

North Africa

POLITICAL DEVELOPMENTS

THE ONE 1967 event, having the most important consequences for the three countries of the Maghreb, was the Israeli-Arab crisis of June.

Algeria

In Algeria, the six-day war pushed all other problems into the background, at least for some months. At a time when Algerian President Houari Boumedienne seemed at an impasse; when the country's economy was in bad shape and the political opposition was scoring points, the conflict enabled him to rally a degree of national unity around himself. Reacting to the assassination in Madrid in January of former National Liberation Front leader Mohammed Khider, the leaders of the three Algerian opposition groups—Hocine Ait Ahmed of the Front of Socialist Forces, Mohammed Boudiaf of the National Committee for the Defense of the Revolution, and Mohammed Lejbjaoui of the Secret Organization of the Algerian Revolution—met in Rabat and decided to join forces to remove Boumedienne from power. In view of deteriorating relations with Algeria, the Moroccan government sympathized with these efforts, which met with failure.

In October rumors were heard of an internal crisis. At a press conference near Paris, Belkacem Krim, one of the "historic chiefs" of the revolution and a former prison companion of Ahmed Ben Bella, spoke of "the necessity of renewing our ties with our Tunisian and Moroccan brothers." But, while declaring his opposition to both Boumedienne and Ben Bella, he did not make clear his own precise position.

Morocco

Morocco was disturbed by large-scale Soviet arms shipments, including MIG planes, to Algeria, that were believed to go well beyond the Soviet Union's normal military aid to that country. The Soviet position in Algeria, strengthened by military and economic aid, was now being enhanced by the extension of its influence into the field of petroleum exploration. This helped

explain why Algeria's initial criticism of the Soviet Union for its caution during the Israeli-Arab war turned into praise after Colonel Boumedienne's visit to Moscow.

For the first time, the Soviet Union also tried to establish itself in Morocco. In response to an official Moroccan request, it opened a consulate in Casablanca and substantially increased its economic and technical assistance. King Hassan II hoped that cultivation of Soviet assistance would make him less dependent on American aid, and perhaps win back that of France, which had fallen substantially as a result of the Ben Barka affair and the consequent break of diplomatic relations between Paris and Rabat.

Throughout 1967 King Hassan sought to restore relations with Paris. As an essential precondition for the return of a French ambassador to Rabat, President Charles de Gaulle demanded the dismissal of Interior Minister Mohamed Oufkir, whom France held responsible for the death of Ben Barka. At the beginning of November King Hassan took command of the Moroccan armed forces and placed the auxiliary forces and the national police under his supervision, thus giving the appearance of limiting General Oufkir's powers. But this gesture did not satisfy France. Ahmed Balafrej, who went to Paris in the summer as a personal representative of the king, was unable to get an audience with President de Gaulle.

Seeking to maintain a balance between East and West, King Hassan, on June 11, congratulated Moscow for "the firmness of its opposition to Israel." At the same time, he continued to maintain diplomatic relations with the United States. Despite a decrease in American aid, an intensification of the American role in Morocco was felt after the king's trip to the United States in January. The American University of Tangier, established with the aid of private foundations, was to enroll its first students in January 1968.

Internally, Hassan's authority was not seriously challenged. Defining his political philosophy at the beginning of the year, he declared: "I have found that for some, socialism consists in impoverishing the rich. To me, my socialism consists in enriching the poor."

On March 3 the king announced a revision of the Moroccan constitution. A referendum on the revision was to prepare the way for a return to parliamentary government, which had been suspended since the proclamation of a state of emergency in June 1965. On July 7 the king appointed Mohamed Benhima head of the government, a post he had hitherto filled himself.

During the Israeli-Arab war, the opposition parties, Istiqlal, Union of Popular Forces, and Moroccan Labor Union (UMT), conducted an anti-American campaign. When Mahjoub ben Seddik, secretary general of the trade unions, was sentenced to 18 months in prison for sending the king what was considered a disrespectful telegram, accusing him of supporting Zionism and Moroccan Jews, there was a definitive break between the palace and the trade unions.

Tunisia

The distinguishing characteristic of the Tunisian regime was nonalignment. Like Morocco, Tunisia did not recall its ambassador to the United States after the six-day war. Again like Morocco, Tunisia had a frontier dispute with Algeria and feared the latter's belligerence. And it too was on bad terms with President de Gaulle since the nationalization of certain French territory in 1964. But cultural cooperation between France and Tunisia increased during the year, and Tunisian leaders wished to "turn the page" and begin a new era in their relations with France.

During the year President Habib Bourguiba had many occasions to explain his position regarding the Middle East conflict. In July Foreign Minister Habib Bourguiba, Jr., declared that his father was "not an Arab nationalist but a Tunisian nationalist. What interests him is to bring about the progress of his people."

When Bourguiba suffered a heart attack, Tunisia was suddenly confronted with the great problem of "after Bourguiba—what?" In effect, the "supreme combatant" seemed to have no spiritual heir. Everyone in Tunisia was asking who would continue his work after him.

JEWISH COMMUNITIES

Algeria

At the beginning of 1967 there were 3,000 Jews in Algeria. The majority were Frenchmen, who came there to work with the "French Technical Cooperation" project. Immediately after the outbreak of the Israeli-Arab war, a good many of these families returned to France, in view of Algeria's pronounced role in the Middle East crisis and the violence of some of the official pronouncements. The most optimistic estimates in October put the number of Jews in Algeria at about 2,000, living in Oran, Algiers, Constantine, Blida, and Mostaganem. (There were also four Jews in the M'zab.) Because the great majority of them were French citizens, the community's problems were in no way comparable to those of the Moroccan and Tunisian Jews.

