Eastern Europe

Soviet Union

Domestic Affairs

DURING 1986 IT BECAME increasingly apparent that Communist party leader Mikhail Gorbachev was intent on reforming the Soviet system, though how and to what extent was not clear. Taking advantage of the fact that many Soviet officials were elderly and had occupied their posts for a long time, Gorbachev set about to change Leonid Brezhnev's policy of "stability of cadres." In the course of the year, some 30 government ministers and heads of state committees were replaced. Several first secretaries of republic party organizations and about one-third of the provincial (*oblast'*) party secretaries were removed, as were the heads of the Moscow and Leningrad party organizations. However, since the officials who replaced them were similar to their predecessors in background, there was presumably no fundamental change in outlook to be expected.

In Gorbachev's major address to the 27th congress of the Communist party in February, almost a year after becoming general secretary, he criticized the lack of dynamism and reluctance to change which, he claimed, pervaded the Soviet system, and called for a "radical reform" of the economy, including a flexible price system and the possibility of allowing some private enterprise in the service sector. He repeated his call for *"glasnost'"* (openness) and called upon Soviet citizens to confront the shortcomings in the system and try to remedy them. In their speeches to the congress, party secretary Yegor Ligachev and former foreign minister Andrei Gromyko, now ceremonial head of state, indicated less enthusiasm for *glasnost'* and reform than Gorbachev.

Nevertheless, the Soviet media clearly reflected the public interest in *glasnost'*. Newspaper articles and a popular play dealt with the theme of privileges for party members and corruption among the country's elite; the new head of the filmmakers' union, Elem Klimov, announced the formation of a commission to review censored films; lively debate at a national writers' congress saw Andrei Voznesensky and Evgenyi Evtushenko, among the country's best-known poets, call for the publication of all of Boris Pasternak's works and for the establishment of a Pasternak museum.

In July Voznesensky published a poem, "The Ditch," in which he lashed out at grave robbers who had desecrated the mass grave of Jews shot by the Nazis in the Crimea in 1941 and criticized the authorities who tolerated these crimes, implying that such degenerate acts were permitted because the victims were Jews.

Discussion in historical journals became bolder and more lively, shedding new light on some of the more obscure areas in Soviet history. For the first time in about a decade, data on infant mortality and on alcohol consumption were published. These data showed that infant mortality rates in the USSR were about twice the rate in the United States, and the average per capita consumption of alcohol was 8.5 liters. As part of the campaign against alcoholism, the price of vodka was increased twice during the year. Gorbachev announced that sales of alcohol had fallen 35 percent in the first half of 1986. The size of the grain harvest in 1985 was also revealed, in contrast to recent years when such information was not published. The press published articles on drug abuse, hitherto said not to be a problem, and on prostitution, until then claimed to have been eliminated after the revolution. Increasingly, the media reported mishaps such as an earthquake in Moldavia and a fatal mine blast in the Ukraine, events which once would have been passed over in silence. A major catastrophe, the collision of two ships and the sinking of one of them in the Black Sea, leaving 398 dead, was widely reported within 48 hours of the accident. Attacks on official corruption continued, and the idea of elections in which there would be more than one candidate for each office was openly discussed.

A fire that broke out on April 26 in a nuclear power plant in Chernobyl, Ukraine, was reported only on the 29th, after Swedish monitors detected a sudden rise in radiation levels in the atmosphere, traced the source to the Soviet Union, and demanded an accounting. At first reporting only two dead as a result of the accident, by July Soviet authorities admitted that 28 people had died and "the health of many others was impaired." By August at least 12 high-ranking officials were dismissed in connection with the accident, but no major shake-ups occurred in the highest echelons of the party. Because of fallout over large areas of the continent, several Western European governments banned food imports from the USSR and Eastern Europe. An offer of American government help to the USSR was declined, but a few physicians, including an Israeli citizen working in New York, spent several weeks treating radiation victims. While the long-term health and environmental effects of the accident were not immediately ascertainable, the Soviet leadership managed to contain the potential domestic and international political damage fairly well.

Dissidents

There were some signs of limited political liberalization during the year, but no institutional or other fundamental reforms were undertaken. Dissident Yuri Orlov, who had spent seven years in labor camps, was released in October and permitted to leave for the United States. The poet Irina Ratushinskaya, whose poetry included

religious themes and who was highly regarded by Western literary critics, was freed after three years in labor camps.

The most dramatic development was the approval of scientist Andrei Sakharov's request to be released from his exile in Gorky. When Sakharov returned to Moscow, from which he had been banished in 1980, joining his wife Elena Bonner, who had returned to the USSR after several months in Italy and the United States, he condemned the Soviet military presence in Afghanistan and called on Soviet leaders to free dissidents who were in jails and labor camps. At the same time, he expressed "great respect" for Gorbachev's attempts to reform the system, leading some observers to interpret Gorbachev's bold step as an attempt to split the dissident movement and win at least part of it over to his reformist program.

Foreign Affairs

Displaying a new sensitivity to its international image, the Soviet Union adopted a generally conciliatory posture in foreign affairs. Soviet representatives tended to be more open and patient in their dealings with foreign journalists and others than they had been under the previous Soviet administration. Gorbachev himself was reported to make a highly favorable impression on visiting foreign dignitaries, who were undoubtedly influenced by his intelligence, command of the facts, and charm.

Relations with the United States improved, though there were some reverses. Cultural exchanges, halted in 1980 following the invasion of Afghanistan, were resumed. The United States was said to be ready to remove most export controls on oil and gas equipment and technology. The Soviet Union, for its part, allowed at least nine Soviet spouses of Americans to join the latter in the United States, and promised to resolve 36 other cases of divided spouses by allowing 117 people to emigrate.

On the other hand, tensions between the superpowers rose after the Soviet authorities arrested Nicholas Daniloff, an American correspondent for U.S. News and World Report, when he accepted a package from a Soviet acquaintance. The package turned out to contain classified Soviet material, and Daniloff was charged with espionage. Shortly before, Gennadi Zakharov, a Soviet citizen employed by the UN, had been arrested and indicted on espionage charges in New York. In mid-September both Zakharov and Daniloff were given into the custody of their respective embassies, awaiting trial. After considerable diplomatic maneuvering, Daniloff was released and left for the United States at the end of September. Zakharov was freed a day later, amid denials by U.S. officials that his release was part of an exchange.

