Superficially, the overall picture of a country dominated by the Conservatives remained unchanged throughout 1988. This was reflected, for example, in the relative tranquility of the labor front, where there were fewer strikes than in any year since the end of World War II.

Yet there were also signs of a shift in attitudes among Conservatives themselves, away from uncritical endorsement of the government's general policy and toward a measure of sympathy with the Labor opposition. The government's plans for the privatization of the water and electricity industries came under criticism from within its own ranks. There was also a massive revolt of Tory members of Parliament against the government's new regressive tax, the "community charge," also known as the "poll tax," on which issue the normal Conservative majority dropped from 101 to a mere 25.

But perhaps the most severe blow to Tory self-confidence came on the economic front. The chancellor's budget, issued in March, cut income tax by twopence on the pound. This, together with interest-rate cuts following the crash of October 1987, encouraged consumer demand; in the first nine months of the year economic growth was running at an annual 5 percent. This proved unsustainable, however; the budget and Tory economic policy in general lost their shine when interest rates had to be increased nine times in the last seven months of the year as a means to cope with a renewal of inflation and growing trade and balance-of-payments deficits.

By contrast, Labor leader Neil Kinnock was able to make progress in bringing his party's policies into harmony with the perceived outlook of public opinion. Labor accepted the need to come to terms with market forces and proposed to revise the party's defense policy away from unilateral nuclear disarmament, which Kinnock himself declared "redundant." Although Kinnock had no difficulty in securing reelection at the Labor party conference in October, he was defeated on the defense issue when the conference voted to maintain its policy on unilateral disarmament. In the meantime, the political center seemed to disintegrate when the Liberal and
Social-Democratic (SDP) parties voted in September to form the Social and Liberal Democrats. However, Dr. David Owen, former SDP leader, refused to accept the majority decision of his party and continued to lead a separate, much reduced SDP.

Relations with Israel

Although officials of both countries described British-Israeli relations as good, British criticism of Israeli actions in Gaza and the West Bank was frequent in the first six months of the year, eliciting protests from Israeli ambassador in London Yehuda Avner and from the Board of Deputies of British Jews. In January the Foreign Office minister in charge of the Middle East, David Mellor, on a visit to Gaza, challenged an Israeli officer after witnessing the arrest of an Arab youth. The condition of refugees in Jabaliya camp was "an affront to civilized values," he said. In April the Foreign Office voiced concern at the "disproportionate" severity of Israeli measures on the West Bank and Gaza. The same month Britain voted for a United Nations Security Council resolution condemning Israel's violation of Tunisia's territorial integrity in the alleged killing of PLO military chief Khalil al-Wazir (Abu Jihad). In May Foreign Minister Sir Geoffrey Howe called an Israeli attack on terrorist bases in South Lebanon "provocative."

A minor Israeli diplomat, Arie Regev, and a PLO member were ordered out of Britain, in June, after it was discovered that the Mossad, Israel's central intelligence agency, was running a double-agent intelligence operation. Ismail Sowan, a Jordanian, was found guilty of illegally possessing explosives and arms in Hull, which he was storing for the PLO. Sowan testified that he was employed by the Mossad to watch Abdul Mustapha, an alleged member of a PLO terrorist group who was wanted in Britain for the murder of Palestinian journalist Ali Adhami in London in July 1987. Whitehall was thought to be angered by the Mossad's failure to inform them of either Mustapha's movements or the arms cache.

In February it was announced that Jordan would buy eight British Tornado IDS aircraft; in July a deal with Saudi Arabia involving large quantities of sophisticated arms was reported. In September Israeli foreign minister Shimon Peres, after meeting in London with Prime Minister Margaret Thatcher, Foreign Office officials, and Anglo-Jewish leaders, said arms were the only difference marring the excellent relations between the two countries. He did not accept Mrs. Thatcher's claim that the weapons were defensive.

Prime Minister Thatcher continued to see an active role for Britain in the Middle East peace process. In January, meeting with President Hosni Mubarak of Egypt, she rejected his peace plan as insufficiently comprehensive but agreed with him on the need for an international conference to act as a framework for bilateral negotiations between Israel and the Arabs. In February Thatcher and King Hussein of Jordan held talks in London with U.S. secretary of state George Shultz, on his peace initiative.

Britain seemed to be trying to encourage the moderate elements in the PLO,
though not without some ambivalence. In February the government stated officially that it did not regard the PLO umbrella group as a terrorist organization, while acknowledging that parts of it did engage in terrorism. In March Foreign Secretary Howe received an Arab League delegation, which included Prof. Walid Khalidi, a member of the Palestine National Council (PNC), the PLO government in exile, arguing that he was not a PLO representative but "a Palestinian chosen to be a member of the delegation." In December Foreign Office minister of state William Waldegrave, who succeeded David Mellor in July, met Bassam Abu Sharif, senior aide to Arafat, who indicated that he favored peace with Israel in accordance with UN Resolutions 242 and 338.

Britain abstained in a UN vote on an Arab-sponsored resolution condemning the United States for refusing to grant Arafat an entry visa to attend the UN General Assembly debate on the Middle East issue; however, it supported America's December decision to talk to the PLO. Howe, on a visit to the Persian Gulf states in December, said that Israel's leaders would be making a major mistake and harming Israel's long-term interests if it did not seize the chance to pursue a peace initiative. In Kuwait he said that Britain would "use every means at our disposal to urge Israel to recognize the need for a positive response" to the PLO.

British pressure on Israel to talk to the PLO intensified following the PNC's Algiers declaration in November, which implicitly recognized Israel, and Arafat's explicit acceptance of Israel as a state in December. However, Mrs. Thatcher gave assurances that the British government did not intend to recognize the independent state the PLO had proclaimed.

Thatcher's overtures to the PLO in no way lessened her benevolent attitude toward Israel. In March she informed the Zionist Federation's biennial conference that the government approached the task of bringing peace to the Middle East and ending violence in "a spirit of friendship for Israel." In October she accepted an honorary doctorate from the Hebrew University of Jerusalem, awarded in recognition of the "deep friendship she has shown toward the Hebrew University and the Jewish people." In November she sent good wishes to the "Heart of Israel" exhibition at London's Alexandra Palace, the concluding event of a year of celebration of the state's 40th anniversary and the largest Israel exhibition ever held in Britain. In December she wrote to Prime Minister Yitzhak Shamir congratulating him on the formation of his new government, hoping that he might visit London, "so that we can talk over issues of concern to us both."

Labor party leader Neil Kinnock visited Israel in February, where he criticized its handling of the unrest and urged Shamir to accept the idea of an international conference. On his return, he told the Board of Deputies that the Palestinians must publicly recognize "the permanence of the State of Israel" and put an end to terrorism. Shadow Foreign Secretary Gerald Kaufman, who over the year had talks with various Middle East leaders, consistently castigated Shamir and the Likud half of the Israeli government as the main obstacle to a peace conference. After visiting Jordan, Israel, and the occupied territories in January, he urged that maximum
pressure be brought to convince Shamir to drop his resistance to the conference. In July Kaufman shared a platform with Farouk Kaddoumi, head of the PLO's political department.

The September Blackpool conference of the Democrats (formerly the Social and Liberal Democrats) called on the British government to support a UN-sponsored international conference to which the PLO and Israel would be invited. The motion recognized that both Israel and the Palestinians had a right to "statehood and self-determination."

**Criticism of Israel and Anti-Semitism**

Criticism of Israeli policies was voiced in various quarters outside the government. It was not always easy to differentiate between "legitimate" disapproval expressed by groups or persons otherwise sympathetic to Israel and statements masking deeper hostility to the Jewish state generally or to Jews as Jews.

In April the National Union of Journalists' annual conference voted unanimously to dissociate from the anti-Semitic publication *Holocaust News*. At the same time, it called on the British and Irish governments to press for a UN peace conference on the Middle East, with PLO participation. In May the Association of Cinematograph, Television, and Allied Technicians' annual conference condemned the assassination of Abu Jihad and "Israel's brutal acts of torture and murder of the Palestinians" and supported the uprising in the West Bank and Gaza. An anti-Israel motion proposed by the Society of Graphic and Allied Trades (SOGAT 82), and opposed by the Labor party leadership, was passed at the Labor party conference in October.