It is in fact an exaggeration to speak of an Algerian Jewish community. Oran had only a single synagogue. The once famous rabbinical school had become a sort of home for the aged and infirm. There were no longer any Jewish schools; children were taught the Hebrew alphabet privately by untrained teachers. The tongues of the leaders were frozen by fear. "We don't want any trouble," a Jew told this writer in Oran. "If you want information about what remains of the former community, ask the central authorities. They will give you information." No anti-Jewish riots took place in Algeria, mainly because the Jewish quarters of Algeria and Oran no longer existed and the Jews were scattered among the general population. Another plausible explanation is that the French government may well have told Boume-

dienne's government that it did not differentiate between Frenchmen and would not stand for any injury to Jewish Frenchmen in Algeria.

Yet, during the month of June, the Jews lived in fear. Six Jews were expelled by the authorities. And although there was no systematic mistreatment, they were exposed to looks full of hate and insults. Rabbi Zini of Oran was mistreated more than once. The Moroccan Jews living in Oran feared for their lives, particularly when the Algiers radio called on the Moroccans to attack their country's Jewish population. In addition, a member of the National Revolutionary Council publicly attacked the Jews of Algeria. The news of the burning of the Tunis synagogue was received with sorrow. For a while people feared that the synagogue of Oran and stores belonging to Jews might meet the same fate, but nothing of the sort happened.

Some Moroccan Jews who had lived in Oran for many years sought to return to the city of Oujda on the frontier between Algeria and Morocco. A number of French Jews, working for the Algerian government, were waiting for their next vacations to leave. It seemed certain that the Jewish community of Algeria was headed in the same direction as those of Aden and Libya, countries in which practically no Jews remained.

Morocco

Jewish community life in Morocco proceeded without incident until the eve of the outbreak of the Israeli-Arab war in June. It was faced with no great political problems. Emigration to Israel had begun to decline substantially. The economic situation of the country showed some improvement. But more important was the fact that Moroccan authorities on every level showed special solicitude for their Jewish compatriots.

In April King Hassan II decorated a number of Jews holding high civil service positions, among them Raphael Bennaroch, a personal friend of the king and an adviser to the minister of war, who received the medal of the Order of the Throne. At the beginning of the year Ozar ha-Torah acquired land on which it built a very beautiful Jewish religious school. The governor of Casablanca took part in almost all Jewish celebrations. In March at a *bar mitzvah* celebration organized by the association Em Habanim for its orphan pupils, he gave one of them a symbolic present of \$30.

The leaders of the Jewish committees were discussing a complete reorganization of the community, in view of its prolonged disorganized state. In Rabat and in Casablanca, some young Turks were expressing their opposition to the goals and methods of the Jewish community leadership.

However, on June 5 the situation changed completely. Fear reigned, especially in the Jewish quarters of Casablanca. The reactionary clerical Istiqlal party, which had been looking for an issue to use against the king, rejoiced. At first it acted cautiously, but then it moved from anti-Zionism to anti-semitism. Every day, the columns of its organ *Al Alam* brought articles charging the Jewish community with treason. For the six days of the conflict,

Jews scarcely left their homes. Some Jewish schools gave their pupils a vacation. Armed military detachments were stationed in the Jewish quarters.

Minister of the Interior Mohamed Oufkir tried to prevent anti-Jewish demonstrations, but Istiqlal demonstrators at Fez succeeded in setting fire to the Jewish community center. At Meknes, the most nationalist city in Morocco, two young Jews were killed one evening, as they were leaving a restaurant. A few days later, a Jewish woman was stabbed in the Jewish quarter of Casablanca. These two crimes produced grave dismay in the community, and hundreds of Jewish families fled the country, many to Spain.

The government had to act when the tension became alarming. It did so through its minister of information, who reminded the public, on June 17, that Moroccan Jews were "citizens in every respect, whose freedom of worship as well as all their rights are guaranteed by the constitution," adding, "His Majesty's government will not tolerate any form of provocation and will not permit anyone to take justice into his own hands."

When Benhima became head of the government on July 7, a blunt warning was issued to "all those who would attempt to use the Israeli-Arab crisis as a pretext for disturbing public order by rash acts directed against Moroccan Jews." The government statement also denounced "certain elements who have raised perfidious slogans" and "those criminal spirits who hide behind the slogans of Arabism and Islam."

The Moroccan opposition press gave itself free rein against the Jews. Neither the right nor the left hesitated to make use of all the old antisemitic clichés. *Al Alam* and the other Istiqlal newspaper *l'Opinion* daily published anti-Jewish slogans. And the "leftist" newspapers of the National Union of Popular Forces and the Moroccan Labor Union joined in. A boycott was declared against Jewish doctors, lawyers, pharmacists, merchants, architects, hairdressers, manufacturers, cafes, and bookstores. Moslems were forced to boycott Jewish stores. Businesses laid off their Jewish personnel. Moslem lawyers no longer hired Jewish law clerks. In Tangiers two Jewish lawyers, Zaoui and De Nesry, who were suspected of being Zionists, were expelled from the bar. (They were reinstated in September.) The same press incited the people to a "Zionist-hunt" and informing on Jews. The door was open to every form of abuse. Members of the Istiqlal party went to Jewish merchants and demanded money to "help the Arab revolution."

Istiqlal leader Allal el Fassi went even further. On September 9 he told a delegation of young Tunisians visiting Morocco: "Many of the Jews living in Morocco have betrayed the country by fleeing it. That is one of the reasons impelling the Istiqlal party to boycott the Zionists and their disciples." The government confiscated El Fassi's newspaper on several occasions because it published the *Protocols of the Elders of Zion*. The Istiqlal also published lists of "Zionist personalities," and demanded that the Jewish singer Enrico Macias (whose real name is Hayyim Ghenassia) and this writer not be permitted to enter Morocco.