In December the Soviets announced that four American companies had signed formal agreements to enter into joint ventures in the USSR, something made possible by a new Soviet law. Another seven companies were said to have signed preliminary letters of intent.

A summit meeting between Secretary Gorbachev and President Ronald Reagan of the United States took place in Reykjavik, Iceland, in mid-October. Reagan stated

before the meeting that human-rights issues would receive equal priority at the talks with arms-control matters. However, inability to reach agreement on arms control apparently made human rights a secondary issue. The main sticking points seemed to be Soviet opposition to the Strategic Defense Initiative ("Star Wars") insisted upon by President Reagan, and some uncertainty about the American position on nuclear disarmament. The USSR proposed revising the 1972 Anti-Ballistic Missile Treaty between the two countries in order to delay the American SDI program, but this was not accepted.

At the request of Secretary of State George Shultz, a large package of information on 11,000 people who had been waiting longer than five years to emigrate from the Soviet Union was prepared for the meeting; however, no agreement on these refuse-niks was reached at Reykjavik. A month after the meeting the Soviet Union proposed that an international conference on human rights be held in Moscow. Soviet spokesmen, now willing to entertain questions on human rights and emigration, claimed that as of January 1, 1987, applications for emigration would be acted on within a month, except for "unusual cases."

Relations with Israel

There was improvement in Soviet relations with Israel, foreshadowed by statements by Poland and Hungary that they would move to establish "interest sections" in Israel and allow Israel to do the same in their countries. The Soviet Union took even more measured steps. In August Prime Minister Shimon Peres of Israel stated that he would not object to Soviet participation in an international conference on the Middle East, on condition that the USSR establish "full diplomatic relations" with Israel. On August 4 the Soviet foreign ministry announced that it would open discussions with Israel on consular matters and on Soviet church properties in Jerusalem. Soviet newspapers emphasized that discussions would be limited to those two items, but there was public demand in Israel to put the issue of Soviet Jewish emigration on the agenda. *Izvestiia,* on August 13, explained that the absence of diplomatic relations with Israel was due to "Tel Aviv's aggressive policy in the Middle East. That cause has not been eliminated, and therefore there is no reason at present for the Soviet position to change."

Soviet-Israeli talks began on August 17 in Helsinki and lasted only 90 minutes. It was reported that the Soviet delegation had discussed their representation in the Finnish embassy in Israel, the status of Soviet citizens living in Israel, and their properties there. The Israelis were said to have raised the issues of Jewish emigration and of Jewish prisoners held for Zionist activity. Indications were that the door was not closed to future discussions.

On September 22 Prime Minister Peres met at the UN with Foreign Minister Eduard Shevardnadze for more than an hour. This was said to be the highest-level meeting between Soviet and Israeli officials since 1967.

Demography

The Jewish population of the USSR was estimated at 1.8 million, with the largest concentration in the Russian republic (700,651) and the second largest in the Ukraine (634,154), where Jews were the third largest nationality.

Emigration and Emigration Activists

In 1986 only 914 Jews emigrated from the Soviet Union, down from 1,140 in the previous year and the lowest total in 20 years. In August the Council of Ministers announced amendments to regulations governing departure from the USSR, scheduled to take effect January 1, 1987. The most important provisions were that Soviet citizens could leave "on private matters, regardless of origin . . . race, nationality, sex, education, language or attitude toward religion"; applications to leave "for reunion with family members" would be considered only when an invitation was presented from a parent, spouse, child, or sibling living abroad; those "conversant with state secrets" would not be allowed to leave, nor would they "if there are other reasons affecting the security of the state." Soviet Jewish and foreign observers pointed out that these regulations codified what had been Soviet practice in recent years when emigration levels declined precipitously. The restriction of invitations to first-degree relatives was seen as shrinking considerably the pool of potential applicants. Moreover, since there was no specification of what constituted being "conversant with state secrets," this provision could continue to be used to deny emigration even to those who had not been involved in secret work, according to their own understanding, or who had in the past had access to material then considered confidential but long since rendered innocuous.

Before the 27th Communist party congress in February, 142 refuseniks sent an appeal to it requesting the release of those imprisoned for Zionist activities, the fixing of a maximum five-year waiting period for those refused emigration on grounds of "regime considerations," and the publication of hitherto secret regulations on emigration. Only the latter request was met in part.

In February a seminar commemorating the 850th anniversary of the birth of Maimonides was organized in Moscow by 42 refusenik scientists and scholars, the largest such gathering since 1980.

The most dramatic event involving refuseniks came in the same month, when Anatoly Shcharansky was released from prison and allowed to leave the country. (Soon thereafter he adopted the Hebrew name Natan and simplified the spelling of his last name.) Sharansky had been sentenced in 1978 to 13 years on charges of treason, espionage, and anti-Soviet agitation. In December 1985 his living conditions were improved, and he was given medical treatment and an improved diet. On

February 11 he was exchanged in Berlin, along with three others accused of being NATO spies, for five people from Warsaw Pact countries. His wife, Avital, who had campaigned tirelessly all over the world for his release, flew to meet him, and both arrived in Israel a short time later to a tumultuous welcome. Sharansky was greeted by Prime Minister Peres and other high government officials and was congratulated on his release in a phone call from U.S. president Reagan. In August, Sharansky's mother, Ida Milgrom, her son Leonid, and his family were permitted to leave for Israel.

Shortly before Sharansky's release, teacher Ilya (Eliyahu) Essas was permitted to go to Israel after many years in refusal. Essas had been one of the moving spirits behind a religious revival in Moscow and had organized a network of religious study groups there. Toward the latter part of the year some other well-known and long-term refuseniks were allowed to leave. They included Yaakov Mesh of Odessa, Boris Kalendarov, Yaakov Gorodetsky, and Isaac Kogan of Leningrad, and the Goldstein brothers of Tbilisi. Boris Gulko, a chess champion, Vladimir Brodsky, and Veniamin Bogomolny, who claimed to be the refusenik of longest standing, were also allowed to leave with their families. David Goldfarb, an elderly and ill refusenik, joined his son in New York after American industrialist Armand Hammer obtained permission to fly him out in his private plane. Alexander Yakir was released from a labor camp after serving two years for draft evasion, and two refusenik mathematicians were allowed to participate in an international meeting held in Tashkent.

