

# Western Europe

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## Great Britain

### *National Affairs*

**T**HE YEAR 1986 WAS marked by sharply contrasting trends in political and economic affairs. Notable improvement took place in labor-industrial relations, with the total of working days lost through strikes the lowest in over 20 years. By contrast, the total of 3.2 million unemployed—about 11 percent of the working population—represented only a slight decline over the previous year.

Politically, Prime Minister Margaret Thatcher's Conservative government made a remarkable late-year recovery, following some early disasters. The year began with two cabinet resignations, first that of Defense Secretary Michael Heseltine, soon after that of Secretary of Trade and Industry Leon Brittan. The two ministers had clashed over conflicting plans for saving the ailing Westland helicopter company. Following this controversy, the government retreated, in the face of opposition on patriotic grounds, on plans to sell Leyland Trucks to the General Motors Corporation and Leyland Cars to the Ford Motor Company. Another threat to the government was the drop in the price of North Sea oil from \$20 a barrel in January to \$10 in the summer, although it recovered to \$15 by the end of the year.

Early in the year, public-opinion polls showed the Conservatives having 33 percent support, compared to Labor's 38 percent, and the Social Democratic/Liberal Alliance's 28 percent. By the end of the year the respective percentages were 41, 39, and 18. Although several Tory victories in local elections in September and October appeared to signal an upward trend, the recovery was perhaps due less to the Conservative party's achievements than to opposition to the defense policies of Labor and the Social Democratic/Liberal Alliance. Labor's call for unilateral nuclear disarmament had proven consistently unpopular with the electorate, and the differences over defense issues between various factions of the Social Democrats and the Liberals left them vulnerable to Tory attack. Moreover, because the subject of defense claimed so much attention, areas of Conservative weakness—unemployment, poverty, and the uneven regional pattern of prosperity—were left unexploited by the opposition.

### *Relations with Israel*

Highlights of the year were visits by Prime Minister Shimon Peres of Israel to Britain in January and by Prime Minister Thatcher to Israel in May. The "introduction of an air of trust and closeness between Israel and Britain and more understanding on the peace process" were the most important outcomes of his meetings, Peres told the *Jewish Chronicle*. During the five-day visit, Peres received a full ceremonial welcome and had talks with Thatcher and Foreign Secretary Sir Geoffrey Howe on proposals for ending the Middle East stalemate. On the practical level, the British government agreed to end its practice of authenticating documents related to the Arab boycott of Israel. On another issue in contention, however, Britain's embargo on sales of arms and North Sea oil to Israel, the government was unyielding. Soon after, in February, Britain signed a \$5-billion arms-for-oil deal with Saudi Arabia.

During Thatcher's successful three-day trip, the first by a British prime minister to Israel, she toured southern Israel, visited several institutions, including Yad Vashem, and held talks with Peres, Foreign Minister Yitzhak Shamir, and Defense Minister Yitzhak Rabin. Prime Minister Thatcher continued to pursue two chief policy aims: countering Arab terrorism and encouraging King Hussein, Prime Minister Peres, and moderate Palestinians to embark on peace negotiations.

Britain's strong stand on terrorism was demonstrated on two particular occasions. In April Mrs. Thatcher allowed the United States to send planes from American bases in Britain to bomb Libya. In October Britain broke off diplomatic relations with Syria, following the conviction of Jordanian journalist Nezar Hindawi for attempting to blow up an El Al airliner the previous April. Sir Geoffrey Howe told Parliament that there was clear evidence of Syrian involvement in the bomb plot.

In the area of peace negotiations, London talks between Thatcher and Hussein in April concentrated on practical steps aimed at persuading West Bank and Gaza Palestinians to participate in negotiations. In April two Palestinian Arab leaders—Hanna Siniora, editor of the East Jerusalem Arabic-language newspaper *Al-Fajr*, and Fayez Aby Rahmeh from Gaza—discussed with Tim Renton, minister of state at the Foreign Office, in London, the possibility of forming a Palestinian delegation for peace talks.

Even though Foreign Office officials and Labor party leaders met the PLO's "foreign minister," Farouk Kaddoumi, at a March reception hosted by Denis Walters, MP, chairman of the Conservative Middle East Council, Mrs. Thatcher insisted during her May visit to Israel that British leaders would not meet Yasir Arafat or other PLO figures unless they renounced terrorism, accepted UN Resolution 242, and specifically recognized Israel's right to exist in security. Failing acceptance of these terms, she said, alternative Palestinian leadership should be sought, possibly by holding local elections in the West Bank and Gaza. Mrs. Thatcher reiterated Britain's concern for the legitimate rights of the Palestinian Arabs and her belief that the best chance of a solution lay in the context of a Jordanian federation, not in the creation of a separate Palestinian state.

A curious and possibly damaging episode occurred in the fall, when Mordechai Vanunu, a former Israeli nuclear technician, vanished from Britain after having sold to the *Sunday Times* of London a detailed description, with photographs, of Israel's nuclear facility. After weeks of press speculation that Vanunu had been abducted from British soil by Israeli security agents, Israel acknowledged, on November 9, that Vanunu was "under lawful detention" in Israel. Israel denied, however, that he had been "kidnapped" or that Prime Minister Peres had been in contact with Mrs. Thatcher over the matter. Later that month, David Waddington, minister of state in the Home Office, rejected demands from several MPs for an inquiry into the alleged abduction, but did acknowledge that the Israeli government's silence about the circumstances of Vanunu's disappearance only fueled speculation and damaged Israel's interests.

Labor party leader Neil Kinnock, who was criticized by the Board of Deputies of British Jews over his meeting in March with Farouk Kaddoumi, told the board that his party's long-standing friendship with Israel "is inviolable, that our commitment to the existence of the State of Israel is unconditional and that our condemnation of terrorism and violence is absolute." Nevertheless, Palestinians Siniora and Rahmeh were invited to the September Labor party conference, where the PLO's London representative, Faisal Oweida, attended a caucus of the pro-Arab Labor Middle East Council.

Members of the executive of the Transport and General Workers' Union (TGWU) met in February with members of the Palestine Trade Union Federation, in the West Bank, following an earlier meeting with Histadrut representatives. "We should talk to both sides," TGWU general secretary Ron Todd said. Five of the union's 11 regions were affiliated with the Trade Union Friends of Israel (TUFİ).

The National Union of Journalists' annual conference at Sheffield in April voted to establish contact with the Palestine Trade Union Federation and the Union of Palestinian Writers. TUFİ's display stand at the National Association of Local Government Officers' annual conference in Bournemouth in June was seized and held by PLO members after an ugly confrontation between the two groups.

In the first issue of an Arab League quarterly journal published in London, *Arab Affairs*, Liberal party leader David Steel wrote that Britain should recognize in deeds and words that no progress toward a settlement of the Palestinian issue was possible without PLO involvement. Without an Israeli withdrawal and the establishment of a Palestinian national entity, the author asserted, there was no hope of long-term peace.

In an opinion poll carried out for the Zionist Federation (ZF) by NOP Market Research Ltd., between January 29 and February 3, of the total nationally representative sample of 815 adults, 18 percent sympathized with Israel, 7 percent with the Arabs, 18 percent with both, 41 percent had sympathy with neither side, and the remainder had no opinion. Among that portion of the sample that took a position on the Arab-Israeli conflict, 71 percent were sympathetic to Israel, 29 percent to the Arabs. Among all respondents, 64 percent said that the Lebanon war

made no difference to their sympathies; 86 percent thought there was no justification for terrorism against civilians. Those holding no opinion tended to be young and less educated, the ZF reported. Conservative voters supported Israel more than Labor voters; older people more than younger.

In July Tel Aviv University awarded Prime Minister Thatcher an honorary degree; in August she agreed to join the board of trustees of the Ben Gurion Centennial Fund, which provided financial support for Ben Gurion University in Beersheba.

### *Anti-Zionism and Anti-Semitism*

Pro-Arab and Jewish students came into conflict on several campuses during the year. At London's South Bank Polytechnic, at Thames Polytechnic, and at York University, Jewish students protested the public playing of taped anti-Semitic speeches of American Black Muslim leader Louis Farrakhan. At South Bank Polytechnic, the Jewish Society protested in March when the student union proposed a policy calling for the expulsion of "any society which supports or condones any form of racism, Zionism or sexism." At its April conference, the National Union of Students (NUS) condemned the Polytechnic for anti-Semitism; in November, following appeals by the Board of Deputies and the Inner London Education Authority, the Polytechnic's student representative council ratified the Jewish Society's constitution.

Anti-Zionist motions, often instigated by the Socialist Workers' Group and the National Organization of Labor Students, were debated on several campuses. In June Jewish students from all parts of Scotland demonstrated outside NUS's Edinburgh offices against an NUS conference on Palestine held in Glasgow in conjunction with the General Union of Palestinian Students.

## JEWISH COMMUNITY

### *Demography*

The Jewish population of Great Britain was estimated at 330,000. Leading Jewish population centers were London (201,000), Manchester (30,000), Leeds (14,000), Glasgow (11,000), and Brighton (10,000).

The Board of Deputies' research unit reported a continuing drop in the number of synagogue marriages, from 1,153 in 1984 to 1,144 in 1985 (less than 60 percent of the 1961 figure). Of the 1985 total, 101 marriages took place under right-wing Orthodox auspices (as compared with 110 in 1984); 736 under modern Orthodox (743); 54 under Sephardi (49); 169 under Reform (179); and 84 under Liberal auspices (72 in 1984).

Burials and cremations performed under Jewish religious auspices numbered

4,844 in 1985, against 4,945 the previous year. The 1985 total comprised 3,905 Orthodox burials (3,869 in 1984); 551 Reform (580); and 388 Liberal (496 in 1984).

According to the board's research unit, although Anglo-Jewry had traditionally been associated with 15 cities or towns, the recent trend was toward concentration in four or five centers. Thus, two out of every three Jews lived in London, while several former major centers showed considerable decline. Liverpool had dropped from 11,500 in 1918 to 5,000 in 1985; Edinburgh from 2,800 to 1,000; Sheffield from 2,300 to 1,000; and Leeds from 15,600 to 14,000.

*British Jewry in the Eighties: A Statistical and Geographical Guide*, compiled by Stanley Waterman and Barry Kosmin and issued in June, revealed British Jewry to be a declining population, with more people over the age of 55 and fewer under 45 than the national average. In a discussion of Jewish occupational structure, the authors point out that considerable change occurred over the previous century, and that Jews experienced more rapid upward mobility than the general population. More Jews than would be expected were to be found in medicine, accountancy, and university teaching; they were also overrepresented among London's famed cabdrivers, approximately one-third of whom were Jewish. At the same time, the number of Jewish shopkeepers had declined over recent decades, because of the demise of many small family businesses. Jewish representation was below average in unskilled and manual jobs.

Although the divorce rate among Jews was not as high as in the general population, it had been rising steadily, with the 1980 figure more than double that of 1965. By 1985, an estimated 400 Jewish couples were divorcing annually, involving some 450 children. Community concern over the increase was reflected in the opening in April of a West Central counseling and research group, and the reorganization, in October, of the Jewish Family Mediation Service, so as to provide improved services to divorced parents and their children.

### *Communal Activities*

After announcing in March that the fund raising and staffing of the 46 welfare agencies under the Central Council of Jewish Social Services would be centralized within four months, council leaders bowed to the objections expressed by smaller agencies and in June offered a more flexible and gradual approach to coordination. In August the four major welfare organizations—the Jewish Welfare Board (JWB), Norwood Child Care, Ravenswood Foundation for the Mentally Handicapped, and the Jewish Blind Society (JBS)—began a program of joint activities involving extended cooperation between their respective professionals. The change was designed to bring about improved service to the community as well as substantial financial savings. In October ten North-West London Orthodox congregations formed their own social and welfare body, the Coordinating Board of North-West London Communities.

In November the council embarked on a campaign to expand its role in the

community and improve its public image. Measures included restructuring the council to give member agencies a wider role in deliberations, establishing a board of trustees, creating an advisory unit and planning committee, developing a leadership training program, and introducing a Jewish social-service element in training programs for rabbis.

Significant change was reported at Ravenswood, Britain's second-largest and fastest-growing Jewish welfare agency. Whereas five years earlier, all its mentally handicapped clients had been in residential care, Ravenswood was currently helping handicapped members of 500 families, including 300 children, to live either at home or in hostels. For its 175 institutionalized residents, aged 5 to 55, the agency sought to provide maximum integration of adults and children in order to create a family-type atmosphere.

In July JWB announced a five-year plan to decentralize its services, in order to minimize delays and bureaucracy. Administration of its homes and day centers, social work, and home-support services would be moved from the Golders Green, North-West London, headquarters to three regional centers in North-West London, North-East London, and Redbridge.

Despite the severe financial problems that plagued all Jewish social agencies, several new facilities for elderly and handicapped Jews were opened during the year: a JBS home in North-West London for 35 visually impaired residents, their average age 87; a B'nai B'rith Housing Society accommodation project in Willesden, North London, for 85 residents; and a Haven Foundation group home in Finchley, North-West London, for mentally handicapped young adults. In addition, JBS announced plans for a home for the young elderly, with renovation of newly acquired North-West London premises to commence in spring 1987. B'nai B'rith was involved in a scheme approved by Brent Council to convert part of Cricklewood Synagogue into 36 apartments for the elderly.