Abraham Serfaty, a Jewish Communist engineer employed in the National Phosphates office, published a statement to which the Istiqlal's press gave unprecedented publicity. In it Serfaty compared the State of Israel to the Nazis, and called on Moroccan Jews to join the ranks of the "anti-Zionists." On his initiative another statement denouncing Zionism, signed by nine Jewish Communists, was published at the end of August. Neither statement had any real influence.

In September the Casablanca Jewish community formed a new committee, headed by former Minister Leon Benzaquen. Its vice president was David Amar, former head of the Moroccan Jewish communities. The committee was composed mainly of men who had long since broken their ties with Judaism and some of whom were known for their anti-Zionism. Two months after the establishment of this committee, its second vice president, Professor Armand Benaceraf, one of the country's best-known doctors and official physician to the royal family, left Morocco to settle in Paris. Max Loeb, another committee member, settled in Israel.

Of utmost importance to the community was the emigration to Israel of many of its top leaders, its spiritual leaders, judges, and high state functionaries. The first to leave, and the most important hierarchically, was Grand Rabbi Moise Malka, vice president of the Casablanca Bet Din (Rabbinical tribunal). He was followed by Grand Rabbi Simon Cohen, a judge, and Rabbis Hazan Isaac, a judge; Chalom Israel, a registrar, and Yehochoua Oliel, a judge. These departures encouraged the hesitant to leave. And the community deprived of its leaders, continued to disintegrate. The rabbinical tribunals of Casablanca and Rabat were no longer able to function because of lack of personnel.

It is estimated that some ten thousand Jews left the country since the six-day war. Four thousand settled in France, according to figures supplied by the Paris Fonds Social du Judaïsme Unifié. At year's end the Jewish population of Morocco was about 45-50,000, and the pace of emigration was increasing. It was no longer the little people who left, but physicians, lawyers, teachers, manufacturers, and merchants. Thus, some 30 young Jewish engineers emigrated between June and September 1967.

The Moroccan Jewish community seemed to have realized that its final hour was approaching. In June the government was able to prevent pogroms. It had the situation well in hand and was able to protect the community. But would it be the same if a new conflict should break out in the Middle East? This was the question that everyone in the Jewish community of Morocco was asking.

Well-informed circles estimated that, within six months or a year, Morocco would have no more than 30,000 Jews.

Tunisia

At the beginning of 1967 the Jewish population of Tunisia, which had been almost 100,000, did not exceed 20,000.

On November 28, 1966, President Habib Bourguiba, speaking in a very old synagogue on the island of Djerba, now a place of pilgrimage, declared: "Our state belongs to all Tunisians without distinction of race or religion. It is concerned with helping all its Tunisian sons, whatever their faith. In return, it asks of them only sincerity in their words and devotion in their deeds." This declaration was received with enthusiasm by the leaders of the Jewish communities of Tunisia because it reassured them that the head of the state remained the guarantor of their rights.

The demonstrations organized in Tunis on the afternoon of June 5 unsettled everything. A crowd of frenzied Tunisians, shouting such slogans as "Down with the Jews," "Into the sea with the Jews," "Let's burn the Jews," burnt the monumental Star of David, adorning the front of the great synagogue of Tunis. Dozens of vehicles were burned. The demonstrators even tried to set fire to the buildings in which the frantic Jewish population had sought refuge. Jewish stores, including the Bockabza kosher winery in the suburbs of Tunis and ritual slaughterhouses, were looted. Many young Jews were attacked and beaten.

President Bourguiba did not learn of the incident until late in the evening. In a televised talk on the next day, he called the demonstrators "irresponsible fanatics who deserve the gallows." Eighty of them were arrested, and the government promised severe punishment for them.

After the demonstrations, a large-scale polemic began in the Paris press. Numerous witnesses asserted that the demonstrations were not spontaneous, but had been thoroughly organized. Others added that the police even lent a hand. One Tunisian Jewish observer said privately that it was "a concerted action, planned in detail in high quarters," and added: "This veritable pogrom has left a permanent mark on us." In answer to the polemic, the Tunisian government published another communiqué, denying that the demonstrations had been organized. Two weeks later the head of the Tunisian national police was replaced in recognition of the fact that intervention by the police had not been rapid and efficient enough.

In August a rumor circulated among Jewish leaders that Bourguiba faced opposition from Planning Minister Ahmed ben Salah, a hard-liner in his government. As a result many families left the country in haste—and this despite Bourguiba's declarations; the imprisonment of some of the demonstrators; the official apologies to Grand Rabbi Nessim Cohen; the manifesto signed by a number of Tunisian Arab intellectuals expressing "solidarity with their Jewish fellow citizens," and the appointment of a commission that was to appraise damage to Jewish merchants so that they could be indemnified. Most of them went to France. In October the Fonds Social Juif Unifié

estimated that 6,000 Tunisian Jews had arrived in France since June. At the end of 1967 not more than 10,000 Jews were left in Tunisia, of whom a major part lived in Tunis.

The Jewish committees were disorganized and on the verge of collapse. The Alliance Israélite maintained two schools and ORT one, with a total enrollment of over a thousand students. But the two Alliance schools in Tunis, Malta Srira and Mechnara, had 52 and 61 Jewish students, respectively, compared with 441 and 455 Moslem students, respectively. The State Secretariat for National Education paid the salaries of the Tunisian personnel in these schools. Because they were so few, the students of the two Alliance schools received their religious instruction jointly, under the supervision of the Alliance's inspector of education in Tunis. The ORT school had 363 students, of whom 321 were Jewish.

Thus, 1967 was a year of stocktaking and departure. Few of the 10,000 Jews still in Tunisia were thinking of remaining in their native land.

VICTOR MALKA

Southern Africa

Political Developments

RELATIONS among the states of Southern Africa, and between them and the rest of the world, continued to be dominated by conflicts over the status of Rhodesia and South West Africa. Despite economic sanctions, Rhodesia maintained its independence, which no other state has recognized. South Africa continued to rule South West Africa despite a United Nations General Assembly vote in October 1966 revoking its mandate.