By contrast, Alexei Magarik, a 27-year-old cellist and Jewish activist, was arrested in Tbilisi on charges of drug possession and sentenced to three years. Vladimir Lifshitz in Leningrad was sentenced to a similar term in prison for "defaming the Soviet state." In August, after many months of waiting for word on her request, and after going on a hunger strike, Inessa Flerov was granted permission to go to Israel in order to donate bone marrow to her critically ill brother. Her husband, who was initially denied an exit visa, won his release shortly after the summit meeting in Reykjavik.

In the United States, Alexander Slepak, son of longtime refusenik leaders Vladimir and Masha Slepak, was allowed to speak with a Soviet consul in Washington about his parents. He and Ludmilla Alexeeva, a former dissident, were allowed to plead the cases of the Slepaks and dissident prisoner Anatoly Marchenko. The meeting apparently came about after the younger Slepak spoke with the Soviet ambassador to the United States when they returned to Washington from the Reykjavik meeting on the same plane.

It was noted in the fall that no Jewish activists were being kept under arrest for more than 15 days, nor were there any trials of such people. By the end of the year, the number of Jewish activists in prison was said to have declined from over two dozen to 14. Yet there was no indication that any substantial emigration was in the offing.

In October and November about 17 Soviet immigrants to the United States

returned to the Soviet Union, and about 50 more went back in December, by which time five of the original group had left the USSR and once again entered the United States. Both Soviet and American newspapers featured this development.

Culture

Sovetish haimland, the only Yiddish journal published in the Soviet Union, celebrated its 25th anniversary in October. During the quarter century of its publication, 285 issues had appeared. According to the editors, *Sovetish haimland* had published in its pages 76 novels, 109 long stories, 1,478 short ones, 6,680 poems, 28 plays, and 1,628 articles of literary and artistic criticism. During the same quarter century, 127 books were published in Yiddish and 122 in Russian translation by the Sovetskii Pisatel' publishing house. According to Georgi Markov, chairman of the Union of Soviet Writers, 132 Yiddish titles had been published in translation in languages other than Russian.

A week-long series of events was held in Moscow to mark the magazine's anniversary, during which it was awarded the Order of Friendship of Peoples. The 25th-anniversary issue featured 31 writers born after World War II, whose professions included engineering, archaeology, computers, music, history, and the military. Three were identified as graduates of the special course for Yiddish writers at the Gorky Literary Institute who were employed full time as writers. The average age of the contributors was 35. Six of them were born in areas annexed by the USSR in 1939–1940 and two were from Birobidzhan.

Sovetish haimland (no. 3) reported receiving suggestions from readers that, in order to reach a wider audience, the journal be divided into a Yiddish section and a section of Russian translations from Yiddish. The editor replied, "Regarding the linguistic format of the journal we would not hasten to declare our solidarity with [the proposed change]." He added, "We will take up the question of who reads *Sovetish haimland,* and probably more than once. We will also not be able to avoid the question of the creative future of our magazine. In any case, no matter what difficulties there might be, there are reserves—the mail of *Sovetish haimland* and the new names of authors in the journal testify to that."

The editor of *Sovetish haimland,* Aron Vergelis, was elected to the board of the Union of Soviet Writers at its national congress, the first Yiddish writer since 1949 to be so honored. Six Jews were elected to the secretariat of the union's board. At the writers' congress, Ekaterina Sheveliova criticized the main report given by union chairman Markov for not mentioning the Jewish writers Ilya Ehrenburg and Samuil Marshak. She pointed out that "the report says not a word about Yiddish literature, which now, together with all Soviet literature, is at the forefront of the ideological struggle."

A report on Soviet publishing in the years 1981–1985 mentioned that in 1985 eight Yiddish books had been published in editions of 7,000 copies. In addition, 12

volumes were published as translations from Yiddish, 11 of them into Russian, in a total of 2,432,200 copies. *Sovetish haimland* was listed as printing 5,000 copies. (In the early years of its publication it was published in editions of 25,000; more recently it was said to have declined to 7,500.) The newspaper *Birobidzhaner shtern* was said to publish 12,000 copies.

To mark the 150th anniversary of the birth of Yiddish and Hebrew writer Mendele Mocher Sforim, a collection of his works was published in Russian. Several other works of Jewish content were published during the year, including a book of medieval Hebrew poetry translated into Georgian by Dzhemal Adzhashvili; an anthology of Soviet Yiddish poetry in Russian translations by such noted Russian writers as Akhmatova, Antokolsky, and Marshak; and a new publication, *Year by Year,* which was a collection of material from *Sovetish haimland* translated into Russian. The latter volume, containing 368 pages, was published in an edition of 30,000.

The Moscow Jewish Dramatic Theater Studio, formerly the Dramatic Ensemble, began its summer season in July with a repertoire of five plays, two in Russian, two in Yiddish, and one using both languages. The Stanislavsky Theater in Moscow continued to feature Arkady Stavitsky's *40 Sholem Aleichem Street,* a play about the adverse effects on an Odessa Jewish family of the sons' decision to emigrate. The Jewish Chamber Musical Theater of Birobidzhan opened a summer season in Moscow with a four-play repertoire. The Freilichs Show Ensemble appeared in several cities in Belorussia and Siberia, and the Vilnius Yiddish Folk Theater staged Avrom Kahan's *The Brody Singer* for an audience of 700 in the Lithuanian capital.

Some modest activities in Judaic scholarship were reported. Igor Krupnik, a Candidate of Historical Sciences at the Institute of Ethnography of the Academy of Science, surveyed some of these activities in an article published in the November issue of *Sovetish haimland.* Concentrating on the younger generation of scholars, Krupnik mentioned two dissertations on contemporary Hebrew that were defended at the G.V. Tsereteli Oriental Institute of Tbilisi University in 1982 and a third that was defended in 1985. Alexandra Eikhenvald and Yuri Kornienko coauthored a book on linguistic policy in the contemporary Middle East. "Unfortunately," Krupnik observes, "far less attention is paid to the study of other [than Hebrew] Jewish languages. For example, thus far I am unable to identify even a single younger researcher who is specializing in Yiddish" (p. 73). According to Krupnik, in the previous four or five years, an average of about 20 publications (books, articles) a year on Judaica had been published in the USSR. Most of them were "brief and modest," and there were several areas identified by Krupnik in which no scholarly work was being done. Among the researchers mentioned were Maria Veinshtain, a graduate of the Leningrad Conservatory of Music, who had been writing on Ashkenazic folk music, as had Vladimir Bitkin of Kishinev.

