African politics, a prominent figure in world affairs, one of the founders of the League of Nations and the United Nations Organization, and one of the authors of the Balfour Declaration and the Mandate for Palestine. His political opponents joined his supporters to mourn his passing in meetings held throughout South Africa. Special memorial services were held by the Jewish community in synagogues throughout the country, at which Smuts' great services to Zionism were particularly recalled.

COLORED FRANCHISE BILL

This brief interlude in political strife ended when the 1951 parliamentary session opened. The government, strengthened by having won all six seats in the South-West African election of August, 1950 (*see* AMERICAN JEWISH YEAR BOOK, 1951, p. 262), announced the introduction of a bill to transfer the Cape colored voters from the common roll to a separate communal roll; instead of participating in general elections as heretofore, colored voters would be restricted to electing four special members of Parliament to represent them in the House of Assembly.

The Cape colored population, product of intermarriage between Europeans and non-Europeans, enjoyed franchise rights which had been accorded them upon the formation of the South African Union in 1910; these rights were entrenched in a clause of the South Africa Act specifying that no

change could be made in their position, save by a two-thirds majority decision taken at a joint sitting of both Houses of Parliament. When the Hertzog-Smuts Government in 1936 withdrew the common franchise rights of natives (Negroes) in the Cape and substituted a communal roll and proxy representation, the change was made at such a joint session, and by the specified two-thirds majority. Malan, however, announced that his government did not intend to pursue such a course, as they held that the 1934 Statute of Westminster made the Union Parliament a completely sovereign body, competent to amend even the Entrenched Clauses of the South Africa Act by a simple majority in the ordinary way. N. C. Havenga, deputy premier in Malan's cabinet, who had hitherto been opposed to any attempt to tamper with the Cape colored vote (*see* AMERICAN JEWISH YEAR BOOK, 1950, p. 290), concurred in this construction, arguing that the draft bill did not envisage any diminution of the franchise rights of the Cape colored people, but only a change in the method of exercising those rights.

The introduction of the Separate Representation of Voters Bill (popularly termed the Colored Franchise Bill) led to the biggest political battle in South African history; it was on the issue of the bill's constitutionality that battle was joined. Public protest meetings were held in leading centers, and the Civil Rights League drew up a mass petition praying the government to abandon the bill. Veterans' organizations combined into a War Veterans Action Committee which demonstrated against the bill at mass torch-light processions. These demonstrations culminated in a country-wide "Torch Commando," made up of ex-servicemen's contingents from various centers that converged upon Cape Town for a main demonstration. The parliamentary struggle involved complicated legal argument as to whether the legislature was competent to debate such a bill, except in terms of the Entrenched Clauses of the South Africa Act.

The Colored Franchise Bill was made the butt of a non-European protest strike on May 7, 1951, and the United party gave notice that if the government insisted on forcing the measure through Parliament, the bill's validity would be contested in the law courts. The government, however, went forward undeterred, and after ninety hours of debate (which included an all-night sitting), pressed the bill through the Assembly by 74 votes to 64, and subsequently through the Senate by an even narrower majority. The act was signed by the Governor General on June 15, 1951. At the time of this writing (July, 1951) the country was tensely awaiting a test case that would lead to a verdict by the courts.

SUPPRESSION OF COMMUNISM ACT

The battle over the Colored Franchise Bill tended to overshadow the no less serious struggle against the bill introduced by the government to amend the Suppression of Communism Act, adopted June 23, 1950 (*see* AMERICAN JEWISH YEAR BOOK, 1951, p. 263). That act conferred on the Minister of Justice wide powers to blacklist and to subject Communists to certain restrictions outside the jurisdiction of the courts. When, however, the machinery of the act was put into operation in September-October, 1950, affected persons applied for court injunction on the grounds that the Communist