An official of the Union of Jewish Students (UJS) reported that anti-Zionist activity on the campus was "on a scale greater than I have ever seen before." By February 12, 49 colleges had passed anti-Zionist resolutions, many presented by the Socialist Workers' Students' Society, the General Union of Palestinian Students, and Students for Palestine. Leaflets calling for the removal of Zionist elements from the student union were distributed at Manchester University Institute of Science and Technology (UMIST). At University College, London, the Socialist Workers' party organized a meeting on "Gaza—Israel's Soweto."

Off the campus as well, anti-Israel and/or pro-Palestinian sentiment was in evidence. In February some 150 Muslims marched through Derby to protest the treatment of Arabs in Gaza. In May a memorial meeting for Abu Jihad was held under the auspices of the Marxist party, an offshoot of the Workers' Revolutionary party. An exhibition of Palestinian culture, "Arts Under Occupation," sponsored by the Palestinian Trade Union Federation, was shown in Glasgow in May and in Hounslow, London, in November. In May the right-wing National Front (NF) joined Asians and blacks in the annual "Al Kuds March," organized by the United Islamic Students' Association to mark the end of Ramadan.

There were varying assessments of the extent of actual anti-Semitic acts in Britain.
Barkingside police told the *Jewish Chronicle* that only 3 of the 27 incidents reported in that district in 1987 targeted Jews, but in July the Barnet community relations council reported that there had been more racial attacks on Jews and other minority groups in the borough in the first three months of 1988 than in all of 1987. The Board of Deputies, however, said it was unaware of any increase in racial attacks anywhere. The same month the board declared that Muslim fundamentalist anti-Israel propaganda was becoming increasingly anti-Jewish and called for tougher race-relations laws to curb anti-Semitic literature produced by right-wing racist groups and Muslim extremists.

Despite protests by the Board of Deputies, the American-based Templeton Prize for progress in religion was awarded to Muslim leader Inamullah Khan in Melbourne, in October, after being postponed in April for further investigation. The board claimed that Khan, the Pakistani-based director-general of the World Moslem Congress, helped finance anti-Semitic literature. Presumably to forestall future problems, in October the judging panel announced the appointment of Sir Sigmund Sternberg, chairman of the International Council of Christians and Jews, to a seat on the panel.

In May representatives of the Board of Deputies, the Union of Jewish Students, the Association of Jewish Sixth-Formers (AJ6), and the 45 Aid Society, an organization of Holocaust survivors, demonstrated at the first performance of *Perdition*. The controversial play by Jim Allen, which deals with alleged cooperation between Zionists and Nazis in wartime Budapest, was performed for a week at London’s Conway Hall. An earlier production of the work in February 1987 was halted following an avalanche of protests. (See AJYB 1989, pp. 294–95.)

**Nazi War Criminals**

The establishment of the independent War Crimes Inquiry into alleged Nazi war criminals living in Britain was announced in the House of Commons in February, to be headed by Sir Thomas Hetherington, former director of public prosecutions, and William Chalmers, former Crown Agent in Scotland. The inquiry made a worldwide appeal for evidence in March, and Hetherington and Chalmers visited the Soviet Union, where the Russians agreed to let witnesses give evidence in the West. By July the inquiry team had drawn up a “prioritized” list of some 100 suspects.

Much of the impetus for the inquiry came from the parliamentary All-Party War Crimes Group (APWCG), which in January revealed details from British files compiled in 1948 of 3,000 former Nazis who had entered Great Britain after the war. The Simon Wiesenthal Center of Los Angeles also provided evidence on a number of suspects, and Wiesenthal himself visited England in June, in connection with the inquiry. Despite appeals from the APWCG and an amendment to the Criminal Justice Bill to allow the prosecution of alleged Nazi war criminals living in Britain—introduced in the Commons in March by the APWCG vice-chairman, Labor MP
Peter Archer—Minister of State at the Home Office John Patten told the House in April that the government could not consider changing the law until the inquiry's findings were known. The best-known Nazi suspect in Britain was Antanas Gecas, living in Edinburgh, who allegedly took part in mass shootings of Jews in Lithuania. In February the first Soviet war-crimes official to visit Britain since the Nuremberg trials said that at least 30 witnesses in the Soviet Union could testify against Gecas.

In a separate investigation to determine whether Austrian president Kurt Waldheim was associated with wartime killings, in February the government reopened the World War II files on six British commandos who were captured and executed in the Balkans, allegedly with his knowledge. Prime Minister Thatcher instructed the Ministry of Defense to examine any new evidence, and Ian Stewart, minister for the Armed Forces, appealed to British servicemen to assist in a review of Waldheim's wartime record. It was clear from a report of an independent international commission of historians, Stewart told the Commons, that a wide range of sources had not previously been available. By October the investigation had received so much information that its findings would not be published until early 1989, said historian and Conservative MP Robert Rhodes James. In May Thames TV presented a four-hour program featuring a commission of inquiry into Waldheim's wartime activities.

JEWISH COMMUNITY

Demography

The Jewish population of Great Britain was estimated at 330,000. Figures for provincial Jewry continued to fall. Local demographic surveys placed the total Jewish population of Liverpool at 4,400, one-third less than in 1965; of Leeds at 10,500, a fall of more than 7,000 over two decades (a finding challenged by the Board of Deputies research unit); and of Sheffield at about 800, a fall of over half during the past three decades.

Synagogue marriages continued to decline in 1987, falling to 1,046 from 1,097 the previous year and an annual average of 1,136.8 in 1982–86, according to the Board of Deputies' Community Research Unit annual report. Reform was the only group within the general total to register an increase: to 184 in 1987 from 160 in 1986 and an annual average of 174.2. But the Progressive grouping as a whole declined to 230 from 246 and an annual average of 244.6. Figures for Orthodox marriages solemnized in 1987 were 800 (against 867 and 892.2).

Burials and cremations under Jewish religious auspices fell to 4,486 in 1987 from 4,838 in 1986 and an annual average of 4,837.6 for 1982–86.
Anglo-Jewry and Israel

In January, in response to fears that growing criticism of Israel's handling of the intifada would increase anti-Zionism and anti-Semitism, a steering committee was formed of representatives from the Board of Deputies, the Zionist Federation (ZF), and Jewish student groups. The committee's task was to monitor the situation and coordinate Jewish public reaction.

Also in January, a widening rift within Anglo-Jewry over Israeli policy came to a head when June Jacobs, chairwoman of the Board of Deputies' foreign affairs committee, was criticized for voicing concern, on the radio, over the behavior of Israeli troops in the occupied territories. The matter was not fully resolved until October, when the board, which hitherto had expressed unqualified support of Israel at all times, passed a motion recognizing that members of the community had rights of dissent and freedom of speech. The motion went on to say that the board should "encourage dialogue, mutual respect and tolerance between Jews of differing views."

That differences existed was shown on numerous occasions. In January members of the Jewish Socialist Group joined a vigil, organized by Palestinians, outside St. James's Church, Piccadilly, London, condemning Israel's treatment of the Palestinians in the occupied territories. The Jewish Socialists also sponsored a meeting about Israel's handling of the West Bank and Gaza crisis, addressed by PLO's London representative, Faisal Oweida.

The split in the community was evident when the Zionist Federation's (ZF) biennial conference in March passed a resolution backing the Shultz peace formula. "The role of the Zionist organization in the diaspora is to be wholly supportive of the government democratically elected by the citizens of Israel," said the National Zionist Council (NZC), which included British Herut, and which had broken away from the ZF five years earlier. The NZC expressed regret that the ZF, which claimed to be an umbrella organization, lent support to one political faction. Mizrahi condemned the resolution as "counterproductive," but Poale Zion, the Labor Zionist group, said the ZF had "expressed the view of the overwhelming majority of the Jewish people."

Members of British Friends of Peace Now distributed leaflets outside a Board of Deputies meeting in May, calling on Israel to withdraw from the West Bank and Gaza. In June a leading West Bank Palestinian, Hanna Siniora, editor of the East Jerusalem newspaper Al-Fajr, addressed a meeting of Mapam, the socialist Zionist group, in London. In December Mapam called for an end to Israel's "policy of rejection" and for negotiations with the PLO to test its sincerity. The group sponsored meetings between Palestinian and Jewish women, to discuss coexistence and to promote peace.

In August Poale Zion proposed a resolution for presentation to the annual Labor party conference in October, supporting "the legitimate rights of the Palestinian people." The statement called on Israel to reject the concept of a greater Israel, and the PLO to renounce terrorism and the clauses in its national covenant calling for liquidation of the State of Israel.
In December the PLO sent letters to leading British Jewish and Zionist organizations, including the ZF, NZC, and the Board of Deputies, in an effort to persuade them that Arafat's recognition of Israel was genuine.