### *Community Relations*

Chief Rabbi Sir Immanuel Jakobovits became involved in controversy when he published his views on the problem of poverty in the inner city in a long article in the *Jewish Chronicle* in January, which was later reprinted as a pamphlet and widely distributed. Jakobovits was responding to a report of the Archbishop of Canterbury's Commission on Urban Priority Areas that urged greater government action to alleviate poverty, which was most acute among black immigrants. The chief rabbi's article, titled "From Doom to Hope," essentially held up Jewish religious teachings and the Jewish historical experience as models of a "self-help" approach to unemployment and deprivation. While the rabbi's views had many supporters, they also evoked criticism—for being condescending, for falsely equating the experiences of blacks and Jews, and even for being—albeit unintentionally—racist, as when he expressed regret that others did not share "the Jewish work ethic."

In February Greville Janner, MP, warned of potential discord between Jews and

blacks. One factor was the chief rabbi's pamphlet. A second, greater point of conflict was the decision in January by the British government to bar Louis Farrakhan, the American Black Muslim leader, from entering England because of his public anti-Semitic remarks. In polls conducted in two London boroughs, over 80 percent of the blacks questioned blamed the ban on a "strong Jewish lobby," and about 70 percent felt that Farrakhan stood for black economic independence, not anti-Semitism.

The Council of Hackney, North London, an area with a sizable Orthodox population, in January refused Farrakhan the use of council premises. In July the council launched a major campaign that included distributing leaflets in Yiddish and six other languages, to alert its multiracial population to the problems of racism. Nearly 2,000 cases of racial harassment were reported in the district in 1985, against Jews as well as against blacks.

Various actions were taken by the Jewish community to try and reduce overall racial tensions. In May the chief rabbi began a series of visits to different London immigrant communities, where he spoke about the values of Judaism as they related to the immigrant experience. In the London borough of Tower Hamlets, for example, he met with Jews, Bangladeshis, West Indians, and Somalis. In November the Board of Deputies issued a statement urging Jews to contribute to "solving inner city problems as citizens"; it also agreed to coordinate the work of Jewish welfare organizations that helped Jews living in racially mixed, deprived areas.

The Jewish Social Responsibility Council, which changed its name to the Jewish Council for Community Relations, worked to increase awareness in the Jewish community about racial issues. The Board of Deputies convened a meeting of Jewish and West Indian leaders to try to strengthen relations and improve mutual understanding. A multiracial branch of Labor Friends of Israel was formed, also with the goal of improving intergroup relations.

The Board of Deputies welcomed the government's new Public Order Act, passed in November, which was said by Home Secretary Douglas Hurd to "include the strongest provisions ever brought forward by any government against the evil of incitement to racial hatred." One of the most important changes, according to Jacob Gewirtz, executive director of the board's defense and group relations committee, made it an offense to possess literature "likely to stir up racial hatred," if it could be proved that the material was intended for public distribution. (In April four members of the British National party were fined by Plymouth Crown Court for distributing racist leaflets to schoolchildren. In July British National party chairman John Tyndall and John Morse, editor of the right-wing *British Nationalist* newspaper, were jailed for inciting racial hatred.) The Board of Deputies failed to persuade the government either to inquire into Kurt Waldheim's wartime activities or to refrain from sending a British representative to his inauguration as Austrian president, in July. The government's position was, on the first matter, that it had no evidence of Waldheim's alleged misconduct, and, on the second, that he was the democratically elected head of a country with which Britain had friendly relations.

Despite pressure from the Board of Deputies, in November the government rejected calls for a parliamentary debate into allegations by the Simon Wiesenthal Center in Los Angeles that 17 known Nazi criminals were currently living in Britain. In November a new all-party parliamentary war crimes committee was launched in the House of Commons, its purpose to press the government for a response on this issue and to increase awareness of the problem.

### *Soviet Jewry*

Following the announcement of Natan (Anatoly) Sharansky's release in February, the National Council for Soviet Jewry organized a demonstration outside London's National Theater at which celebrities read a roll call of 10,000 refuseniks still in the Soviet Union. A mammoth meeting in the Albert Hall, under the auspices of the Women's Campaign for Soviet Jewry, was a highlight of Sharansky's visit to Britain in September, during which he also appeared on national television, addressed major bodies engaged in the Soviet Jewry movement, and met parliamentary leaders.

The government's official response, in July, to a foreign affairs committee report on British-Soviet relations stated: "The lack of progress over human rights remains a serious obstacle to public perception of the Soviet Union. It is legitimate and important to continue to bring our concern to the attention of the Soviet authorities at every suitable opportunity." Several such opportunities arose during the year. In June Liberal party chief whip David Alton visited refuseniks while on a fact-finding visit to Russia. In November Deputy Prime Minister Lord Whitelaw reported on his talks with Soviet leader Mikhail Gorbachev about the release of refuseniks. All political leaders raised questions of human rights when Soviet foreign minister Eduard Shevardnadze visited Britain in July.

At its annual conference in April, the NUS voted to affiliate with the Student and Academic Committee for Soviet Jewry. The conference program included a roll-call of 500 names of Jewish student refuseniks, in which most factions participated. In November 49 campuses throughout Britain joined in an NUS-sponsored day of solidarity with Soviet Jewry; they also sent representatives to a mass demonstration outside Aeroflot's London offices. The Social Democrats launched a campaign of students and professors in behalf of Soviet Jewry.

Appeals to Soviet authorities in behalf of refusenik mathematician Vladimir Lifshitz were made by a parliamentary group, as well as by the International Committee of Scientists for Soviet Refuseniks. Activities in behalf of other individuals included birthday celebrations for Sharansky in January by the Brighton and Hove Committee for Soviet Jewry, the Michael Sobell Sinai School, Kenton, Middlesex, and the Cambridge Students' Campaign for Soviet Jewry. A demonstration was held for Ida Nudel, outside London's Soviet embassy, by the National Council for Soviet Jewry, on National Solidarity Day in April. In June the Open University

conferred an honorary doctorate in absentia on Victor Brailovsky, scientist and longtime refusenik.

## *Religion*

The year saw a number of organizational changes in British Jewry's main religious bodies.

Seeking to expand its program and achieve wider influence in the community, the United Synagogue (US), the Orthodox coordinating body, appointed its first chief executive, whose functions would include helping to formulate and implement policies, establishing a sound fiscal framework, and serving as liaison between the lay leaders of the US and its funded organizations, such as the London Board for Jewish Religious Education. (A reorganization of the London Board for Jewish Religious Education was announced in December. The new board would incorporate all US educational activities as well as its Youth and Community Services division.)

Day-to-day administration of the Kashrus Commission, which previously functioned independently, was taken over by the US, under the judicial authority of its London Beth Din.

Long-standing differences between the *kashrut* bodies of the US and the Federation of Synagogues (which had its own Beth Din and did not recognize the authority of the chief rabbi) erupted into open conflict which lasted some six months. It reached a climax in August when four leading butchers, including Blooms—a major restaurant and kosher-food supplier—relinquished their London Board licenses and changed to the Federation of Synagogues' wholesaler. The problem was resolved by the chief rabbi in December: the two separate bodies were dissolved and a new joint rabbinical authority comprising rabbinical judges of the London Beth Din and the *batei din* of the Federation of Synagogues and of the Sephardi community was formed to supervise the *kashrut* of all London slaughtering.

Feelings ran high when Rabbi Isaac Bernstein of Finchley, North-West London, publicly insulted Progressive Judaism. One outcome was that US rabbis received guidelines urging them not to use "abuse, invective, and rancor" in respect of the Progressive movement. In December, as a result of a campaign by the Association of US Women, US council president Victor Lucas announced that the chief rabbi, the *dayanim* of London's Beth Din, and the association had agreed to a formula giving women a greater say in running US congregations.

Membership in the Reform Synagogues of Great Britain (RSGB) rose 1 percent in the past year, executive director Raymond Goldman announced in June; 16 congregations had grown, 11 were stable, and 6 declined. RSGB's youth wing, with 1,500 members, was the second largest Jewish youth movement in the country, after B'nei Akiva.

The Union of Liberal and Progressive Synagogues (ULPS), announced plans to

move its offices in 1989 from the Montagu Center in London's West End to the new complex being built at the St. John's Wood Liberal Synagogue, North-West London; the group reported a slight decline in membership, to 12,000.

As of November the Masorti Assembly of Synagogues (Conservative), formed in September 1985, had 2,500 members in five congregations, all in the London area, including Rabbi Dr. Louis Jacobs's New London Synagogue.

### *Education*

As part of a specially designated "Year of Jewish Education," which opened in September, the Board for Jewish Religious Education offered a series of events designed to stimulate synagogue members' interest in education and also to raise funds to meet the board's estimated expenditure of £1 million. The chief rabbi's Jewish Educational Development Trust appointed a program director as its first full-time employee in June, to recruit personnel into Jewish education and supervise projects carried out as part of the year's special program.

Demand for places still exceeded supply at the new £2-million Harry and Abe Sherman Rosh Pinah Primary School, which opened in Edgware, North-West London, in September: 120 applications were received for 60 places. In September, too, a new branch of the Menorah Primary School opened in Golders Green.

In February it was announced that Jews' College, under US auspices, would add a counseling course to its new practical rabbinics program. The number of students had risen to 36 in July, according to director Simon Caplan, who predicted an increase to 45 the following year. In July Rabbi John Rayner reported that Leo Baeck College, the postgraduate training school for Progressive rabbis, had ordained 83 rabbis serving 80 communities worldwide during its 30 years' existence. Current enrollment in the five-year rabbinic program averaged 20 students, male and female.

A course for the unemployed and the retired was launched in September by the RSGB's new Center for Jewish Education, which combined its former education and youth department and the extension division of Leo Baeck. The center, which also offered services in the areas of teacher training, programming, and religious-school development, was directed by Rabbi Michael Heilbron. The RSGB voted to establish a special trust to support its educational work. In December the ULPS council decided to bring its schools under the Reform center's umbrella.

Leeds University renewed its fellowship in Jewish Studies for a further four years, though the university's Semitics Department was renamed the Department of Arabic Studies. University College, London (UCL), and the Hebrew University of Jerusalem agreed to a joint program in which Jonathan Frankel, associate professor of contemporary Jewry at the Hebrew University, would spend six months every two years at UCL, and UCL students would spend a year at the Hebrew University. Kent University announced that it would offer courses in Jewish law. The Oxford Center for Postgraduate Hebrew Studies made three appointments in the field of historical anti-Semitism. A senior research fellowship in anti-Semitism and racial

incitement was established at London's City University, which awarded the chief rabbi an honorary degree in December.

In April the Chief Rabbi's Office, the Board of Deputies, and the Lubavitch Foundation launched "Operation Judaism," to fight missionary activities on campus.

In August Board of Deputies president Lionel Kopelowitz expressed concern that from an estimated Jewish university student body of 10,000, only 3,500 took part in Jewish campus activity, and no more than 10 percent of Jewish academics showed interest in the religious and cultural life of Jewish students. In September, the board, in association with B'nai B'rith, launched the Year of the Jewish Student, designed to increase Jewish students' identification with Jewish campus groups and activities.

### *Publications*

A prize was endowed by the family of the late George Webber, former reader in English law at University College, London, to encourage a wider readership of contemporary Hebrew literature in English translation. The first award was made in June. Jonathan Israel received one of the two Wolfson awards in general history for his *European Jewry in the Age of Mercantilism, 1550-1750*, the first time the prize had been given for a Jewish book.

Books on Jewish history published during the year included *Anglo-Jewry in Evidence*, a collection of documents, edited by Rabbi Jonathan Romain; *Leo Baeck Institute Year Book*, vol. 31; *The Mythmaker: Paul and the Invention of Christianity* by Hyam Maccoby; *The Early Days of Sheffield Jewry, 1760-1900* by Neville David Ballin; and *Jewish Policies and Right-Wing Politics in Imperial Russia* by Hans Rogger.

Works on Israel and the Middle East included *The Siege: The Saga of Zionism and Israel* by Conor Cruise O'Brien; *After the Last Sky: Palestinian Lives* by Edward Said; *Between Washington and Jerusalem: A Reporter's Notebook* by Wolf Blitzer; *Semites and Anti-Semites* by Bernard Lewis; *The War of Desperation: Lebanon 1982-85* and *Know the Middle East* by John Laffin; and *Inside the Promised Land* by Gerald Kaufman.

Among new books on the Holocaust and its survivors were *Strangers in Their Own Land: Young Jews in Germany and Austria Today* by Peter Sichrovsky; *The Holocaust: The Jewish Tragedy* by Martin Gilbert; *The Psychological Problems of Refugees*, essays compiled and edited by Ron Baker; and *The Secret Hunters* by Anthony Kemp, describing the activities of a war-crimes investigation team.

