

# Western Europe

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## Great Britain

### *National Affairs*

**T**HE GOVERNMENT SHOWED surprising stability in 1985, despite the continuing economic slowdown, labor difficulties, and growing racial unrest.

The strike by the National Union of Mineworkers, which had begun in March 1984, ended a year later with the workers agreeing to accept reduced terms and the government going ahead with its program of pit closures. Another indicator of weakening trade-union strength was an abortive strike in August by the National Union of Railwaymen, whose protest failed to halt the introduction of driver-only trains. Elsewhere on the labor front, a breakdown in teachers' pay talks in February was followed in July by strikes, which continued with growing intensity during the autumn.

Unemployment in Britain remained at around 3.4 million during the year, some 14 percent of the labor force. On the economic front, the year began with the pound at a record low of \$1.1587. When it plunged to below \$1.10 in February, interest rates were raised from 12 to 14 percent, which helped stem the decline.

### *Racism and Anti-Semitism*

Racial and social tensions in British society erupted in violence on several occasions during the year. In September police in riot gear battled black youths in Handsworth (Birmingham) and Brixton (London); in October a policeman was stabbed to death in an outbreak in Tottenham in which, for the first time, rioters fired shots at police. The number of police and civilians injured in riots during the year reached 254.

Right-wing National Front (NF) members were increasingly implicated in violence at soccer matches. In February some 40 MPs issued a statement expressing concern at the "scandalous and unacceptable behavior of a fascist minority" that shouted racial abuse at games. In June, following a major riot in Brussels between English and Italian fans, the European Parliament member for London Central,

Stan Newens, introduced a motion in that body calling for immediate action against those responsible for fomenting racial violence at international soccer matches. In July Mr. Justice Poppleworth's report on crowd and safety control recommended making it a criminal offense to chant obscene or racist abuse at sports grounds.

A government white paper in May advocated tighter laws against racism that would make even possession of racially inflammatory material potentially illegal and would give police new powers of search, seizure, and forfeiture. In November leading NF member Martin Wingfield was jailed for 90 days for refusal to pay fines and costs imposed when he was found guilty in April (under an existing law) of distributing leaflets deemed likely to stir up racial hatred.

Opinion on the incidence of anti-Semitism in Britain varied. While the Board of Deputies of British Jews reported in July that the frequency of anti-Semitic incidents had remained virtually static in the first half of 1985 (75 cases as compared with 74 in the previous six months), the Center for Contemporary Studies (CCS), an independent, privately sponsored body, claimed a sharp increase, citing 225 incidents between July 1, 1984, and June 30, 1985. The discrepancy probably reflected the different methods of reporting used by the two bodies, with the CCS making allowance for unreported incidents. Center director Eric Moonman warned that an intensified campaign of anti-Semitism would be launched by the NF in the coming year, focusing on the issue of ritual slaughter (see "Religion").

### *Relations with Israel*

Britain threw its support behind a peace initiative put forward early in the year by Egyptian president Hosni Mubarak, calling for direct talks between Israel and a Jordanian delegation that would include agreed-upon Palestinians. To encourage movement in this direction, Prime Minister Margaret Thatcher held talks in London with President Mubarak in March and with King Hussein of Jordan in June; in April she met with King Fahd in Saudi Arabia and in September with President Mubarak in Cairo and King Hussein in Jordan (she was the first British prime minister to visit that country while in office). During a visit by a Foreign Office delegation to Tunis in April, Deputy Under Secretary of State Ewen Fergusson met with PLO officials.

Foreign Minister Yitzhak Shamir of Israel used the occasion of a London visit in June to reiterate Israel's objections to negotiating with the PLO and to protest Britain's continued embargo on oil and arms shipments to Israel. Israel also criticized Britain's agreement to sell military equipment to Saudi Arabia and Jordan.

Relations between the two countries were further strained when the government invited a Jordanian-Palestinian delegation for talks with Foreign Secretary Geoffrey Howe in October. Strong objections were raised in various quarters to the inclusion of two of the delegates, Bishop Elias Khoury and former West Bank mayor Mohammed Milhem. While Mrs. Thatcher described the two as "men of peace," others accused them of being terrorists. In the end, the meetings were canceled by the

foreign secretary because of the last-minute refusal by the Palestinians to sign a previously agreed-upon statement renouncing terrorism. The incident, which was an embarrassment to the government, dampened hopes that peace talks could take place any time soon.

Conservative Friends of Israel (CFI), which celebrated its tenth anniversary in November, once again claimed to be the largest special-interest group in Parliament, with a membership comprising 156 MPs (including 9 cabinet ministers and 27 ministers outside the cabinet), 69 members of the European Parliament, and members of the House of Lords. CFI also had a growing youth section of about 1,000 members, including all the officers of the Federation of Conservative Students.

In October Ian Mikardo, deputy chairman of the Labor Friends of Israel (LFI), reported that eight unions were affiliated with Trade Union Friends of Israel—including the five million members of the Amalgamated Union of Engineering Workers and 4 of the 11 regions of the Transport and General Workers Union. Some elements in the labor movement continued to express anti-Zionist views, which they made efforts to distinguish from anti-Semitism. Brent East Labor party, for example, passed a motion in June condemning all forms of anti-Semitism in the Labor movement and demanding the resignation of South Yorkshire Labor councillor and police chief George Moore for alleged anti-Semitic remarks. In October, however, the group was willing to consider a resolution to expel Poale Zion from its ranks on the grounds that it was “racist and anti-working class.” The motion was defeated by the group’s general management committee in November.

A complaint against the *Jewish Chronicle* was upheld by the Press Council in May. The Jewish weekly was accused of denying the Palestine Solidarity Campaign (PSC) the right of reply to a September 1984 editorial that had criticized both the holding of a PSC conference in London and the Labor-led Greater London Council’s (GLC) decision to fund it. Relations between London’s Jewish community and the GLC, already strained, were exacerbated by an incident that took place in October. Chief Rabbi Immanuel Jakobovits was scheduled to be the guest of honor at a civic luncheon, but canceled his appearance when he learned that GLC leader Ken Livingstone would also be a guest.

Although the GLC had definite pro-Arab sympathies, its actions were not all one-sided. In November the council decided against awarding a proposed £27,000 grant to finance a British Friends of Palestine cultural festival. And locally, GLC made generous grants to London’s Satmar community.

A spate of anti-Zionist activity on the campus began in January. A notable episode was the refusal of Sunderland Polytechnic’s student union to ratify a Jewish society’s constitution because it mentioned Israel. After debating and defeating a pro-Israel motion, and despite a demonstration by some 800 sympathizers from the national Union of Jewish Students (UJS), the student union imposed a three-year ban on the small society. The Sunderland Jewish Society did finally gain recognition in October, but only after the National Union of Students (NUS) threatened the Sunderland student union with disfranchisement unless the ban was lifted.

The organized Jewish community sought means to combat this type of discrimination. In February the Board of Deputies asked the Commission for Racial Equality to investigate Sunderland's action. In March the United Synagogue (US) announced a plan to develop strategies for use by Jewish students in countering anti-Zionism on the campus. Meanwhile, the Zionist Federation organized a series of conferences on the subject in a number of provincial cities.

The Board of Deputies, the Zionist Federation, and other major organizations arranged a conference at the House of Commons in October to mark the tenth anniversary of the adoption by the United Nations of Resolution 3379, which defined Zionism as a form of racism. The gathering urged Parliament to condemn the resolution, but no action was forthcoming.

## JEWISH COMMUNITY

### *Demography*

The Jewish population of Great Britain was estimated to be 330,000. Leading Jewish population centers were London, Manchester, Leeds, and Glasgow.

A study conducted by Dr. Barry A. Kosmin, head of the Statistical and Demographic Research Unit of the Board of Deputies, concluded that there had been large-scale defection of young Jews from the community, with no evidence of any religious revival to compensate for the losses. Kosmin's report, published in July, compared figures for synagogue marriages in the early 1980s with communal circumcision records of two and three decades earlier. This analysis suggested that of Jewish men born in the 1950s and 1960s, only half chose to be wed under synagogue auspices. The number of synagogue marriages in Britain had, in fact, been declining steadily, with the 1984 figure of 1,153 the second lowest in this century (only 1982, with 1,110 marriages, was lower). The 1984 total comprised 743 marriages performed under modern-Orthodox auspices; 110 under right-wing Orthodox; 49 under Sephardi; 179 under Reform; and 72 under Liberal.

According to the board's research unit, the number of burials and cremations under Jewish religious auspices rose by nearly 5 percent in 1985, from 4,715 the previous year to 4,945. This represented a death rate of 15 per 1,000, which, compared with the national rate of 11.8 per 1,000, showed the relative aging of the Jewish population.

A study by Barry Kosmin and Caren Levy found that emigration had been a more significant factor in the numerical decline of British Jewry than was generally recognized. Based on census statistics for Israel, the United States, Australia, Canada, South Africa, and Rhodesia, the researchers reported that as of 1971, over 44,000 British-born Jews lived in other countries, a number equivalent to 12 percent of the Anglo-Jewish population at that time. Since the early 1960s, more Jews had left Britain than had entered it; in view of the current economic climate and

stringent immigration laws, it was generally agreed that the trend was unlikely to be reversed.

### *Communal Activities*

A threatened boycott of the Board of Deputies' February meeting by Progressive members was averted by a compromise agreement. The Progressives were protesting a decision made two months earlier to increase the powers of the board's ecclesiastical authorities. After several months of meetings, Orthodox and Progressive leaders announced in June that they would cooperate "in a spirit of mutual respect" in areas where they could unite for the well-being of the community, and that negotiations would continue over the areas of controversy that frequently led to public acrimony.