Communal Activities

The increased rationalization and professionalism that characterized welfare organizations in 1987 were reflected in the December announcement that the Jewish Welfare Board (JWB) and the Jewish Blind Society (JBS) had agreed to merge in January 1990. Together they would form one of the largest voluntary welfare organizations in Britain, with a total staff of some 900, 33 homes and day centers, and an annual budget of almost £13 million. The merger was expected to result in immediate annual savings of £250,000 through reduced overhead, as well as to serve the changing age profile of the community and to use resources more effectively.

The director of Norwood Child Care reported in February that the agency had a caseload of 400 families, or 1,600 children, in 1987. There were 120 cases where children had either been abused or were felt to be at risk of abuse; four years earlier Norwood did not have one such case. In December Norwood announced that Britain's first Jewish adoption agency would open in 1989, to prevent parentless Jewish children being lost to the community. It was estimated that a maximum of seven Jewish children were currently available annually for adoption, while hundreds of people wanted to adopt.

In December a new organization was formed to provide improved services for Jewish children with special educational needs. Called Binoh, the Jewish Special School Service, it combined the resources of three agencies: the United Synagogue, Norwood, and the existing Binoh organization.

Community Relations

In January the Jewish Council for Community Relations published a pamphlet, "Divided Families—Time We Acted," calling on Jewish organizations to protest the government's immigration bill, on grounds that it discriminated against blacks and others. The leaflet highlighted the plight of Asian families kept apart by the laws. The council also held a series of workshops in conjunction with Yakar, the independent Jewish study center in Hendon, North London, to explore aspects of immigration and refugee policy.

In March Chief Rabbi Immanuel Jakobovits appealed to South African president P.W. Botha to spare the lives of the "Sharpeville Six," six blacks who had been on death row for three years and were the focus of an international campaign for clemency. In August Jews Against Apartheid campaigned on behalf of jailed South African Jews David Bruce and Raymond Suttner and launched a trust fund to aid victims of apartheid. The group, which held its first open meeting in 1986 and sponsored an annual Freedom Seder outside London's South African embassy, had
200 members plus group affiliates, including the Jewish Socialist Group, Mapam (Socialist Zionists), the Jewish Council for Community Relations, the Reform Assembly of Rabbis, and the rabbinic conference of the Union of Liberal and Progressive Synagogues.

A letter issued in October by the Chief Rabbi's Office supported British Muslims protesting Salman Rushdie's controversial novel *Satanic Verses*. Rabbi Jakobovits deprecated "not only the falsification of established historical records, but the offense caused to the religious convictions and susceptibilities of countless citizens."

**Soviet Jewry**

All sections of the community continued to work in behalf of Jews wishing to leave the Soviet Union. University student groups organized meetings and rallies, as did the Zionist Youth Council, the United Synagogue, the Association of Jewish Sixth-Formers, and the 35s, the women's campaign for Soviet Jewry. Members of Middlesex New Synagogue, Harrow, lobbied European MPs in Strasbourg, in May, and a group called Refusenik: Public Action for Soviet Jews, which aimed to use modern advertising to capture increased public support, launched its first campaign in July. In December Vladimir Ivanov, minister at London's Soviet embassy, received a delegation from the Board of Deputies. The same month the board organized a lobby of MPs in conjunction with the National Council for Soviet Jewry. In December, too, the All-Party Parliamentary Committee for the Release of Soviet Jewry placed a full-page advertisement in the *Times*, signed by 170 MPs as well as by various organizations. The ad welcomed Soviet leader Mikhail Gorbachev's planned visit to England, but drew attention to Russia's human-rights restrictions.

A number of former refuseniks visited England during the year, among them composer and violinist Leonid Feigin, Naftaly Tsitverblit, Vladimir Slepak, and the families of Pavel Abramovitch, Vladimir Prestin, Leonid Volvovsky, and Alexander Kholmiansky. In June Ida Nudel, a guest of the Federation of Women Zionists, met with Margaret Thatcher. In July Natan Sharansky was in London to speak and to publicize his book *Fear No Evil*. In October Viktor Brailovsky addressed a symposium in Cambridge, organized by Scientists for the Release of Soviet Refuseniks. In November Prof. Alexander Lerner urged the Foreign Office to take up the cases of several refusenik scientists during Mr. Gorbachev's forthcoming visit.

In June the British government and the International Bar Association put strong pressure on Soviet authorities to reverse their refusal to grant entry visas to Israeli law professor Yoram Dinstein, Yaacov Rubin, president of Israel's Bar Association, and several British lawyers, so that they could attend a legal conference in Moscow. In December the Foreign Office announced that Britain had dropped its opposition to holding a Human Rights conference in Moscow in 1991, "providing recent progress on human rights in the Soviet Union" was maintained.
Religion

The New Year Honors bestowed a peerage on the chief rabbi. Immanuel, Baron Jakobovits of Regents Park in Greater London, suggested that he had been honored "for being true to my faith, for teaching Judaism in an unadulterated form, and for remaining loyal to my convictions." He made his maiden speech in the House of Lords in March, in a debate on the Immigration Bill.

Despite the national acclaim he received, Lord Jakobovits was again involved in controversy in the Jewish community, this year on the subject of abortion. The Halakhah, he argued, did not allow termination of pregnancies for "social" reasons. In February leading Jewish doctors protested his position; also in protest, the Union of Liberal and Progressive Synagogues (ULPS) issued a statement in April denying that "a Jewish view" on abortion existed.

Lord Jakobovits continued to reject Liberal rabbi Sidney Brichto's proposal, made in 1987, for resolving differences in Orthodox and Progressive conversion and divorce procedures. Writing in L'Eylah, published by the Chief Rabbi's Office and Jews' College, Jakobovits reiterated the view that demands for some form of Orthodox recognition of non-Halakhic conversions "can by definition never be met, and should therefore never be pressed in what can only be an incitement to divisiveness and rancor."

In July the chief rabbi was elected president of the New York-based Memorial Foundation for Jewish Culture.

With Jakobovits scheduled to retire at age 70 in February 1991, in October the search began for a successor. The United Synagogue (US) Council empowered its executive to call together the 200-odd members of the Chief Rabbinate Council, representing all congregations and those provincial communities that recognized the authority of the Chief Rabbi's Office and contributed to its upkeep. The council would elect a body of 35 people to make recommendations.

The founding of the Association of Synagogues in Berkshire, in April, by Reform and Orthodox congregations in Maidenhead and Reading and the Liberal Thames Valley congregation was the first move of its kind in Britain aimed at improving relations between religious communities holding different views.

It was reported in June that ULPS membership had fallen to about 10,000 from 12,000 ten years earlier, while membership in the Reform Synagogues of Great Britain (RSGB) had risen to 42,000 from 33,000. RSGB's most pressing problem was a shortage of rabbis: four rabbinic posts were vacant in its 33 congregations and 5 developing communities. A recruitment campaign was under way by the Leo Baeck College to add to its current enrollment of 18 students.

A Reform and Liberal Association of Mohelim (ritual circumcisers) was established in September to circumvent the problem faced by Progressive converts of possible rejection by Orthodox mohelim. The group, which had eight full and eight trainee members (including one woman), provided an alternative to the Initiation Society (Orthodox), which had trained and provided mohelim for British Jews for
243 years and which currently had 61 members. An estimated 1,750 religious circumcisions took place annually, 350 of them for children of Progressives.

The Marble Arch (US) and Western (independent) synagogues, both in Central London, agreed to form the merged Western Synagogue at Marble Arch, an independent congregation recognizing the chief rabbi's authority. The Western's building would be sold. In November the Belsize Square Synagogue withdrew from ULPS to become independent.

Education

To boost its education and youth funding, estimated at nearly £2 million, the United Synagogue entered into partnership with the Joint Israel Appeal (JIA) in the Kol Nidre appeal. Under the unprecedented agreement, JIA was to receive the first £500,000 raised, Jewish education the next £250,000, and any further proceeds would be shared. The US's own Rosh Hashanah appeal for Jewish education in 1987 had had only limited success.

A new Jewish secondary school for outer North-West London was scheduled to open in September 1990, with a capacity of 600 students. According to Simon Caplan, director of the Jewish Educational Development Trust (JEDT), the coeducational school would be fee-paying, although scholarships would fund 20 percent of the places. The syllabus would be "modern Orthodox, Zionist, and academically striving."