party had been dissolved before the act was passed. The amending bill therefore sought to make the act applicable to persons who had been members of the Communist party *at any time*, and also to widen the act's applicability to press organs. Various organizations combined to form a Personal Liberties Defense Committee to fight the amending bill, and this committee, in association with the South African Trades and Labor Council (central body of the trade union movement), approached the Speaker of the House of Assembly in June, 1951 with a request (refused for technical reasons) that a representative appointed by the two bodies be allowed to appear before the Bar of the House to argue their objections to the Bill. Their letter criticized the bill for the looseness of its definitions, which could be used to describe almost anyone as a Communist; its retroactive force, unjust and unprecedented in the history of democratic countries; the dictatorial powers with which it sought to invest the Minister of Justice; and for interfering with the freedom of the press by describing any publication dealing, "among other things, with matters which are considered of a Communist nature, as a publication the Minister can ban."

Despite the wide public campaign against the bill, and the united parliamentary opposition, the government again used its majority to force the measure through on June 18, 1951.

The Trades and Labor Council made representation to the government against a bill providing for the prohibition, at the Minister's discretion, of "gatherings or processions likely to lead to the serious dislocation of any trade or industry." In this instance, their representations succeeded, and Minister of Justice Charles Robberts Swart announced that the bill would not be proceeded with.

The United Nations session in the last quarter of 1950 again found South Africa the target of international criticism for the way in which it administered the mandated territory of South-West Africa (*see AMERICAN JEWISH YEAR BOOK, 1951, [Vol. 52], p. 262*) and for its treatment of Indians in the Union; resolutions adopted on these matters were due to come up at the 1951 session for review.

Jewish Population

A new South African census was taken during the period under review, but figures were not available at time of writing. The latest authoritative statistics accordingly remained those of the 1946 census (*see AMERICAN JEWISH YEAR BOOK, 1950, p. 289*).

Revised figures abstracted from this census and released this year set the number of Jews in the Union of South Africa at 104,156, in a European (white) population of 2,372,690, and in a total population (white and colored) of 11,391,949.

Unofficial estimates were that the Jewish community had grown since 1946 to a total of 108,000–110,000 (chiefly through natural increase, Jewish immigration during the past five years having been comparatively small).

An analysis of the detailed 1946 census figures, made by the South African

Jewish Board of Deputies in April, 1951, disclosed such a drift of the Jewish population from the rural areas to the towns that of the 104,156 Jews in the Union, 90,243 were now living in the larger centers of the Union (57,379 on the Witwatersrand, including 50,371 in Johannesburg alone), and only 13,913 in the rural areas.

Civic and Political Status

The civic and political status of the Union's Jewish population remained what it has been since the establishment of the Union in 1910, i.e., one of full political, economic, and social equality with all other sections of the Union's European (white) population; the Nationalist government's assurances of non-discrimination, given in July, 1948 (*see* AMERICAN JEWISH YEAR BOOK, 1950, p. 290), continued to be faithfully observed.

GOVERNMENT ATTITUDE TO JEWS

While the Nationalist government aimed at shifting the axis of political power in South Africa and enforcing segregation of the non-European from the European, it at the same time supported the principle of a united white population. It was in furtherance of this principle that Malan gave his assurance of non-discrimination to the Jewish community in 1948. Since then much occurred to quiet the apprehensions which Jews not unnaturally felt about the new government (because of Nationalist anti-Semitism during the war). Members of the government extended a courteous reception to delegations making representations on matters of Jewish concern, and adopted a helpful attitude wherever they could. Although foreign exchange difficulties continued to prevail in South Africa during the past year, the government showed understanding of the Jewish community's efforts to help Israel and Jewish refugees abroad. In November, 1950, at the invitation of the government, the South African Zionist Federation and the South African Jewish Appeal met with the Union Secretary for Finance; as a result, the Federation and Appeal were jointly allocated foreign currency to the value of £200,000 (\$560,000) for the half-year ending June, 1951. Funds over and above this amount could be transferred to Israel in the form of goods which were not in short supply in South Africa. The decision as to which goods these were was left to be negotiated between two committees which the government suggested should be set up: the Joint Supply Committee for Israel, consisting of representatives of the Zionist Federation and Jewish Appeal; and an Israeli Export Committee, consisting of representatives of various government departments. The arrangement worked well and was due for review at time of writing; after this review a further allocation of foreign exchange could be expected.