New works on Judaism included *Judaism* by Myer Domnitz; *Judaism* by Nicholas de Lange; *Horizons of Jewish Prayer* by Jeffrey M. Cohen; *Aspects of British Judaism* by Lewis Glinert; and *Studies in Eastern Jewish Mysticism* by Joseph Weiss. Books on Bible and archaeology included *Secrets of the Bible Seas: An Underwater Archaeologist in the Holy Land* by Alexander Flinder; and *Megiddo* by Graham I. Davies.

Noteworthy new autobiographical and biographical works were *Churchill and the Jews* by Michael J. Cohen; *And There My Trouble Began: Uncollected Writings, 1945–85* by T.R. Fyvel; *Spirit of Stoke Mandeville: The Story of Sir Ludwig Guttmann* by Susan Goodman; *The Human Province* by Elias Canetti; *All in a Lifetime* by Edward Isaacs; *Growing Up in the Gorbals* by Ralph Glasser; and *Shcharansky, Hero of Our Time* by Martin Gilbert.

Fiction published during the year included *So Long As They're Cheering* by Sue Krisman; *Can't Buy Me Love* by Michael Estorisck; *Casualties* by Lynne Reid Banks; *The Unloved* by Arnost Lustig; *The Story So Far* by David Nathan; and *Images* by Maisie Mosco.

Two new works on Jewish artists were *The Circle of Montparnasse: Jewish Artists in Paris, 1905–1945*, edited by Kenneth Silver and Romy Golan; and *The Vision of Simeon Solomon* by Simon Reynolds, the painter. Collections of photographs included *Israel, a First View* by Lord Snowdon; *High Above the Holy Land* by Sonia Halliday and Laura Lushington; and *The Land of Israel* by Hilla and Max Jacoby.

Two works on literature were *A Short Digest of Jewish Literature in the Middle Ages* by Armin Krausz; and *Frankenstein's Island: England and the English in the Writings of Heinrich Heine* by S.S. Prawer.

Poetry published this year included *Footsteps on a Downcast Path* by Jon Silkin, poems relating to events in Jewish history; and *Ask the Bloody Horse* by Dannie Abse, who also published *Journals from the Ant-Heap*, a collection of his newspaper writings.

*What's the Joke? A Study of Jewish Humour Through the Ages*, by Chaim Ber- mant, was in a category of its own.

## Personalia

Knighthoods went to Ralph Halpern, chairman and chief executive of the Burton group; Alan Greengross, Tory politician; Roy Calne, professor of surgery at Cambridge University; Geoffrey Rudolph Elton, regius professor of modern history at Cambridge; and Dr. Walter Bodmer, director of research at the Imperial Cancer Research Fund. Sir Sigmund Sternberg was invested Knight Commander of the Equestrian Order of St. Gregory the Great, one of the highest honors conferred by the Roman Catholic Church. Sir Keith Joseph, retiring minister of education, was named a Companion of Honor, one of the highest honors Britain can bestow.

Among British Jews who died in 1986 were Donald Samuel, communal worker, in January, aged 82; Lily Bernstein, violinist, in January; Sidney Harrison, pianist, teacher, and broadcaster, in January, aged 82; Gerald Schneider, prominent Orthodox rabbi, in January, aged 55; Walter Schindler, psychotherapist, in February, aged 89; Samuel Klein, *Jewish Chronicle* employee for over 70 years, in February, aged 86; Ilse Joseph, violinist, in February, aged 65; Heinz Kiewe, textile expert, in February, aged 79; Emmanuel Levy, artist, in March, aged 86; Marcel Lorber, musician, in March, aged 85; Tony Robins, actress, in March, aged 55; Morris

Davidson, rabbi emeritus of the South-West London Synagogue, in March, aged 78; Marcus Shloimovitz, campaigner for Jewish rights in Manchester, in April, aged 86; Thea Doniach, painter, in April; David Franklin, banker and philanthropist, in April, aged 67; Simon Lyons, retailer, in April, aged 75; Adele Reifenberg, artist, in April, aged 93; Emanuel Lord Shinwell, Labor party elder statesman, in May, aged 101; Kurt Maschler, publisher, in May; Frederick Kormis, sculptor, in May, aged 91; Michael Kennedy Leigh, philanthropist, in May, aged 89; Rev. Aryeh Garbacz, spiritual leader of the Southend and Westcliff Hebrew Congregation for over 50 years, in May, aged 87; Emanuel Raffles, Manchester rainwear manufacturer and philanthropist, in May, aged 93; Jakob Jascha Rabinowitch, radiologist, in June, aged 73; Michael Sacher, leading businessman and Zionist, in July, aged 68; Archie Sherman, property developer and philanthropist, in July, aged 74; Joseph Ellis Lord Stone, personal physician to Harold Wilson, in July, aged 83; Joan Bennett, Cambridge English scholar, in August, aged 90; Rabbi Eliezer Simcha Rabinowitz, after a rabbinic career of over 50 years, in August, aged 73; Richard Barnett, archaeologist and Sephardi historian, in August, aged 77; Stuart Young, chairman of the British Broadcasting Corporation and a leading communal figure, in September, aged 52; Imanuel Bergman, scientific officer for health and safety, Sheffield University, in September, aged 58; Moshe Sanders, bookseller, in September, aged 81; Lord Bearsted, philanthropist, in October, aged 77; Elias Bloch, physicist, in Glasgow, in October; Louis Minski, psychiatrist, in November, aged 84; Kurt Hirsch, professor of pure mathematics, Queen Mary College, London, in November, aged 80; Fanny, Lady Brodie, widow of the late chief rabbi, in November, aged 93; Harold Price, professor of mathematics, Leeds University, in November, aged 69; Hermann Fechenbach, artist, in December, aged 89; Sydney Torrance, research chemist, in December, aged 74; Eileen Ellenbogen, teacher, writer, and translator, in December, aged 74; Ben Shaw, Liverpool civic personality, in December, aged 80; Deborah Rowland, first Jewish woman judge, in December; Louis Gerhard Graf, rabbi of the Cardiff Reform congregation for over 30 years, in December, aged 74; Florrie Passman, Jewish youth club leader, in December, aged 98; David Goodkin, for 35 years editor of the *Birmingham Jewish Recorder*, in December, aged 71.

LIONEL & MIRIAM KOCHAN

# France

## *National Affairs*

**E**LECTIONS IN MARCH RESULTED IN the expected victory for the Right, thus ending five years of Socialist control of the National Assembly. This produced the unprecedented situation of a conservative legislature having to share power with a Socialist president, François Mitterrand—whose term would not end until 1988—creating the potential, at least, for conflict and instability. Although the new government, led by neo-Gaullist Jacques Chirac as prime minister, moved quickly to undo various Socialist economic measures and to deal with the problem of immigration—one of the most explosive issues in France—it was forced to put most of its energies in 1986 into crises caused by terrorist activity: a series of kidnappings of French citizens in Lebanon and a wave of bombings that swept Paris during a good part of the year.

The new conservative governing coalition, composed of the Rally for the Republic (RPR) party, headed by Jacques Chirac, and the Union for French Democracy (UDF), the party of former president Valéry Giscard d'Estaing, jointly garnered only 40 percent of the vote, less than an absolute majority, necessitating the support of rightist independents for control of the legislature. The Socialists, with 32 percent of the vote, actually finished as the largest single party in Parliament and thus were in a stronger position than expected. The election results confirmed the continuing decline of the Communist party and the rise of Jean-Marie Le Pen's ultraright, racist National Front (FN), each of which won a little less than 10 percent of the vote. The latter's success seemed to indicate that its 11-percent win in the 1984 European Parliament elections was no one-time phenomenon, as its opponents had hoped.

Regional elections produced roughly the same results as in the National Assembly. The coalition's weak majority gave added influence to the FN, particularly in some of the regional councils, where the Front held the balance between Right and Left. Although on the national level coalition leaders had promised no cooperation with the FN, local agreements between the coalition and the FN in several cases prevented a Socialist from being elected to head a regional council. Taking an active part in parliamentary life, FN representatives tried to press their views on limiting immigration and expelling illegal residents and to seek legitimacy for their discriminatory approach to "foreigners." At the same time, the moderate Right tried to win over FN voters by adopting part of its program (on immigration, naturalization, public security, etc.). It was left to the Socialists, in an effort to destabilize the moderates, to remind them continually of the ethical contradictions inherent in their uneasy partnership with the extreme Right. (See below, "Racism, Anti-Semitism, Historical Revisionism.")

Although public debate was heated on the main points of the new majority's legislative program—privatization of state-owned industries and banks and economic liberalization—it remained on the whole muted, at least until the last months of the year. One reason was President Mitterrand's desire to preserve the status quo as long as possible and avoid an institutional crisis. Another was the general awareness that neither the Left nor the Right had been able to find a solution to France's most serious social problem, unemployment, which in November reached 2.6 million out of a total population of some 55 million. To bring about any improvement in this situation, it was felt, required a minimal degree of national unity. Finally, the threat posed by terrorist activity, abroad and at home, also tended to foster national consensus.

### *Hostages Abroad, Terrorism at Home*

One of the most difficult problems faced by the new government of Jacques Chirac was that of the French hostages in Lebanon. By the beginning of the year, four French citizens had been kidnapped; on March 5, the Islamic Jihad announced that one of them had been killed. Between March and December the number of French hostages in Lebanon ranged between nine and five, as new kidnappings took place and some prisoners were freed. Under the pressure of this situation, French policy on the Middle East aimed almost exclusively at having the hostages released. While the government openly played the Syrian card, acknowledging that country's supremacy in Lebanon, that tactic met with limited success, since most of the hostages were detained by pro-Iranian groups which were out of Syrian control.

A wave of terrorist bombings plagued Paris throughout much of the year, creating tension and wariness among its residents. The sequence of bombings and their toll was as follows: February 3—bomb in a shopping arcade on the Champs Elysées, 7 wounded; another unexploded bomb was discovered in the Eiffel Tower and defused. February 4—bomb in a bookstore in the Latin Quarter, 3 wounded; February 5—bomb in a big sporting goods store in Les Halles, 9 wounded; March 17—bomb in the fast train between Paris and Lyons, 9 wounded; March 20—bomb in a luxury shopping mall on the Champs Elysées, 2 killed, 28 wounded; September 4—unexploded bomb found in a crowded subway train; September 8—bomb in the post office of city hall, 1 killed, 18 wounded; September 12—bomb in the cafeteria of a supermarket in the Paris suburb of La Défense at lunchtime, 1 killed, 42 wounded; September 14—bomb found in a popular café in Champs Elysées, two policemen killed while trying to dismantle it, one person wounded; September 15—bomb at police headquarters, 1 killed, 51 wounded; September 17—bomb thrown from a car in the Rue de Rennes, outside a crowded store, 7 killed, 51 wounded.

Responsibility for the bombings was claimed by a Lebanese group, the Committee for Solidarity with Arab and Middle Eastern Political Prisoners (CSPPA), whose exact identity was not clear. The group demanded the release of three Middle Eastern terrorists who had been convicted and imprisoned in France, among them

Georges Ibrahim Abdallah, presumed head of the Lebanese Armed Revolutionary Faction (FARL), who was implicated in the murder of Israeli and American diplomats in 1982.

French responses to terrorism at home and abroad reflected the contradictions in French foreign policy. Since the 1960s, French governments had sought both to protect the country against terrorism and to maintain friendly relations with the Arab states, thereby continuing France's historic role as a major power in that part of the world. On the one hand, therefore, the government adopted a firm public stance, refusing to meet the terrorists' demands. This line was supported by a majority of the French people: in the middle of September, during the worst period of bombings, 70 percent of those polled felt that the government should not release Abdallah, while only 10 percent supported his release. Still, France seemed ready to use any diplomatic means possible to obtain the release of French hostages and an end to the bombings on French soil. For example, the government allowed a pro-PLO Greek Orthodox cleric, Bishop Hilarion Capucci, who had been convicted in Israel in the early 1970s of smuggling explosives to Palestinians, to meet with Abdallah in September, presumably because of the priest's contacts in the Arab world. French ambivalence was evident, too, in the government's willingness to supply arms to Iraq for its war with Iran, at the same time that it was carrying on secret negotiations with Iran for release of French hostages.

The reign of terror in Paris did galvanize the government into taking measures against terrorism. In February France ratified the European Convention on extradition; in June the National Assembly adopted more stringent measures against terrorism; and in September a temporary regulation introduced visas for all foreigners entering France, except persons from EEC countries or Switzerland. (It seems likely, however, that in this case terrorism was used as a convenient pretext for a measure that was aimed mainly at illegal immigration.) At the same time, France did not allow American planes to fly over France during the U.S. April raid on Libya.

In general, not only did the government hesitate to take a firm stand against the very regimes which probably controlled the terrorists, it openly courted Syria and Iran, two of the prime offenders. Although Chirac could claim for his policy the release of two hostages, at year's end six French citizens were still being held in Lebanon.