A half-million-pound program to train top-quality teachers for Jewish education was launched in June, funded by JEDT, the Israeli Ministry of Education's joint program for education, and the Jewish Agency. The organizers hoped to prepare candidates for the 60 senior teaching posts expected to fall vacant in the next three years. Jews' College announced in June that it would seek to attract women to its B.A. program in Jewish studies by offering a wider choice of rabbinic literature courses. This would enable women to compensate for inadequate preparation in Talmud, which was a major component of the curriculum. The college had 94 students this year, the largest enrollment in its 133-year history.

The Hebrew and Jewish studies department of University College, London, had 30 undergraduate and 10 postgraduate students. In August a B.A. program in Jewish history at London University was opened to nonmatriculated students. The Open University announced a new offering of a continuing education course in Jewish history, in cooperation with the Spiro Institute. In October it was reported that a professorship devoted to Judaism in the 20th century would be established at Manchester University, financed by the family trust of local businessman David Alliance. Britain's first Center for Holocaust Studies opened at Leicester University in December.
Publications

The winner in the nonfiction category of the H. H. Wingate Awards for 1988 was Anton Gill for *The Journey Back from Hell*, an oral history of concentration-camp experiences. Amos Oz won the fiction prize with *Black Box*, translated from Hebrew by Cambridge University lecturer Nicholas de Lange. *A Cup of Tears* by Abraham Lewin was commended.

Robert Maxwell, Mirror Newspapers Group owner, bought a 30-percent stake in Israel's Modi'in Publishing House, which published the Hebrew newspaper *Ma'ariv*, for his Pergamon Media.

Works on the current Arab-Israeli conflict published this year included *The Israeli Connection: Whom Israel Arms and Why* by Benjamin Beit-Hallahmi; *The Yellow Wind* by David Grossman; *Israel's Fateful Decisions* by Yehoshafat Har-kabi; *Britain and the Arab-Israel Conflict* by Ilan Pappe; and *Israel, the Embattled Land: Jewish and Palestinian Women Talk About Their Lives* by Beata Lipman.

New books celebrating present-day Israel were *Israel at 40* by Julian J. Landau; *All Israel*, edited by Josephine Bacon; *Israel* by Frederic Brenner and A. B. Yehoshua; and *Israel: The First Forty Years*, a collection of photographs, with an introduction by Abba Eban and a commentary by William Frankel.


New works on Judaism included *The Mishnah*, edited with the commentary "Koheleth Jacob" by the late Rabbi Jakob Kornberg; *The Jewish Law of Inheritance* by Dayan Dr. I. Grunfeld; *Home Ceremonies According to Sephardi Usage*, compiled by Dayan Pinchas Toledano; *Here and Hereafter (Blue Guide)*, an anthology by Lionel Blue with Jonathan Magonet; and *Blue Heaven* by Lionel Blue; *Daath Chachamim* by Joseph B. Weinstein, an anthology of midrashic, aggadic, and other homiletical material; and *1001 Questions and Answers About Judaism* by David C. Gross. *The Rylands Haggadah*, introduced, transcribed, and translated by Raphael Loewe, is a facsimile of the medieval Sephardi masterpiece. *Heine* by Ritchie Robertson, *Rashi* by Chaim Pearl, *Bialik* by David Aberbach, and *Buber* by Pamela Vermes were all published in the new Great Jewish Thinkers series.
Studies in local Jewish history were represented by *Go and Learn*, the story of Jews and medicine in Scotland, by Kenneth Collins; *Survivors: Jewish Refugees in Birmingham, 1933–1945* by Zoe Josephs and members of the Birmingham Jewish history research group; *The Federation of Synagogues, 1887–1987* and *London Jewry and London Politics, 1889–1986* by Geoffrey Alderman; *East End, 1888* by William J. Fishman; *History of the Board of Deputies* by Aubrey Newman; and *Volla, Volla, Jew Boy*, a portrait of traditional Jewish immigrant life in the East End, by Cyril Spector.

Among new works on general Jewish history were *The Jewish Presence in Latin America*, edited by Judith Laikin Elkin and Gilbert W. Merkx; *A Century of Ambivalence: The Jews of Russia and the Soviet Union* by Zvi Gitelman; and *The Transformation of German Jewry, 1780–1840* by David Sorkin.

Biographies and autobiographies published this year included *Backbencher* by Labor left-winger Ian Mikardo; *Fear No Evil* by Natan Sharansky; *Ben-Gurion* by Shabtai Teveth; *Gorbals Boy at Oxford* by Ralph Glasser; *Anne Frank Remembered* by Miep Gies with Alison Leslie; *Freud, A Life for Our Time* by Peter Gay; *Marks of Distinction: The Memoirs of Elaine Blond* by Barry Turner; *Rothschild: A Story of Wealth and Power* by Derek Wilson; *Begin, An Anatomy of Leadership* by Sasson Sofer; and *A Dream of Belonging: My Years in Postwar Poland* by Janina Bauman.

New studies of anti-Semitism and the Nazi period included *Fascism, A Reader's Guide*, edited by Walter Laqueur; *Mothers in the Fatherland: Women, the Family and Nazi Politics* by Claudia Koonz; *Atonement: From Holocaust to Paradise* by Ulrich Simon; *Art of the Holocaust* by Janet Blatter and Sybil Milton: *Born Guilty: Children of Nazi Families* by Peter Sichrovsky; *The Burning Bush—Anti-Semitism and World History* by Barnet Litvinoff; and *Identifying Ivan* by Willem A. Wage-naar. *The Directory of Holocaust-Related Activity, A Guide to Holocaust Education* was the first publication of the Holocaust Education Trust set up in 1988 under the chairmanship of Greville Janner.

Fiction of the year included *The Immortal Bartfuss* by Aharon Appelfeld; *Mother's Girl* by Elaine Feinstein; *The Catacomb* by Brian Glanville; *A Deputy Was King* by G. B. Stern; *Miriam's Tambourine*, Jewish folktales selected and retold by Howard Schwartz; *After the Dream* by Maisie Mosco; *Middlepost* by Antony Sher; *Latecomers* and *A Friend from England* by Anita Brookner; *Chateau Ella*, a family saga by Hilary Norman; and two books for younger readers, *Plots and Players* by Pamela Melnikoff, and Lynne Reid Banks's *Melusine*.

Poetry published this year included Gerda Mayer's *A Heartache of Grass*; *Selected Poems* by Jon Silkin; *Metro* by George Szirtes; *Barricades in West Hampstead* by Bernard Kops; *To Urania*, Joseph Brodsky's selected poems, 1965–1985; and *Selected Poems* by Ruth Fainlight.

Books on art included *Jewish Painters and Sculptors*, a directory compiled by Herbert Revesz, and *Jewish Ceremonial Embroidery* by Kathryn Salomon.

Dovid Katz, was a collection of papers from the First Annual Oxford Winter Symposium on Yiddish Language and Literature, held in December 1985.

**Personalia**

In addition to the peerage bestowed on Chief Rabbi Jakobovits, Sally Oppenheim-Barnes, chairwoman of the National Consumer Council and minister of state for consumer affairs, 1979–87, was created a baroness. Knighthoods went to Nobel prize-winning scientist Aaron Klug; former chairman of the Prince’s Youth Business Trust, Dr. Alcon Copisarow; David Alliance, chairman of Coats Viyella; Leon Brittan, former home secretary and now one of Britain’s European commissioners; Peter Levene, chief of defense procurement at the Ministry of Defense; and Evelyn de Rothschild, chairman of N. M. Rothschild, bankers. Sir Ernst Gombrich, art historian and philosopher, was appointed a member of the Order of Merit.