The end of President Greville Janner's six-year term of office, in July, produced the first contested presidential election since 1967; Lionel Kopelowitz, a Newcastle physician, was chosen president. Progressive Eric Moonman defeated Victor Lucas, president of the United Synagogue (US), in a close contest for senior vice-president.

With a membership of 680 deputies—an all-time high—the board found its headquarters at US-owned Woburn House in London decidedly inadequate. Because of crowded conditions in that building—which housed, in addition to the Board of Deputies, the London Board of Jewish Religious Education, Office of the Chief Rabbi, Jewish Museum, and Beth Din—US officials spent a good part of the year considering whether to retain, modernize, or sell Woburn House, but without coming to any decision.

In June, for the first time ever, the US bought a retirement residence for Chief Rabbi Immanuel Jakobovitz, who was due to retire in 1991. In the same month the chief rabbi reorganized his "cabinet" to include several new and younger men.

The Board of Deputies celebrated its 225th anniversary in March with a Festival of British Jewry, featuring lectures, exhibitions, concerts, and other activities.

Reduced government funding caused serious problems for welfare organizations, focusing attention on the inadequacy of communal support. Community donations provided less than 12 percent of the Jewish Welfare Board's (JWB) budget of over £5 million and only 20 percent of Norwood Childcare's annual income. In June the *Jewish Chronicle* reported that the Anglo-Jewish community needed an additional £4 million simply to maintain its welfare services.

All the major agencies experienced difficulties. In March the JWB was forced to close Fenton House, a 20-bed home for the elderly in Ealing, West London. The agency's drastic cutback program also involved staff and training-course reductions and a freeze on planned improvements to its 11 homes. In June the JWB announced that for the first time, the families of new residents in its homes would be asked to pay fees.

The Jewish Blind Society (JBS) made public in June its need for an additional £70,000 to care for residents in its new Finchley Road, North London, home, which had facilities for physically disabled as well as blind young people. In October

chairman Sidney Bloch warned that Norwood would need to curtail operations unless its financial position improved. In the same month Asher Corren, executive director of Nightingale House, the Home for Aged Jews, where work had begun in June on a new £45,000 crafts center, reported a probable annual deficit of half a million pounds.

The Central Council for Jewish Social Services, under the chairmanship of Stuart Young, took steps to improve the situation. In September the council merged the Jewish Society for the Mentally Handicapped with the Ravenswood Foundation, transferring the former to the Golders Green, North London, building used by JBS, JWB, and Norwood. In October the council considered proposals aimed at improving its effectiveness, including centralized fund raising, staff sharing, and better coordination among agencies to prevent overlap. In November the council approved funds for expansion of JWB's training department to enable it to provide services to JBS and Norwood.

### *Soviet Jewry*

The plight of Soviet Jews evoked concern and support across the political spectrum. In April Prime Minister Thatcher pledged to continue her fight on their behalf; Britain, she said, frequently raised the issue with Soviet leaders. In September she declared that no matter how much Britain desired improved relations with Moscow, the country would not "soft pedal" questions of human rights in the Soviet Union. Labor leader Neil Kinnock told his party's September conference that in "efforts to secure the release of refuseniks and so-called dissidents in the Soviet Union the value of freedom must know no bounds." In July Liberal-party leader David Steel joined Avital Shcharansky's newest campaign to win her husband's release. In November, prior to the U.S.-Soviet Geneva summit conference, an all-party group of MPs sponsored a motion in the House of Commons calling on the Soviet Union to permit Soviet Jews who wished to join their families abroad to leave the USSR.

Youth played an active part in the Soviet Jewry movement during the year. In July it was announced that eight leading members of the UJS would attend the World Festival of Youth and Students in Moscow, as part of the British Youth Council delegation. In November, under the auspices of the NUS, student leaders from all over the country took part in a lobbying effort at the House of Commons to draw MPs' attention to the problems of Soviet Jewry, specifically to the condition of Jewish students. In December over 250 students attended a Soviet Jewry solidarity meeting held during the NUS conference.

While London was the center of the movement, other communities were active as well. In April, for example, Brighton and Hove's Committee for Soviet Jewry appealed to visiting Russian musicians to intercede in behalf of singer Viktor Delganov and his pianist wife, Elena. In Manchester a lawyers' association for Soviet Jewry was established. In Leeds former refusenik Itzhak Shkolnik led a solidarity march in company with the lord mayor and lady mayoress of the city.

## Religion

The Board of Deputies' research unit estimated overall male synagogue membership at over 78,000, of which 70.5 percent belonged to modern-Orthodox synagogues; 4.4 percent to right-wing Orthodox; 2.7 percent to Sephardi; 15.2 percent to Reform; and 7.2 percent to Liberal synagogues.

In March, following nearly 12 months of discussions, the Reform Synagogues of Great Britain (RSGB) and the Union of Liberal and Progressive Synagogues (ULPS) rejected a merger proposal on the grounds that "the existing diversity of attitudes and practices" was "too broad" to be contained within one organization. Subsequently, a standing committee was established to promote cooperation in such areas as education, Israel, Soviet Jewry, and social issues, and the ULPS council approved a resolution stating that a single Progressive movement was still its eventual aim. In July Rabbi John Rayner, senior rabbi at London's St. John's Wood Liberal Synagogue, reported that the Liberal movement in Britain, with some 12,500 members, was experiencing "zero growth."

In January Rabbi Jacqueline Tabbick, the first woman rabbi in Britain, became chairman of RSGB's Assembly of Rabbis. The RSGB's membership had grown by 4 percent over the previous year, to some 40,000, reported executive director Raymond Goldman in June. The normal annual increase had been 2 to 2½ percent.

The ongoing threat of a law against ritual slaughter (*shehitah*) was a source of concern throughout the year, although by December no bill had actually been put forward in Parliament. All sections of the community protested a report issued in July by the Farm Animal Council, a body appointed by the government to advise on legislation to prevent animal suffering. The council recommended that religious slaughter be banned, and that the Jewish and Muslim communities, the two groups concerned, be given three years in which to consider alternative methods for the prestunning of animals—a procedure not allowed under religious law. Although critics tended to link Jewish and Muslim slaughter together, Jewish spokesmen preferred to discuss *shehitah* on its own, pointing to the substantial differences between the two methods. In November the Royal Society for the Prevention of Cruelty to Animals published a pamphlet supporting the anti-*shehitah* view. In December an ad hoc committee of presidents of Jewish organizations was formed to present an official defense of *shehitah*.

S. S. Levin, president of the National Council of Shechita Boards, reported in July that kosher meat and poultry consumption was declining by 4 percent annually. In October the London Board for Shechita approved increased fees for cattle and poultry slaughter.

## Jewish Education

Special efforts were made this year to improve the quality of Jewish teaching through pay incentives and intensified training. The London Board for Jewish

Education offered supplementary-school teachers raises based on performance and on completion of in-service training programs, in addition to across-the-board increases. In December, for example, the salaries of 350 London teachers, already nearly doubled in the previous two years, were increased by an additional 20 to 25 percent.

A £25,000 scholarship program, financed by the Jewish Educational Development Trust (JEDT) for the purpose of training senior teachers of Jewish studies in day schools, was launched in April. Under the program, three scholarships would be awarded annually, to cover two years of study at the Hebrew University, Jerusalem, and Jews' College, London. The latter's Institute of Jewish Education launched new courses for Jewish day-school teachers in July.

A new JEDT study reported that the majority of general studies teachers in Jewish secondary schools throughout the country were not Jewish, and that women outnumbered men, especially among Jewish teachers. The 55 secondary, primary, and nursery schools included in the survey had 66 full-time Jewish teachers in subjects other than Jewish studies and 145 non-Jewish teachers. Altogether, the schools had 944 full- and part-time teachers, 530 of them Jewish, including 41 Israelis on two-year contracts.

In April the Independent Jewish Day School, Hendon, with 150 pupils aged three to ten, became the first British school to receive a World Zionist Organization Jerusalem Prize for its contribution to Torah education in the Diaspora.

Jews' College had 55 students enrolled in 1985–1986, 20 percent more than the previous year. Of these, some 20 intended to teach after completing B.A., B.Ed., or postgraduate courses; 6 to 8 were registered in three-year rabbinic courses; and 6 were enrolled in the new M.A. course designed for general enrichment.

Rabbi Jonathan Magonet succeeded Prof. J. B. Segal as principal of Leo Baeck College, the rabbinical school for the Liberal and Reform movements. In September the school had 24 students enrolled in its five-year program.

## *Publications*

The Jewish Socialist group launched a new magazine, *Jewish Socialist*. In July Colin Shindler was appointed editor of the *Jewish Quarterly*, succeeding Tony Lerman, who had taken the position following the death last year of founder-editor Jacob Sonntag.

Among the books on Jewish history published during the year were *The Jews of Islam* by Bernard Lewis; *The Last Arab Jews* by Abraham L. Udovitch and Lucette Valensi; *The Jews of Europe and the Inquisition of Venice, 1550–1670* by Brian Pullan; *The Road from Babylon: The Story of Sephardi and Oriental Jews* by Chaim Raphael; *The Carrière of Carpentras* by Marianne Calmann; *Memories: The Jewish East End* edited by Aumie and Michael Shapiro; *An Outstretched Arm: A History of the Jewish Colonization Association* by Theodore Norman; *Hitler and the Final Solution* by Gerald Fleming; *The German Jew: A Synthesis of Judaism and Western*

*Civilization, 1730–1930* by H. I. Bach; *Leo Baeck Institute Year Book*, vol. 29, 1984; *Neither Your Honey Nor Your Sting: An Offbeat Story of the Jews* by Bernard Kops; and *The History of Anti-Semitism*, vol. 4: *Suicidal Europe, 1870–1933* by Léon Poliakov.