In addition to violence carried out by foreigners, terrorist acts were perpetrated by domestic radicals. The extremist movement Direct Action, a small group composed mainly of "*enfants perdus*" of the post 1968 generation, whose organization had been legally dissolved in 1982, was unusually active in 1986. Unlike Middle Eastern terrorism, which hit indiscriminately in busy public places, Direct Action carefully chose symbols of "capitalist oppression" as its targets, murdering or attempting to murder executives of major companies (e.g., the president of Renault, who was killed in November), and attacking selected buildings (e.g., the Interpol office in a suburb of Paris). The trial in December of members of Direct Action who

had been apprehended highlighted a fundamental problem faced by the legal system. Because of intimidation and threats, the appointed members of the jury refused, under a variety of pretexts, such as health, to appear in court. As a consequence, a law was adopted instituting special courts in which terrorists would be tried only by professional judges, who were presumably less vulnerable to pressure.

### *Relations with Israel*

French policy continued the line of quiet reconciliation with Israel begun by President Mitterrand, at the same time recognizing the PLO and supporting Palestinian nationalist aspirations. Meetings between French and Israeli officials took place throughout the year on a variety of topics. In an October meeting in Paris between outgoing Israeli prime minister Shimon Peres and Prime Minister Chirac, the latter agreed to increase exchanges of intelligence information but rejected more active forms of cooperation, because of French ties to the Arab world. None of this differed significantly from the policies pursued by the Socialists after they came to power in 1981, though toward the end of the year opposition forces in Parliament were becoming openly critical of the government's less than forceful handling of terrorism.

The contradictions in French policy resulted in some confusion, particularly in interviews given by Prime Minister Chirac to the foreign press. In August the Israeli journalist Ben Porath asserted in *Yediot Aharonot* that Chirac had come out against a Palestinian state, thereby implying the possibility of a drastic change in French policy in the Middle East. In an atmosphere of near scandal, Chirac denied having made any statement to that effect. In November the prime minister was caught in another embarrassing situation. In an interview with American journalist Arnaud de Borchgrave of the *Washington Times* (which Chirac's press office may have confused with the *Washington Post*), Chirac apparently declared "off the record" that Israel might have been involved in the aborted attack in April on an El Al plane in London, as a provocation to embarrass Syria. The unauthorized publication of this startling charge forced the prime minister into a new series of partial and awkward denials. The Israelis avoided aggravating the problem by stating that they knew Chirac to be a good friend of Israel.

### *Racism, Anti-Semitism, Historical Revisionism*

The growing appeal of the National Front could be attributed to large-scale frustration over France's weak economy and unemployment, which found a convenient scapegoat in the four million or so foreigners settled in the country. (After World War II, France began importing large numbers of migrant workers, to relieve a labor shortage. A large proportion of that wave of immigration, which was stopped in 1974, came from former French colonies in North Africa and black Africa.) Among various manifestations of racist feeling during the year was a series of arsons

in buildings occupied by immigrant families in Paris. In two months alone (November-December), 19 immigrants were killed in fires whose perpetrators were never found.

The tendency to xenophobia and racism was undoubtedly heightened by attitudes bred during France's colonial past and as a consequence of unemployment. Seeking to attract FN voters back to the traditional parties, the government played to some of these feelings, strengthening identity controls for foreigners and drafting a new law that would bar the naturalization of youngsters born in France to foreign parents (*jus soli*). What emerged from the controversy surrounding these issues was a sense that the very terms of the debate over foreigners had changed. Whereas in the early eighties it had been between advocates of a multiracial, multicultural society and advocates of assimilation and integration, by 1986 it was between those who believed that immigrants could become fully integrated into French society and those who claimed that the largely non-European immigrants could not be integrated and should therefore be sent back to their countries of origin, together with their children born in France, "who will never be really French." Actively fighting the growing open racism were such nonpartisan antiracist movements as SOS-Racisme, which again drew an audience of some 100,000 to its annual June street concert in Paris.

Overt anti-Semitism, on the other hand, remained rather limited. In January the Ligue Internationale Contre la Racisme et l'Antisémitisme (LICRA, International League Against Anti-Semitism and Racism) instituted suit against FN leader Jean-Marie Le Pen because, in a meeting in October 1985, he had cited four journalists with typically Jewish names as examples of "all the liars of the press in this country." Still, Le Pen remained cautious in his public attacks, not out of love for the Jews, but in order to avoid charges of anti-Semitism which might damage his career.

#### THE ROQUES AFFAIR

One significant incident involving apparent anti-Semitism was the "*Affaire Roques*," which aroused anew the debate over historical revisionism, specifically, denial of the Holocaust. The story in fact began in June 1985, when a retired engineer and student of literature, Henri Roques, submitted a dissertation to the University of Nantes for a doctoral degree. His subject was a critical analysis of the posthumous confessions of Kurt Gerstein, the former SS officer who described the atrocities he had witnessed in extermination camps, including the operation of the gas chambers. In his dissertation, Roques pointed out contradictions and improbabilities in the various versions of Gerstein's work, alleging that what was presented as a main piece of evidence for the existence of the gas chambers was worthless. Since the academic jury was composed of sympathizers of the extreme Right, Roques had no difficulty getting his degree.

When the story was disclosed in the local press in the spring of 1986, it caused an immediate furor. On May 20, some 60 academic personalities from around the

country signed a petition protesting the dissertation, its subject matter, and the conditions under which it was accepted. On the 29th, a protest demonstration called by the pro-Communist, antiracist *Mouvement Contre le Racisme et pour l'Amitié entre les Peuples* (MRAP, Movement Against Racism and for Friendship Among Peoples) and the pro-Communist *Union des Juifs pour la Résistance et l'Entraide* (UJRE, Union of Jews for Resistance and Mutual Help) was held near the Memorial of the Unknown Jewish Martyr in Paris. After several weeks of public uproar and after an administrative hearing found that the dissertation had not been accepted according to the university's own regulations, Minister of Research Alain Devaquet announced on July 2 that Roques's degree would be rescinded.

## JEWISH COMMUNITY

### *Demography*

According to most sources, the number of Jews in France was 550,000–600,000. Some 50 percent of them lived in Paris and its suburbs; 30 percent in the south (the Mediterranean coast, including the cities of Marseilles and Nice) and southwest (including Toulouse); 7 percent in the Lyons area; and 6 percent in the east (Alsace and Lorraine).

### *Communal Affairs*

Jewish communal bodies remained extremely concerned about the activities of the National Front. In a statement published immediately after the elections to the National Assembly, Théo Klein, president of the *Conseil Représentatif des Institutions Juives de France* (CRIF, Representative Council of French Jewish Institutions), noted that while the Jewish community as such did not identify itself with any political party, it regretted the fact that so many voters were attracted by the demagogic slogans of the FN. On March 22 he sent a letter to the secretaries-general of the governing coalition parties, urging them against making agreements with the FN in regional councils. At every opportunity, CRIF drew public attention to the dangers of ignoring the rise of prejudice in France. Chief Rabbi René Sirat raised the issue in an internal Jewish context, for example, bringing it up at the Conference of European Rabbis in June, and called for opening up religious dialogue between Islam and Judaism, similar to that between Christianity and Judaism.

In February CRIF protested to the government over recent French votes against Israel in the UN. In meetings with the prime minister (in June and on November 9, when CRIF welcomed him to its general assembly) and with President Mitterrand (in May), the question of improving French-Israeli relations was discussed. Because there was relatively little diplomatic activity relating to the Middle East this year, the Jewish community had less motive for intervention than in previous years.

Protests were lodged, however, over a meeting between Minister of Police Robert Pandraud and PLO leader Farouk Kaddoumi as well as the visit to France of Bishop Capucci.

There was little interest in France, even in the Jewish community, in the case of William Nakash, the French citizen who fled to Israel after murdering an Arab in 1983 and was later convicted *in absentia* and given a life sentence. France's request for extradition was rejected by Israeli authorities on grounds of anti-Semitism in French prisons—a charge strongly denied by French Jewish leaders.

### *Holocaust-Related Matters*

The preparations for the trial of Klaus Barbie (scheduled to begin in 1987) and the debate over the Roques affair served to keep public attention on the events of World War II. Another event linked to the Holocaust took place on July 18, marking the anniversary of the mass arrest of Parisian Jews by the Nazis in July 1942. At a ceremony renaming the square near the stadium where the Jews of Paris had been detained before deportation "Square of the Jewish Martyrs of the Winter Velodrom," Prime Minister Chirac delivered a speech expressing the commitment of the French people to preserving the memory of the Holocaust.

After several years of legal proceedings, a notorious Nazi collaborator, Jean Leguay, who served as secretary-general of the Vichy national police during the war, which took part in the round-up of Jews, was indicted in October for crimes against humanity. A trial date had not been set.

The year saw intense activity directed against the proposed convent of Polish Carmelite nuns at the site of the Auschwitz-Birkenau extermination camp in Poland. The organizers of the campaign in France against erection of the convent were Chief Rabbi Sirat, the leaders of CRIF, Prof. Ady Steg, president of the Alliance Israélite Universelle, and such notable Catholic personalities as the archbishop of Lyons and the head of the French episcopal committee on relations with Judaism. On March 23 a special committee on the convent was constituted, chaired by Prof. Steg and including representatives of the consistories, CRIF, the Alliance, and the French section of the World Jewish Congress (WJC). In April a delegation met with Josef Cardinal Glemp, head of the Polish Church, to express its views. In July, at the initiative of the president of CRIF and the bishop of Lyons, a Jewish-Christian meeting took place in Geneva, Switzerland, with participants from France, Belgium, Poland, and Italy. The meeting resulted in a joint declaration titled "*Zakhor*" (Remember), which did not mention the convent issue per se but stressed the need to honor the memory of the Holocaust victims. In September a group of 185 Jews and Christians took part in a pilgrimage to Auschwitz, organized by the Mouvement Libéral Juif de France (the Reform movement) and Serge Klarsfeld, World War II historian and Nazi-hunter.

An international meeting on the plight of Syrian Jewry took place in February in Paris, called by the International Committee for the Freedom of Syrian Jewry, and attended by more than 200 delegates.

Although not directly a French issue, the creation of the European Jewish Congress (EJC), which was announced at the WJC General Assembly in Jerusalem in January, had significant repercussions in the French Jewish community. Traditionally jealous of its independence, and opposed to what it viewed as American interference, France had always refused to join the European branch of the WJC. However, because the newly constituted EJC was affiliated with the WJC but structured so as to be free of American influence, CRIF—the umbrella organization comprising some 50 Jewish groups—was persuaded to join. On November 1, Théo Klein, president of CRIF, was elected president of the EJC. Although the EJC question was debated at length, CRIF's constituent organizations could not reach unanimity on membership. On November 6, the president of the Central Consistory (the main religious body of French Jewry, created in 1808 by Napoleon), Jean-Paul Elkann, announced the decision of the consistory to suspend its participation in CRIF, as a protest against affiliation with the EJC. Elkann was supported in this by the president of the Paris Consistory, Emile Touati. The decision of the consistory did not mean a total rupture, but it definitely weakened CRIF's standing as the chief representative of the community.

The year saw new initiatives for developing closer ties between French-speaking Jewish groups in the world. In May the Reform congregations of French-speaking European countries held a conference in Paris. In June French Jews and French-speaking Israelis took part in an encounter in Jerusalem, out of which came a program of action for improving communication. And in July a group of French Jewish academics (among them Alain Finkelkraut and Roland Goetschel) met with French-speaking Israeli academics in Tel Aviv, in the framework of the Israel Diaspora Institute of Tel Aviv University, for the same purpose. These developments showed a new willingness among French Jews to open themselves to contacts and exchanges outside the borders of France.

## *Culture*

The continued blossoming of Jewish culture could be seen in the growing acceptance of aspects of Jewish culture by the French public at large. Examples of this phenomenon included performances by a Yiddish cabaret in September in the much frequented Georges Pompidou Center; the addition of a course on modern Jewish history to the regular offerings of the prestigious Ecole des Hautes Etudes en Sciences Sociales (the American George Mosse and the Israeli Zeev Sternhell were guest lecturers in 1986); a run of the play *Ghetto*, by Israeli playwright Joshua Sobol, at the Creteil Theater (in the suburbs of Paris); showings of films on Jewish subjects; an exhibition of paintings by Russian-born Bencjon Benn at the Carnavalet Museum; the by-now traditional Yiddish festival, in June, in the center of the city; and the performance of four original French plays on Jewish-related themes in the Avignon theater festival. More than a few observers noted the irony that even as many Jews were becoming personally de-Judaized, French society was becoming culturally Judaized.

Various innovative educational programs were offered, such as the "Month of Judaism" at the Rashi Center in Paris. Over the course of several weeks, hundreds of participants attended lectures, round-table discussions, and workshops on the theme "Judaism and Human Law." The month ended with a three-day symposium, organized in cooperation with the Sorbonne, on the subject of "The Return to Judaism." Participants included novelist Marek Halter, philosopher Bernard-Henri Lévy, and writer Alain Finkielkraut (who in May was awarded the prize of the Foundation of French Judaism), as well as leading non-Jewish figures, such as novelist Françoise Sagan and historian Emmanuel Le Roy Ladurie. A similar "Month of Jewish Culture" was organized in July in the city of Nice.

With the support and help of philosopher Shmuel Trigano, the Alliance Israélite Universelle opened a college of Jewish studies (Collège d'Etudes Juives-Bet ha-Midrash), an instructional institution as well as a center for research and creativity in history, philosophy, Hebrew, Talmud, and other fields. Summer programs in Jewish studies were offered in July and August at the universities of Aix en Provence, Cannes, and several other locations.