When the Israel consulate was raised to the status of a legation in November, 1950, and Israel Consul-General E. D. Goitein was elevated to Minister Plenipotentiary and Envoy Extraordinary for Israel in South Africa, the Union Governor-General warmly welcomed him on presentation of his credentials.

In Parliament, notwithstanding the bitter political battles and the fact that all the Jewish members of the House belonged to the opposition, relations between Nationalists and Jews continued to be cordial, and debates were free from anti-Semitic comment.

Some progress was also made during the year toward removing the ban against Jewish members in the Transvaal provincial division of the Nationalist party (see AMERICAN JEWISH YEAR BOOK, 1950, [Vol. 51], p. 291). It was being openly predicted that, with the amalgamation of the Nationalist and Afrikaner parties at the end of 1951, this ban would disappear.

Anti-Semitism

The South African Jewish Board of Deputies continued to keep a close watch on anti-Semitic material circulating in the country, and to draw the attention of the Minister of the Interior to it. The year under review saw a decline in the amount of such material. With the exception of R. K. Rudman and, to a lesser degree, H. S. Terreblanche, all those who were associated with large-scale anti-Semitic propaganda in the thirties had apparently ceased their activities. Rudman was active again in South Africa, and also mailed large quantities of his material to Australia. In addition, he served as South African representative for a number of well-known anti-Semitic agitators in the United States and Great Britain, whose books and pamphlets he disposed of through the Aryan Bookstore that he had started some years back at Pietermaritzburg. He appeared to have international connections, among whom was the notorious Einar Aberg of Sweden, who sent a sporadic flow of pamphlets direct to South Africa as part of a world-wide campaign to sow hatred of the Jews. Also active in South Africa was Johan Schoeman, a farmer in the Broederstroom district (near Pretoria) and a tireless anti-Semitic pamphleteer.

Communal Organization

The Eighteenth Biennial Congress of the South African Jewish Board of Deputies, the central representative institution of the Union's Jewish community, held in Johannesburg from May 31 to June 3, 1951 and attended by some 400 delegates and observers from all over South Africa, recorded steady progress in the field of communal organization, and took far-reaching decisions calling for the expansion of the board's activities in communal and cultural work.

Reviewing political developments in South Africa, the Congress adopted resolutions reaffirming the character of the board as "a non-political body safeguarding the interests and status of the South African Jewish community." It noted "with satisfaction that there has been a welcome abatement in the public life of our country of what has been called the 'Jewish Question,'" while at the same time it placed on record its "disappointment that the ban which bars Jews from becoming members of the Nationalist party in the Transvaal is still in force."

Projects approved by the congress included: 1. an enlarged program to promote good relations between the Jewish community and its neighbors, which also envisaged making a contribution to the wider objectives of intergroup and interfaith good feeling in South Africa; 2. an expanded communal relations program designed to strengthen the internal organization of the community and stimulate and co-ordinate cultural activities; work under this head included the promotion of regional and community councils, a Jewish adult education program, including a comprehensive lecture service and the institution in Johannesburg and other large centers of Peoples' Colleges, etc.; and 3. an expanded program of aid to rural communities, including elaboration of the present system of pastoral tours by rabbis and ministers from the large towns, and the appointment of a traveling minister.

FUND RAISING

Reports presented to the Congress of the Board of Deputies on the 1949-1950 United Communal Fund Campaign (*see* AMERICAN JEWISH YEAR BOOK, 1951, [Vol. 52], p. 266) recorded the success of this first venture in the field of united fund raising for domestic needs, final totals falling just short of the target figure of £500,000 (\$1,400,000). A combined fund-raising project planned primarily to cover the budgets of the South African Jewish Board of Deputies, the South African Board of Jewish Education, the Cape Board of Jewish Education, and the Union of Jewish Women of South Africa; the United Communal Fund also made allocations to the South African Yiddish Cultural Federation, the Histadruth Ivrit, the South African ORT-OZE, and the South African Council for Progressive Jewish Education, as well as reserving a substantial sum for assisting rural communities.