Books on Jewish religious themes included *Ages of Man: A Practical Guide to Jewish Practice and Belief* by Lucien Gubbay and Abraham Levy; *The Humanity of Jewish Law* by Dayan Dr. Meyer Lew; *Forms of Prayer: Days of Awe*, RSGB's new High Holy Day prayer book; and *The Essene Odyssey: The Mystery of the True Teacher and the Essene Impact on the Shaping of Human Destiny* by Hugh Schonfield.

Biographical and autobiographical works included two books to mark the Montefiore centenary year, *The Century of Moses Montefiore: A Collection of Essays* edited by Sonia and V. D. Lipman; and *Sir Moses Montefiore, 1784–1885* by Myrtle Franklin and Michael Bor; *Time and Time Again*, Dan Jacobson's autobiography; *Secrets: Boyhood in a Jewish Hotel 1932–54* by Ronald Hayman; *Grief Forgotten: The Tale of an East End Jewish Boyhood* by Ralph L. Finn; *Chaim Weizmann* by Yehuda Reinharz; *My Life on the Silver Screen* by politician Gerald Kaufman; and *Stage Struck: An Autobiography* by show-business personality Lionel Blair.

Books on Israel and Zionism included *A Land of Two Peoples: Martin Buber on Jews and Arabs* edited by Paul Mendes-Flohr; *Israel and South Africa—The Unnatural Alliance* by James Adams; *The Special Relationship Between West Germany and Israel* by Lily Gardner Feldman; *Jerusalem: Rebirth of a City* by Martin Gilbert; *Operation Moses* by Tudor Parfitt; and *From Time Immemorial: The Origins of the Arab-Jewish Conflict in Palestine* by Joan Peters.

New fictional works of Jewish interest included *Floating Down to Camelot* by David Benedictus; *Proofs of Affection* by Rosemary Friedman; *After Midnight* by Irmgard Keun; *The Price of Fame* by Maisie Mosco; *The Bread of Exile* by Karen Gershon; *Blood Libels* by Clive Sinclair; *Family and Friends* by Anita Brookner; *Mr. Wakefield's Crusade* by Bernice Rubens; *The Secret of Anna Katz*, a first novel by Steven Swift; *Beginning Again* by Ruth Adler; *Heaven and Earth* by Frederic Raphael; and two novels by Brian Glanville, *Kissing America* and *Love Is Not Love*. *Book of Mercy* contained poems by Leonard Cohen; Steven Berkoff published *Berkoff, West and Other Plays*; and Arnold Wesker was represented by *Distinctions*, a collection of essays, correspondence, and dissertations.

Among the new literary studies were *At the Handles of the Lock: Themes in the Fiction of S. Y. Agnon* by David Aberbach; *Kafka: Judaism, Politics and Literature* by Ritchie Robertson; *Images in Transition: The English Jew in English Literature, 1660–1830* by Abba Rubin; and *Short Digest of Jewish Literature in the Middle Ages (1000 CE to 1500 CE)* by Armin Krausz.

Other works of interest included *Hebrew Manuscript Painting* by David Goldstein; *I've Taken a Page in the Bible: A Book of Jewish Humor* by Alfred Marks; and *Jewish Commitment: A Study in London* by sociologist Julius Gould.

## Personalia

Knighthoods were awarded to Jeffrey Sterling, chairman of the Peninsular and Oriental Steam Navigation Company, and Peter Lazarus, permanent secretary in the Department of Transport. Sam Silken, former Labor MP and attorney general, and Sir Leonard Wolfson, cochairman and managing director of Great Universal Stores, became life peers.

Among British Jews who died in 1985 were Sir Robert Mayer, founder of the Robert Mayer Children's Concerts, in January, aged 105; Col. James Grant, military man and schoolteacher, in February, aged 79; Olga Franklin, journalist, author, and broadcaster, in February, aged 72; Hyman Brody, for many years consultant senior physician, Sheffield Royal Infirmary, in March, aged 79; Arnold Daghani, artist, in April, aged 76; Reuben Louis Goodstein, emeritus professor of mathematics, Leicester University, in April, aged 72; Morris Harold Davis, president, Federation of Synagogues, 1928–1945, in April, aged 90; Ronald James D'Arcy Hart, leading professional genealogist, in April, aged 89; Fred Uhlman, artist and writer, whose novel *Between the Lightning and the Moon* was published this year, in April, aged 84; Oscar Nemon, sculptor, in April, aged 79; Minna Tym, secretary, Children and Youth Aliyah movement, in April, aged 76; David Clore, philanthropist, in May, in London, aged 78; Arthur Super, former mayor of Hackney and communal worker, in May, aged 75; Myer Berman, for 40 years rabbi of London's Wembley Synagogue, in May, aged 76; Lionel Schalit, leading figure in the Maccabi movement, in May, aged 78; Anne Stern, Nightingale House chairman, in June, aged 61; Samuel, Lord Segal of Wytham, Labor parliamentarian, Zionist, and communal personality, in June, aged 83; Donald Roodyn, emeritus reader in biochemistry, London University, in June, aged 54; Sir Charles Abrahams, business magnate and philanthropist, in June, aged 71; Judge Laurence Joseph Libbert, in June, aged 95; Leonard Lurie, ophthalmic surgeon, in July, aged 74; Annie Elboz, Stepney civic personality, in July, aged 84; Herbert Sulzbach, cultural officer at London's West German embassy, in July, aged 91; Ewen Edward Samuel Montagu, lawyer and community figure, in July, aged 84; Tosco Fyvel, writer, broadcaster, and *Jewish Chronicle* literary editor 1973–1983, in July, aged 78; Israel Preiskel, surgeon and communal figure, in July, aged 77; Asher Fishman, communal leader, in July, aged 66; Alexander Bernfes, Holocaust historian, in August, aged 76; Leslie Prince, civic leader and communal worker, in August, aged 84; Hermann Lehmann, Cambridge University biochemist, in August, aged 75; Gabriel Haus, communal personality, in August, aged 71; Rabbi Dr. Solomon Fisch, Hebraic scholar, in September, aged 96; Zygmunt Ratuszniak, Institute of Jewish Affairs archivist, in September, aged 76; Pinchas Shebson, rabbi, Southend and Westcliff Hebrew Congregation, in September, aged 76; Maxwell Shaw, actor, director, and drama teacher, in September, aged 56; Bernard Gore, founder of the Association of Jews of Polish Origin, in October, aged 79; Simon Frisner, honorary life president, Polish Jewish Ex-Servicemen's Association, aged 74; Hans Keller, music critic and musicologist, in

November, aged 66; Harry Kayne, bandleader, in November, aged 63; Elaine Blond, noted Zionist and chairman of British WIZO, in November, aged 83; Louis Questle, organizing secretary, Federation of Jewish Relief Organizations, in November, aged 68; Benjamin Jolles, cancer specialist and consultant radiotherapist, Northampton General Hospital, in November, aged 78; Stanley Chazan, London East End physician, in December, aged 82; Peter Stone, *Jewish Chronicle* art critic until 1977, in December, aged 85; John Cohen, emeritus professor of psychology, Manchester University, in December, aged 74; Joseph Neville, director, Jewish Colonization Association, 1971–1979, in December, aged 76.

LIONEL & MIRIAM KOCHAN

# France

## *National Affairs*

**F**RENCH POLITICAL LIFE in 1985 was characterized by an uneasy calm, a kind of waiting period prior to the legislative elections scheduled for March 1986. With a return to power by the Right a growing certainty, there was widespread concern about the prospect of a Socialist president, François Mitterrand, having to run the country together with a rightist prime minister and cabinet. The Socialists seemed resigned to their fate, however, and were in fact preparing to play an active opposition role in the interim period, with an eye to the 1988 presidential elections, which they expected to win.

The country's economy continued in the doldrums. Prime Minister Laurent Fabius's policy of modifying Socialist programs and reinstating incentives for business investment was a decision taken too late to remedy the situation. Unemployment rose to over 2 million. Inflation, although not unreasonably high, was nevertheless higher than in neighboring countries, notably Germany, and restricted the purchasing power of salaried workers and retired people.

The Socialists' slipping popularity was not helped by signs of discord among their leaders. In December Prime Minister Fabius publicly criticized President Mitterrand for receiving Poland's leader, Gen. Wojciech Jaruzelski. Subsequently, Mitterrand appeared to disassociate himself from Fabius, although he rejected the premier's resignation when it was offered. Fabius himself proved something of a disappointment to his supporters, and his popularity dropped considerably.

The long-term shifts that had been occurring in French political alignments came into sharper focus this year. The decline of the Communist party was confirmed in regional elections throughout the country, as was the rise of the extreme-right National Front (NF), the Communists losing almost the same proportion of votes as the NF won—about 10 percent.

The continuing decline of the once-powerful Communist party was, in large measure, a reflection of profound changes that had taken place in French society. The old "working class," composed largely of industrial workers, had been supplanted by a class of technological specialists, whose outlook and life-style were no longer proletarian. At the same time, the new proletariat, composed largely of migrant laborers, many of them strangers to French language and culture, was not welcomed by the nationalist, xenophobic even, membership of the Communist party. In addition, the sympathies and political loyalty of many of the immigrants tended toward Islamic fundamentalism and the various forms of Arab nationalism that were actually hostile to atheistic communism.