Sanctions against Rhodesia reduced its exports by about 35 per cent and imports by about 28 per cent in 1966. The situation in 1967 appeared to be about the same. Since less than half the crop was sold, the government urged a sharp cut in tobacco production. The Rhodesian situation also posed serious political and economic problems for the new African states in the area. Neither Botswana or Lesotho could do much to implement sanctions for both were economically dependent on South Africa. In Malawi, Prime Minister Hastings Kamuzu Banda first refused to impose sanctions, but then agreed to do so on a limited scale. Zambia limited to essentials its imports from Rhodesia and its use of the Rhodesian railway, but alternate routes could not even handle half of the foreign trade required by its economy. Zambia also needed electricity from the Kariba power station in Rhodesia. In September, after repeated refusals of the United States and other Western nations to help build the long-discussed Dar-es-Salaam railroad, Zambia and Tanzania accepted a Chinese offer of technical assistance and an interest-free loan of over \$250 million for its construction.

President Charles Swart of the Republic of South Africa retired from office at the end of his term, May 31. Theophilus E. Donges, the Nationalist candidate who became president, was disabled by a brain hemorrhage before his term of office began. Senate President Jozua F. Naude was acting president for the remainder of the year.

The legal and theoretical bases of *apartheid* were somewhat elaborated in the course of the year. An amendment to the Population Registration Act, passed in March, provided a more rigid definition of "white." Sir DeVilliers Graaf, leader of the opposition United party, called the bill "vicious in the extreme" and said it would "hurt, humiliate, and degrade people." In May,

Michiel Botha, Minister of Bantu Administration and Development, declared that, as the tribal reserves became "nation-states" within South Africa, Africans would be regarded as "citizens" of these states. He said that the presence of Africans in the "white" areas, where most of them live, was "for a limited purpose and of a casual nature. The Africans and the whites do not belong to the same nation." A five-year development plan for "Bantu areas" totaling \$686,000,000 included education, health, housing, and economic development; this was under \$11 a year per capita for the African population of the republic.

No new Bantustans were established in 1967, but one was being planned in South West Africa. So far no Africans had been settled on land acquired by the government in South West Africa for the establishment of "African homelands." Meanwhile, Chief Kaiser Matanzima, who headed the one existing Bantustan in the Transkei, protested that the government was ousting its inhabitants from jobs in the Cape Province, and sending them back to Transkei where there was no work for them.

There were certain slight modifications in *apartheid* policy. A new agreement between mining companies and white workers admitted Africans to some mine jobs from which they had hitherto been barred, although a color bar continued. South Africa's desire for diplomatic relations with black African states brought certain exceptions to the policy of segregation. Foreign Minister Hilgard Muller announced in August that the government planned to build unsegregated diplomatic suburbs in Cape Town and Pretoria. Meanwhile, officials of African states were housed at the best hotels and racial regulations were in fact not applied to them.

Passage by the South African government of a new Terrorist Act, which became effective June 21, permitted the police to detain indefinitely persons suspected of sabotage or of withholding information about terrorist activities. Under the act defendants could be tried by a judge without a jury, and were subject to the death penalty if found guilty of sabotage. The act was made retroactive to 1962, and was also applied to South West Africa.

In September 37 South West African Ovambo tribesmen, who had been in prison before the act was passed, were brought to Pretoria and placed on trial. They were accused of having attempted to overthrow the territory's government by violent revolution and to substitute one drawn from members of the South West African People's Organization. Their attorney challenged the court's jurisdiction on the ground that the UN had revoked South Africa's mandate over the territory before the Act was passed. However, the court ruled that it had no power to question the validity of the law.

In September the UN Committee on Colonialism resolved 24 to 0, with two abstentions, that the trial was a violation of the territory's status, and demanded the immediate release of the prisoners. In December the UN General Assembly adopted a similar resolution by a vote of 110 to 2, and, by a vote of 93 to 2, called on the Security Council to force South Africa to re-

linquish control of the territory. Commenting on the trial, Morris B. Abram, United States representative on the UN Commission on Human Rights, warned that the defendants faced hanging "unless the spotlight of world opinion is focused on the courtroom in Pretoria." He declared that "Civilization as we have come to know and defend it is on trial in South Africa." Prime Minister Balthazar John Vorster asserted that South Africa would not yield, and specifically denounced United States Ambassador Arthur Goldberg's criticisms of the trial in the UN.

Rhodesia

In September Rhodesia adopted a new repressive Law and Order (Maintenance) Amendment Bill, providing the mandatory death sentence for possession of "arms of war," unless the defendant was able to "prove beyond a reasonable doubt that he had no intention of endangering the maintenance of law and order in Rhodesia or a neighboring country." The Constitutional Council, set up by the Smith regime under its "independence" constitution, ruled in October that the provisions requiring an accused person to prove his innocence violated a basic principle of Rhodesian law. It also held that the definitions of "acts of terrorism or sabotage" and "arms of war" were so broad that they also applied to offenders with no thought of endangering Rhodesia's security. Nevertheless, the act became effective in November, and a month later, four African guerrillas were sentenced to death under it for the possession of explosives. (Three others were sentenced to death for the "murder" of Rhodesian soldiers, who died fighting the guerrillas.)

On a number of occasions, South African forces entered Rhodesia to help the Rhodesian government fight the guerrillas. Britain officially protested to South Africa against this activity in what was legally British territory.

(South Africa had never officially recognized the Smith regime, although it gave it substantial assistance.) Rhodesia and South Africa charged that the guerrillas had entered from Zambia, and Zambia accused the Rhodesians and South Africans of violating her border. In December Zambia captured five South African police officers on her territory.