One of the younger scholars was Shimon Yakirson, born in Leningrad in 1956 and a graduate of the Leningrad Cultural Institute, where he specialized in the

"history of the book." He studied Hebrew for one year at Leningrad State University. Since 1980 he had been curator of the Hebrew and Yiddish collection of the Leningrad section of the Institute for Oriental Studies. Yakirson said that while his grandparents spoke Yiddish, he felt that his own knowledge of the language was inadequate for his professional responsibilities. He noted that the collections contained some 50–60,000 items, about one-sixth in Yiddish, exclusive of the Hebrew and Yiddish newspapers, as well as 63 Hebrew incunabula and about 500 Hebrew manuscripts. A catalogue of the latter was being prepared by Igor Naftuliev. Yakirson himself was preparing a catalogue of Hebrew incunabula in all Soviet libraries. There was also, in Leningrad, a collection of literature in other Jewish languages, including Ladino, Judaeo-Persian, and the Iranian dialect Tat.

According to Tatiana Helfman, curator of Judaica, the Leningrad State Museum for the History of Religion and Atheism had 1,050 Judaica items, "mostly collected during the Soviet period." (In the late 1920s and 1930s many such items were confiscated from synagogues.) The items included 300 Torah scrolls, works of art, and *ketubot*, among others. Some 74 Judaica items, such as bridal canopies and prayer shawls, were part of other collections in the museum, as were about 200 Judaica-related photographs and a collection of antireligious newspapers and posters. Helfman reported that the Lvov (Ukraine) Museum for the History of Religion and Atheism had "rich Judaica collections" and that the Pecherska Lavra monastery in Kiev had Judaica silver items.

Religion

Konstantin Kharchev, chairman of the Council on Religious Cults, visited an Orthodox Jewish day school in New York, where he asserted that "a revolutionary process of democratization" was under way in the USSR that would affect religion positively.

Despite protests, the *mikvah* (ritual bath) in the Moscow suburb of Marina Roshcha was closed by the authorities. In recent years, newly religious young women had been using the facility.

Personalia

Honors were awarded to several Soviet Jews during the year. Among them was Academician Alexander Efimovich Sheindler, who received the title of Hero of Socialist Labor with the Order of Lenin and the Hammer and Sickle gold medal on his 70th birthday, "for great services in the development of science and in the training of science personnel." Academician Mark Mitin, a philosopher and ideologist, received the Order of Friendship of Peoples on his 80th birthday. Yiddish writer Note Lurie was awarded a certificate of honor on his 80th birthday by the presidium of the Supreme Soviet of the Ukrainian Soviet Socialist Republic.

Among Soviet Jewish public figures who died during the year were Moishe

Itkovich, essayist, critic, and translator into Yiddish, aged 84; and Yiddish poets Misha Mogilevich, aged 66; Bronia Sinelnikova, aged 77; and Pinie Krichevsky, aged 65. Berl Roizin, literary critic and Yiddish translator, died in an automobile accident, aged 73. Leonid Kantorovich, co-winner of the Nobel Prize for Economics in 1975, died at the age of 74.

ZVI GITELMAN

Soviet Bloc Nations

Political leaders in Eastern Europe watched developments in the Soviet Union carefully as they tried to determine what changes would be made under Secretary Mikhail Gorbachev and how they would affect Eastern Europe. As Gorbachev's reform ideas began to emerge, leaders in Bulgaria, Poland, and Hungary seemed to endorse them, while those in Czechoslovakia, the German Democratic Republic, and Rumania displayed lack of enthusiasm in one way or another.

Those countries that seemed to align themselves with reform also took modest steps toward improving relations with Israel. Foreign Minister Yitzhak Shamir of Israel met the foreign ministers of Bulgaria, Hungary, and Poland at the UN in October. In Bulgaria, Foreign Minister Petar Mladenov hosted a dinner for Shulamit Shamir, wife of Yitzhak Shamir, who was on a visit to her native country. However, no other steps were taken toward resumption of relations with Israel, broken off by Bulgaria in 1967.

Hungary

Hungarian officials indicated that they would discuss with the Israeli government the possibility of opening interest sections in their respective countries. Hungarian party activists, led by Jozsef Gyorke, deputy head of the Hungarian Socialist Workers party's foreign affairs department, visited Israel as guests of the Israeli Communist party.

JEWISH COMMUNITY

With no firm data available on the size of the Hungarian Jewish population, estimates ranged from 35,000 to 100,000.

A new synagogue, the first to be built in Hungary since 1945, was opened in Siofok, on the shores of Lake Balaton, a popular resort area. Chief Rabbi Alfred Schoner, who replaced the deceased Rabbi Laszlo Salgo, officiated at the opening ceremony.

The choir of the Rabbinical Seminary in Budapest visited and performed in Israel.

Poland

In September an Israeli interest section, dealing primarily with Polish applicants for Israeli visas, opened in Warsaw. The section was headed by veteran diplomat Mordechai Paltzur.

The year was marked by stepped-up exchanges with Israeli cultural groups and by an increase in the number of cultural events with Jewish themes. The first visit by an Israeli cultural group since 1967 occurred when the Bat Dor dance company gave six performances in Poland. The Mazowsze dance company of Poland toured Israel for three weeks in May, and Minister of Culture M. Kuszynski visited the International Folklore Festival in Haifa in July. Several groups of Israeli youth toured the country at the invitation of Polish authorities. These were the first Israeli youth groups to visit Poland in over 20 years.

A conference on Polish Jewish history was held at the Jagellonian University in Krakow in September, in which Israeli scholars took a prominent part. One of them, the distinguished linguist Moshe Altbauer, was honored in an impressive ceremony in which his doctorate, conferred 50 years earlier by the Jagellonian, was "confirmed" by university authorities. The same university announced the establishment of an institute for the study of the history and culture of Polish Jews.

Poland's Catholic hierarchy came under increasing pressure from European and U.S. Jewish leaders, as well as from other Catholics and Protestants, over the Carmelite convent at Auschwitz. The matter dated back to 1984, when eight to ten nuns, with the approval of Church and government authorities, moved into an abandoned building on the site of the former concentration camp, intending to establish a convent. The project became known in late 1985, when a support group began raising funds for the convent in Belgium. Polish authorities, taken aback by the vehemence of Jewish opposition, at first reacted defensively.