Among British Jews who died in 1988 were Hugh Schonfeld, biblical scholar and historian, in January, aged 86; Solomon Cutner, the international pianist “Solomon,” in February, aged 85; Marghanita Laski, writer, in February, aged 72; Lady Daphne Haddow, honorary president of WIZO, in February, aged 78; Avrohom Kohn, founder and principal of the Gateshead Teachers’ Training College, in March, aged 83; Sir Rex Cohen, leading entrepreneur, in March, aged 81; Joseph Collins, show-business agent and impresario, in April, aged 85; Alfred Abrahams, Liverpool surgeon, in April, aged 75; Peter Wohlfarth, physics professor at Imperial College, London, in April, aged 63; Edward Walter Joseph, banker, in April, aged 79; Henry Oscar Joseph, banker and charitable worker, particularly associated with helping refugees, in April, aged 87; Ginette Spanier, fashion expert and writer, in May; George Trenter, Zionist leader, in May, aged 76; Israel Chayen, scientist and inventor, in May, aged 78; Dan Frankel, Labor politician, in May, aged 88; Leopold Muller, founder of the de Vere hotel group, in June, aged 86; George Theiner, editor of *Index on Censorship*, in July, aged 80; Charles Allchild, landlord of the West End Fitzroy Tavern in the 1930s, '40s, and '50s, and charity worker, in August, aged 81; Sydney, Lord Jacobson, journalist, former editor of the *Daily Herald* and *The Sun*, in August, aged 79; Samuel Charles, Lord Silkin of Dulwich, Labor party politician, attorney-general (1974–79), in August, aged 70; Sir John Hazan, High Court judge, in August, aged 61; Hans Gunther Adler, poet, author, and historian, in August, aged 78; Max Hamilton, professor of psychiatry at Leeds University, 1964–77, in August, aged 76; Joseph Cymerman, vice-president of the Federation of Synagogues, in September, aged 77; Leah Hertz, author and women’s-rights activist, in September, aged 51; Naomi Birnberg, educator and political thinker, in September, aged 97; Rabbi Isaac Goss, former director, South African Board of Jewish Education, in November, aged 76; Roger Japhet, journalist, in November, aged 73; Dorothy de Rothschild, matriarch of the Rothschild family, in December, aged 93; Peter Morrison, philanthropist, in December, aged 94.

**Miriam & Lionel Kochan**
The Netherlands

National Affairs

The Netherlands continued to enjoy political stability and economic progress in 1988, under the second-term coalition government of Christian Democrats (CDA) and Liberals (VVD) headed by Premier Rudolf (Ruud) Lubbers (CDA).

One matter that occupied Parliament throughout much of the year was the so-called Passport Affair, involving delays and mismanagement in the production of a new fraud-resistant Netherlands passport to replace the one in use, which was easily counterfeited. A parliamentary commission of inquiry appointed to look into the matter presented its report in August, highly critical of all concerned. The parliamentary debates that followed led to the resignations of Defense Minister Willem F. van Eekelen (VVD), a former under secretary for foreign affairs, and Under Secretary for Foreign Affairs René van der Linden (CDA). Van Eekelen was succeeded as defense minister by Frits Bolkestein, likewise VVD, a highly respected senior political figure. By year’s end there was still no prospect of a new fraud-resistant passport.

The economy continued to show an upward trend, growing by 2.75 percent over 1987, whereas inflation increased by only 0.7 percent. Industrial production rose 4 percent and exports 9 percent. Some 120,000 new jobs were created this year, thus increasing the total number of jobs by 2.6 percent to 4,830,000. Unemployment, however, remained relatively high, at some 500,000. The entry of increasing numbers of married women into the labor market was one factor. However, about half of those out of work were long-term unemployed, largely unskilled, and, in the case of immigrants from Third World countries, lacking both completed elementary education and knowledge of the Dutch language.

A continuing social problem was the growing ranks of persons seeking political asylum in the Netherlands, whose number rose from about 3,500 in 1987 to about 7,000 in 1988. Although 85 percent of all applications for asylum were rejected, very few actually left the country. Many were escorted by police across the border, only to return illegally. Others obtained residence permits by entering into fictitious marriages with Dutch nationals. It was estimated that in Amsterdam alone, one of every four marriages concluded in 1988 was in this category.

Another issue in the public spotlight was the demographic future of the Dutch population, which was becoming older, with fewer children being born, particularly in Dutch-born families. Ethnic minorities, by contrast, tended to have large families. In the large cities, such as Amsterdam and The Hague, over 50 percent (in some
places as high as 80 percent) of elementary school pupils were of Surinamese, Turkish, Moroccan, or other foreign ethnic origin.

**World War II Aftermath**

This year saw the conclusion of the case of Flora Rost van Tonningen, the widow of a Dutch Nazi member of Parliament and herself an outspoken neo-Nazi, whose pension rights had been challenged. (See AJYB 1989, p. 316.) On September 13, the Second Chamber of Parliament rejected, 78 to 68, a private member's bill that would have withdrawn her pension. The vote, which cut across all political parties, effectively closed discussion on the subject.

The draft bill proposed by the Ministry for Social Welfare and Culture to simplify and coordinate payments to war victims was criticized by three organizations engaged in helping them, including the Jewish Social Welfare Foundation. The criticism focused on two provisions in particular: one that would end regular monthly payments for new cases of second-generation victims, though psychiatric help would be provided, when necessary; and one that would limit payments to those who had performed paid work before or during the war and become incapacitated as a result of wartime experiences.

The Jewish historian Louis de Jong (born in Amsterdam in 1914) completed his monumental *Geschiedenis van het Koninkrijk der Nederlanden tijdens de Tweede Wereldoorlog* (“History of the Kingdom of the Netherlands During the Second World War”), which numbered 13 volumes in 27 parts. De Jong, who had been director of the Netherlands State Institute from 1945 until his retirement in 1979, had spent some 40 years on the work. On the occasion of the completion of this *magnum opus*, a symposium was held in Utrecht, in October, organized by the Netherlands Society of Historians. The topic was the historiography of the Second World War, in particular the historiography of the German occupation of the Netherlands. De Jong was sometimes reproached by younger Dutch historians for viewing the events of 1940–1945 too much in terms of “good” and “bad” and for speaking of “collaboration,” where they would prefer “accommodation.”

**Relations with Israel**

Early in the year, questions were raised about Premier Lubbers’s planned official visit to Israel on the occasion of its 40th anniversary, which many considered inappropriate in light of the *intifada*. The trip, which had been agreed upon several months earlier to take place in March or in May, was postponed a few times and finally scheduled for July 17–19. Instead of being purely ceremonial, as originally planned, it was changed to include official business, and Foreign Minister Hans van den Broek was added to the delegation. Lubbers and Van den Broek were instructed by Parliament to express criticism of Israeli government actions against the Palestinians and rejection of the PLO. Lubbers expressed his government’s views during
a dinner in his honor given by Premier Yitzhak Shamir, at which he urged Israel to agree to an international peace conference. Van den Broek met in East Jerusalem with a number of prominent Palestinian personalities and briefly visited the Kalandia refugee camp.

Premier Lubbers publicly criticized Israel at a Jewish community celebration, held on April 24, of Israel's 40th anniversary. Still, he and Mrs. Lubbers stayed at the gathering throughout the evening.

Two official visits were canceled in the wake of the intifada: one, by the minister of defense, in February, to the Dutch members of the UN Observers Force in Sinai, which was to have been followed by courtesy visits to the Egyptian and Israeli ministers of defense; the second, a cycling tour of Israel in the summer, by 120 well-known Dutchmen, including the under secretary for public health, as a tribute to Israel on its 40th anniversary.

The intifada received enormous attention in the news media, in particular during the first part of the year. Daily reporting by the 12 or so Dutch correspondents stationed in Israel (most of them Jews)—the largest contingent from any country except the United States—in the press and on television, was supplemented by news agency coverage and articles in foreign newspapers. In addition, several news organizations sent special correspondents to the occupied areas, sometimes accompanied by a Palestinian living in Holland, and always working through contact with a Palestinian press office in East Jerusalem. Their coverage was nearly always hostile to Israel.

At the invitation of the Dutch branch of the Friends of the Magen David Adom, the chairman of the Second Chamber of Parliament, Dr. Dick Dolman, attended the cornerstone-laying ceremony for a first-aid station in Petach Tikvah in April. Dolman expressed support for Israel but also criticism of its policies.

The government's annual statement of policy, issued in the third week of September, reiterated its continued support of the right of the State of Israel to secure and recognized borders and also recognition of the legitimate rights of the Palestinian people. With the other members of the European Community (EC), the Netherlands continued to advocate an international peace conference, based on the acceptance of UN Security Council Resolutions 242 and 338. It also pressed for the economic development of the occupied areas, beginning with the direct export of Palestinian agricultural products. To this end, the Netherlands had a major share in bringing about the export to the EC of citrus fruit from the Gaza Strip, making available a Dutch expert and facilitating an agreement between Israel and the EC on this matter. The arrival of the first shipment of Gaza citrus in Rotterdam, on December 16, was welcomed in person by all the Arab diplomats stationed in The Hague and the PLO representative there and received wide coverage in the media. However, due to problems not at all connected with Israel, this export effort largely failed.