Congress raised the target for the 1951-52 United Communal Fund Campaign to £750,000 (\$2,100,000), and admitted as additional participants in the fund the Transvaal Federation of Synagogues, the South African Jewish Ministers Association, and the Yeshiva Ketana (established by the Hashomer Hadati in Johannesburg in 1951).

The 1950-51 fund-raising period in South African Jewry was given over to the Israeli United Appeal, which was a partnership between the South African Jewish Appeal (established by the Board of Deputies in 1942 to assist in the work of relief and rehabilitation of Jewish war victims and refugees) and the South African Zionist Federation (which merged its hitherto separate national fund-raising campaigns with the united effort.) Thirty per cent of the proceeds of the United Appeal went to the Jewish Appeal, and 70 per cent to the Zionist Federation. The Zionist Federation devoted its share to aiding the settlement of immigrants in Israel; the Jewish Appeal, to assisting the work of the American Joint Distribution Committee (JDC), Hebrew Sheltering and Immigrant Aid Society (HIAS), ORT, OZE, refugee rabbis and students in yeshivot in Israel, the World Jewish Congress, the United Restitution Office, and the Jewish Trust Corporation.

The Israeli United Appeal campaign was launched in August, 1950, by Nahum Goldmann, during a brief visit to South Africa, and by Bernard Cherrick of the Hebrew University in Jerusalem, who made an extended

visit to the Union for the purpose. The campaign also had the stimulus of a brief visit from Berl Locker in February, 1951.

Jewish Education

Progress was registered in Jewish education during the year, particularly as regards Jewish day schools. Two Jewish day schools were operating successfully: the Herzlia School in Cape Town, conducted by the Cape Board of Jewish Education; and the King David School in Johannesburg, conducted by the South African Board of Jewish Education. The nucleus of a third day school existed in Johannesburg in the Bernard Patley School. These schools provided a general secular education conforming to the government school syllabus, and in addition a Jewish education on traditional lines.

Resolutions aiming at the extension of the Jewish day schools were adopted at the Ninth National Conference of the South African Board of Jewish Education, held in Johannesburg in May, 1951, and attended by 168 delegates from affiliated institutions in the Transvaal, Natal, the Free State, and certain Cape centers. The Conference also proposed closer educational ties between South African Jewry and Israel, and an exchange of teachers between the two countries. Fifteen graduates of the Board's Judah Leib Zlotnik Seminary received teachers' diplomas at a special ceremony during the conference. The conference received a friendly message from the Union Minister of Education, J. H. Viljoen, congratulating the graduate teachers and expressing the hope that they would help to further tolerance and co-operation among all sections of the South African people.

In April, 1951 Cape Town Jewry celebrated the centenary of Hebrew education in South Africa, the first heder having been established in Cape Town by the Rev. Isaac Pulver in 1851.

In August, 1950 the Cape Board of Jewish Education issued the first South African Hebrew primer, *Ivrith*, compiled by A. Moar, Director of the Board, and J. Blesovsky, principal of a Cape Town Hebrew school.

Religious Life

A notable number of new synagogues and congregational halls were completed or being built during the period under review. In Pretoria, the two Orthodox congregations, Adath Israel and Pretoria Hebrew, amalgamated and began the building of a central new synagogue. In Durban, the building of a new synagogue was commenced, with a Talmud Torah building adjoining it. In Springs, one of the largest synagogues in the country was completed, while new synagogues began to be erected in Kensington (Johannesburg) and Parow (Cape Peninsula). A congregational hall also serving the purpose of a synagogue was completed in Cyrildene (Johannesburg); other congregational halls were opened in Bethlehem (Orange Free State), in Bethal (Transvaal), and in Goodwood (Cape). The building of a new Talmud Torah and congregational hall was commenced in Berea (Johannes-

burg), and a hall which would also include Talmud Torah facilities in Somerset West (Cape). At Sea Point (Cape Town) the building was commenced by the Hebrew Congregation of a community center which would include two halls, a kindergarten, a young people's club, and a library.