In a series of meetings that took place throughout 1986, involving, in various combinations, officials of the World Jewish Congress and leaders of various European Jewish communities with Cardinal Macharski, whose diocese encompassed Auschwitz, the Polish primate, Cardinal Glemp, and other Church officials, both sides sought to clarify their positions. To Poles, the convent represented a memorial to the martyrdom of Father Maximilian Kolbe and the convert Edith Stein, both killed by the Nazis, as well as a place for "expiation and prayer for peace, justice, and freedom." To Jews, for whom Auschwitz was the prime symbol of the Holocaust, the convent was an insult to the memory of millions of victims and an attempt to preempt the special place occupied by Auschwitz in Jewish history and sentiment. A meeting on July 22 in Geneva between high-level Jewish and Catholic leaders resulted in agreement by Cardinal Macharski to halt work on the convent while negotiations continued.

JEWISH COMMUNITY

The Jewish population of Poland was estimated at 5,000, of whom nearly 2,000 were registered with the religious community.

A kosher canteen, funded by the American Jewish Joint Distribution Committee, opened in Warsaw. It was intended for local residents as well as tourists from

abroad. A festival of films on Jewish themes, held in Krakow, featured more than a dozen works. Also shown in Warsaw were four prewar Yiddish films. A Judaica exhibit opened at the State Archaeological Museum in the presence of the minister of culture, and in Bialystok and Tykocin an exhibit was mounted of over 400 photographs of remaining Jewish cemeteries in Poland. An exhibition of tapestries was shown in the restored synagogue in Wlodawa.

The Catholic University of Lublin organized a "week of Jewish culture," featuring lectures on the history and culture of Polish Jewry. It was inaugurated by a mass in the university church at which the Hebrew *kaddish* prayer was recited. A modern art gallery in Warsaw showed 40 paintings by Urszula Grabowska on Jewish and biblical themes. An anthology of modern Hebrew poetry in Polish translation, edited by Jewish writer Alexander Ziemny, was published in Warsaw.

Rumania

The destruction continued of a major part of historic Bucharest, including an area with important Jewish sites. The Spanish synagogue, the last Sephardic synagogue in Eastern Europe, was razed, despite protests by the U.S. government and Israeli ambassador Yosef Govrin. The matter was raised in the U.S. Senate when the issue of renewing most-favored-nation privileges for Rumania was discussed, but to no avail.

In July President Nicolae Ceausescu met with Uzi Baram, secretary-general of Israel's Labor party, and in the following month a Rumanian party secretary was received by Prime Minister Shimon Peres and Foreign Minister Yitzhak Shamir in Israel.

JEWISH COMMUNITY

The Rumanian Jewish population, estimated at 26,000 in 1985, continued to decline as a result of emigration and the high mortality rate of an aged population.

A small synagogue in Buhusi was burned down and its Jewish janitor stabbed to death. Police arrested four young men. There were reports that two synagogues still in use in Iasi, where the largest Jewish population in the country once resided, had been destroyed, apparently by vandals.

Yugoslavia

JEWISH COMMUNITY

The Yugoslav Jewish community numbered about 5,000, including many intermarried families.

In December the Jewish community of Zagreb (Croatia) celebrated its 180th

anniversary. The Jewish population of the city, about 11,000 before World War II, now numbered about 1,150. Rabbi Zadik Danon, the only rabbi in the country, officiated at Sabbath services for the occasion. The president of the Croatian parliament, as well as the deputy mayor of Zagreb, participated in the festivities, as did leading Catholic and Muslim clergy.

ZVI GITELMAN

Australia

THE DECADE OF THE 1980s SAW Australia playing an increasingly self-confident role on the international scene, in marked contrast to its near-isolationism of earlier years. Domestically, the country struggled to expand its population and strengthen its economy. At the same time, it confronted the issue of justice for the dispossessed aborigines and the integration of a society second only to Israel in its mix of ethnic and cultural subgroups.

For Jews, Australia continued to offer a congenial home, largely free of discrimination, though anti-Zionism showed a worrying increase in recent years. The community's ranks were growing through immigration, and it supported a thriving array of religious, educational, and cultural institutions.

National Affairs

The election in March 1983 of a new Labor government under former trade-union leader—and Rhodes Scholar—Bob Hawke led to a generally pragmatic economic policy that included concessions to industry and big business, despite Labor's theoretical orientation toward the working class, and an even stronger internationalist stance. Hawke believed Australia was vital to U.S. interests in the Pacific region. He also saw the country generally as a leader, with Japan and China, in the Pacific basin, which he and his advisers perceived as of vital geopolitical importance in the future. Despite a minor recession and some concern over free-trade policies because of cheap imports from the region, Australia nurtured strong trading relations with Japan and strengthened relations with China.

The Hawke government strongly encouraged Australia's new image as a multicultural country. The movement toward multiculturalism had begun, reluctantly, with the acceptance of refugees before, during, and after World War II, although they were barely tolerated by the largely Anglo-Celtic majority of the period. In the 1950s, however, mass importation of workers from southern Europe began a flow which increased to a flood, so that by the mid-80s at least one in five Australians was foreign-born or had foreign-born parents. The tensions resulting from mass immigration were addressed vigorously by succeeding governments since the 1970s, with measures ranging from intensive English-as-a-second-language programs to antidefamation laws in many states.

Relations with Israel

Hawke's elevation to Labor party leadership and election as prime minister presented Australian Jewry with a dilemma. Like former prime minister Malcolm Fraser, Hawke was considered to be a firm supporter of Israel. However, while trusting Hawke personally, the Jewish community had reservations about the influence of the Labor party's left-wing pro-Arab minority. These reservations were underlined by a major policy shift perpetrated by the Hawke government only six months after taking office: permission was granted for an Arab League office to be established in Australia and for Australian ambassadors to have diplomatic contacts with PLO representatives. Although the former did not come to pass—the Arabs apparently thought better of it—and the latter proved to be less significant than at first thought, at the time these decisions shook the community badly.

Australia's relations with Israel since 1981 can best be described as uneven. While there was general overall support for Israel, it was marred by periodic troubling issues. On the negative side, Australia's voting record at the United Nations showed only patchy support for Israel. In addition, with Gough Whitlam—former left-wing prime minister—as Australian ambassador to UNESCO for several of these years, that agency was able to win Australian support for many anti-Israel policies. In 1984, when Australia was elected to a seat in the Security Council, where its vote assumed even greater significance, Jewish leaders won a promise from Hawke that he would personally keep a close watch on Middle East issues and keep a stronger hand on Australia's votes on specific resolutions. Also problematic for Jews was Australia's "controversial visitors policy," which allowed prominent Palestinians and American Black Muslim leaders to come on speaking tours. By contrast, a proposed Australian venue for a UN conference on Palestine was diplomatically sidestepped.