The fifth international festival of Jewish film was to have taken place in the second half of September, but had to be postponed because of the wave of terrorist attacks. It finally opened at the end of October in the Rashi Center and ran for more than a month.

Claude Lanzmann's film *Shoah* was awarded prizes by the Rotterdam film festival and LICRA (the League Against Anti-Semitism and Racism). The film also won an honorary "César" (the French "Oscar"). Michel Boujenah, a Jewish actor of Tunisian origin, was awarded a César for best supporting actor for his performance in *Trois hommes et un couffin*.

A video magazine called Judeotel became available this year, a program of Jewish news and culture transmitted via computer and telephone to subscribers whose fees covered the cost of the program. This was not the case, unfortunately, with the daily bulletin of the Jewish Telegraphic Agency, which, although regarded as an incomparable information tool, had too few subscribers to cover its costs. Because the Fonds Social Juif Unifié (FSJU, United Jewish Philanthropic Fund) was unable to continue its support, the last issue of the bulletin was published December 1.

It was announced in January that the projected new museum of Jewish art and culture would be housed in the Hôtel de Saint-Aignan, one of the finest seventeenth-century mansions in the once aristocratic area of Le Marais in Paris. Sponsored by the French Jewish community, the mayor of Paris, and the French Ministry of Culture, the museum was scheduled to open in several years.

### *Publications*

Among works on basic Judaism published this year were the translation by Maurice Hayoun of Hermann L. Straik's classic *Introduction to Talmud and Midrash* (based on the Günter Sternberger edition); and *Kabbale, vie mystique et magie*

("Kabbalah, Mystical Life and Magic") by Haim Zafrani. An original scholarly work was *Inscriptions hébraïques et juives dans la France médiévale* ("Hebraic and Jewish Inscriptions in Medieval France") by Gérard Nahon. New works of fiction that were well received were *Un été à Jérusalem* ("A Summer in Jerusalem"), whose young author, Chochana Boukobza, was awarded the Prix Méditerranée, and the French translation of Israeli author Amnon Shamosh's *Michel Ezra Safra and Sons*. A new work about Jews in France was *David et Marianne* by Freddy Eytan ("Marianne" being the symbol of the French Republic). The June issue of the quarterly *Pardes*, published by a group of young intellectuals around Shmuel Trigano, was on the theme "Jews in France: Individual Adventure or Collective Fate?"

Other noteworthy works of nonfiction were *Les Nations Unies au Moyen-Orient* ("The UN in the Middle East") by Israel's ambassador to France, Ovadia Soffer; the translation from English of Nelly Wilson's *Bernard Lazare*; and Victor Malka's *Les Juifs sépharades* ("The Sefardi Jews"), a concise portrait of a group that was increasingly prominent in the Jewish community.

The proceedings of the International Symposium on Nazi Germany and the Genocide of the Jews, held in 1982 in the Ecole des Hautes Etudes en Sciences Sociales, were published at the end of the 1985. Another work on the World War II period was by Annette Wiewiorka on the fate of Jewish Communist resistance members (*Ils étaient juifs, résistants, communistes*). Francine Kauffmann wrote a reevaluation of André Schwarz-Bart's novel *The Last of the Just* (*Relire le Dernier des Justes*). Poet and polemist Jacques Givet, author of an earlier work on Israel and the European Left, published a fierce attack against Klaus Barbie's lawyer, Jacques Vergès, in *Le cas Vergès*.

The awarding of the Nobel Peace Prize to Elie Wiesel was greeted with enthusiasm in France, where the writer was extremely popular and respected. Wiesel lived in France for a number of years after his liberation from Auschwitz and all his works were originally written in French.

### *Personalia*

Former minister of justice Robert Badinter was appointed president of the Constitutional Council in February, in which position he replaced Daniel Mayer. Gerard Israel, secretary-general of the Alliance Israélite Universelle, was appointed to the newly created consultative committee on human rights in the prime minister's office. The committee was chaired by Jean Pierre-Bloch, president of LICRA and a member of CRIF.

Théo Klein was reelected president of CRIF in April for a second term of two years. In July CRIF elected two new vice-presidents: Nicole Goldmann, vice-president of FSJU, and Henry Bulawko, chairman of CRIF's Holocaust Commemoration Committee.

Former cabinet minister Lionel Stoleru was elected president of the France-Israel Chamber of Commerce. Marc Bitton, a member of the national board of SOS-

Racisme, was elected president of the Union of Jewish Students of France (UEJF). Simon Wiesenthal, a citizen of Austria, was appointed to the Legion of Honor, in a ceremony on September 29 at the French embassy in Vienna.

Among prominent Jews who died in 1986 were Dr. Benjamin Ginsbourg, in January, one of the founders of the Bernard Lazare Circle (a left-wing Zionist group that attracted many intellectuals), an officer of the Legion of Honor, and an active resistance fighter during World War II; and Edmond Tenoudji, in April, vice-president of the Central Consistory, officer of CRIF and of the FSJU, president of the movie production company Marceau-Cocinor, and founder of two Jewish schools.

Several writers died in 1986: Jacques Sabbath, author of short novels and former editor in chief of the Jewish community monthly *L'Arche*; David Malki, born in Lodz in 1899, whose books in Yiddish on the sages of the Talmud had been translated and published in French; Roger Ikor, the controversial author of *Les Fils d'Avrom* ("The Sons of Avrom"), the second part of which, *Les Eaux Mêlées* ("Mixed Waters"), was awarded the Goncourt Prize in 1955.

NELLY HANSSON

# The Netherlands

## *National Affairs*

**T**HE 1986 QUADRENNIAL ELECTIONS for Parliament left the ruling coalition of Christian Democrats (CDA) and Liberals (VVD) in power, with a total of 81 seats in the 150-member Second Chamber. The CDA victory was attributed largely to the personal appeal of its leader, Premier Ruud (Rudolph) Lubbers, whose forceful approach to existing economic problems inspired widespread confidence.

The Labor party (PvdA) gained five seats—giving it 52 seats to the CDA's 54—largely at the expense of the smaller, more radical, left-wing parties, such as the Communists, who, for the first time since 1918, were not represented at all in the Second Chamber. On the other side of the political spectrum, the right-wing Centrum party, which opposed the large-scale presence of immigrants from countries such as Surinam, Turkey, and Morocco, and which had been described for several years as an extreme danger to democracy, lost its only seat, partly owing to internal party strife.

Foreign policy played practically no role in the election campaign. The main issues were social and economic, such as unemployment, the size of government benefits, the length of the work week, women's rights, euthanasia, the placement of 48 American cruise missiles on Dutch territory, and the use of nuclear power.

Countrywide elections for municipal councils in March saw the first-time participation of approximately 300,000 members of ethnic minorities (aliens who had been legally resident in the Netherlands for at least five years) and 150,000 Surinamese and Antillans, most of them Dutch subjects and recent immigrants. Some 20 of the new arrivals were elected to municipal office in various parts of the country. By contrast, Amsterdam, Rotterdam, and The Hague—with ethnic concentrations reaching as high as 20 percent—each elected one candidate of the anti-alien Centrum party. Overall, in these local elections, Labor made some notable gains, while the other large parties remained more or less stable.

The number of individuals seeking political asylum in Holland rose considerably in 1986, swelled by the arrival of some 3,500 Tamils—of whom 1,200 still remained at the end of the year—as well as refugees from Afghanistan, Pakistan, and Bangladesh. Under Dutch law, persons claiming political asylum had the right to stay in the country as long as their claim had not been definitely rejected—which could take several years—and were entitled to public assistance for the duration of their stay.

Despite a drop in revenues from natural gas of over \$5 billion in 1986, the Dutch economy continued to show growth. Seeking to cut the budget deficit of over 8

percent, the government introduced drastic cuts in education, public health, welfare, and other public services, which led to numerous protest demonstrations throughout the year. While unemployment decreased by some 100,000 to about 700,000 at the end of 1986, at 15 percent it was one of the highest unemployment rates in Europe and remained a major government concern.

### *Relations with Israel*

The Netherlands government continued to support the view that peace in the Middle East depended on recognition by the Arab states and the Palestine Liberation Organization (PLO) of Israel's right to exist within secure, recognized, and guaranteed borders and Israel's recognition, on the other hand, of the legitimate rights of the Palestinians.

Premier Shimon Peres of Israel paid a three-day official visit to the Netherlands in January, during which he also signed an agreement on full diplomatic relations with Premier Felipe Gonzalez of Spain, who had come to The Hague for the occasion. Peres, accompanied by Premier Lubbers, addressed a Jewish meeting in Amsterdam. Despite the stringent security precautions necessary because of recent terrorist attacks in Rome and Vienna, the hall was filled to capacity and the meeting judged a great success.

Following a decision in February by the Conference of Foreign Ministers of the European Economic Community (EEC) to pursue a more vigorous course of behind-the-scenes diplomacy in the Middle East, Foreign Minister Hans van den Broek of the Netherlands, as chairman of the conference, paid visits to a number of countries, including Syria, Jordan, and Tunisia. In Tunisia he met with Yasir Arafat and with the secretary-general of the Arab League.

In November the Netherlands and Israel signed an agreement for technological cooperation in joint ventures in developing countries.

In mid-October Princess Juliana, the former queen, and her husband, Prince Bernhard, paid a semiofficial visit to Israel as guests of the Jewish National Fund, among other reasons to dedicate a Queen Beatrix Forest in Lower Galilee. Though Dutch foreign policy prevented the princess from making an official visit to the Old City of Jerusalem, she managed to do so privately, including a stop at the Western (Wailing) Wall, only two days after a terrorist attack there. She also met with settlers from Holland during her stay.

### *Holocaust-Related Issues*

A major cause célèbre developed in November over revelations that the widow of a former Nazi, Flora Rost van Tonningen, herself an acknowledged neo-Nazi, was receiving a generous government pension. The late Meinout Rost van Tonningen had been one of four members of the Dutch Nazi party in Parliament from 1937 to 1941 and from then on had served as president of the German-controlled

Netherlands State Bank. Arrested and imprisoned immediately after the liberation of the Netherlands, he died in prison in 1946, allegedly a suicide. Mrs. Rost van Tonningen's subsequent application for a parliamentary widow's pension was granted in 1950; originally covering only the four years that her husband had been a member of Parliament, it amounted to a relatively modest annual sum. In 1956 it was increased, through a general amendment to the pensions law, and by 1986, thanks to additional across-the-board increases, it amounted to Dfl. 25,000 (\$12,500) a year. Public indignation was fueled by the knowledge that Mrs. Rost van Tonningen—an acknowledged Nazi even before her marriage—continued to express neo-Nazi attitudes. Her villa in Velp, near Arnhem, was a distribution center for neo-Nazi literature imported from West Germany, and neo-Nazis from various European countries occasionally met there. The fact that Mrs. Rost van Tonningen—now a woman in her 70s—had been receiving a state widow's pension since 1950 was by no means a secret, but its publication in a Dutch weekly in November caused a great commotion.

Following widespread protests, and on the eve of a parliamentary debate scheduled for November 27, a parliamentary hearing took place on November 24 in which representatives of wartime resistance groups, former concentration-camp inmates, and Jewish organizations voiced strong opposition to continuation of the pension. The emotional full-day hearing was shown in its entirety on television, as was the parliamentary debate on November 27, which lasted for nine hours, including many adjournments. The dividing line between those opposing and those not opposing continuation of the pension—they were about equally divided—cut across political lines. An important question was whether the pension could be discontinued by simple ad hoc legislation or whether it required an amendment to the constitution, dependent on a two-thirds majority, which most probably could not be obtained. A special parliamentary commission was appointed to study the legal problem; however, no early report, let alone a parliamentary decision, was expected.

The WUV, the law providing for permanent payments to victims of the Nazis (and of the Japanese in the Japanese-occupied Dutch East Indies) during the years 1940–1945, whose earning capacity was reduced by their wartime experiences, was extended to persons who did not live in Holland before 1945 but arrived there between 1945 and August 15, 1955, and subsequently acquired Dutch citizenship—mostly former Displaced Persons. Earlier the WUV had been extended to persons who moved from Holland after 1945 to another country and acquired a new nationality. It was now also made applicable to persons over 65, who would continue to receive old-age pensions as well.

Claude Lanzmann's documentary film *Shoah* was shown on Dutch television by the progressive broadcasting company V.P.R.O., in two segments of 4½ hours each, on January 5 and 12. A viewer survey found that some 23 percent of the Dutch population 18 years of age and over watched the program for one hour or more; of this group, 4 percent watched the full nine hours. Sixty-six percent did not watch at all, and 11 percent watched for less than one hour. Telephone numbers of Jewish

and other relevant organizations were shown on the screen, for those who wanted to express reactions to the program. A total of 739 phone calls were received, including 109 from Jews—mostly persons who had become emotionally agitated—and 45 callers with anti-Semitic messages.