The above were undertakings of Orthodox congregations. No less significant projects were undertaken by Reform congregations. In Highlands North (Johannesburg), the United Jewish Reform Congregation opened its Temple Shalom center, providing synagogue, hall, and Hebrew school facilities, and in Durban the Reform congregation opened a similar Temple David center; plans were laid for the building of a new Reform temple in Cape Town.

New Orthodox congregations were established during the year at Dannhauser (Natal), Durban North (Natal), and Kempton Park (Transvaal).

Again, however, religious life was marred by regional rivalries and sectional bickering. At the Congress of the Board of Deputies in 1951, it was reported that the Union of Orthodox Hebrew Congregations, set up in 1947 as a country-wide body representative of Orthodoxy in South Africa, had "failed to function, partly owing to the refusal of the Cape congregations to adhere to it, and also to the lack of administrative machinery." The year under review saw it in a virtually moribund state.

SHEHITAH

More serious than the collapse of the Union of Orthodox Hebrew Congregations (which for all practical purposes was still-born) was the disintegration of the Johannesburg Board of Shehitah. This body had achieved an agreement between shohtim and Jewish wholesale butchers in 1947, governing conditions of employment and the supply of kosher meat. In 1949, friction arose between the shohtim and the Shehitah Board over the question of salaries, and in 1950 the butchers and the shohtim began negotiating a new agreement directly, without having recourse to the board. The intervention of the Johannesburg Beth Din failed to settle matters, and in June 1951, a meeting was called to dissolve the Board of Shehitah. The meeting was stormy, and terminated with a decision to postpone dissolution pending a last effort.

Attacks on Reform by certain Orthodox rabbis continued, culminating at the Congress of the Board of Deputies in a demand by Rabbi Moshe Swift of Berea, Johannesburg, that the Board of Deputies withdraw from participation in educational and cultural work. Rabbi Swift claimed that "the problem of Jewish culture was a theological and not an ideological one," and asserted that the board's activities in this field strengthened Reform and anti-religious secularism. This view was emphatically repudiated by the congress, notably in the answering speech of S. M. Kuper, a vice-president and former chairman of the Board of Deputies and a lay leader of Orthodoxy in Johannesburg, who declared that Rabbi Swift "did not express the view of the Orthodox section, many thousands of whom reject his narrowness of outlook and support the board in its work."

The Reform movement in South Africa, in the period under review, opened its Temple David in Durban, as has been mentioned, and established a new congregation in Pretoria. Rabbi D. H. Arrow arrived from the

United States to minister to the Temple Shalom center in Johannesburg, and Rev. I. A. Richards was called to lead the Reform congregation in Port Elizabeth. An Association of Jewish Reform Congregations was established in the Transvaal. Rabbi M. C. Weiler, chief minister of the United Jewish Reform Congregation, participated in the World Conference of Progressive Judaism, held in London in July, 1951, and was elected a vice-president of that body.

Zionism and Relations with Israel

A major crisis arose in South African Zionism during the period under review over the issue of the composition of the South African delegation to the World Zionist Congress. Already in 1949, non-party members of the South African Zionist Federation had urged that party elections for South Africa's Congress delegation should not be held, but that instead a delegation including both party and non-party members should be nominated by the South African Zionist Council (which represented the federation between conferences). When no agreement was reached on this proposal, it was withdrawn and a compromise was arranged: The eight seats which South Africa expected to have at the congress were to be divided up according to the results of the previous congress election. Subsequent to this agreement, however, South Africa was allotted ten seats at the congress, and difficulties arose over the allocation of the additional seats. No compromise could be reached, and it was decided to hold elections.