MAURICE J. GOLDBLOOM

South African Jewish Community

THE ISRAELI-ARAB June war and the events leading up to it had major impacts on South African Jewish communal life in 1967. Mobilization of maximum aid it could legitimately extend to Israel became the Jewish community's overriding concern. The measure of its response and the sympathetic attitude of the government led to a press debate, contrasting South African goodwill with Israel's reverse attitude to South Africa in debates and votes at the United Nations. Some participants raised the question of "dual loyalty," an implication that was rejected by Jewish communal leaders and the Jewish press.

Population

A definitive report on the 1960 South African census, published by the government bureau of statistics, corrected figures for the Jewish community [116,066 in a European (white) population of 3,088,492 and a total population (all races) of 16,002,797], given in the bureau's earlier interim report (AJYB, 1965 [Vol. 66], p. 489), which was based on a 10 per cent sample tabulation.

The corrected figure set the Jewish community at 114,762 (57,199 males and 57,563 females), the provincial breakdown being: Transvaal, 73,051; Cape, 32,104; Natal, 6,189; Orange Free State, 3,157. Based on the revised 1960 figure, the unofficial estimate of the community's current population of 120,000 (AJYB, 1967 [Vol. 68], p. 453), must be modified to 118,000.

CIVIC AND POLITICAL STATUS

Jews continued to participate as full and equal citizens in all branches of national life. Six Jews remained members of parliament and there was one Jewish senator (AJYB, 1967 [Vol. 68], p. 453); nine Jews were members of provincial councils, and several Jews were mayors or deputy mayors of various towns.

The National Education Policy Bill, enacted by parliament in March 1967, transferred control of educational policies from the provinces to the central government and required education in state schools to have a "Christian" and "broad national" character. There was much political debate on how these terms would be interpreted. Replying in the House of Assembly, the Minister of Education, Arts, and Science, Senator Jan de Klerk, defined "Christian" as meaning "built on the basis of the traditional Western culture and outlook on life, which rests on Biblical principles, norms and values."

The *South African Jewish Times* wrote that the government owed the Jewish community a statement on how Jews would be affected by the new act, both as pupils and as members of teaching staffs, and the editor communicated with the minister, asking for clarification.

The minister replied in a letter, published in the *South African Jewish Times* on March 31, saying:

From the Hansard reports you will observe that my definitions of the concepts of "Christian education" and "broad national character" leave no room for fears. In any case clause 2 (1) (a) of the Bill specifically states that "the religious conviction of the parents and the pupils shall be respected in regard to religious instruction and religious ceremonies," and the bill contains no other provisions appertaining to the religious convictions of teachers. In effect, therefore the status quo is being maintained as far as Jewish parents, teachers and pupils are concerned.

In the light of the foregoing, any fear or doubt which may exist is without foundation.

He replied in similar terms to a letter from the South African Jewish Board of Deputies, seeking an assurance on the position of teachers.

Impact of Middle East Crisis

JEWISH COMMUNITY EFFORT

In May the deepening crisis in Israel evoked growing tension in South African Jewry. After the withdrawal of the UN truce force from Sinai and the Gaza Strip, many Jews who had not previously taken an active part in Zionist or communal work spontaneously began offering assistance to the Zionist Federation or Board of Deputies. Some of them were young people who wanted to serve in Israel. On May 29 the Zionist Federation called an emergency conference of communal leaders in Johannesburg, which immediately launched the Israel Emergency Campaign. It also instituted a volunteer scheme for young people who wished to do six months' non-combatant service in Israel. Selection committees were set up and the volunteers divided into contingents. Unprecedented scenes were witnessed at Jan Smuts airport when a crowd of over 2,000 came to see the first contingent off on the evening of June 3, two days before the outbreak of the war. Other contingents followed, as planes became available. Of 1,800 who volunteered, 782 were sent over before the Jewish Agency advised that as many volunteers had come as could be used. This was proportionally the largest group from any Diaspora community and the second largest in actual number. Forty per cent of them were members of Zionist youth movements; 10 per cent were university students sacrificing a year of study to help Israel; 50 per cent were so-called "unaffiliated" youth.

The Emergency Appeal proceeded with whirlwind force and results transcended the most sanguine expectations. Within weeks contributions neared

R20,000,000 (.72 rands = \$1). Special events were organized as part of the campaign—a "Sacrifice Sale" arranged by the combined Jewish women's organizations of Johannesburg, which went on for several days at the City Hall; the parallel "Israel Cavalcade," held at the Cape Town Station Concourse; and sales and fetes in many other centers.

A special effort was handled by the Magen David Adom. The South African Blood Transfusion Services made available a substantial quantity of blood plasma, to be rushed to Israel, on condition that it be rapidly replaced by the South African Jewish community. The MDA established blood donor centers at the Simon Kuper Hall in Johannesburg and the Zionist Hall in Cape Town; and in this effort, too, the response was beyond expectations.

GOVERNMENT AND PUBLIC REACTION

The Middle East crisis raised political implications for South Africa. Speaking in parliament before the outbreak of war, Premier Balthazar Johannes Vorster criticized U Thant's haste in withdrawing the UN Emergency Force from Sinai and the Gaza Strip. Later, as the crisis spread, he said there was no surer way of letting it develop into a new world war than by leaving it to the United Nations. He hoped the big powers would step in and handle matters directly. When war broke, Foreign Minister Hilgard Muller told parliament that South Africa was following a policy of non-interference and would preserve neutrality in the Middle East conflict, which he hoped would terminate swiftly.

Although the government pursued formal neutrality, there was no question where its sympathies lay. Expressions of support for Israel came from all sides, and many non-Jews spontaneously came forward with substantial contributions though the Israel Emergency Appeal was directed exclusively to the Jewish community. A group of non-Jews organized a "Medicines for Israel" appeal. Several others sought to join Jewish youths who went to Israel under the volunteer scheme.