On the positive side, there was the state visit to Australia of President Chaim Herzog of Israel at the end of 1986 (and the return visit to Israel of Hawke in early 1987). Herzog's Australian tour, the first by an Israeli president, was well received; he met most of the significant political power brokers, won relatively positive media coverage, and, not surprisingly, endeared himself to Australian Jewry. Foreign Minister Bill Hayden had visited Israel in January 1984, to check on Australia's contingent in the Sinai MFO (Multinational Force and Observers). Several parliamentarians and some of the public were against Australian participation in the force, but such dissension as there was largely died down. Premier Neville Wran of New South Wales and, independently, NSW opposition leader Nick Greiner, visited Israel in 1985.

Another positive development was the unanimous vote by the Australian Parliament in late 1986 to condemn UN Resolution 3379 equating Zionism with racism. This was achieved largely through the efforts of Zionist Federation leader Mark Leibler and because there was general bipartisan understanding of the gross

offensiveness of the equation. The Australian government also moved to end the citizenship problem of Australian immigrants to Israel, so that they would no longer lose their Australian passports upon becoming Israelis under the Law of Return, but could maintain dual citizenship. Given the high percentage of Australian *olim,* the issue had become a thorn in the Australian Zionist side.

Australian-Israeli exchanges of scientific and agricultural technology continued. Israel was teaching Australia about arid-land farming, especially modern irrigation techniques, cotton-growing, and advances in desalination, while Australia sent experts in microsurgery and other specialized medical procedures to Israel. These exchanges were sometimes brought about through Jewish sponsorship of exchange professorships or scholarships.

Australia's trading links with the Arab world, concentrating as they did on primary exports from Australia, with the trade balance very much in Australia's favor, continued to outstrip Australian-Israeli trade relations. Two-way trade between Israel and Australia was at about the $100-million mark, around 60 percent of it Israeli exports of manufactured goods, industrial machinery, irrigation equipment, plastics, fertilizer, and high technology. Australian exports to Israel were principally primary produce, largely coal, wool, and rice.

The shocking introduction of Middle East-linked terrorism into the South Pacific region began with a bomb blast in December 1982, which severely damaged the Israeli consulate general in Sydney and injured an employee. A second bomb, planted in the parking lot of the Hakoah soccer-social club in Sydney's Bondi district, was defused in time. Libyan influence in the South Pacific, largely within emergent island nations like Vanuatu, was beginning to be of concern.

Nazi War Criminals

As a result of submissions made by the Australian Jewish community, and based on parallel activity being carried out in the United States and Canada, in June 1986 the Australian government commissioned senior civil servant Andrew Menzies to conduct an investigation into charges that Nazi war criminals had found sanctuary in Australia after World War II. Menzies' report, presented to Parliament at the end of 1986, recommended the establishment of a special unit, similar to the U.S. Office of Special Investigations. He proposed that it examine, initially, the 70 individuals whose cases were presented in a closed section of the report. The report also recommended passage of an amendment to the Australian War Crimes Act of 1945 to allow civil (as opposed to military) prosecution for war crimes.

Soviet Jewry

Through Soviet diplomatic channels in Canberra and by way of its own envoys to the USSR, Australia continued to plead the overall cause of human rights in the USSR and the specific case of Soviet Jews.

An Australian parliamentary delegation to the Soviet Union in 1986, led by Australia's first female Speaker, Joan Child, expressed the government's interest in the plight of Jewish refuseniks by presenting a list of cases to Soviet authorities. Prime Minister Hawke had a long-term interest in the issue of Soviet Jewry, dating from a visit to the USSR in 1979, when he tried to have some refuseniks released and was badly let down and embarrassed because the Kremlin reneged on what he believed was a final agreement. The issue remained an emotional one for Hawke.

Anti-Semitism and Anti-Zionism

Australia was in many ways the fabled *"goldineh medinah"* for Jews: there was no institutionalized anti-Semitism, Jews had over the years held high government positions (including, twice, the highest appointed office, that of governor general), and Jewish communal life was allowed to flourish. The populist anti-Semitism prevalent before the 1940s had pretty much died away, partly out of shock over the horror of the Holocaust but also because of Australia's own transformation into the world's second most multicultural nation (after Israel). By the 1980s ethnicity had even become fashionable, and antidiscrimination policies and legislation were established and accepted.

Multiculturalism was not without problems, however, among them the importation to Australia of ancient feuds and modern political antipathies. On several occasions the Australian Jewish community took various Arabic-language newspapers before the Press Council for condemnation, not only for virulently anti-Israel stands but for grossly offensive anti-Semitic articles, including extracts from the notorious *Protocols of the Elders of Zion.*

"Traditional" anti-Semitic acts such as daubings, synagogue thefts, and, in one case, arson, showed signs of increasing, though not to really troubling levels. Right-wing anti-Semitism, although not significant and largely discredited, persisted, primarily among less educated and sophisticated Australians, particularly those living in rural areas. These were the natural targets of the League of Rights, a group that produced and distributed Holocaust revisionist literature and was known to circulate the *Protocols of the Elders of Zion.* Regarded as being on the lunatic fringe by most Australians, its activities were carefully monitored by the Jewish community and its propaganda usually successfully countered through friendly non-Jewish sources.

More worrying for the Jewish community was the continuing transmutation of anti-Semitism into anti-Zionism, with Israel berated by its critics in unreasonable terms, singled out for abuse that went beyond simple political disagreement. In Australia as elsewhere, Israel's incursion into Lebanon in 1982 produced an outpouring of anti-Israel media coverage disproportionate to the event. Succeeding years saw periodic expressions of anti-Zionism, largely from the left and often expressed as pro-PLO attitudes. The problem was particularly acute on college campuses throughout Australia, where Jewish students worked hard to block

periodic pro-PLO student activities. By 1986, however, the press and electronic media had largely moderated their anti-Israel stance.

Of far greater concern to the Jewish community was the anti-Zionism and, in one case at least, the overt anti-Semitism, of elements within the Christian churches. The community was shocked when the Anglican dean of Perth, David Robards, spoke publicly about Jewish vengeance and the "genocidal God of the Old Testament." Despite attacks from Jewish communal representatives and members of his own church, he remained unrepentant. Anti-Israel sentiment, expressed openly or subtly, was evident in various Protestant denominations, in particular in the Australian Council of Churches.