The government touched off a controversy in May when it banned a television program about a wartime resistance group, probably as a result of Communist pressure. The film told the story of a group of 21 non-French resistance fighters—mainly East European Jews—who were executed by the Gestapo. The film charged that the Communist party itself had betrayed the group, in part to prevent “foreigners” from getting credit for heroic exploits against the Nazis. Groups of former Jewish resistance fighters, who wanted public exposure of the role Jews had played in the French resistance, protested the ban.

### *Racism and Anti-Semitism*

National Front leader Jean-Marie Le Pen, whose party had been an insignificant fringe group only a few years earlier, continued to display his skills as a demagogue, attributing the rise in unemployment and crime to immigrant workers, especially North Africans—an assertion, his opponents pointed out, never supported by the statistical record. A surprising and disturbing aspect of the Le Pen phenomenon was his growing influence among low-salaried workers in municipalities and localities traditionally loyal to the Left.

While Le Pen himself never openly expressed anti-Semitism, the atmosphere created by the anti-immigrant campaign opened the door to such expressions by his followers. On one occasion during the year, Le Pen did open himself to legitimate suspicion. In a venomous tirade against radio and television journalists who, he complained, had attacked him unfairly, he singled out four who happened to be Jews. While he did not mention this fact when he named them in his diatribe, there was no question but that the choice of names was deliberate and that he counted on the effect the names would produce.

Most individual Jews believed that Le Pen was anti-Semitic, even if it was hard to prove. The attitude of Jewish organizations seemed to be one of watchful caution. While opposing the NF for its racism, they did not want to be unduly alarmist about anti-Semitism.

Contrary to what one might have expected, Le Pen presented himself as pro-Israel, praising Israel's firm stand against terrorism and inviting France to follow her example.

### *Relations with Israel*

France continued to show friendship for Israel; it also displayed strong support for the Arabs generally, and specifically for the PLO as the representative of the Palestinian people. Official speeches with a “warm” pro-Israel tone were almost always confined to matters that did not directly affect foreign policy; statements from the foreign ministry were decidedly cooler.

Following the Israeli air raid against PLO headquarters in Tunis on October 1, Foreign Minister Roland Dumas canceled a scheduled trip to Israel. The French

government, which maintained close ties with Tunisia, denounced the Israeli action as one that aggravated tensions in the region.

The incident caused only temporary damage to French-Israeli relations, however. Later in October, Prime Minister Shimon Peres visited Paris, en route home to Israel from the UN General Assembly in New York, and was cordially received by President Mitterrand and other high officials. Peres even reported an offer by the French to help Soviet Jews emigrate by flying them directly to Israel from the USSR—should Moscow agree to expand emigration.

## JEWISH COMMUNITY

### *Demography*

The estimated Jewish population of France was 535,000, according to a major demographic study released in March. The study also reported an intermarriage rate of higher than 50 percent among French Jews, as well as a continuing rise in the average age of the community. The authors of the study—Professors Doris Bensimon of Caen University and Sergio DellaPergola of the Hebrew University of Jerusalem—warned that the high proportion of Jewish women intermarrying had especially serious implications for the future of the community, since in French society “it is the father who is the dominant note in the family’s religious practices and cultural options.” The study was carried out jointly by the French National Research Center and the Hebrew University’s Institute of Contemporary Jewry.

The proportion of French Jews who were of North African origin, according to the study, was more than 50 percent. The proportion of French Jews in contact with any Jewish religious, political, or cultural group was about one-third of the total.

### *Communal Activities*

Open conflict erupted this year between Chief Rabbi René Sirat and the Consistory, the central religious body of French Jewry, over the marriage of a member of the Rothschild family to a Christian woman who had been converted to Judaism in Morocco. The leaders of the Consistory, including its lay president, Emile Touati, had approved the conversion (historically their prerogative), thereby implicitly legitimating the marriage. When Rabbi Sirat challenged the validity of the conversion, therefore, he was not only questioning the rigor of the conversion procedure, he was asserting the primacy of the Paris Beth Din (rabbinical court) in such matters.

While the conflict was undeniably one of jurisdiction, it also reflected the current struggle between liberal and fundamentalist forces in the community. Rabbi Sirat accused the Consistory of encouraging a return to an earlier permissiveness in religious matters (although President Touati—like Sirat, of Algerian origin—was

known to be strictly observant); members of the Consistory, in turn, charged the chief rabbi with seeking to impose fundamentalist practices on the community. An agreement satisfactory to both sides was reached after numerous meetings and discussions—reported widely in major newspapers—but the underlying tensions remained.

The Consistory faced another major problem this year, a challenge to its control over kosher slaughter. A group of dissident butchers, who had recruited their own *shoḥetim* and were operating in a provincial city, succeeded in attracting part of the kosher meat business. Since their unofficial slaughter was considered to be in strict conformity with *kashrut* laws, the issue was not religion but rather jurisdiction and also finances, because the Consistory normally levied a special tax on kosher meat.

Former chief rabbi Jacob Kaplan celebrated his 90th birthday at a large gathering attended by many friends and admirers. Although retired for some years, Rabbi Kaplan was still active in Jewish life, especially in Zionist and pro-Israel causes.

### *Education and Culture*

Speaking at an international conference on education in Jerusalem, Chief Rabbi Sirat reported that while Jewish education had virtually been abandoned in provincial cities, Paris was witnessing considerable interest in the study of Hebrew. The chief rabbi himself continued to direct modern Hebrew studies at the National Institute of Oriental Languages, a prestigious university-affiliated institution. In the few years since Rabbi Sirat assumed the position, enrollment had risen from 40 to 800 students. Enrollment at the Centre Universitaire d'Etudes Juives (CUEJ, University Center for Jewish Studies) remained stable, with most students choosing courses in modern Hebrew and Talmud.

The Jefroykin Center (formerly the Federation of French Jewish Organizations) continued to be a lively, well-attended gathering place for both Sephardim and Ashkenazim. It offered, among other activities, a theater group and a “people’s university.” The Rashi Center, which was intended primarily for students and teachers, also served an important educational function in French Jewish life.

Due to the positive interest of Culture Minister Jack Lang (a Jew) in Jewish affairs, several government-supported projects were proposed this year, among them a museum (of as yet undetermined character) and an international symposium on Jewish literature, scheduled to take place early in 1986.

### *Publications*

A novel by actress Simone Signoret, *Adieu Volodya* (Fayard), recreates the history of immigrant Jews in Paris during the 1920s, including the trial of Shalom Schwarzbard, the watchmaker who murdered Simon Petlyura, the Cossack leader responsible for pogroms in the Ukraine in 1919.

A biography, *Vie de Siegmund Warburg* ("Life of Siegmund Warburg," Fayard), by Jacques Attali, was praised for its depiction of the life and times of the international banker.

*Nos illusions perdues* ("Our Lost Illusions," Balland), by Adam Rayski, a former Communist leader, is the lucid and painful confession of a disillusioned revolutionary.

### *Personalia*

Marc Chagall, the most famous contemporary Jewish artist, died in March at his home in Vence on the French Riviera. He was 97 years old.

Rahamim Naouri, former chief rabbi of Bône, Algeria, and, since his arrival in France, head of the rabbinical court in Paris, died in August.

Simone Signoret, the actress, died in September, aged 64.

ARNOLD MANDEL

## The Netherlands

THE SITUATION OF THE Dutch Jewish community remained essentially what it had been for the previous decade. The Jewish population was relatively stable (a small emigration and immigration balancing each other out), and there was little evidence of anti-Semitism. Most Jews, especially younger ones, lived in comfortable circumstances, while those who needed assistance, primarily older people, benefited from welfare-state provisions and, in many instances, payments to victims of Nazism. Although the proportion of Jews affiliated with the organized community continued to show a slow decline, and an estimated 50 percent of all marriages of Jews were to non-Jews, the communal picture was not entirely bleak. A small but growing Orthodox group was making its influence felt; there was a significant number of conversions to Judaism, not all for purposes of marriage; and a new generation of young adults, born after World War II, was moving into positions of leadership in the community.

### *National Affairs*

The Netherlands continued to be governed, as it had been since 1982, by a center-right coalition of Christian Democrats (CDA) and Liberals (VVD), with Ruud (Rudolph) Lubbers (CDA) as premier and Hans van den Broek (also CDA) as foreign minister. In the 150-member Second Chamber of Parliament—the lower house—the coalition commanded a majority of 81, of whom 45 were CDA and 36 VVD members. The opposition was spearheaded by the Labor party (Partij van de Arbeid, PvdA), whose 47 members made it the largest single party in the legislature. With regular quadrennial elections for both Parliament and the municipal councils scheduled for 1986, political activity increased considerably in 1985.

Economic recovery, which had started slowly in 1984, continued steadily in 1984 and 1985. The Dutch guilder remained stable; inflation amounted to only 1.5 percent (as against 2.8 percent in 1984); volume of production, investments—both of local and foreign capital—and profits, in particular of large industrial enterprises, all showed increases. Although unemployment remained high at 16 percent of the labor force, the number out of work actually dropped for the first time in several years, from over 850,000 at the beginning of 1985 to about 700,000 at year's end.