Bernard Gering, then chairman of the Zionist Federation and a leading non-party Zionist, resigned in protest at the decision, but returned to the chair upon completion of a new agreement to dispense with an election. But in October, 1950, the Grossmanites requested an election to be held, and a decision was taken to accede to it, the election being fixed for December, 1951. Gering again resigned in protest, and was succeeded as chairman of the Zionist Federation by S. M. Kuper.

A brief, intense, and bitter campaign began, with the non-party Zionists banding together to contest the election as the Anti-Party League of Zionists in South Africa. In the midst of this campaign, further negotiations took place between the parties, and on November 10, 1950, the South African Zionist Federation announced a new agreement to set aside the elections, the parties agreeing to give three seats to the General Zionists, three to the Zionist Socialists, three to the Revisionists and one to the Mizrachi.

Friction between party and non-party Zionists continued, however, and in December, 1950, N. Kirschner, veteran South African Zionist leader and former chairman of the Zionist Federation, resigned from that body in protest against an attack made on the non-party Zionists by J. Daleski, the Federation's vice-chairman.

ZIONIST COUNCIL MEETINGS

Crystallization of the views of South African Zionists on the future role of the World Zionist Organization (WZO) was achieved at a meeting of the

South African Zionist Council. This meeting was addressed by Abba Hillel Silver, who came to South Africa from the U. S. in June, 1951 for the jubilee celebration of the Jewish National Fund (JNF). The meeting adopted a program which all South African delegates undertook to press at the World Zionist Congress in August, 1951. This program called for the maintenance of a strong WZO "as the only body representing world Jewry in all matters relating to Zionism," and for its recognition by Israel "as the only body through which world Jewry shall operate in Israel"; for the establishment in each country of a territorial federation "representing Zionists of all shades of opinion," parties and groups to "retain their autonomy in their respective spheres of activity," but the territorial federation to "control Zionist activities common to all parties and groups"; for elections to determine the composition of the governing bodies of the territorial federations; and for regular democratic elections to the congress, to be participated in by all Jews affirming their allegiance to the Zionist cause.

Figures made public in June, 1950, in an address by S. M. Levin, secretary of the South African Zionist Federation's Tel Aviv office, set the number of South Africans now settled in Israel at just over a thousand.

The year 1951 also saw the jubilee of the Bnoth Zion Association in Cape Town, pioneer women's Zionist organization in South Africa, and witnessed the twentieth anniversary of Habonim.

On October 20, 1950, the Israel National Airline, El Al, after successful negotiations with the Union government, commenced a regular air service between Lydda and Johannesburg.

Social Services

The past year witnessed the first attempt to co-ordinate Jewish welfare services in South Africa when a country-wide Jewish Welfare Conference was convened by the Witwatersrand Jewish Welfare Council in Johannesburg in May, 1950. Delegates attended from Jewish welfare bodies in all provinces, and although the conference was convened to exchange ideas and not to take decisions, it succeeded in laying the basis for a wider measure of voluntary co-operation among Jewish welfare bodies.

The Witwatersrand Jewish Home for the Aged announced a project, costing £500,000 (\$1,400,000) for building a new home (which would also care for invalids) at Sandringham, Johannesburg; it was planned to be large enough to serve the community for many years. In April, 1951 the Cape Jewish Orphanage laid the foundation stone of a convalescent home.

The Society for the Welfare of the Jewish Deaf laid plans to establish an institution in Johannesburg for the accommodation and education of Jewish deaf-mute children.

The Welfare Department of the South African Jewish Board of Deputies continued its work in career guidance, employment, educational aid, immigration, naturalization, and numerous related matters. The Soldiers' Assistance Committee of the Board of Deputies continued to render help to Jewish

veterans. Chevra Kadisha, Gmilus Chasodim, and Women's Benevolent societies continued their valuable work in the welfare field.

Valuable social welfare work was done during the year by the Union of Jewish Women of South Africa, which, in addition to its program in the Jewish field, co-operated in the general field with the National Council of Women in South Africa.