JEWISH COMMUNITY

Demography

As the census question on religion was not compulsory, Australian Jewish population figures were always more a matter for sociologists and demographers than statisticians. The 1981 census, adjusted upward to allow for those who did not answer the question, showed an Australian Jewish population of around 70,000, roughly divided between Sydney and Melbourne, with small numbers in other areas. The 1986 census figures had not yet been processed, but it was thought likely that a new question on "ethnic origin" would help to clarify Jewish statistics. Some Jewish scholars were using a working figure of between 80,000 and 100,000 for the total Jewish population. Whatever the absolute numbers turned out to be, however, the proportion of Jews in Australia was likely to remain at around 0.4 percent.

Plans were being made to undertake major demographic surveys of the Jewish community in 1987, based on the 1986 census and local tabulations of Jewish births, marriages, and deaths. This effort would be part of the international Jewish demographic survey for the year 1990, which had been launched by demographic experts in Israel.

Jewish immigration to Australia from South Africa was estimated to have been around 10,000 during the previous 10 years and was still continuing. From the Soviet Union it had diminished radically, and from other sources, including Israel, it remained constant.

With Jews concentrated so heavily in the two major capital cities of Sydney and Melbourne, the viability of the small communities elsewhere was a matter of concern. As a result, largely, of South African immigration, Perth and Adelaide's Jewish populations had stabilized and even increased; Brisbane, however, remained a small and fragile community, while Hobart had a minuscule Jewish population.

A demographic trend of great concern to communal planners was the rising proportion of Jews at the aged end of the spectrum, twice as high as that of the general population. The growing need for such services as welfare and old-age

homes inevitably competed with other demands on communal resources, in particular capital funds for expansion in education.

The intermarriage rate was steady but low, and seemed to affect primarily the fringes of what was still largely an immigrant and traditional community. The divorce rate, however, was high, reflecting the general trend in the middle class, in which Australian Jewry was firmly located.

Community Relations

The Jewish community, as the oldest and most entrenched of all "ethnic" groups in Australia, was looked to by many of the newer arrivals as a model for minority-group organizing strategies. In the main, the Jewish community was well protected by custom and its own efforts, and many of the antagonisms once directed at Jews were now deflected onto newcomers, particularly Asians. If anything, a certain complacency had seen Jewish representation in Parliament, for example, once quite strong on the federal and state levels, diminish almost to nothing. Sen. Peter Baume, who had been a minister in the government of Malcolm Fraser, and Barry Cohen, a minister in the Hawke government, were the only two Jews on the federal scene, while Joe Berinson, the West Australian attorney general, was the only significant Jewish figure in state politics. New South Wales (NSW) Jewry was proud when Paul Landa became that state's attorney general in 1983, and his premature death after two years was a blow. Another Jewish political figure no longer on the scene was Sir Zelman Cowan, the second Jewish governor general in Australian history, who served from 1975–1980. Cowan was highly successful as a conciliatory figure who diffused the passions generated when his predecessor, Sir John Kerr, dismissed the Whitlam government in November 1975. Sir Zelman subsequently took up the posts of provost of Oriel College at Oxford University and president of the British Press Council, as well as filling certain roles in Israel, including serving on the board of the Van Leer Institute.

Despite the sometimes wavering stance of the Labor party toward Israel and increasing internal fragmentation in the Liberal party, individual politicians maintained extremely friendly relations with the Jewish community. Prime Minister Hawke, for example, launched the Hebrew University's Golda Meir Fellowship Fund in Australia. He also delivered the first in a series of memorial orations following the death of Prof. Julius Stone, a major figure in the field of international law, and negotiated with the Soviet government for the release of Soviet Jews. State premiers and opposition leaders were always to be seen at major Jewish communal gatherings.

For a community its size, Australian Jewry was remarkably visible and influential. On the local front, the Jewish community was in the forefront of the fight to have Anti-Discrimination and Incitement to Racial Hatred legislation introduced into state and federal parliaments. It also succeeded in creating and maintaining bipartisan support for the State of Israel in the various parliaments and in keeping

press criticism of Israel within generally acceptable bounds. It fought for government funding for day schools—an issue which also affected Catholic and major Protestant schools—and was producing a stream of academic and popular histories about Jews in Australia in preparation for the upcoming bicentenary.

Christian-Jewish Relations

A Council of Christians and Jews was established in 1985 in Melbourne, and moves began to form a similar group in Sydney, as forums for discussing mutual concerns, including, but not limited to, the Protestant churches' attitudes to Israel. Leaders of these groups hoped thereby to reduce divisive actions and pronouncements.

Relations between Jewry and the Catholic Church in Australia, by contrast, were cordial, reflecting the general Catholic-Jewish rapprochement begun with Vatican II. Pope John Paul II's visit to Australia at the end of 1986 included a meeting, at his request, with Australian Jewish leaders, in which the pontiff declared that anti-Semitism was "sinful."

Communal Activities

The vibrancy of Australian Jewish life continued to surprise visitors from abroad. Australian Jewry was a very committed community, the vast majority of its members identifying with one organization or another, even if only nominally. Since a growing proportion of Jewish families had at least one child in a Jewish day school, that identification seemed likely to be strengthened.

The Australian Jewish community was structured on basically British lines, with accommodations made for the vast size of the country and its federal system of government. Thus each state had its own board of deputies, and all the boards were grouped under the roof Executive Council of Australian Jewry. The Zionist movement was similarly structured, with state Zionist councils and the Australian Zionist Federation. The two roof bodies worked in parallel, following different agendas. Occasional overlap resulted in conflict, especially on the issue of which body should represent the interests of Israel to government.

Among the many organizations and institutions that had been established over the years, a number celebrated significant anniversaries in the period under review. Among them were the National Council of Jewish Women (60 years), WIZO (50 years), B'nai B'rith (40 years), and the Brisbane Hebrew Congregation (100 years).

Australian Jewry continued to be almost totally Zionist—in the broad sense of providing moral and financial support for the State of Israel—and its financial contributions to Israel were proportionately large. Ties between the two countries were strengthened with the combining, in May 1985, of the *Jerusalem Post* International Edition with the *Australian Jewish Times,* the country's leading Jewish

newspaper, allowing the broad Australian Jewish public, and significant elements of non-Jewish Australia, access to Israel's only English-language newspaper.