An issue that continued to trouble the country was the planned deployment of 48 American cruise missiles on Netherlands soil. Although, as a NATO partner, Holland was virtually obliged to house the missiles, the government had several times put off accepting them, in the hope that a significant arms-control agreement with the USSR could be reached. As the November 1 deadline for the government's

final decision drew nearer, opposition intensified, with opponents staging demonstrations and sit-ins at Woensdrecht, the proposed missile site near the Belgian border. Some of the protests turned violent and had to be broken up by antiriot police. The government faced the possibility that a small number of CDA parliamentarians, most of them Protestants opposed to the missiles, might vote with the opposition and thereby rob the government of its majority. In the end, only one CDA member voted against the government, and the formal agreement with the United States was signed. Although opposition to the missiles continued, it appeared that a majority of the public had come to accept their presence.

Protests and demonstrations were also mounted during the year against the domestic use of nuclear energy, and were directed specifically against the two existing nuclear power stations: at Borssele, in the southwest of the country, and at Doodewaard, in central Holland. Because of widespread antinuclear sentiment, the previous government had agreed not to construct additional power stations. This did not satisfy the antinuclear elements, however, who wished to see the two existing plants closed down.

A parliamentary commission of inquiry—only the second such since 1945—completed its investigation of the so-called R.S.V. affair, involving government subsidies to the giant Rijn-Schelde-Verolme shipbuilding company. Although the company was poorly managed and stood no chance of surviving, successive governments had been pumping money into it in the hope of saving thousands of jobs. The commission's report, published in December, blamed a number of people for mishandling the situation. The news media singled out Gijsbert M. van Aardenne, minister of economic affairs in the present and previous governments, for his role in the affair, and the PvdA introduced a motion to unseat him. However, after he publicly apologized in Parliament, and after the VVD, to which Van Aardenne belonged, threatened to leave the government, the motion was rejected, 82–63, and he remained in office.

### *Racism, Extremism, and Terrorism*

A continuing cause of concern was the activity of the extreme right-wing Centrum party (CP), generally regarded as fascist in character, which opposed the admission of immigrants, especially those from Surinam (former Dutch Guyana), Morocco, and Turkey. On the infrequent occasions when the party's one MP, Henk Janmaat, rose to speak in Parliament, most of the other members left the hall. Fears that the CP's influence might be growing mounted when two of its candidates won by-elections in two new satellite towns of Amsterdam.

The question of racism in Holland was a complex one. On the one hand, demonstrations were organized by Moroccans, Surinamese, Turks, Kurds, and other immigrant groups, as well as by antifascist groups, such as the Anne Frank Foundation and *Affra* (Anti-Fascist Front Amsterdam), to protest the alleged rise of racism and

fascism in the Netherlands. In Amsterdam a statue was erected in memory of Kerwin Duynmeyer, a 15-year-old black youth from Curaçao who was stabbed to death in 1984 by a white 16-year-old. The killer gave as his motive the fact that he did not like Negroes.

On the other hand, the people and government of Holland were increasingly accepting of their society's growing pluralism, both cultural and racial. Considerable attention was paid by the government and others to the problems experienced by the so-called *allochtones* ("people who came from elsewhere"), the 600,000 or so persons from Turkey, Morocco, and other countries who had begun arriving in the Netherlands as guest workers in the mid-1960s and were later joined by their wives and children. Also included in this category were immigrants from Surinam who were allowed to take up residence in Holland during the five years following that country's independence in 1975. In addition to the members of these groups, who came to Holland primarily for economic betterment, there were others who came for political reasons, such as the 3,500 Tamils who fled from Sri Lanka to East Berlin, then to West Berlin, and subsequently claimed political asylum in the Netherlands.

The Ministry of the Interior had a special department for ethnic minorities, which made available some Dfl. 650 million (\$260 million) solely for cultural and social programs. Although the government was interested in helping the newcomers integrate into Dutch society, it also encouraged them to maintain their own identities, offering, for example, clubs organized along nationality lines, foreign-language radio programs, and even lessons in Arabic, Turkish, etc., given by native teachers in elementary schools during school hours.

Not only was discrimination on the basis of race, religion, or sex a punishable offense, "positive discrimination," or affirmative action, was widely advocated and practiced, especially in the allocation of jobs in municipal services. In May 1985 a law was adopted that all aliens who had not become Dutch citizens but who had resided in the Netherlands for at least five years, and who were 18 years and older, could vote in municipal council elections, though not for Parliament. Some 320,000 persons were enfranchised by this measure, and among the newly elected officials were nine members of ethnic minorities.

The presence of some 400,000 Muslims—mostly from Morocco and Turkey but also from Surinam, Pakistan, and other countries—on the whole posed no problem to the Jewish community in the Netherlands. A few small radical groups did identify with the cause of the Palestinians, such as the left-wing Committee of Moroccan Workers in the Netherlands (KMAN). Certain Middle East regimes, such as Saudi Arabia, which had hardly any nationals in the Netherlands, were known to have made substantial donations for the construction of Muslim prayer halls. Other countries, such as Morocco and Turkey, with large numbers of nationals in Holland, exerted influence by appointing *imams* loyal to those governments, thereby maintaining control of the religious councils.

Crime and vandalism were on the rise, and there was some violence involving anarchist groups, in particular members of the squatters movement ("*krakers*," in Dutch), who occupied vacant buildings and refused to obey court orders to leave, leading to serious battles with police.

Although politically inspired terrorism was not a problem for Holland as a whole, it was an ongoing concern in the Jewish community. As a precaution against possible terrorist attack, some 40 Jewish meeting places, such as synagogues and Jewish schools, continued to receive protection, either daily or on special occasions. For the most part these security arrangements were paid for by a Jewish foundation established for this purpose, but on the High Holy Days and for large gatherings the local police also stood guard.

### *War Criminals*

According to a report issued by the office of the special public prosecutor charged with finding and prosecuting missing Dutch war criminals who had been sentenced in absentia or had escaped from prison, it was most unlikely that further trials would take place in the Netherlands. Of the 314 persons on the list, most had died during the previous 40 years, or the statute of limitations had run out, or they had become citizens of countries that were not willing to extradite them.

Appeals for the release of the last two war criminals still imprisoned in the Netherlands, both Germans—Ferdinand H. Aus der Fuenten and Franz Fischer—were again denied by authorities on the ground that setting them free would cause suffering to victims of Nazism.

### *Relations with Israel*

As a member of the European Community (EC), the Netherlands continued to subscribe to that body's 1980 Declaration of Venice on the Middle East. (The policy outlined in that document included support for the rights of all states in the region, including Israel; "recognition of the legitimate right of the Palestinian people" to "self-determination"; renunciation of force or violence; and inclusion of the PLO in peace negotiations.) In February the Netherlands representative to the UN Human Rights Commission in Geneva appealed to Israel to respect human rights in the West Bank and Gaza and to adhere to the 1949 Geneva Convention. The government criticized Israel for its bombardment of PLO headquarters in Tunisia in October; however, it also condemned the Arab hijackings of a TWA passenger aircraft in June and of the *Achille Lauro* in October and expressed concern at the increase in terrorism and violence in the Middle East.

In the UN General Assembly, in December, the Netherlands was one of 16 countries voting against a resolution demanding Israel's unconditional withdrawal from territories occupied since 1967. (It had also voted against condemning Israel,

in 1981, for extending its jurisdiction in the Golan Heights. On the other hand, also in 1981, the Netherlands had supported a resolution that labeled Israel's incorporation of East Jerusalem unlawful.) At the UN Conference on Women in Nairobi in July, the Dutch delegation opposed a resolution equating Zionism with racism.

The PLO office in The Hague, which had opened in July 1983, continued to operate with official approval, although without diplomatic status.

The Dutch UNIFIL force in South Lebanon, which began with 800 men in October 1979, was reduced to 150 members in October 1984, when the government decided they could no longer play a useful role in that volatile situation. Even this small contingent was withdrawn on October 19, 1985, as violence increased and the men's lives were increasingly endangered. In Sinai, however, where the Dutch had a contingent of over 100 men in the Multinational Force of Observers (MFO)—80 communications workers and 25 military police—the situation remained unchanged.

The Netherlands embassy in Moscow continued to represent Israel's interests in the USSR, including serving as the intermediary for Soviet Jews applying for visas to Israel.

Yaakov Nechushtan, who had been Israel's ambassador to The Hague since 1982, returned home in September. He was succeeded by Ze'ev Suffot, a career diplomat.

Israel received considerable attention in the Dutch media. Thirteen correspondents represented the Netherlands in Israel, all of them Dutch-born and most of them Jewish. This was the largest press corps Holland had in any country except the United States, where it had 16 members. The Arab world was covered by only two Dutch resident correspondents, both stationed in Cairo.

The Netherlands Palestine Committee's bimonthly newsletter, in 1985 in its 13th year of publication, focused heavily on the evils of the Israeli occupation of the West Bank and Gaza. The University of Amsterdam continued its relationship with the University of Bir Zeit, near Ramallah on the West Bank, under terms of an agreement signed in November 1984, which included, among other items, the exchange of students.

The Netherlands Council of Churches (representing most Protestant churches but not the Roman Catholic Church) came under fire from the Consultative Council of Jews and Christians (OJEC) and other groups when it became known that at the end of 1984 the group had received the unofficial PLO representative in The Hague, Ghazi Khoury, a Christian from Bethlehem, and had later issued a press communiqué on this meeting. It also came out that following the meeting with Khoury, the council asked Parliament to hold a public hearing on Israel's violation of human rights on the West Bank and in Gaza, a request that was rejected.

The Roman Catholic organization Pax Christi Nederland, which had always shown interest in the Palestinians, announced a symposium on the Middle East, with Israeli and Palestinian representatives, to take place July 1–3 in Amsterdam. The initiator of the conference was Pax Christi's Middle East specialist, Toine van Teeffelen, who was closely connected with the Netherlands Palestine Committee.