In mid-June a deputation of Israel Maisels, Q.C., president of the Zionist Federation, Edel Horwitz, its chairman, and Maurice Porter, chairman of the Board of Deputies, asked Prime Minister Vorster and Foreign Minister Muller for special permission to transfer the appeal proceeds to Israel, in view of the national currency restrictions. The deputation was sympathetically received and the government issued a statement recording that "on purely humanitarian grounds the Government is in principle prepared to authorize the transfer of such funds within limits, provided these funds will be used by charitable non-governmental organizations in Israel solely for humanitarian purposes. The amount which the Jewish community will thus be allowed to send out of the country will from time to time be determined in the light of South Africa's economic position and interests."

The Board of Deputies and the Zionist Federation issued a joint statement expressing appreciation of "the sympathetic reception accorded by the prime

minister to the delegation of the South African Jewish Board of Deputies and the South African Zionist Federation, representing the entire Jewish community" and stating:

We are grateful that, notwithstanding the differences in recent years between the Republic of South Africa and Israel, our government has agreed to the transfer of funds raised in the republic. These are urgently needed by the welfare institutions in Israel for the alleviation of the suffering and devastation caused by the war. We sincerely thank our fellow South Africans of all faiths for the goodwill, sympathy and support for the cause of Israel which they have so amply demonstrated during these critical weeks.

Later, the government announced the conditions of the transfer: R1,000,000 cash immediately, and R1,000,000 cash in each of the following five years; the balance in non-resident government bonds of R2,000,000 per year, which could be sold overseas and the money transferred to Israel.

Minister of Transport Ben Schoeman commented on the political implications when he was the guest of honor at a banquet celebrating the 70th anniversary of the Johannesburg Jewish Guild, in August. He said that, since the start of the Middle East war, doubts were expressed in some quarters about whether the first loyalty of South African Jews was to their country or to Israel. He accepted that it was to South Africa, but he also understood that the Jews should have sympathy towards Israel and take pride in its prowess. The neutrality of the South African government in the Middle East war "did not mean that we did not sympathize with Israel. After all, there are parallels between Israel and South Africa. We are both states which face hostile countries on the continent of Africa and have a right to our independence and survival. Because of that sympathy we have agreed that funds from South Africa should be sent to help alleviate hardship in Israel."

At the same time, Schoeman was critical of the fact that, notwithstanding the friendship which South Africa had extended to Israel since its establishment and before, Israel voted "with the enemies of South Africa" at the United Nations. Although the attitude of Israel was "a bitter disappointment" to South Africa, the republic did not take retaliatory reaction. He hoped the necessary lessons would be learned from the Middle East war.

Israeli Attack on South Africa

In the continued atmosphere of goodwill to Israel, South Africans reacted sharply to a speech by Israeli delegate Joel Barromi, calling for concerted action against South Africa in a UN debate on *apartheid* on October 27. Caustic comments appeared in the press and over the radio, criticizing the Israeli action as "a slap in the face" to a country which had just given renewed evidence of its friendship.

Maurice Porter, chairman of the Board of Deputies, delayed reply to a request for comment until receiving fuller information. He then said, it

appeared from the record that Barromi did not intend to be aggressive, but was provoked by Arab attacks. He continued:

The Jewish community is far from happy that this incident took place. The differences which have emerged in recent years between our country and Israel have caused us distress, especially having regard to the long-standing friendship which South Africa has shown towards Israel and which it demonstrated again so firmly during the recent crisis.

The differences between Israel and South Africa have to be settled between the respective Governments. As citizens of the Republic, we sincerely hope and trust that the relations between the two countries will improve. Even if differences of viewpoint may not entirely disappear, we believe that the traditional friendship between the two countries rests on solid foundations.

The reply did not entirely satisfy the critics. Some said they expected from South African Jewry a more forthright rejection of Barromi's remarks. Some asked whether South African Jews were allowing their sympathy for Israel to obscure their loyalty to South Africa. The Jewish press rebutted the criticism in firmly expressed editorials, stating that the loyalty of Jewish citizens to South Africa had been repeatedly proved, in war no less than in peace, and that it was not at issue in the debate on the differences between Israel and South Africa. Maurice Porter dealt more fully with the subject in his address from the chair to the biennial congress of the Board of Deputies, in November. After detailing the nature of South African Jewry's ties with Israel and its determination to continue those ties, he said:

The religious, historical and cultural bonds which bind us to Israel do not in any way impair or weaken our unqualified loyalty to the Republic of South Africa. I am indeed sorry to see that the bogey of 'dual loyalties' has again been discussed by some people. These bonds with Israel are independent of the policies of whatever particular group or party may be in power in Israel at a given time. In any event, the government and people of Israel alone determine the policies of their land, over which the Jews of the Diaspora cannot have any say.

After a full debate, the Deputies congress unanimously adopted a resolution echoing the hope that current differences between Israel and South Africa would disappear; recording appreciation of the goodwill shown to Israel by the government and people of South Africa, reaffirming the bonds linking South African Jewry with the Holy Land, and pledging the community's continued endeavors to give maximum legitimate support to Israel.

Antisemitism

The biennial congress of the Board of Deputies in November noted that antisemitic agitation had generally declined in South Africa in recent years, but that certain groups and individuals still were disseminating anti-Jewish propaganda, often in concert with antisemites in other countries and using identical material.

In March, printed stickers with the words: "Kommunisme is Joods—Hitler was Reg!" (Communism is Jewish—Hitler was right!) were found on the bulletin board at Pretoria University. The Rector, Professor Casper H. Rautenbach, condemned the incident and ordered an investigation.