One notable development of recent years, reflecting world trends, was an increase in activities relating to the Holocaust. A gathering of Holocaust survivors was held in Sydney in May 1985, attended by international luminaries, including Beate Klarsfeld. A Holocaust museum was established in Melbourne and an institute of Holocaust studies in Sydney. A traveling Holocaust exhibition presented by B'nai B'rith toured major cities in Australia and New Zealand, and a Holocaust teaching kit for use in public high schools was developed by the New South Wales Jewish Board of Deputies.

A steady flow of prominent Jews and Israelis visited the country, usually invited by communal organizations as speakers. They provided intellectual refreshment for a community keenly aware of its isolation at "the end of the world."

Australian Jewry assumed a leading role in fostering Jewish communal life in the Asian and Pacific regions. The brainchild of Isi Leibler, president of the Executive Council of Australian Jewry for part of this period and head of the World Jewish Congress Asia-Pacific section, the Asia-Pacific Jewish Association was formed in May 1980 to bring together the small Jewish communities of the region for mutual assistance and the sharing of ideas and problems. The countries involved were New Zealand, Singapore, Japan, Taiwan, Thailand, India, Korea, the Phillipines, and Hong Kong, with smaller affiliates such as New Caledonia and Sri Lanka.

Another Leibler-inspired project was the introduction of a periodic Asian Jewish Colloquium; the first was held in Singapore in 1984 and the second in Hong Kong in 1987. This academic forum for Asian scholars and their Jewish counterparts from Israel and the Diaspora quickly proved effective in helping to improve Israel's relations with countries in the region.

The historic Sydney-Melbourne communal rivalry—often no more than a series of thinly disguised personality conflicts—and a more recent conflict between the Zionist Federation and the Executive Council over issues related to lobbying the government, had eased considerably toward the end of the period.

On the world Jewish scene, partly through the personal force of Jewish leaders like the Leibler brothers, Australia had a significant presence in the World Jewish Congress, the Jewish Agency, and the World Zionist Organization, where it was seen as a highly successful Zionist community that contributed both funds and *olim* to Israel far in excess of what might be expected of it.

Religion

The perennially simmering religious divisions—between Reform and Orthodox and between centrist (modern) Orthodox and right-wing or ultra-Orthodox—occasionally flared up, but the fires were eventually tamped down, through the exercise of leadership, the passage of time, or just the indifference of most Jews to the issues.

Flare-ups tended to occur over Orthodox and Reform rabbis sharing a platform at communal functions, such as Yom Hashoah commemorations or rallies for Israel during the Lebanon War.

There was no Conservative movement in Australia, and the mainstream or modern Orthodox synagogues were very Anglo-Jewish in custom and ritual. Of the various Hassidic sects, only the Lubavitch-Chabad movement was represented in strength in Australia, while the Adass Yisroel was the most visible of the *"mitnag-dish"* ultra-Orthodox groups. Most Australian Jews belonged to or identified with one synagogue or another, even if their identification consisted only of Rosh Hashanah or Yom Kippur attendance. Membership in the Reform Jewish stream was growing, as was adherence to ultra-Orthodoxy, but the overwhelming majority of Australian Jews were "traditional," which usually meant belonging to a modern Orthodox congregation.

Both the modern Orthodox and Reform movements showed signs of a growing traditionalism. For example, many Reform rabbis were observing Jewish Sabbath laws and introducing more Hebrew and traditional practices into synagogue ritual. Modern Orthodox rabbis, too, were reemphasizing traditional practice, encouraging daily *shul* going where the Sabbath alone had sufficed in the past, or being more rigorous about Sabbath laws, where once they may have, say, turned a blind eye toward congregants driving to synagogue.

There was some divisiveness over the issue of *kashrut* in Sydney, where the procedures of the modern Orthodox *batei din* were challenged, especially by the Chabad. Melbourne avoided such conflict by virtue of having several *kashrut* authorities, including the Chabad and the Adass.

Education

The Jewish day-school movement continued to flourish in Australia, with eight schools in Melbourne, five in Sydney, one each in Adelaide and Perth, and a kindergarten in Brisbane. Several of these, including Carmel College in Perth, offered all grades through high school. An estimated 80 percent of Jewish children in Melbourne attended day schools; in Sydney the figure was around 50 percent and growing. Apart from the Liberal movement's two schools in Sydney and Melbourne, the Jewish day schools were all Orthodox. Government funding for private schools was provided but occasionally threatened; communal leaders made it clear that cessation of state aid would cause a fundamental crisis for the Jewish schools.

Jewish education outside the day-school system and adult Jewish education, until recently poor relations, were both expanding. Jewish community efforts to have Jewish studies offered at the college level were increasingly successful, with modern and classical Hebrew, Jewish history, and Holocaust-related courses offered in several major universities. The problem of training Jewish studies teachers for the day schools was addressed by having special courses introduced into government-controlled teacher-training programs. Preparations were still being made to open

the Mandelbaum College at the University of Sydney, which, on completion, would be a postgraduate center for Jewish and related studies. A Jewish residential college for undergraduates already existed at the University of NSW. The country's one rabbinical college, a *kollel* located in Melbourne, trained Orthodox rabbis. Informal adult education, largely conducted by synagogues, seemed to thrive, though most Australian Jews remained depressingly illiterate in their own heritage.

Personalia

A number of Australian Jews received state honors—from the British Queen (under Liberal governments) or the Australian government (under Labor governments). Sir Asher Joel, a prominent public relations expert and media owner who stage-managed such events as visits by the Queen to Australia, the opening of the Sydney Opera House, and the first tour of Australia by Pope John Paul II, remained the most highly decorated Australian Jew. Many Jews were prominent in the legal world; at one time the Law Reform Commissioners in Sydney and Melbourne were both Jews—Ronald Sackville and Louis Waller, respectively. Professor Waller also headed a Victorian government study into the medical ethics of *in vitro* fertilization. Marcus Einfeld was named a federal court judge, and other Jews sat on the bench at all judicial levels and in most states.

The death of Prof. Julius Stone in 1985 meant the loss of both a great legal mind and a renowned champion of Israel. The great Zionist pioneer Max Freilich, who was instrumental in swaying Australian government opinion to support the creation of the State of Israel, died in 1986. Other prominent Jews who died in recent years were Melbourne communal leader Arnold Bloch (1985) and Sydney leaders Hilary Pryor (1982) and Hannah Kessler (1984).

Susan Bures