Three Labor members of the Knesset who had initially accepted invitations to participate subsequently withdrew, objecting to the preponderance in the Israeli delegation of extreme leftists and PLO supporters. Although the conference was then postponed, some of those invited, including several extreme-left Israelis, did take part in a substitute one-day symposium.

The Genootschap Nederland-Israel (Netherlands-Israel Friendship League) continued to offer lectures on cultural aspects of Israel to its various local branches. Most of the organization's members were older persons. Despite unexpected financial problems, the 6,000-member Israel Committee Nederland (ICN), composed mostly of orthodox Protestants, sent its customary shipment of flower bulbs to Israel as a token of friendship. The group celebrated its tenth anniversary in May.

### *40th Anniversary of Liberation*

The 40th anniversary of the end of World War II and the liberation of the Netherlands from German occupation was celebrated on a much larger scale than had been the practice in recent years. One reason was the realization that many of those who had been adults in the war years would no longer be alive for the 50th anniversary. Another reason was the desire on the part of those concerned about the threat of fascism to use the Nazi period as an object lesson and warning.

Unlike the immediate postwar period, when the wartime suffering of the Jews was largely ignored, this year's commemorations emphasized the fate of Dutch Jews, 100,000 of whom—two-thirds of the community—perished as a result of the German occupation. (About special Jewish commemorations, or those devoted specifically to the Jews, see below.) The Dutch postal service issued four special stamps to commemorate the 40th anniversary, one of them showing the yellow badge that the Germans required all Jews to wear in public.

In addition to the many official observances, national and local, there was an outpouring of books dealing with almost every aspect of the German occupation of the Netherlands and the Japanese occupation of the Dutch East Indies. Of some 400 works that appeared during the year, 250 were original Dutch works published for the first time, the others reprints and translations. Books on local wartime history were in greatest demand, and considerable interest was shown in works dealing with Jewish wartime suffering—in contrast to the years right after the war, when such books found few readers. Films about the war were widely shown in cinemas and on television, and all the daily and weekly newspapers published special supplements commemorating the anniversary.

Dutch television presented a number of original documentaries dealing specifically with Jewish wartime experiences. A noteworthy one made by the NCRV Broadcasting Company and Belbo Films concerned a little-known episode in which German and British officials, the International Red Cross, and the Jewish Agency arranged the secret exchange of 222 Dutch Jews imprisoned in Bergen Belsen and 52 Jews from France for a group of German women and children who had been

interned by the British in Palestine as enemy aliens. The liberated Jews arrived in Palestine in July 1944.

The Netherlands State Institute for War Documentation (RIOD), in Amsterdam, which itself had come into being immediately after liberation, observed its 40th anniversary on May 7 and 8 with a symposium on the theme "An Undigested Past?" Two of the participants, Jewish psychiatrists, presented papers on the trauma suffered by Jewish survivors and their children.

## THE JEWISH COMMUNITY

### *Demography*

The number of Jews in the Netherlands in 1985 was estimated at around 25,000, a figure essentially unchanged for some years. Of these, some 10 percent had settled in the country after 1948, coming from Eastern Europe, North Africa, and the Middle East. The total figure did not include 3,000 or so Israelis residing in Holland either temporarily or permanently.

Jewish population statistics had to be viewed with some caution because of the lack of any up-to-date, scientifically gathered data. The most recent survey, conducted in 1966 by the Commission for Jewish Demography of the Jewish Social Welfare Organization (Joods Maatschappelijk Werk, JMW) and published only in 1971, put the number of persons in the Netherlands who were "Jewish according to *halakhah*"—irrespective of self-identification—at 28,000. However, the study was criticized both for its methodology and its definition of Jewishness. As to general population surveys, the government itself had virtually halted its own census-taking activity since the early 1970s, because of widespread public opposition to any form of "registration."

In December 1983 the JMW appointed a commission to prepare a new demographic survey, primarily to assist in planning basic services, such as old-age homes. Two years later, in December 1985, an article about the proposed survey in the Dutch-Jewish weekly *Nieuw Israelietisch Weekblad* touched off such a wave of emotional opposition that the plan had to be shelved, at least temporarily. To one group of opponents, to whom the prospect of registering Jews raised the specter of deportations during the Nazi era, even assurances by those in charge that every precaution would be taken to guarantee anonymity were of no avail. Others objected to the criterion to be applied for determining Jewishness. This would no longer be *halakhic* norms, but a more subjective "feeling of attachment."

### *Holocaust Commemorations*

A number of events commemorating the Jewish victims of Nazi persecution were arranged during the year, some initiated by Jews, some by non-Jews.

The annual community observance of Holocaust Memorial Day took place on the evening of April 17 at the site of the Hollandse Schouwburg in Amsterdam. This now largely demolished theater had been used by the Germans in 1942–1944 as a collecting station, where Jews were brought prior to their transfer to Westerbork concentration camp. One of the speakers at the ceremony, which drew a much larger attendance than usual, was Mayor Ed van Thijn of Amsterdam, himself of Jewish origin, who, as a child, had been interned for a time in Westerbork.

On April 18, which was the 40th anniversary of the liberation of Westerbork by the Canadian army, the non-Jewish foundation “Former Camp Westerbork” organized an impressive two-part commemoration. The first ceremony took place in a hall in Assen, near the site of Westerbork, in the presence of former Queen Juliana, the minister of social welfare and culture, the ambassador of Israel, and Lt. Col. B.H. Calway, DSO, commander of the Canadian regiment that had first entered Westerbork. Some 800 former inmates and their relatives also attended. Afterward, the participants made a pilgrimage to the site of the camp. Although the camp was completely demolished around 1970, a private committee had erected a monument there.

In the town of Vught, near Bois-le-Duc, in the province of North Brabant, where another camp was situated in 1943–1944, a memorial tablet was unveiled at the railway station, from which some 14,000 persons, mostly Jews, and including 1,800 children, had been deported. Other towns and villages that unveiled memorials to local Jews who perished in the war included Zwolle, the capital of the province of Overijssel, where the synagogue was being restored with funds collected from local inhabitants; Coevorden, Cuyk, Doesburg, Elburg, Raalte, Weesp, Zaandam, and Stadskanaal. All of these were small towns or villages in which no Jews or only a few remained; in many cases the majority of the local Jews had left for larger towns even before 1940.

### *Jewish-Christian Relations*

The visit of Pope John Paul II to Holland in May caused turmoil in the country in general and in the Jewish community in particular. Among Holland's 6 million Catholics (out of a population of 14 million) were many militant liberals—among the most liberal Catholics in the world—who opposed the pope's stand on women's rights and sexual issues. Some groups boycotted the visit; others staged large protest demonstrations that often erupted in violence. In the Jewish community, controversy centered on an invitation to Jewish representatives to meet with the pope—a customary feature of papal visits. After first accepting the invitation, the Central Council of the majority Ashkenazi community decided on December 17, 1984, by 12 votes to 11, and with the support of Sephardi and Liberal leaders, that the council's officers would meet the pope only if three conditions were met: he would have to publicly recognize the State of Israel; admit the role of the Catholic Church and the Vatican in the persecution of the Jews, specifically the failure of the wartime

pope, Pius XII, to condemn Nazi persecutions; and agree to publication of the exchange that occurred at the meeting. Several discussions took place between Jewish representatives and representatives of the Roman Catholic Church, but since the Vatican refused to accept the three conditions, no meeting was held.

The Consultative Council for Jews and Christians (OJEC), which had been established in December 1981 to promote better understanding and to take joint action on matters concerning both groups, had a Protestant minister, Simon Schoon, as chairman, and an Orthodox rabbi, Hans Rodrigues Pereira, as vice-chairman. Among other activities, the group published three pamphlets during the year: "The Image of the Other: Jews and Christians on Prejudice," containing four contributions by Jews and four by Christians; "Jerusalem in Judaism, Christianity and Islam"; and "Judaism in Catechistic Teaching: Directives for an Examination of Anti-Jewish Prejudice in Catechistic Material." OJEC continued to sponsor the so-called Houses of Learning, where Jews and Christians studied Bible together. Christian interest in this kind of activity remained strong, at least in certain circles, but on the Jewish side it was slight.

The Reverend Dr. Hans Jansen, a Protestant theologian (and former Roman Catholic), published the second part of his monumental *Christian Theology After Auschwitz*, in which he denounced the anti-Jewish teachings of Christianity from the Middle Ages onward. The work aroused great interest and much controversy as well.

### *Community Relations*

Since 1973, when the government passed legislation granting allowances to war victims, the Jewish Social Welfare Organization (JMW) had been mainly engaged in processing applications for such assistance. By 1985, the majority of these applications had been dealt with, and the JMW found itself increasingly occupied with the matter of Jewish old-age homes. A number of these institutions, which were largely subsidized by the government, had become too large for existing Jewish needs and were now required to admit non-Jews as well. All the homes faced a growing shortage of Jewish staff; at the Beth Shalom in Amsterdam, for example, the staff had been almost entirely non-Jewish for several years.

A stormy controversy relating to ritual slaughter that began in 1984 was resolved in May of this year. Responding to pressure from the local Society for the Protection of Animals, Agriculture Under Secretary Adrian Ploeg announced in November 1984 that he intended to forbid ritual slaughter for export, though not for local consumption, by both Jews and Muslims, and to ban slaughter for local use within three years. The impact of the initial ban would have been considerable for the Jewish community, which used relatively little kosher meat itself but which exported large quantities of it to countries where ritual slaughter was forbidden, such as Switzerland, or to those that did not raise much cattle, such as Israel. Opponents of the measure lobbied successfully, basing their claim on Article 6 of the Dutch

constitution, which guaranteed freedom of religion. On May 14 Ploeg revoked the ban on ritual slaughter for export, provided that the kosher meat was exported only to a rabbinical body recognized by the Chief Rabbinate of Holland.