## THE JEWISH COMMUNITY

### *Demography*

The number of Jews in the Netherlands was estimated at about 25,000. Of these, some 11,000 were officially considered to be members of the Ashkenazi community (Nederlands Israelitisch Kerkgenootschap, NIK), distributed among 42 local congregations throughout the country; about 2,500 belonged to the Liberal community, with six congregations; and about 1,000 were members of the Sephardi community, with one congregation, in Amsterdam. At least half of all Jews in the Netherlands were not affiliated with the organized Jewish community at all. Moreover, of those officially registered as Jews by the NIK, quite a number had long ceased to pay membership dues.

Emotions continued to run high over the announcement in December 1985 that the Jewish Social Welfare Foundation (Joods Maatschappelijk Werk, JMW) was preparing to make a demographic survey of Jews in the Netherlands. Earlier surveys carried out in 1954 and 1966 were regarded as no longer adequate for assessing future communal needs and had been criticized on methodological grounds. Some opponents of the new survey claimed that the counting of Jews was reminiscent of Nazi methods and that the registration of persons as Jews might endanger them if the Nazis came to power again. Such fears could not even be allayed by assurances about the secrecy of the data and their destruction after processing. Another objection concerned the criterion to be used in determining who was Jewish. A member of the survey commission, herself a member of a Liberal congregation, caused great indignation with a statement in the Dutch-Jewish weekly *Nieuw Israelitisch Weekblad* that in her view the criterion should "no longer be Jewish law—*halakhah*—but rather the standard applied by Hitler, i.e., having at least two Jewish grandparents." Other opponents feared that the new criterion would be simply a loosely defined "feeling of attachment," or sense of Jewish identity. Still other opponents asserted that for planning purposes, changing social patterns were as important as demographic data. They pointed to the fact that whereas people once entered old-age homes when they turned 65, they now remained independent much longer, often into their 80s. One result of this change was a surfeit of empty rooms in existing homes.

Those in favor of the survey noted that many persons who objected to it were already registered officially as Jews in other ways, for example, as recipients of WUV payments. As things turned out, in the midst of the controversy, first the Liberal

community and then the Ashkenazi community, which were to have subsidized the survey, withdrew their cooperation. In January the JMW decided to put it aside indefinitely.

### *Communal Affairs*

In Amsterdam, the long-standing conflict with Chief Rabbi Meir Just over his retirement was at long last resolved, in part owing to the mediation of the Ashkenazi Chief Rabbinate of Israel. On January 19 an agreement was signed by the rabbi, the NIK, and the Amsterdam Ashkenazi Congregation canceling the rabbi's contract but allowing him to retain the title of chairman of the Netherlands Chief Rabbinate for three years, during which he would continue to issue certificates of *kashrut* for export and receive a salary. Rabbi Just, in turn, agreed to give up his claims to the positions of either chief rabbi or communal rabbi in Amsterdam, thus paving the way for replacements to be selected.

After considering a number of candidates, on July 7 the Amsterdam Ashkenazi District Council appointed two communal rabbis: the ultra-Orthodox Shmuel E. Roth of Gateshead, England, and Dutch-born Isaac Vorst, who had already served for many years as spiritual head of the Amstelveen congregation near Amsterdam. The chief rabbi's position was offered to a Mizrahi supporter living in Jerusalem, but for various reasons he decided against coming to Amsterdam. At the end of the year there was still no chief rabbi, and no new candidate was in sight.

On September 30, the eve of Rosh Hashanah, the Ashkenazi congregation in The Hague inaugurated its new synagogue, in the presence of Queen Beatrix and many official guests. The synagogue was located on the ground floor of a new apartment building, erected to replace the previous synagogue structure, which had proved too costly to maintain for the small congregation of 450 members. (See AJYB, vol. 87, 1987, p. 236.)

In the southeastern province of Limburg, the four existing congregations—Maas-tricht, Heerlen, Roermond, and Venlo—each of which had become too small to survive independently, united to form one congregation.

Considerable publicity was given in the press, general as well as Jewish, to a lawsuit brought by a Jewish man against the Maimonides Lyceum, for refusing to admit his 12-year-old son as a pupil. The Orthodox day school claimed that the boy was not eligible because his mother was not a Jew according to *halakhah*. The presiding judge of the Amsterdam lower district court dismissed the father's suit on the ground that a religious school had a right to its own admission policy. The father appealed to the higher district court, which was still considering the case at year's end.

The retiring principal of the 170-pupil Maimonides Lyceum, Louis Evers, was succeeded by Dr. Henry Markens, a chemist, who had been chairman of the Amsterdam Ashkenazi Council since 1984—a post which he now resigned—and vice-chairman of the executive of the NIK.

### *Jewish-Christian Relations*

The Consultative Council for Jews and Christians (OJEC) observed its fifth anniversary in November with a study conference addressed by, among others, Chief Rabbi Sir Immanuel Jakobovits of Great Britain. In September the council organized its second annual weekend for young Christians and Jews, to enable them to become better acquainted with each other's faiths. It also maintained interfaith "Houses of Learning" throughout the country—which were attended largely by Christians—and continued to publish educational pamphlets.

One of its publications, *The Goeree Affair*, concerned the Protestant gospel-preaching couple Lucas and Jenny Goeree, who had been enjoined by the district court in Zwolle in 1985 from distributing publications in which they charged that the Jews brought the Holocaust upon themselves by rejecting Jesus as the Messiah. Despite the guilty verdict, the couple continued distributing their pamphlets and appealed to a higher court. At the same time, the case—still open at year's end—led to a continuing controversy in church circles about the authority of a civil court to interfere in matters of religious conviction.

### *Soviet Jewry*

In a speech delivered during an official visit to Moscow in October, Premier Lubbers advocated a more liberal emigration policy for Soviet Jews. This passage was omitted, however, in the official account of his remarks in *Pravda*.

Natan Sharansky paid a visit to Amsterdam in September, where he addressed the annual demonstration in behalf of Soviet Jewry and met with Premier Lubbers. His visit received considerable attention in the Dutch media.

### *Anti-Semitism*

Although no physical attacks on Jews or Jewish property took place during the year, Jewish institutions continued to take security precautions. In July the government gave a one-time subsidy of Dfl. 650,000 (\$325,000) to the Jewish foundation *By Leven en Welzijn* (By Life and Well-being), which was responsible for guarding Jewish buildings and meeting places.

An incident with anti-Semitic overtones took place on August 27, when supporters of the Hague soccer club FC Den Haag, marching through Amsterdam on their way to a match with the Amsterdam Ajax club—considered a Jewish club though it had few Jewish members—shouted anti-Semitic slogans and demonstrated the Hitler salute. (The Amsterdam club at one time had more Jewish, or half-Jewish, players and for many years a Jewish chairman.) Disturbing as the incident was, most observers felt that it had to be viewed in the context of violence and vandalism typically practiced by European soccer fans and not as a sign of growing anti-Semitism.

## *Israel and Zionism*

The centennial of the birth of David Ben-Gurion, one of the year's highlights in the program of the Netherlands Zionist Organization, featured a visit by Yitzhak Navon, Israel's former president and current minister of education.

Freddy (Frederika) Markx, longtime chairwoman of the Women's Zionist Organization, WIZO, retired upon reaching the age of 65 and was succeeded by Betty Heertje. Perla (Keller) van Rijk retired as chairwoman of the Friends of Youth Aliyah in Holland, a position she had occupied for 25 years.

## *Culture*

An exhibition entitled "The Changing Role of the Jewish Woman in Judaism" was shown at the Jewish Historical Museum from April to the end of October. It was the museum's last exhibit before its move from the Waag building to new quarters in the former complex of Ashkenazi synagogues in Jonas Daniel Meyer Square, scheduled to take place in April 1987. The show was organized by a guest curator, American-born Judith Frishman van Voolen, the wife of the Liberal Dutch rabbi Edward van Voolen. The show focused on the changing role of women in the Reform movement in the United States.

The Fourth Symposium on the History of Dutch Jewry took place in Israel in December, with most of the 120 participants from Israel and from Holland—the latter including non-Jews—and a few from other countries. These symposia had been held every two years since 1980, the meeting site alternating between Holland and Israel. The symposium, at which some 25 papers were presented, was organized by the Institute for the History of Dutch Jewry in Jerusalem, headed by Dr. Joseph Michman (Melkman), formerly of Amsterdam.

## *Publications*

After nearly six years of work on the project, the Netherlands State Institute for Documentation on the Second World War (RIOD) published a scientific edition of the *Diaries of Anne Frank*, edited by staff members David Barnouw and Gerrit van der Stroom. The work's lengthy introduction contained a detailed analysis by experts of the handwriting in the original notebooks, the paper, and the ink. These findings were presented to refute claims by neo-Nazis in various countries that the work was a forgery. The volume also contained all the passages that had been omitted in the edition edited by Anne Frank's father, the late Otto Frank, because he felt they were too personal. The first copy of the scientific edition was presented at a press conference on May 12 to Elfriede (Markowitz) Frank, Otto Frank's second wife, who lived in Basel, Switzerland.

This year also saw the posthumous publication of additional writings by Etty Hillesum, whose wartime diaries had been published in 1983. The new volume,

which ran to 874 pages, contained the originally published diaries, additional writings, and a collection of letters written by her in Amsterdam, between August 1942 and May 1943, to a friend in Westerbork, Osias Kormann. The letters had only recently come to light.

In December the firm of Christie's Amsterdam held its second auction of Judaica, its first auction having taken place a year earlier. Buyers were mostly Orthodox Jews from abroad.

In November a privately sponsored monument was unveiled in the so-called Rivers quarter of Amsterdam-South, commemorating one of the "Jewish markets" that existed there in the years 1942–1943, a place where Jews could buy and sell food and other provisions, which they were barred from doing in regular stores and markets.

### *Personalia*

Among prominent Jews who died in 1986 were Dr. David Heymans, aged 82, for many years chairman of the Haarlem Jewish community and a member of the executive of the Netherlands Ashkenazi community, in July; Mozes M. Poppers, for many years chairman of the Society for Jewish Scholarship and a member of many other Jewish boards, in December, aged 80; and Erwin Juhl, one of the founders and longtime board members of the Amsterdam Liberal community, in December, aged 81.

HENRIETTE BOAS

# Italy

**T**HE PERIOD 1981–1986 GAVE rise to several important developments related to the legal status and internal organization of the Italian Jewish community. This half decade was marked, too, by a number of dramatic events, chief among them the terrorist attack on the Rome synagogue in 1982 and, four years later, the historic visit by Pope John Paul II to that same synagogue. Demographically, the Italian Jewish community continued to experience losses due to deaths and assimilation, but these were partly offset by immigration.

## *National Affairs*

From July 1983 until July 1986 Italy enjoyed rare political stability, with only one government in office, a five-party coalition headed by Socialist Bettino Craxi as prime minister, the Christian Democrat Giulio Andreotti as foreign minister, and Republican Giovanni Spadolini as minister of defense. In June 1985 Christian-Democrat Francesco Cossiga was elected to replace Socialist Sandro Pertini as president of the Republic, in the traditional alternation of the position between Catholics and secularists. Cossiga, highly regarded as a liberal, invited representatives of Italy's minorities to his inauguration, including leaders of the Jewish community.

The period of relative calm ended in the summer of 1986, when Italy found itself with the kind of cabinet crisis that had been common in pre-Craxi days. Craxi regained his position after a month with no government in office, but only after making concessions to the Christian Democrats (DC)—the largest party in the coalition and the party that had governed Italy during most of the postwar years. By the end of the year, it was questionable whether Craxi could long maintain his position against the growing DC challenge.

The temporary political unrest did not appear to have harmed either the social or the economic stability that Italy had been enjoying under its recent leadership. As of the fall of 1986, Italy had surpassed Great Britain in gross national product, reaching fifth place among the industrial powers, after the United States, Japan, Germany, and France.

## *Relations with Israel*

Italy's relations with Israel, which could fairly be termed uneven over the years, essentially continued as such. These ups and downs reflected the differing attitudes of each new political coalition that came to power. Italian governments tended to fall into one of four ideological matrixes: the "classic" Right, the Catholic, the

liberal-secular, and the Marxist-socialist. Among these, only the liberal-secular group (Republicans, Liberals, Social Democrats) displayed a consistently pro-Israel position, while the others were sharply critical of Israel in response to particular events. The outbreak of the 1982 Israeli war in Lebanon, in particular the Sabra and Shatilla massacre which occurred during the hostilities, evoked a spate of anti-Israel, and even anti-Semitic, pronouncements. In this period, Palestine Liberation Organization (PLO) head Yasir Arafat was invited to Italy by Giulio Andreotti, a prominent leader of the Christian Democratic party and at the time chairman of the Interparliamentary Union. Arafat was also received with honor by President Sandro Pertini, Foreign Minister Emilio Colombo, and, in private audience, by Pope John Paul II.

Coverage of the war by the Italian media was one-sided and extremely hostile to Israel, including explicit calls to Diaspora Jews to dissociate themselves from Israel. Supporters of Israel blamed the media for creating an atmosphere in which subsequent actions against Jews were regarded as legitimate.