ORT-OZE

Between January and December of 1950, fifty-seven students were enrolled as trainees at the ORT Lazarus Training Farm in South Africa, and fifteen students were graduated. The farm trained Jewish young people preparing either to emigrate to Israel or to go into farming in South Africa itself. Another feature of the ORT program was the Vocational Guidance Bureau, which had been in existence for ten years. In that period 1,200 registrants were placed in 89 different trades. In 1950 alone, 176 people were placed as skilled workers and in commercial and clerical occupations.

Cultural Activities

A significant and successful new project launched in the cultural field during the period under review was the People's College, sponsored jointly by the South African Jewish Board of Deputies and the South African Zionist Federation, with the co-operation of the Histadruth Ivriyth and the South African Yiddish Cultural Federation. The People's College was an adult education project, centered in Johannesburg but gradually reaching out to other centers, which gave popular courses on significant aspects of Jewish life, thought, and history. Simon Halkin, of the Hebrew University of Jerusalem, visited the Union to inaugurate the People's College in March, 1951; he lectured on modern Hebrew literature and also gave a number of public lectures.

A Jewish Music Festival was sponsored by the Board of Deputies in Johannesburg in August, 1950.

The South African Jewish Sociological and Historical Society, the Histadruth Ivriyth, and the South African Yiddish Cultural Federation continued their programs, as did the local Jewish cultural societies in various towns. An organization of South African Friends of the Bezalel School of Arts and Crafts in Jerusalem was formed in Johannesburg.

A Jewish Historical and Museum Society was inaugurated in Cape Town in April, 1951.

Books by South African Jews published during the year included: *Out of the Depths*, a collection of sabbath and holiday sermons by Chief Rabbi L. I. Rabinowitz; *Pirke Avot*, translated into Afrikaans by Rabbi Moses Romm; *Rabbinic Teaching on Race*, by Rabbi S. Rappaport; *South African Jews in World War II*, a definitive record compiled by the South African Jewish Board of Deputies; *The Vision Amazing: The Study of South African Zionism*, by Marcia Gitlin; and *Tahat Shme Afrika*, Hebrew stories by the late Morris Hoffman. Books by Jews on general subjects included: *The People of*

South Africa (a sociological study), by Sarah Gertrude Millin; *Tomorrow's Comet* (novel), by Lewis Sowden; *Shovel and Sieve* (historical vignettes), by Eric Rosenthal; *Yet the Sea Is Not Full* (poems), by Stella Friedman Hellman; *The Legacy of General Smuts* (essays), by Edgar Bernstein.

Personalia

Appointments conferred upon Jews during the year included: Dr. David Slome, formerly of Cape Town, to the chair of Applied Physiology at the Royal College of Surgeons, London (reported June 9, 1950); H. Sonnabend, Senior Lecturer in Sociology at the Witwatersrand University, Johannesburg, to join Dr. Syngalowsky in the direction of the European ORT headquarters (reported July 14, 1950); S. S. Morris, Cape Town City Building Surveyor, appointed Cape Town City Engineer (reported July 14, 1950).

Jews elected to mayoralties included M. Nestadt (Benoni, reported December 22, 1950); E. Baker (Germiston, reported February 9, 1951); J. S. Levy (Uitenhage, reported September 29, 1950).

NECROLOGY

Losses through death during the year included: Charles Resnekov, leading Cape Town communal worker and educator (died in London, December 16, 1950); Woolf Harris, "grand old man" of Cape Town Jewry, retired communal leader and industrialist (September 22, 1950); Wolf Hillman, retired Johannesburg communal leader and industrialist (August 8, 1950); George Falcke, Rand Jewish pioneer and nephew of the late Senator Samuel Marks (May 25, 1951); Selina Hersch, for many years a leading figure in Jewish women's work in Johannesburg (October 26, 1950); and Joe Kadish, founder of the Cape Jewish Orphanage (April 14, 1951).

EDGAR BERNSTEIN