Another issue of contention between the Jewish community and the government was the proposal by Under Secretary for Social Welfare J.P. van der Reyden to stop monthly payments to children of Nazi victims who had been covered under the Law on Payments to Victims of Persecution 1940–1945 (WUV). Basing itself on the fact that children of resistance fighters and civilian war victims did not receive WUV payments, the government proposed limiting second-generation Jewish victims to payments for needed medical and psychiatric treatment. Jewish circles not only opposed the reduction, they asked that the present system be broadened to include children of Jews who had immigrated into the Netherlands after the war and up to January 1, 1973, when the WUV came into force.

### *Anti-Semitism*

Although there was little evidence of anti-Semitism in Holland, at least three organizations were concerned with it and with discrimination in general. The Foundation for Combating Anti-Semitism in the Netherlands (STIBA), led by Chicago-born Richard Stein, specialized in legal matters. Established originally with the support of the American Anti-Defamation League of B'nai B'rith, STIBA celebrated its fifth anniversary on October 14 with a symposium attended by some 200 persons. The speakers included Nazi-hunter Simon Wiesenthal and Minister of Justice Frits Korthals Altes, who surveyed measures taken or planned by his ministry to combat racism and discrimination. *Forty Years After 1945*, a book of essays by various contributors, was published for the occasion.

The Center for Information and Documentation on Israel (CIDI), located in The Hague, which had been founded in 1973 to counter anti-Israel propaganda, was, under its present director, Ronny D. Naftaniel, increasingly involved in combating anti-Semitism and in other local issues. In 1984 and 1985 the CIDI issued reports on anti-Semitic incidents in the Netherlands; in both years they were negligible. The Anne Frank Foundation, which was not under Jewish auspices or management, directed most of its activities to countering discrimination against Turks, Moroccans, Surinamese, and other ethnic minorities. In addition to the three aforementioned organizations, a number of other groups claimed to be engaged in "the struggle against fascism, racism, and anti-Semitism."

A case of anti-Semitism, or at least of religious discrimination, that attracted much attention was that of a gospel-preaching couple, Lucas and Jenny Goeree, of Zwolle, who preached and also wrote in their periodical *Evan* that the Holocaust was caused by the Jews' rejection of Jesus as the messiah. Suit was brought against the Goerees by the Anne Frank Foundation, the CIDI, the OJEC, the Netherlands Auschwitz Committee, the Jewish congregations of Zwolle and Utrecht, and four private persons, charging the couple with religious discrimination, a criminal

offense. On September 13 the Zwolle district court decided that the couple's allegations were indeed illegal and barred distribution of those issues of *Evan* containing the false charges, threatening a heavy fine for infringement. The Goerees appealed the decision on the ground that a secular judge had no right to interfere in matters of religious belief. Although many orthodox Christians joined the Goerees in charging interference with freedom of religion, the Protestant Council of Churches distanced itself from the couple. The case was still under review at the end of the year.

### *Communal Affairs*

The Nederlands Israelietisch Kerkgenootschap (NIK), the central governing body of the Ashkenazi community, reported its official membership at 10,968. (In 1972 it had been 14,600.) Of this number, 81 percent resided in the three main metropolitan centers: Amsterdam (7,940), The Hague (431), and Rotterdam (500). Another 10 percent were in nine small communities, of which Bussum, some 25 kilometers east of Amsterdam, with 250 Jews, was by far the largest; 11 communities numbered between 75 and 40 members, and 19, fewer than 40. The Sephardi community had some 800 members, including a number of fairly recent immigrants from Morocco, Iraq, and other Middle Eastern countries. The country's 2,400 Liberal Jews were organized in six communities, in Amsterdam, Rotterdam, The Hague, Arnhem, the Twenthe area, and the North Brabant area.

The 350th anniversary of the establishment of an independent Ashkenazi congregation in Amsterdam in 1635 was observed on September 1 with various festive events. The highlight of the celebrations was a synagogue service held in the Sephardi synagogue, itself over 300 years old, which was chosen because existing Ashkenazi synagogues were not spacious enough to accommodate all who wanted to attend. Among the honored guests were Queen Beatrix and Prince-Consort Claus, a cabinet minister, the Israeli ambassador, and the mayor of Amsterdam. Former chief rabbi Aaron Schuster, who had moved to Jerusalem on his retirement, came to Holland to deliver the main address. The service was broadcast live on Dutch television, followed by a documentary on the history of the Jews of Amsterdam. A volume of photographs of Jewish life in Amsterdam, *En er was nog over* ("And a Remnant Remained"), by Joel Cahen, was published on the occasion of the anniversary, as was a special 96-page issue of *Hakehillah*, the monthly of the Amsterdam community.

A continuing problem for the Ashkenazi community—both the nationwide NIK and the Amsterdam congregation (NIHS)—was the five-year-old dispute with Rabbi Meir Just, who refused to relinquish his position as chief rabbi of Amsterdam, even though he had long since reached the age of retirement. The Slovakian-born rabbi, who before his arrival in Amsterdam had headed the yeshivah at Montreux, Switzerland, was appointed a communal rabbi of Amsterdam in 1963 and in 1975 head of the *bet din* (rabbinical court) as well. In 1976 he was appointed chief rabbi

of Amsterdam for a five-year term. At the end of that period, Rabbi Just claimed that his earlier appointments as rabbi and head of the *bet din* had been for an unlimited duration, and that he was therefore entitled to continue in those posts. In June 1985, after attempts to reach a compromise failed, the matter was brought before the court of the Chief Rabbinate in Jerusalem. In the end, no court case was necessary. Through the mediation of the Israeli rabbinic authorities, at the end of 1985 an agreement was reached, according to which Rabbi Just would renounce all claims to the lesser, earlier appointments and sever his connection with the NIHS. At the same time, he would be allowed to remain as chairman of the Chief Rabbinate of the Netherlands for another three years—continuing to grant Jewish divorces, accept conversions, and supervise *kashrut* for export. (One of the complicating factors in the case was that Rabbi Just was an internationally recognized *kashrut* authority, whose granting of certificates—*hekhsherim*—brought in considerable revenue to the communal treasury, which would almost certainly suffer if he left.) While Rabbi Just would be permitted to represent the Chief Rabbinate of the Netherlands abroad during the three-year period, his rabbinical tasks within the country—other than those previously mentioned—were to be transferred to other rabbis.

The resolution of this problem made it possible to fill the existing Ashkenazi vacancies for which, during 1985, several candidates from Israel and elsewhere were interviewed. In one case a new chief rabbi of Amsterdam was actually appointed, but the man declined the appointment in view of the unclear status of Rabbi Just. The rabbinical situation was all the more pressing because Chief Rabbi Eliezer Berlinger of Utrecht (comprising all areas of the Netherlands outside the three main cities) passed away on October 31, at the age of 80, having remained active as a rabbi until shortly before his death. Rabbi Berlinger, who was born in Germany, where he studied at the Rabbinical Seminary in Berlin, served as rabbi in Malmö, Sweden, and as chief rabbi of Helsinki, Finland, before coming to the Netherlands as a communal rabbi of Amsterdam in 1954. Appointed chief rabbi of Utrecht the following year, he was greatly respected by all elements of the Jewish community.

The Liberal Jewish Congregation in Amsterdam, which had enjoyed a reputation for 30 years as a model of stability, faced a rebellion by a younger generation that accused the aging leadership of undemocratic and patronizing conduct. The congregation was also plagued by growing debt, one cause of which was the need to make extensive repairs to its beautiful but poorly constructed synagogue building, opened only in 1967.

Although the Liberal Jewish community was small in number—roughly 10 percent of Dutch Jews—its lay leaders and rabbis occupied key positions in Dutch Jewish affairs and in relations with the non-Jewish world. The Liberal rabbi of The Hague, Avraham Soetendorp, was frequently seen and heard on Dutch television, radio, and the press, often in his role as chairman of the Dutch Solidarity Committee with Soviet Jewry. (His late father, Jacob Soetendorp, who served as rabbi of the

Liberal Jewish congregation of Amsterdam from 1954 to 1972, had also been a well-known public figure.) The former and present directors of the CIDI, R.A. Levisson and R.D. Naftaniel, who also appeared frequently in the media, were Liberal Jews, as were prominent members of the JMW and the board of governors of the Jewish Historical Museum in Amsterdam.

Two of the country's leading synagogues made extensive changes in their housing, largely as a result of declining membership. In Amsterdam, the Ashkenazi Lekstreet Synagogue, which was inaugurated in 1937, only three years before the German invasion, officially opened its new, smaller sanctuary in July—a hall seating 100 men and 50 women, constructed in an annex to the main building. That structure, much too large for present-day needs, could not be sold because, as one of the few examples in Amsterdam of the "New Business" architecture, it had been designated a protected monument. The main synagogue was leased to the Dutch Resistance Museum, which opened its doors on November 1.

The Ashkenazi congregation in The Hague began construction on its third main synagogue in 140 years. In 1975 the congregation had sold its building in the Wagenstreet, in the center of the city, because most of its Orthodox members had moved away. The purchaser, The Hague municipality, in turn rented it for use as a Turkish mosque. The Ashkenazi congregation bought a former Protestant church building in the residential Bezuidenhout quarter and turned it into a synagogue and community center. When that structure proved, with the passing of time, to be unsuitable and too great a financial burden, the congregation decided to demolish it and to construct an apartment building on the site, with a smaller synagogue on the ground floor. Demolition of the building started in October.