HILLBROW INCIDENT

At the end of April an incident occurred in a German beer cellar in Hillbrow, Johannesburg, which had wide repercussions. A group of habitués of this beer cellar put a picture of Hitler on the wall, and celebrated his birthday by "heiling" him and singing Nazi songs. The following week a group of Jewish youths went to the beer cellar to accost the perpetrators of the "celebration." There was a scuffle and the police were called in. A week later, the affair mushroomed into tension when a larger group of Jewish youths, angered by reports of the celebration, assembled at the beer cellar. Expecting trouble, the police were present in force and ordered the youths to disperse. In the inflammatory atmosphere an ugly brawl broke out, which the police quelled by using clubs, tear gas, and dogs.

Leading newspapers voiced concern and criticized the neo-Nazi manifestation which had given rise to the incident. Gideon F. Jacobs, member of parliament for Hillbrow, raised the issue in parliament after a personal investigation. In a lengthy statement, the prime minister asserted that the government would not tolerate the importation to South Africa of what he called "Europe's old disputes, feuds and vendettas," and the antisemitism that accompanied them. He stressed that "this government's attitude in respect of antisemitism is very well known. I want to put it very clearly that nobody wants antisemitism in South Africa." Taking full account of Jewish feelings, he continued: "I want to make it very clear that I can understand, because I am human, that Jewish citizens are sensitive about certain matters, and this one in particular." But, while making allowance for headstrong reactions among the youth, he warned that "I will not concede to young people—whether they are German, Jewish, Greek, Afrikaans, English, French or anything else—the right to take the law into their own hands," and added that he instructed the police henceforth to put an end to such disturbances at the outset.

Commenting on the Hillbrow incident in a sermon Chief Rabbi Bernard Casper said it was wrong for any group of people to take the law into their own hands, and expressed hope that this would not recur. At the same time, he felt,

. . . it would be wrong to condemn out of hand the indignation of our youth which led them to such a spontaneous expression of their affront at what seemed to them an intolerable insult to the honor of our people. In spite of the reservations I have voiced, I find something quite heartening in the fact that our sons and daughters, born and reared in South Africa, should be possessed

of such a profound and sensitive Jewish loyalty and honor. We are evidently living in a new era in Jewish history.

This sentiment was widely shared in the Jewish community.

COMMUNAL ORGANIZATION

A fillip was given to communal work during the year by the visit of Mrs. Rose Kaufman, president of the Pioneer Women of America, who came to South Africa in March at the invitation of the Board of Deputies and the Union of Jewish Women to launch the Women's United Communal Fund campaign. After a six-week tour of the country, she expressed appreciation of the warm Jewishness of the community, its vigor and achievements. She pointed to similarities between it and American Jewry: that it was, on the whole, affluent; that the door to assimilation opened easily for those who wished to use it; that the cultural content of local Jewish life was not always as deep as committed Jewishness required. She stressed the pressing need of strong Jewish cultural, educational, religious, and other institutions and support of Israel.

Her message was particularly appreciated by the Union of Jewish Women and the Women's Zionist Council, whose adult-education programs were attracting an increasing number of people to women's societies and study groups.

Another distinguished American visitor, Judah Shapiro, came on a lecture tour in November. As guest of honor at the biennial congress of the South African Jewish Board of Deputies, he delivered the keynote address on the impact of change upon modern Jewry. Summing up his South African experience, he said at the concluding session that he was impressed by the vigor of South Africa's Jewish community and the extent of its local educational endeavor, describing it as "one of the most vital, most alert, most truly exciting Jewish communities I have visited."

The congress took stock of Jewish communal work on a wide front: interfaith relations, defense activities, communal priorities and planning, services for youth, university students, and trainees doing their year's military service in the army. Teddy Schneider was reelected president; Maurice Porter, chairman; Max Greenstein, treasurer.

Gustav Saron, General Secretary of the Board of Deputies, was a vice-chairman of the first World Conference of Jewish Communal Service, held in Israel in August.

Fund Raising

Fund raising was dominated during 1967 by the Israel Emergency Appeal (p. 535). Other fund-raising efforts, including that for the United Communal Fund, which subsidizes South African Jewry's central national institutions, either interrupted or postponed their campaigns, to give priority to this appeal.

Nahum Goldmann, president of the World Zionist Organization, was honored by the United Communal Fund in Cape Town and Johannesburg in August and addressed the 30th biennial South African Zionist Conference in September. He stressed the importance of adequately financing local Jewish programs and institutions, while giving aid to Israel. "I don't know of any other Jewish community which contributes so much to Israel and so little for its own communal needs," Goldmann said. "Of course the major share must continue to go to Israel. But you must bring up your contributions to your local needs to a better balance with what you give to Israel."

Religion

There were no significant changes in Jewish religious life during the year. Orthodox and Reform sections continued their fruitful work. Finance continued to be a problem, and a number of congregations had to raise their subscriptions or impose special levies. The shortage of rabbis and ministers remained a problem. Chief Rabbi Israel Abrahams announced his intention of retiring to Israel next Passover, after thirty years of distinguished spiritual leadership in Cape Town. The Jewish Ministers' Training College in Johannesburg tried to attract new recruits to the rabbinate and the ministry, but they remained few in number. While its graduates helped fill some pulpits, many vacancies remained.

Among new synagogues opened in 1967 were the Berea Synagogue, the Etz Hayyim Synagogue, and the Glenhazel Synagogue, all in Johannesburg, and the Claremont Synagogue in Cape Town. Reform opened its new Temple Emanuel in Johannesburg and dedicated a Wall of Remembrance at the West Park cemetery, commemorating Jews who lost their lives in the Nazi holocaust, as well as local Jews who elect cremation.

The Isaac Goldberg Religious Center was opened in Johannesburg to provide headquarters for the Federation of Synagogues and a court for the Beth Din.

Anglo-Jewry's Chief Rabbi Immanuel Jakobovits paid a brief visit to South Africa in August and was warmly welcomed. He came primarily to launch a fund-raising campaign for Johannesburg's Yeshiva College.