Although the Netherlands still refused to grant full diplomatic status to the PLO representative in The Hague, the PLO office continued to function. Under its new incumbent, Afif Safieh, who had arrived there in the autumn of 1987, the office was
much more active than under its predecessor. On November 24 it organized a “Day of International Solidarity with the Palestinian People,” in The Hague, with the controversial Greek-Catholic bishop Hilarion Capucci as the main speaker. Among other groups active on behalf of the Palestinians was the Association of Palestinians in Holland, headed by Ibrahim al Baz, a deputy member of the Palestine National Council and a permanent resident of the Netherlands, a result of having married a Dutch woman from whom he was later divorced.

Much interest in the fate of the Palestinians was shown by the Netherlands Council of Churches, an affiliate of the World Council of Churches. Claiming that it acted at the request of the Council of Churches in the Middle East, the Dutch body appealed to Israel at the end of November—after the proclamation of a Palestinian state by the Palestine National Council meeting in Algiers—to recognize the rights of the Palestinians. A working group of the council, on “the Palestinians and Israel,” strongly criticized a pamphlet published for the annual Israel Sunday of the Dutch Protestant Churches, on October 2, for being too pro-Israel and for ignoring the Palestinians. On the other hand, more fundamentalist Protestants, such as those in the Israel Committee Netherlands, Christians for Israel, and the Evangelical Broadcasting Company (“EO”) were strongly pro-Israel. These groups, together with the Society Netherlands-Israel and the Netherlands Zionist Organization, organized a campaign at the end of December for the planting of a Dutch forest of 10,000 trees in Israel, to replace the trees lost by arson.

Jews who were vocal in their criticism of Israel were relatively few in number, and included individuals who had previously shown little or no interest in Israel or Jewish affairs. Groups expressing criticism included the left-wing Poale Zion, which had 47 of the 1,200 members of the Netherlands Zionist Organization, the Friends of Peace Now, a small group working for Palestinian-Israeli dialogue, and a number of left-wing journalists of Jewish origin. The latter, on the occasion of Israel’s 40th anniversary, published *Israel After 40 Years*, a collection of essays aimed at showing how Israel had deviated from its original ideals.

At the annual meeting of the Netherlands-Israel Chamber of Commerce, on October 16, in the presence of the Dutch under secretary for trade and industry, Israel Trade Awards were presented by Ambassador Zeev Suffoth of Israel to representatives of 43 Dutch firms that had made outstanding contributions to promoting trade between the two countries. The total flow of trade between the two countries in 1987 amounted to $650 million, of which exports from Holland accounted for $300 million and exports from Israel, $350 million. The latter, in addition to citrus fruit, chemical products, and flowers, increasingly included high-technology products. A Dutch delegation representing firms in the high-technology field, led by former Minister of Economic Affairs G. van Aardenne, visited Israel in November to examine Dutch-Israeli cooperation in this field. Apart from oil imports, Israel was the most important trading partner of the Netherlands in the Middle East.

On April 12, Queen Beatrix attended the presentation of Yad Vashem awards in
Amsterdam by the Israeli ambassador to a group of 47 Righteous Gentiles who had saved Jewish lives during the German occupation of the Netherlands.

The Netherlands government continued to represent the interests of Israel in Moscow by issuing visas for Israel to Soviet Jewish emigrants. It refused, however, to issue visas for direct flights from Moscow to Israel via Bucharest instead of via Vienna, on the ground that the emigrants should be free to choose their destination.

**Anti-Semitism**

The theater was again a focus of controversy because of productions that were offensive to Jews. Following 1987’s commotion over the planned performance of a play by Rainer Werner Fassbinder, as a result of which it was not performed in public (see AJYB 1989, pp. 319–20), the play’s director, Johan Doesburg, produced a similarly disturbing work in 1988. This drama, *Mein Kampf*, by George Tabori, was presented in Dutch translation, by an Amsterdam company, in the fall. The same play had been performed in the original German in Amsterdam, in June, by the Wiener Burgtheater, within the framework of the annual Holland Festival. Also controversial was a work by the Dutch Jewish journalist, playwright, and minor actor Ischa Meijer, whose writings often expressed Jewish self-hatred. He wrote and staged a parody on the Fassbinder affair, *Our Village, Beauty and Life*, with himself in the part of the “rich Jew.” A performance by a Dutch company of the play *Ghetto*, by Israeli playwright Yehoshua Sobol, was also viewed as problematic.

Apart from some minor incidents, anti-Semitism expressed itself this year mainly in the guise of anti-Israelism and an extreme concern for the Palestinians. The expression “The Jews who suffered so much at the hands of the Nazis now behave like Nazis themselves toward the Palestinians” was spoken or written frequently, mostly in left-wing circles.

**JEWISH COMMUNITY**

**Demography**

In the absence of any scientific census or survey, the number of Jews in the Netherlands was still estimated at about 25,000. Of these, 10,659 were considered official members of the Ashkenazi community (Nederlands Israelitisch Kerkgenootschap, NIK), distributed among 42 local communities throughout the country. Amsterdam, with nearly 8,000 registered members, The Hague, with 450 members, and Rotterdam, with 356 members, accounted for 82 percent of all NIK members. The Portuguese (Sephardi) community remained stable, with fewer than 1,000 members and one congregation, in Amsterdam; membership in the Liberal Jewish community was about 2,500, in six congregations. At least half of all persons of Jewish origin in Holland were not affiliated with the organized Jewish community.
Communal Affairs

The problem of finding suitable spiritual leadership for the Amsterdam Ashkenazi community—the largest Jewish community in the Netherlands—was resolved with the appointment of two new rabbis in July. They were Dutch-born Lody van de Kamp, aged 39, who had been Ashkenazi rabbi of The Hague since 1981, and Frank Lewis, aged 36, of London. The latter, who was to be responsible primarily for matters of Jewish law, only arrived to take up his post at the end of December, due to contractual obligations in London. To fill the vacancy in The Hague (450 members) created by the departure of Rabbi Van de Kamp for Amsterdam, Pinchas Meijers, aged 24, was appointed in December. Born in Holland of Dutch-born parents, from the age of 12 he attended yeshivahs of the Lubavitch movement in, successively, Paris, Jerusalem, and Montreal, where he was ordained.

After the return to Israel of Rabbi Dov Salzmann in February, the post of religious leader of the Rotterdam Ashkenazi community remained vacant. The same month, Willem van Dijk was appointed Jewish army chaplain, succeeding Michael Nagler, who had reached military retirement age. The Amsterdam Ashkenazi community ceased to employ a resident ritual slaughterer, but was served by a shohet who came over from London once a week. The Liberal Jewish community of Amsterdam appointed Peter Halpern of Rochester, N.Y., as its cantor, in July.

The protracted lawsuit brought by a Jewish father, Robert Brucker, against the Jewish Maimonides Lyceum in Amsterdam for refusing to admit his son Aram as a pupil, because his mother was not Jewish according to Jewish law, ended this year. (See AJYB 1989, pp. 321-22.) On January 22, the Supreme Court ruled that the school was entitled to refuse the boy, that under article 23 of the Dutch Constitution any denominational school had the right to decide its admission policy according to its own religious rules, and that no racial discrimination was involved. This effectively overturned earlier decisions of the Amsterdam Higher District Court which had ruled in the father’s favor.

To mark its 40th anniversary, the Jewish Social Welfare Foundation (Joods Maatschappelijk Werk, JMW) presented a symposium in Amsterdam, on September 7, on the subject “Well-being in the Year 2,000.” The symposium was officially opened by Minister of Social Welfare and Culture Elco Brinkman. The foundation had been established in September 1948 to enable the numerous Jewish organizations that were engaged in social welfare before 1940, and had lost most of their staff as a result of the German occupation, to join forces and resume functioning. JMW was subsidized by the Ministry of Social Welfare and Culture, the Ministry of Justice, and the municipalities of Amsterdam, Rotterdam, and The Hague. In recent years much of its activity had involved the processing of applications for payments under the WUV, the 1972 law on payments to war victims. Now that most of these applications had been dealt with, JMW wanted to direct its attention to strengthening Jewish identity among young Jews who were remote from Judaism.

The Foundation for Jewish Ambulatory Mental Health Services (JAGGZ)
opened its new head office in Amsterdam on December 8 with a symposium on mental-health problems related to World War II. In addition to its head office, JAGGZ had seven branches in various parts of the country, in which it served about 1,000 persons a year, including some non-Jews, with a staff of 24. It was part of the Jewish Mental Health Foundation, which also included the Sinai Hospital in Amersfoort for chronic mental patients.