On October 9, 1982, at the end of religious services in observance of the holiday of Shemini Atzeret, a terrorist unit threw hand grenades into a crowd of Jewish congregants gathered outside the main synagogue in Rome. Two-year-old Stefano Tachè was killed and 40 people were wounded. Although the attackers escaped, they were identified as Palestinian extremists who had been helped by local underworld members. The attack was a major trauma for Rome's Jewish community, which, sensing a threat to its very existence and status, reacted by closing itself off from contact with the outside world, even refusing to receive the public condolences of Italian authorities. Eventually, mutual understanding was achieved, largely due to the efforts of Chief Rabbi Elio Toaff of Rome, who convinced his community to accept the participation of President Pertini and other Italian politicians in the child's funeral. The rabbi's actions and the presence of leading officials at such a significant gathering helped to restore open dialogue between the Jewish community and Italy's intellectual and political sectors.

Relations cooled again following a meeting between Prime Minister Craxi, Foreign Minister Andreotti, and PLO leader Arafat in Tunis in December 1984. Andreotti had already made his sentiments clear, when he voted in support of an anti-Zionist motion at the Interparliamentary Conference in Geneva the previous April. These steps were counterbalanced by Italy's action within the Common Market in support of a new trade agreement between Israel and the EEC. (Italy felt, in fact, that the presence of Israeli products on the European market could reduce competition between Italy and Spain, which had just entered the EEC.)

A succession of reciprocal visits also led Italian and Israeli governments to renew in 1985 the cultural agreement that had been in effect since 1971 and to draw up an extensive program for the succeeding three years. The plan provided for exchanges and collaboration between scholars and specialists from the two countries and incorporated a long list of activities, including art exhibitions, theatrical presentations, lectures on literature, language courses, art workshops, sporting and youth

events, joint ventures between universities, scholarship awards, and exchanges of archivists. The agreement also covered the important work being done by Italian architects and archaeologists in the Israeli town of Acre and by Israeli experts at the site of the ancient Jewish catacombs in Rome. Among the diplomatic visits that helped bring about the agreement was that of Prime Minister Shimon Peres to Italy in February 1985 and that of Defense Minister Spadolini and Minister of Tourism Lelio Lagorio to Israel in the spring of 1985.

#### ACHILLE LAURO

On the political front, the Israeli bombing of PLO headquarters in Tunis in October 1985 was strongly condemned by the Italian government. Only a few days later, a deeper crisis was provoked by the tragic episode of the *Achille Lauro*, the Italian cruise ship that was hijacked by four Arab terrorists, who murdered an American Jewish passenger, Leon Klinghoffer. In the aftermath of the incident, after the passengers were freed, the four terrorists and their leader, Arafat-supporter Mohammed Abu al-Abbas, were apprehended and brought to Italy by an American military plane. After taking custody of the Palestinians, however, and despite urgent requests from the United States that he be held, Italian authorities allowed Abbas to go free, claiming insufficient evidence against him. This event and the government's overall handling of the episode sparked a series of political crises, including the temporary collapse of the Craxi government. Craxi initially condoned the PLO's "resort to arms" as a "legitimate" means of gaining national liberation. Later he expressed a more moderate position, supporting Israel's right to exist, urging peace negotiations, and stressing the "uselessness" of violence. Meanwhile, Italian authorities began preparing the legal case against the four hijackers and more than a dozen other Palestinians, including the fugitive Abu Abbas, all of whom were charged with involvement in either planning or carrying out the hijacking.

In an attempt to repair the damaged relations caused by the *Achille Lauro* incident, Defense Minister Spadolini paid a visit to Jerusalem in February 1986, bringing greetings to the World Jewish Congress meeting there at the time. Spadolini was a sharp critic of his own government and what he regarded as appeasement of the PLO. In May Foreign Minister Andreotti paid an official visit to Israel, during which he made it clear that Italy sought complete reconciliation with the Jewish state and stressed the two countries' shared goal of combating terrorism.

When the trial of the 15 *Achille Lauro* suspects began in June 1986, only five were in custody; the rest, including Abu Abbas, were tried in absentia. The case ended three weeks later, with six of the defendants convicted of terrorist crimes: Abu Abbas and two associates were given life sentences for organizing the hijacking, but it was thought extremely unlikely that they would be apprehended. A controversial sentence was given to the confessed murderer of Leon Klinghoffer—30 years in prison, instead of life, as requested by the prosecution. Both the judge and the jury

seemed to accept the defense's claim of "extenuating circumstances," namely, the fact that the defendants "had grown up in tragic conditions."

Of the remaining nine defendants, five were found guilty of lesser crimes and four were acquitted. The U.S. State Department announced itself pleased "that persons responsible for the death of an American citizen and injury and damages to others have been convicted" but expressed regret that Klinghoffer's murderer was not treated more severely. The United States reserved the right to seek extradition of the hijackers once all Italian legal proceedings, including appeals, had ended.

The convictions handed down in the *Achille Lauro* case signaled a change in the official attitude, many observers believed. In the aftermath of the sentencing, the press extensively criticized the authorities' handling of the affair and acknowledged that its own coverage had tended to be both anti-Israel and anti-Jewish. In actuality, the tensions in Italy-Israel relations had already begun to ease up at the end of 1985, when the government retreated from its pro-PLO position. Prime Minister Craxi's policy of friendship toward Arafat and Libyan leader Muammar Qaddafi—in the express hope of encouraging moderation on their part—was placed under severe strain by the December 1985 Arab terrorist attack at El Al counters in the Rome and Vienna airports.

Following charges by the United States that Libya was behind the airport attacks, and a call by President Ronald Reagan for economic sanctions against Libya, Italy reluctantly announced a ban on weapons sales to that country. This came amidst growing recognition that Italy's sympathy for the PLO was not only jeopardizing its relations with Israel and the United States but was arousing the ire of anti-Arafat Palestinian groups like the Abu Nidal faction. The matter was complicated by the strong ties that existed between Italy and Libya, its former colony, involving trade, Italians resident in Libya, and Libya's 15-percent share in Fiat, Italy's biggest auto maker, which it had acquired during the economic recession of 1976.

Concerned though Rome was about the apparent increase in terrorism on its own soil and elsewhere, it was cautious about retaliating against Libya, partly because of the limited evidence concerning Libya's role, and partly for fear of igniting further hostilities in the Mediterranean region. Still, in the months that followed, Italy expelled a number of Libyan diplomats and reduced its oil imports from that country. In October the Agnelli family, the owners of Fiat, announced a decision to buy back Libya's 15-percent interest in their company, a decision that was warmly approved both by Israel and by the Jewish community of Italy.

The Italian government took a harder line against Syria as well, based on increasing evidence of that country's role in international terrorism, and signed an agreement in June 1986 with the U.S. government for cooperation in the fight against terrorism.

Evidence that anti-Israel feeling had softened was seen only a few months later, in September, following the brutal Arab terrorist attack on the synagogue in Istanbul, Turkey, in which some tens of unarmed Jews were killed. The tragedy elicited strong expressions of sympathy and condemnations of terrorism, with leading public

and political figures attending the crowded memorial gathering organized by the Jewish community of Rome. Yet another sign of improved relations between the Italian government and the Jewish community was the attendance, for the first time, of a president of the Republic of Italy—in this instance, Francesco Cossiga—at the quadrennial national congress of the Union of Italian Jewish Communities, held in Rome in November.

In that same month Italy and Israel were briefly linked in a bizarre spy incident. Mordechai Vanunu, an Israeli employee of the nuclear plant at Dimona, who revealed nuclear secrets to the *Sunday Times* of London, was spirited out of England by Israeli secret agents and apparently taken to Israel by way of Rome. Details of the incident were still unknown at the end of the year.

### *Church-State Relations*

In February 1984 the signing of a historic new “concordat” between Italy and the Vatican abolished Roman Catholicism as the state religion of Italy and established new regulations governing relations between church and state. Among the terms of the agreement, two directly affected Jews: one took away control of the ancient Jewish catacombs in Rome from the Vatican, giving it to the government (see below, “Culture”); the second provided for the continuation of Catholic religious instruction in public schools, but changed it from a compulsory to an elective subject.

As part of the process of working out new agreements (*intese*) between the government and the non-Catholic religions, a special commission composed of legal experts and Jewish communal representatives had been meeting for several years; at the end of 1986 it was preparing a final draft to submit to the government. The draft agreement would have to be voted on first by the Union of Italian Jewish Communities and eventually by the Italian Parliament. Among the terms being proposed by the Jewish community were rights for Jews to be absent from work on Saturday and to observe *kashrut* in public institutions (army, hospitals, prisons), as well as the official commitment of the State of Italy to protect the Jewish historic, artistic, and cultural heritage.

## JEWISH COMMUNITY

A change in Italian law in this period had significant implications for the Jewish community. In July 1984, the Corte Costituzionale (Supreme Court) repealed the fourth article of the law pertaining to the Italian Jewish communities, promulgated in 1930. According to that article, all Jews were required to affiliate with the organized Jewish community wherever they lived and to pay a tax for the support of communal institutions. With the repeal of this article, membership in a Jewish community became wholly voluntary. The great majority of Italian Jews gave an

immediate positive response to the appeal for affiliation, with only a few hundred disassociating themselves from their communities. Thus, the transition from a compulsory to a voluntary system was effected smoothly.

### *Demography*

The 1986 Jewish population of Italy (including all Jews except immigrants in transit, such as Russian and Persian Jews) was estimated at 31,800—mainly concentrated in Rome (15,000) and Milan (8,500). The figures reflected the continuing high rates of aging and assimilation that characterized the Italian Jewish population. These rates had been partially offset in the 1970s by immigration—from Iran, for example. After the 1978–79 revolution, several hundred Iranian Jewish families, comprising some 1,350 individuals, settled in Milan. A group of several thousand Jewish emigrants from the Soviet Union temporarily sojourned in Ostia (Rome), but eventually received visas to the United States and left Italy. Several hundred Israeli students were enrolled in Italian universities, primarily in medical studies.

The demographic crisis was felt most keenly in the small communities. In 1985, for instance, the community in Alessandria officially closed down as an independent entity, its few remaining members being absorbed administratively by the nearby community in Turin. Between 1984 and 1985, Jewish schools closed both in Genoa and in Leghorn, although the kindergarten continued to function in the latter.

The Persian (Iranian) Jewish community in Milan was well integrated within the existing community structure, where it played an active role. At the same time, it managed to maintain its distinctive character and traditions and supported a large synagogue and community center. The Persians were not the only non-Italian Jewish group in Italy. A community of some 2,500 Libyan Jews lived in Rome, most of them having arrived before 1967 and by now well integrated into Italian society. A 1986 community survey sponsored by the Milan Jewish community and the Center for Contemporary Jewish Documentation (CDEC) revealed about 37 different ethnic origins just among the Jews of Milan.

### *Communal Activities*

In January 1983 there was a change in the leadership of the *Unione delle Comunità Israelitiche Italiane* (Union of Italian Jewish Communities, UCII), the body representing the local communities to the Italian government and the central authorities, as provided by the law of 1930. Tullia Zevi of Rome, a journalist and author, was elected to succeed Vittorio Ottolenghi as the new president; she was reelected in 1986. A woman of wide-ranging professional and personal experience—she had lived in the United States for many years, had been active in the World Jewish Congress, and was fluent in several languages—she was viewed as an ideal representative of the community. She believed in the crucial role of a strong Diaspora and advocated close contact between world Jewish communities.

In 1986 the Jewish community focused its attention on three main areas: strengthening Jewish education, developing Jewish cultural projects, and concluding the agreement with the Italian government that would henceforth regulate Jewish communal affairs.

The most difficult and controversial issue in the new accord was that of education. Although the new concordat had decreed that Catholicism was no longer the state religion, the traditional system of teaching Catholic doctrine in public schools would continue, ostensibly as an elective. The Ministry of Education did permit non-Catholic groups to arrange religious instruction for pupils of other faiths, but opponents of the system argued that any sectarian religious teaching violated the constitutional principle of equality and was inherently discriminatory. The UCII joined with other non-Catholic groups in fighting for the secularization of public education.

The UCII also faced a worrying decrease in enrollment in Jewish schools, as a result of population decline. Jewish schools existed in only five communities: Rome and Milan both had elementary and secondary schools; Turin had an elementary and a junior high school; and Trieste and Florence each had an elementary school. In the academic year 1985–1986 the total number of children attending Jewish day schools was 2,014, or 40–45 percent of the Jewish school-age population. Talmud Torah (supplementary) schools in Rome and Milan enrolled an additional few hundred pupils.

Rabbinical studies were offered at the Orthodox Rabbinical College in Rome, where a complete course of study was attended by a dozen students.

### *The Pope Visits the Synagogue of Rome*

The highlight of 1986 for the Jewish community of Italy was undoubtedly the visit of Pope John Paul II to the central synagogue of Rome on April 13. Before an enthusiastic congregation of 1,000, the pope and the spiritual head of the Rome Jewish community, Chief Rabbi Elio Toaff, after greeting each other warmly, took part in a ceremony that included choral renditions, readings from the Psalms by the two spiritual leaders, and speeches. The occasion was termed “historic” because no pope had ever before entered a Jewish house of worship. Also, since the visit had been initiated by the Vatican, it seemed to imply a desire for formal reconciliation with the Jews of Rome, who had suffered over the ages at the hand of the Church. At the same time, it showed a willingness on the part of the Jews to move beyond the past.