The world's first successful heart transplant operation, performed on the South African Jew, Louis Washkansky, in Cape Town in December, raised the question of the attitude of Jewish religious law. Chief Rabbis Abrahams in Cape Town and Bernard Casper in Johannesburg, and Reform Chief Minister Arthur Super in Johannesburg all took the view that such an operation was permissible under Jewish religious provisions concerning measures for saving life. A similar view was obtained by the *Southern African Jewish Times* from Chief Rabbi Jakobovits.

Education

Substantial progress was registered in the field of Jewish education, mainly due to the work of the South African Board of Jewish Education and the parallel Cape Board of Jewish Education. A new Jewish day school was established on the East Rand and a high school in Port Elizabeth, bringing the number of Jewish day schools in South Africa up to 16. The enrollment in these schools was about 5,500, and slightly higher in Jewish nursery and afternoon schools.

The 14th national conference of the South African Board of Jewish Education in Johannesburg in April succeeded in resolving differences regarding the religious content of the day schools and laid plans for launching a national campaign for R2,000,000 in 1968 and providing additional funds for national education needs. Decision was also taken to expand the Ulpan scheme under which a growing number of students at the Jewish day schools were visiting Israel for a period of study. Louis Sachs was reelected chairman.

The Yiddish Folkschool in Johannesburg, run by the South African Yiddish Cultural Federation, celebrated its 30th anniversary.

Zionist Activities

Israel's 19th birthday celebration in April drew large crowds, especially in Johannesburg, where an estimated 12,000 people attended a rally at Milner Park, and in Cape Town, where an estimated 5,000 attended a pageant at Green Point Stadium.

The 30th biennial South African Zionist Conference in Johannesburg, in September, drew a larger number of delegates than any previous Zionist conference in South Africa. It was addressed by Nahum Goldmann, Mrs. Raya Jaglom, chairman of the World WIZO executive, and Brigadier General Mordecai Hod, Commander of the Israel air force. Animated by a sense of history in the making, it set new goals for the expansion of Zionist work in South Africa and the intensification of *aliyah*.

Judge Israel Maisels was elected chairman and Joseph Daleski honorary president. Edel Horwitz, chairman for the past eight years, and Harry Trope, treasurer for the past 15 years, joined the ranks of vice-presidents.

Non-party Zionists and independents gained larger representation in the Zionist Federation, and new blood was introduced in its executive council.

Social Services

At the annual meeting of the Transvaal Jewish Welfare Council in November, chairman Percy Zelikow urged greater use of professional workers in Jewish social service. Reports showed that R256,000 were disbursed during the year in welfare grants and payments by affiliated organizations, 68 per cent of this amount by the Johannesburg *Hevra Kaddisha* (burial society). As a result of the national "credit squeeze," the Witwatersrand

Hebrew Benevolent Association reported increased applications for interest-free loans.

The administrator of the Transvaal, the Honorable Sybrand van Niekerk, officially opened the new Selwyn Segal Hostel for the Jewish handicapped in Johannesburg in June. Welfare workers hailed the new building as a model institution. With 90 inmates at its opening, it was planning for expansion at its annual general meeting in October.

Jewish homes for the aged and orphanages in Johannesburg and Cape Town continued to meet the needs of the community. The South African ORT embarked on a scheme of reorganization.

Cultural Activities

Cultural activities during the year included an exhibition of Haggadahs from all over the world, among them many rare editions, organized by the South African Jewish Board of Deputies in Johannesburg; an exhibition of Menorahs in Cape Town; lecture and study group programs by the Women's Zionist Council and Union of Jewish Women; Hebrew programs by the Histadruth Ivrit, and Yiddish programs by the South African Yiddish Cultural Federation.

Books by South African Jewish writers, published during the year, included *The Haggadah*, newly translated and arranged by Rabbi Arthur Saul Super; *Bar Mitzvah and Bat Mitzvah Handbook* by Rabbi Jacob Newman; *Thomas Bowler: His Life and Work*, a definitive study of a famous Cape artist, by Frank R. Bradlow; *One Life*, a volume of poems by Sydney Clouts; *Shuffle of the Cards*, a collection of short stories, by Pete Reichman; *Royal Vendetta: The Crown of Spain 1829-1965* by Theo Aronson; *Personal Pie*, a book of essays, by Arthur Tannenbaum; *Europe on Rands and Sense*, a travel book, by Arthur Goldman; *Looking at Nature in South Africa* by Fay Jaff; *Dog Training—With Love* by Saville Shapero.

Personalia

Bertha Solomon, veteran Jewish parliamentarian who introduced legislation advancing women's rights in South Africa, received an honorary doctorate of law from the Witwatersrand University in April. Dr. Henry Gluckman, a former minister of health and architect of South Africa's national health service, received an honorary doctorate of law from Rhodes University in April. Adolph Schauder, veteran Port Elizabeth civic leader and originator of the city's housing schemes for both whites and non-whites, received an honorary doctorate of social science from Rhodes University on the same occasion.

Professor Samuel S. Israelstam, associate professor of chemistry at the Witwatersrand University, was reappointed for a third term to the prime minister's scientific advisory council. David Miller, Cape Town Jewish educator, was appointed a member of the government's National Advisory

Education Council. David Cohen, S.C., leading Cape Town attorney, was appointed Senior Crown Counsel to the government of Swaziland.

A number of losses were suffered by South African Jewry in 1967: Aubrey Abraham Menkin, former Revisionist leader, died in Durban in January; Richard Laks, national chairman of the Histadruth Ivrit, died in Johannesburg in February; Solomon Goldberg, veteran Durban communal worker and Mizrahi leader, died in March; Toni Saphra, founder of the Union of Jewish Women of South Africa, died in Johannesburg in March; Abraham Zwick, veteran Pretoria cantor, died in May; Abraham Mourice Jackson, veteran Cape Town communal leader, died in July; Simon Finger, veteran Johannesburg congregational leader, died in August.

EDGAR BERNSTEIN