The Jewish National Fund in the Netherlands—which also directed its appeal to non-Jews, inter alia by a lottery—netted some $4 million in 1988, the highest per capita yield in any country. On November 15, the United Israel Appeal in the Netherlands presented a program with American diplomat Henry Kissinger as the speaker. He was flown to Amsterdam from the United States especially for the occasion. At the 85th Annual Conference of the Netherlands Zionist Organization (Nederlandse Zionisten Bond, NZB) held in February, Henoch Wajsberg, who had been chairman for four years and a member of the executive for six years before that, resigned. He was succeeded by Yitzhak Moed.

**Education**

The Jewish day schools in Amsterdam—kindergartens, elementary, and secondary schools—had a combined enrollment of over 600 pupils. In addition to the Rosh Pinah elementary school and kindergarten and the Maimonides Lyceum, Orthodox schools that dated from the 1920s, the ultra-Orthodox Cheder Foundation, founded in 1973, had added a secondary-school department and was attracting an increasing number of children from Orthodox homes away from Rosh Pinah and Maimonides. The Liberal Jewish day school in Amsterdam, the Leo Baeck School, which opened in 1986, had no more than 50 pupils, many of them children of mixed marriages who would not qualify for admission to the Orthodox schools. In Rotterdam, a Jewish day school, Beth Sefer Etgar, opened in September.

The Ashkenazi Teachers' and Rabbinical Seminary, which now trained few if any Jewish teachers or rabbis, introduced classes for lay students that proved to be very successful, in particular those on the liturgy of the High Holy Days.

**Memorials and Restorations**

A number of monuments or tablets in memory of Jews who perished during the Nazi occupation of the Netherlands were unveiled during the year. On October 16, in what was formerly the Jewish quarter of Amsterdam, a monument to Jewish wartime resistance was dedicated by Dick Dolman, chairman of the Second Chamber of Parliament, and the mayor of Amsterdam, Ed van Thijn. The project had been initiated in 1986 by the Jewish Wartime Resistance Foundation, headed by Benny Blum (who died before its completion), in order to refute the claim that Jews did not take part in wartime resistance. Paid for with contributions from the Dutch government, the Amsterdam municipality, and private persons, and created by
Belgian Jewish sculptor Josef Glatt, the monument was a rectangular column of black granite, four meters high, containing a Hebrew text and Jewish symbols. It is estimated that some 1,000 Jews participated in the Dutch resistance movement, of whom 500 lost their lives. The question of “Jewish resistance” was actually somewhat controversial, since many persons of Jewish origin participated in resistance groups not as Jews but as Dutch nationals. At the same time, there was no agreed-upon definition of who qualified as a resistance fighter.

Culture

The Jewish Historical Museum enjoyed a record number of visitors following its reopening in April 1987 in new, much more spacious premises in the former complex of Ashkenazi synagogues on Jonas Daniel Meijer Square in Amsterdam.

In addition to its permanent collection, the museum offered several temporary exhibitions, including some in connection with the 40th anniversary of the State of Israel. Among these were: “Forty Years of Israel Posters,” on loan from the Art Library in West Berlin; “Neroth Mitzvah,” modern Jewish ritual objects relating to light; and an exhibition of photographs of early Jewish Palestine by Yaakov Ben Dov. In connection with the “William and Mary Year,” commemorating the tercentenary of the arrival in England of Stadtholder William III of Holland and his wife, Mary Stuart, which was celebrated both in England and the Netherlands, the Jewish Museum presented an exhibit on the Sephardi Suasso family, one of whose members, Francisco Lopez Suasso, had largely financed William’s expedition against England. The first copy of a very fine catalog on the Suasso family, prepared by Daniel Swetschinski of Tucson, Arizona, and Loeki Schönduve, was presented to Princess Margriet, a sister of Queen Beatrix, who was the patron of the William and Mary celebration in the Netherlands.

The museum obtained on long-term loan a fine collection of Chagall prints that had been gathered by a Roman Catholic cleric, Father A. Reyers, of the Congregation of Missionaries of the Holy Family.

The Society for Jewish Genealogy, which was established in June 1987, had some 285 members, including many who were no longer Jews themselves but had Jewish ancestors. The society began publishing a quarterly, Mishpoge.

The fifth biennial Symposium on Dutch-Jewish History was held November 20–22, partly in Amsterdam and partly in The Hague. Since 1980 the conference site had alternated between the Netherlands and Israel. The theme of this year’s symposium, which was not confined to Dutch-Jewish history, was “The Problem of Migration and Jewish Identity.” Some 300 persons, both Jews and non-Jews, attended one or more lectures and workshops. At the Anne Frank Foundation—which is not under Jewish auspices—journalist Dick Houwaart, a Jew, was succeeded as chairman of the board of governors, after 12½ years in the position, by Johan Lammers, a non-Jew, governor of the province of Flevoland. The Anne Frank House was visited by some 560,000 persons in 1988, largely tourists from abroad.
In July the Anne Frank Medal was presented at Anne Frank House to Miep and Jan Gies, the non-Jewish couple who had helped the Frank family in hiding, from July 1942 to August 1944. The Anne Frank Foundation refused to join public protests of alleged racism in the State of Israel toward the Palestinians, stating that in its view no racism was involved.

Publications

A number of new works on Jews and Judaism in the Netherlands appeared this year. *Studies on the History of Dutch Jewry*, vol. 5, edited by J. Michman, was published (in Hebrew and English) by the Institute for the History of Dutch Jewry in Jerusalem. A jubilee volume on the 70th birthday of Dr. Jacques Baruch, *Benedictus Hominii Homo*, included articles on his activities as a physician, as a municipal councillor of Amsterdam, as an MP, and as chairman of the Amsterdam Sephardi community.


Works on local history included Joel Cahen, ed., *Vier Eeuwen Waterlooplein* ("Four Centuries of the Waterlooplein"), about the area that was the heart of the Amsterdam Jewish quarter; Selma Leydesdorff, *Wij hebben als mens geleefd* ("We Lived as Human Beings"), about the poor living conditions in the Amsterdam Jewish quarter in the first two decades of the present century, based on interviews with persons who lived there as children; S. G. Derksen, *250 Jaar Joods Leven in Meppel* ("The Rise and Fall of the Jewish Community of Meppel"); and A. van den Berg and R. van den Berg, *De Joodse Gemeente van Oud Beijerland* ("The Jewish Community of Oud Beijerland"), a village near Rotterdam.

Two new works on the World War II period were Joop and Sofie Citroen, *Duet Pathétique*, about the couple's experiences during the German occupation, respectively, in concentration camps and in hiding; and Willy Lindwer, *De laatste seven maanden van Anne Frank* ("The Last Seven Months of Anne Frank"), based on interviews for a film documentary with six women who knew her in Westerbork, Auschwitz, and Bergen Belsen.

New books on Israel included Constant Vecht and Yael Koren, *Verzonken Heimwee* ("Subdued Nostalgia"), 16 interviews with Jews who remained in Holland and Dutch Jews who settled in Israel; and the Reverend G. H. Cohen Stuart, ed., *Het Volk Israel leeft. Am Yisrael Chai*, a volume in honor of Israel's 40th anniversary, with contributions by Jews from Holland who settled in Israel. Stuart was a Dutch Protestant clergyman residing in Jerusalem.

The year's new biographies included works on two Amsterdam Jewish historians: *Jacques Presser*, by Nanda van der Zee; and *Ben Sijes*, by Richter Roegholt.
In addition, there were a number of translations into Dutch of works by foreign Jewish authors, such as Saul Bellow, Philip Roth, Elie Wiesel, Primo Levi, Natan Sharanski, Pinchas Lapide, Harold Kushner, Amos Oz, Marek Halter, Lionel Blue, and David Grossman.

**Personalia**

Film director Willy Lindwer received an Emmy Award in New York, in November, for his documentary *The Last Seven Months of Anne Frank*, which was also published in book form. Judith Herzberg received the Charlotte Kohler Prize for her play *Leedvermaak* ("Schadenfreude"). The 85-year-old author Josepha Mendels, who had been living in Paris for over 50 years, received the feminist Anne Bijns Prize for her entire oeuvre.

Herman Loonstein, a 29-year-old Orthodox Jewish lawyer, was appointed professor extraordinary in Jewish law in the Theological Faculty of the Roman Catholic University of Nijmergen.