“Twenty years after Pope John XXIII and the Second Vatican Council,” stated Rabbi Toaff, in his address to the congregation, “one historical period has been closed and a new one is finally to be opened under the banner of equality, respect, and esteem for the people among whom Christianity originated.” In his remarks, Pope John Paul reaffirmed the legacy of John XXIII and the declaration “*Nostra Aetate*,” which, he noted, condemned every kind of discrimination, including

anti-Semitism. He referred to the Jews as "our older and favorite brothers" and said they were "beloved of God." The ceremony in the synagogue was broadcast live around the world.

An immediate echo of the visit was a ceremonial meeting between the Bishop of Florence and the Florentine Jewish community one month later, with the Florentine community represented by its president, Edoardo Vitta, professor of international law at the University of Florence. While Jews were dismayed over the absence of any reference by the prelates to the State of Israel, optimists interpreted the visits as a hopeful sign that recognition of Israel might soon follow.

Apart from the issue of Israel, relations between Christians and Jews in Italy reached a peak of good feeling in 1986. At the end of October, Chief Rabbi Toaff and five other rabbis participated in an ecumenical religious gathering for world peace, held in Assisi, to which Pope John Paul II had invited representatives of 50 world religious groups. Each group conducted separate prayer services according to its own rites.

### *Twelfth UCII Congress*

Because the signing of a new agreement with the government of Italy was imminent, the 12th quadrennial congress of the UCII, held in November 1986, possessed special importance. With the UCII on the threshold of major organizational change, including a host of new regulations that would govern the internal life of the community and the nature of its relationship to Italian society at large, the union's leadership felt the need both to prepare the community for the coming changes and to discuss some of the more urgent issues to be covered in the final agreement. Among these were Jewish education, cultural preservation, and respect for all aspects of Jewish life in Italy.

In addition to its purely internal purposes, the congress provided an opportunity for the Jewish community to gain public recognition for its activities and institutions and to cement ties with the non-Jewish world. The gala opening session heard a report from President Zevi on the UCII's activities and aims. It also heard a review of the history and contributions of the Jews of Italy presented by the Italian Jewish scientist Rita Levi-Montalcini, who only a month earlier had been awarded a Nobel Prize in Medicine. Among the Italian ministers and politicians who attended sessions of the congress were President of the Republic Cossiga, Foreign Minister Andreotti, and Under Secretary of State Giuliano Amato. Their presence was seen not simply as a formal gesture but as expressing the genuine interest of Italy's establishment in the small but influential Jewish community.

### *Anti-Semitism*

A number of anti-Semitic incidents were reported in 1986. Although no single one was considered particularly serious, their cumulative occurrence in the context of

a generally friendly society was viewed as significant. Jewish cemeteries were vandalized in Pisa, Trieste, Leghorn, and Verona, and severe damage was done to the remains of the ancient synagogue in Ostia (Rome), the oldest known synagogue in Europe. In the autonomous region of Alto Adige, bordering Austria, neo-Nazi groups daubed anti-Semitic slogans. In the same area, anti-Jewish views published in the local press were strongly denounced by the Jewish community of Merano. A translation of the anti-Semitic and revisionist French book *La vérité sur le procès de Auschwitz*, by Jean Pierre Bermont, which claimed that Auschwitz was a fabrication of the Jews, was published in Italy. Although the book did not find a wide audience in Italy, its very appearance contributed to the popularization of historical revisionism relating to the Holocaust, which was widespread in both France and Germany.

### *Culture*

A project to collect and preserve the libraries and archives of Jewish communities throughout Italy—many of which were defunct or without resources—and to centralize the materials in Rome, was inaugurated by the UCII in 1984, with the aid of a generous grant from the government. By 1986 the Italian National Jewish Library and Heritage Center had taken possession of the community libraries of Ancona, Ferrara, Firenze, Pisa, and Pitigliano; the Jewish communal archive of Senigaglia; the valuable library of the Italian Rabbinical School; and the vast archives of the UCII itself, already housed in Rome. In 1986 the center began to benefit from the help of specialized Israeli staff who were sent to Italy under the provisions of the 1985 cultural agreement between Italy and Israel. The center's quarters, an elegant restored palace on the bank of the River Tiber, across the bridge from the Great Synagogue of Rome, were scheduled to open to the public in 1990.

In September 1986 the Olivetti industrial group announced its willingness to finance the cataloging of the cultural treasures of the Jews of Italy. Strengthened by this offer, the center announced that it would enlarge its range of projects beyond the bibliographic collection to include the care of Jewish archaeological remains, the preservation of Jewish historical landmarks, and the restoration of old synagogue structures.

One such project, begun in 1984, was the reconstruction of the ancient synagogue in Pitigliano, in Tuscany, which had been almost completely destroyed by an earthquake in the 1960s. Another synagogue, a particularly beautiful structure in Gorizia, in the northern district of Friuli, reopened to the public after a long period of renovation. The main synagogue of Rome, constructed in 1904, underwent major repairs.

In July 1985, following the signing of the new concordat with the Vatican, the UCII acquired guardianship of the ancient Jewish catacombs of Rome from the government, which now controlled them. Situated beneath property belonging to wealthy Roman Catholic families, the catacombs had been entrusted for decades to

the Holy See. In 1986, after Jewish scholars had had a chance to study the underground network of tombs, the site was opened to the public for the first time.

In January 1986 archaeologists uncovered the remains of a synagogue dating from the fourth century CE in Bova Marina in southern Italy. Historians hoped the excavations would shed new light on the Jewish diaspora in the Roman period.

A key institution devoted to protecting the Italian Jewish cultural heritage was the Center for Jewish Contemporary Documentation (Centro Documentazione Ebraica Contemporanea, CDEC) in Milan, which had an extensive collection of documents on the Jews of Italy during the Holocaust as well as a number of important private archives pertaining to contemporary Jewish history, Italian Zionism in particular. In December 1984 the CDEC was added to the list of Italian cultural institutions eligible for government financial aid. Two years later the center was awarded a special medal from the Province of Milan "for its intensive and serious activity in gathering precious historical and bibliographic material and also for encouraging interest in and study of the history of Italian Jews."

Interest in Italian Jewish affairs was demonstrated in a number of congresses and meetings. Of particular importance was the "Italia Judaica" program, which brought together Italian and Israeli scholars to seek out material relating to Italian Jewry in Italian archives. The results of this research were presented and discussed in series of meetings. The first two, held in Italy in 1981 and in 1984 (in Bari and in Genoa, respectively), were on the Medieval, Renaissance, and Baroque periods; a third congress took place in Tel Aviv in June 1986, covering Jewish life in Italy from late Renaissance to the 1st Emancipation; and a fourth Italia Judaica congress was scheduled for June 1989 in Siena, Italy, on "The Jews in Italy, 1870-1945." Promoters and organizers of this project were Prof. Vittore Colorni (University of Ferrara), Fausto Puscetdu (Italian Ministry of Cultural Affairs, Rome), Prof. Giuseppe Sermoneta (Hebrew University, Jerusalem), and Prof. Shlomo Simonsohn (Tel Aviv University).

Interest in the history of Italian Jewry also extended across the Atlantic Ocean to the United States, where two congresses on that subject were held in the fall of 1986. The first, which took place in Boston in November, focused on the period of the Holocaust and was entitled "Italians and Jews: Rescue and Aid During the Holocaust." Organized by the National Italian American Foundation, in collaboration with Boston University, the American Jewish Committee, and the U.S. Holocaust Memorial Council, the conference brought together experts such as Paul Bookbinder, Andrea Canepa, Lynn Gunsberg, Meir Michaelis, Klaus Voigt, and Susan Zuccotti. Several Jews who had been rescued by Italians during the war presented moving testimony about their experiences to the conference.

The second conference, held in New York in December, was organized by Brooklyn College and cosponsored by the Foreign Ministry of Italy and the Italian Cultural Institute of New York. It too dealt with the wartime period, offering a four-day program of historical lectures, personal testimonies, photographic exhibitions, film showings, and lively discussions. Among the participants were Tullia

Zevi, head of the Union of Italian Jewish Communities; Furio Colombo, journalist; Denis Mack Smith, Oxford University; Mario Toscano, University of Rome; and Sergio Minerbi, Hebrew University of Jerusalem.

The year 1986 saw a flourishing of cultural and artistic activity, largely initiated by young Jewish artists. Especially noteworthy were the theater group created by Roman actor Vittorio Pavoncello, which performed works on traditional and modern Jewish themes; the concerts and recordings of Miriam Meghnagi, a Libyan-born singer of international Jewish songs; and the Jewish cultural television program "*Sorgente di vita*" (Source of Life), directed by Dani Toaff and Emanuele Ascarelli.

### *Publications*

Two important memoirs published in 1986 were *Storia di un ebreo fortunato* by Dan Vittorio Segre (published in English as *Memoirs of a Fortunate Jew*) and *Racconti di vita ebraica* ("Tales of a Jewish Life") by Augusto Segre. Two noteworthy festschrifts, containing historical essays on individuals and on Italian Jewry as a whole, were *In memoria di Yoseph Colombo*, issued by the Italian Jewish monthly review *La Rassegna Mensile d'Israel*, and the *Scritti in memoria di Nathan Cassuto*, published in Jerusalem. Colombo was a Hebrew scholar, educator, and editor of *La Rassegna Mensile*. Cassuto, son of the eminent Judaica scholar Umberto Cassuto, was a physician and surgeon as well as a rabbi. Appointed chief rabbi of Florence in 1943, he remained with his community until deported by the Nazis to a concentration camp in Poland, from which he never returned.

The widely acclaimed novelist, essayist, and poet Primo Levi published a new work, *I sommersi e i salvati* ("The Drowned and the Saved"), a reconsideration of his Holocaust experiences and their aftereffects. Nicola Caracciolo's *Gli ebrei e l'Italia durante la guerra 1940-45* ("The Jews and Italy During the War") recounts Italian efforts to rescue Jews from the Holocaust. The book was based on interviews of both Italian and non-Italian Jews that were conducted for a television program broadcast in the fall of 1986.

Other new works relating to Jewish life in Italy included a collection of photographs by Salvatore Fornari, *Roma del ghetto* ("Rome of the Ghetto"); a historical novel by Riccardo Calimani, *Storia del ghetto di Venezia* ("History of the Venice Ghetto"); and a guidebook by Annie Sacerdoti and Luca Fiorentino, *Guida all'Italia ebraica* ("Guide to Jewish Italy").

Among new publications on the subject of Israel were: *Le origini del sionismo e la nascita del kibbutz 1881-1920* ("The Origins of Zionism and the Birth of the Kibbutz") by Lorenzo Cremonesi; *Israele 40 anni di storia* ("Israel's 40-Year History") by Fausto Coen; and Marco Paganoni's *Dimenticare Amalek* ("To Forget Amalek"), an analysis of the complex attitudes of the Italian leftist parties toward Israel. Also worthy of mention is the 1986 annual volume of the bimonthly *Storia Contemporanea* ("Contemporary History"), edited by Renzo De Felice, containing

eight essays by Italian and Israeli experts on the subject of Jews and Arabs in the strategy of Italian fascism.

A work about Jews in opera was *Mille voci una stella* ("A Thousand Voices, a Star") by Luciano Di Cave, portraits of Jewish opera singers.

The review of studies on Italian Jewry, *Italia*, edited by Professors Giuseppe Sermoneta and Roberto Bonfil of the Hebrew University of Jerusalem and published in Israel, issued its seventh volume in 1986.

### *Personalia*

Italian Jewish biologist Rita Levi-Montalcini was co-winner of the 1986 Nobel Prize in Medicine. Giacomo Sabban, Turkish-born professor of mathematics at the University of Rome, was elected president of the Jewish community of Rome. Rabbi Menachem Emanuel Artom of Israel was appointed religious head of the Jewish community of Turin.

A leading Italian Jew who died in 1986 was Augusto Segre, in November, aged 71. Born in 1915, the son of the rabbi of Casale Monferrato (in Piedmont), he was one of the outstanding Italian Jews of his generation. A rabbi and a teacher at the Rabbinical College of Rome, he dedicated his life to spreading Jewish education and culture, particularly among the young. Secretary for many years of the Union of the Italian Jewish Communities and editor of its popular publication *La Rassegna Mensile d'Israel*, he was the author of works on Jewish thought and on the history of the Italian Jews. In later years he was professor of Jewish thought at the Catholic Lateranense University. An active member of the Zionist movement from his youth, Segre made important contributions to the Italian Zionist Federation. During World War II he served in the Italian resistance in the mountains near Casale Monferrato. In 1979 he and his wife settled in Israel, joining a son and daughter in Jerusalem. He died in Rome while on a visit to friends and his former community.

Sergio Tagliacozzo, who died in December, aged 52, was for many years head of the Rome Jewish community. A well-known merchant and popular figure in that city, he was working on a book about his life at the time of his final illness. Cesare Polacco, a popular Jewish actor, died in March, aged 85.

SIMONETTA DELLA SETA