Two synagogues in Gelderland, at Winterswijk and at Zutphen, were restored, largely with funds provided by local and provincial authorities. Although the congregations were tiny, the two buildings continued to be used for worship and also for cultural functions. Of the 100 or so synagogue buildings still in existence in Holland, only 30 were being used for worship, though in many of these no regular weekly services were held. The remaining buildings served other functions, some as cultural centers. (See "Culture," below.)

Several local and provincial authorities showed interest in preserving and cataloging the tombstones in the largely unused Jewish cemeteries in their areas. In the province of Groningen such a survey had been in progress for several years; in North Brabant a survey was completed in 1985 by a local Jewish resident, Max Cahen; for the province of Gelderland a survey was being started.

The Deborah Jewish women's group, established in 1978, continued to press for the right of women in Ashkenazi congregations to be elected to congregational councils and, in turn, to the executive of the NIK. Although women had been voting in the NIK since 1946, a more active role for them was opposed, in particular by the Chief Rabbinate of Amsterdam. In the Utrecht congregations, however, under the *halakhic* jurisdiction of Chief Rabbi Berlinger, women had been accepted as council members for several years.

With a membership of about 200, concentrated mainly in Amsterdam, Deborah groups held meetings about once a month, with smaller discussion groups or courses on specific issues taking place more frequently, and nationwide conclaves twice a year. The organization was found to fill a real need, as it dealt with aspects of life and problems of Jewish women that were outside the scope of WIZO—a longer-established, larger organization, involved primarily in fund raising for Israel.

The Dutch Jewish women's monthly *Kolenoe* ("Our Voice," in Hebrew), the first issue of which appeared in November 1981, continued publication, though now as a bimonthly. The volunteer-produced publication was independent of Deborah, but all the members of its editorial committee belonged to that group. Recent issues included articles on politics, anti-Semitism, women's news from Israel, biographies of prominent Jewish women in prewar Holland, and book reviews.

Activities in support of the Jews in the Soviet Union were most often organized by Dutch Solidarity with Jews of the USSR, a group headed by Rabbi Avraham Soetendorp. An interparliamentary conference on Soviet Jewry took place in The Hague on April 26, under the chairmanship of MP Dick Dolman, chairman of the Second Chamber of Parliament. On October 1, prior to a visit by Secretary Mikhail Gorbachev of the USSR to Paris, Dutch Solidarity organized its annual demonstration, this time with the participation of representatives of political parties, including the Communists, and of the Amsterdam Council of Churches. After the demonstration, a busload of demonstrators traveled to Paris, hoping to present a petition to Gorbachev. Prevented from doing so because of security measures, they met instead with leaders of the French Jewish community. Attention was focused on many occasions on the plight of Soviet prisoner of conscience Anatoly Shcharansky, whose wife, Avital, was received by Premier Lubbers.

### *Zionism and Israel*

Leaders of the Netherlands Zionist Organization (NZB) claimed that a downward trend in membership had been halted by the appointment in 1984 of a full-time director, whose salary was paid by the World Zionist Organization. In fact, while the membership did remain stable at about 1,200, it did not increase significantly; nor did the establishment of a special group of Liberal Zionists (members of the Liberal Jewish community) lead to any significant increase, since most of its members already belonged to the NZB.

In general, the organization displayed a noticeable loss of vitality. There was little Zionist activity, and the NZB and its officers had virtually no impact on Jewish affairs or on public opinion, this in marked contrast to the earlier postwar period when Zionist leaders were also communal leaders.

Approximately 150 persons from Holland settled in Israel in 1985, many of them retired people receiving pensions and/or WUV allowances. A number of these emigrants had children living in Israel.

In fund raising for Israel, the United Israel Appeal (in the Netherlands, *Collectieve Israel Actie*, CIA) no longer occupied the central position it had for many years. Recently, societies of "friends" of various Israeli institutions had sprung up, each conducting its own fund raising, independent of the central body. Still, the CIA reported receipts in 1984 of some Dfl. 4.4 million in donations and Dfl. 3.7 million in bequests and legacies, or a total of approximately \$25 million.

WIZO-Nederland, the Women's Zionist Organization, had 2,400 members in 20 local branches. Its chairman, Mrs. Freddy Markx, was a member of the official Dutch delegation to the UN Conference on Women in Nairobi, as she had been to the earlier Mexico City and Copenhagen conferences.

### *Culture*

The 120th anniversary of the founding of the only remaining Jewish weekly, *Nieuw Israëlietisch Weekblad*, was observed in mid-November with the publication of a special enlarged issue of the weekly and with several public events. A cantorial concert was presented in the Sephardi synagogue, with the participation of Chief Cantor Hans Bloemendaal of Amsterdam and cantors A. Lopez Cardozo of Congregation Shearith Israel in New York and Asher Hainowitz of the Yeshurun Synagogue in Jerusalem. The concert was later shown on television, as part of a 40-minute program about the Jewish publication. Also in honor of the anniversary, a symposium of Jewish journalists from Israel, the United States, and Great Britain took place on November 14, and the Jewish Historical Museum presented an exhibit about the Jewish press in the Netherlands from its beginnings.

Among several special exhibitions offered during the year, the Jewish Historical Museum in Amsterdam presented one entitled "After the Persecution: Portraits of a New Generation." It included videotaped interviews with young Jewish men and women who were born in Holland during or after the war and focused on the problems of the second generation. Seven of these interviews were shown on Dutch television.

Preparations were being made to move the Jewish Historical Museum—which had been taken over by the municipality in the late 1960s—from its premises in the Waag building to much more spacious quarters, scheduled for completion in 1987. The new structure encompassed a complex of four former synagogues, all adjoining, including the Great and New Ashkenazi synagogues, founded respectively in 1670 and 1730 and closed respectively in 1943 and 1938. The interior of the combined structures was being completely renovated at the expense of the Amsterdam municipality and the Netherlands government, both of which were expected to make annual grants for the building's maintenance, to supplement private donations. Although the museum's board members were predominantly Jews, the Jewish community as such had no official role in running the museum, and non-Jews as well as Jews served on its staff. (The chairman was a Jew.) The museum's purpose was to preserve the Jewish cultural heritage of the Netherlands.

## Publications

Among new original Dutch books on the Jewish wartime experience the following were especially worthy of mention: *Strepen aan de Hemel* ("Stripes Along the Sky"), the autobiography of sociologist Gerhard Durlacher, describing his experiences as a teenager in Westerbork, Theresienstadt, and Auschwitz; *Aan het Goede Adres* ("At the Good Address"), a work by a non-Jew, Bert Kok, about the rescue in 1943–1944 of a group of Jewish children from Amsterdam by a group of young non-Jews, who placed the children with foster families in the southeastern province of Limburg; C. van Dam's *De Jodenvervolging in de stad Utrecht* ("The Persecution of the Jews in the City of Utrecht"); and Helene Weyel's *In Twee werelden* ("In Two Worlds"), ten interviews with Jewish members of the postwar generation.

A reprint—but for the vast majority who had never heard of it, a new work—was the facsimile edition of *Le'ezrath Ha'am*, the modest Dutch-Jewish periodical published between January and October 1945 in the already liberated southern part of the Netherlands by Abraham de Jong (later, in Israel, Avraham Yinnon). The editors, Tamarah Benima and Frits J. Hogewoud (librarian of the Bibliotheca Rosenthaliana), added articles to the facsimile about the general situation in the liberated south in that period, the attitudes of the general press, and the problems faced by the surviving Jews, including unexpected manifestations of anti-Semitism.

Among other new works of interest was the monumental *Pinkas Hakehilloth beHolland*, by J. Michman, H. Beem, and Dan Michman, published by the Institute for the History of Dutch Jewry in Jerusalem (in Hebrew), within the framework of the various *Pinkasei Hakehilloth* issued by Yad Vashem. The institute also published Volume IV of the *Studies on the History of Dutch Jewry*, containing most of the papers read at the symposium on the history of Dutch Jewry held in Israel at the end of 1982. The Jewish Historical Museum published *A Guide to Jewish Amsterdam* (in English and in Dutch), by Jan Stoutenbeek and Paul Vigeveno. The Netherlands Ashkenazi community published a Dutch adaptation and translation of Chaim Pearl and Reuben Brooke's *A Guide to Jewish Knowledge*, and a biography of the late Amsterdam chief rabbi, A.S. Onderwijzer (1862–1934), written by Dr. J. Michman and the rabbi's granddaughter, Judith Onderwijzer Ilan, who lived in Israel.

## Personalia

On the occasion of the queen's birthday, Prof. F. Schwartz of the University of Utrecht and Prof. E.A. Noach of the University of Leyden were named Knights of the Order of the Netherlands Lion. Named an Officer of the Order of Orange-Nassau was Annie Fels-Kupferschmidt, of the Netherlands Auschwitz Committee. Named Knights of that order were Herman Natkiel, a wartime resistance leader; Dr. Julius Elzas, former chairman of the Netherlands Zionist Organization, now a

resident of Jerusalem; and Maurits Kopuit, editor of the *Nieuw Israelietisch Weekblad*.

Ivo Samkalden, a former mayor of Amsterdam, became a minister of state.

Well-known Jews who died in 1985 included Louis J.F. Wijsenbeek, art historian, aged 73; and Sal van Gelder, wartime resistance fighter and postwar communal leader of Bussum.

HENRIETTE BOAS