A number of prominent Dutch Jews died this year. Eva Halverstad Furth, aged 75, was the chairwoman and leading figure of the Netherlands Auschwitz Committee for nearly 40 years. Lin Jaldati, aged 76, died in East Berlin. Born Lin Brilleslijper in Amsterdam, she was a well-known performer of Yiddish songs, even after moving with her husband, Dr. Everhard Rebling, to East Berlin in 1945. Henny Kohnstamm-van Voolen, aged 79, was long active in the community, first in WIZO, then on behalf of State of Israel Bonds, and eventually, together with her late (second) husband, on the executive of the Netherlands-Israel Society.

Daniel da Silva Solis, aged 87, was the oldest member of the Sephardi community of Amsterdam. Hans Schrijver, aged 71, of The Hague, was a medical doctor active in many Jewish and Zionist organizations, including those for Jewish war victims. Friedrich Weinreb, aged 78, died in Zurich, where he had lived for the previous 20 years. The subject of great controversy in the late '40s and again in the late '60s over his activities during the German occupation of the Netherlands, in recent years he published rather abstruse interpretations of the Bible which were popular among certain groups of non-Jews. Simon A. Colthof, aged 84, was associated from 1928 until his retirement, with an interruption during the war years, with the Jewish secondary school in Amsterdam (Maimonides Lyceum), first as teacher of mathematics and then principal. He died in Jerusalem where he had settled after retirement.

Henriette Boas
Italy

The Italian Jewish community was strongly affected in 1988 by the Palestinian revolt in Israel's occupied territories and the Israeli response to it. Anti-Semitism, almost insignificant in Italy up to a few years earlier, gained momentum, fueled by the general atmosphere of hostility toward Israel and Zionism. On the other hand, the Italian public showed increased interest in Jewish culture and related subjects, and relations between the Catholic Church and the Jews saw significant improvement.

National Affairs

Lack of stability continued to characterize the Italian political scene. The coalition government headed by Christian Democrat Giovanni Goria was almost completely paralyzed by the strong rivalry between the two main partners in the coalition, the Christian Democrats (DC) and the Socialists (PSI). After a crisis in February led Goria to resign, negotiations between the parties, lasting for two months, produced a new coalition government—similar in composition to the previous one—headed by DC party secretary Ciriaco De Mita. Despite the resolution of the immediate political crisis, tension between the Christian Democrats and the Socialists increased, and their inability to coexist peacefully seriously hampered government functioning.

The huge state deficit, a major national concern, reached a record high of over $700 billion. The deficit in the balance of trade, mostly due to energy imports, amounted to $1.17 billion, and inflation was about 5 percent, still twice as high as the European average. Private consumption increased by 3.8 percent, imports by 10 percent. Nationally, unemployment remained at its 1987 level of about 12 percent; however, while the number of unemployed continued to drop in northern Italy, it increased in the south. This negative data notwithstanding, 1988 was a positive year for the Italian economy, with GNP growing by 3.9 percent and exports by 6 percent. Italian industry continued its structural renovation, with the investment in updating plants, machinery, and technology increasing by 21 percent.

Relations with Israel

Following the outbreak of the Palestinian revolt in December 1987 and its continuation throughout the whole of 1988, Italy's long-standing sympathy for the Palestine Liberation Organization (PLO) resulted in increasing criticism of Israeli policy in the occupied territories. In an effort to convince the Italian public and
Italian political elements of Israel's will for peace, Prime Minister Yitzhak Shamir of Israel visited Italy February 15-17. Although the visit was not considered official, because the Goria government had resigned just a few days before, Shamir met with Italian president Francesco Cossiga, outgoing prime minister Goria, and acting foreign minister Giulio Andreotti. Cossiga expressed "the worries and concerns of the Italian public" over the situation in the occupied territories, while Goria and Andreotti confirmed the Italian government's commitment to the European Community (EC) position in favor of an international Middle East peace conference with the participation of all parties, including the PLO. Shamir met also with the president of the Chamber of Deputies, Nilde Iotti, and the president of the Senate, Giovanni Spadolini, and had long conversations with leaders of the main political parties, including the Communists. With the exception of Republican party secretary Giorgio La Malfa and major figures in the Radical party, all the Italian political leaders were critical of what they labeled "Israeli immobility."

A delegation of the Italian Chamber of Deputies' Foreign Affairs Commission, composed of representatives of all political parties, visited Israel February 29-March 4. The delegation was headed by the commission's president, MP Flaminio Piccoli (DC). In the course of the visit, Mario Capanna of the extreme left group Proletarian Democracy (Democrazia Proletaria) chained himself to a roadside pylon at the entrance to Ramallah, in the West Bank, and distributed leaflets condemning the "Israeli racist policy in the territories." The Italian delegation condemned Israel's handling of the situation and the lack of political initiative on the Israeli side.

The foreign policy of the De Mita government was identical to that of its predecessor, and Giulio Andreotti was again appointed minister of foreign affairs. With regard to the Arab-Israeli conflict, the Italian government maintained its commitment to a comprehensive resolution by means of dialogue and negotiation between Israel, the neighboring Arab countries, and the PLO, such dialogue and negotiation to take place in the framework of an international conference on peace in the Middle East. In May the Italian Parliament upgraded the PLO bureau in Rome, according it the status of "general legation."

In his capacity as president of the UN Security Council, Giulio Andreotti visited Israel November 8-9, where he held conversations with then acting prime minister Yitzhak Shamir and acting foreign minister Shimon Peres. When Andreotti told the Israeli leaders that PLO chairman Yasir Arafat was ready to initiate a special discussion on the Middle East in the UN Security Council, he received negative reactions from both Shamir and Peres.

In spite of its critical political attitudes toward Israel, the Italian government maintained a strong interest in cultural relations with the Jewish state. In February the two governments signed a new cultural agreement, the most extensive Israel had ever entered into with any European country. The agreement, which would be effective to 1991, incorporated exchanges of scholars and archivists, art exhibitions, language courses, art workshops, theatrical presentations, scholarship awards, and
Foreign Affairs Minister Andreotti took a strong personal interest in Rabbi Adin Steinsaltz’s plans for opening a yeshivah and a center for Jewish studies in Moscow and for cataloging the huge treasure of Judaica in the Soviet Union. Beginning in October, Andreotti took several steps to advance Rabbi Steinsaltz’s projects, including raising the subject in the course of meetings with top Soviet officials. As a result of Andreotti’s interest, some important Italian cultural institutions, such as the Institute for the Italian Encyclopedia and the National Council for Research, became involved in Steinsaltz’s activities in the Soviet Union.

RADICAL PARTY MEETING IN JERUSALEM

The Italian Radical party, known for civil-rights advocacy and the struggle against famine in the Third World, as well as for its firm support of Israel, decided to become a transnational political force and elected some non-Italian members to its Federal Council. After meetings of its representative body were held in Brussels, Madrid, and Rome during 1988, the party decided to hold a fourth meeting in Jerusalem, in October. The Radicals aimed to found an Israeli branch of the transnational party and to launch a campaign for European support for Israel, “the only democracy in the Middle East.” They asked the European Community to admit Israel as a full member, maintaining that “the European framework is the only secure guarantee against Israeli fears, and the only possible context for the definition of a peaceful coexistence with the Palestinians.” At the meeting of the Transnational Radical party in Jerusalem, October 21-25, which was covered extensively by the Israeli media, Member of Knesset Shulamit Aloni (Civil Rights Movement) and former Prisoner of Zion Ida Nudel announced that they were joining the group.

Anti-Israel Activity

The Italian press and government-run television were extremely hostile to Israeli policy in the West Bank and Gaza Strip and often depicted Israel as a colonialist entity. On the occasion of the 40th anniversary of Israel’s independence, in May, many daily and weekly newspapers published partial or distorted versions of the history of the Jewish state. The negative evaluation of Israel’s current policy sometimes led to strongly anti-Zionist statements, including questioning the very legitimacy of the Jewish state’s existence. In many instances, anti-Zionist positions developed into anti-Semitic ones (on this, see below). In this atmosphere, a boycott of Israeli products was attempted—unsuccesfully—by extreme left organizations, chief among them Proletarian Democracy. Other groups chose the path of violent protest. In April leftists belonging to several student organizations occupied the Israel booth at the International Children’s Book Fair in Bologna for several hours and effectively destroyed it. In the same month, an unknown “anarchist group” set
fire to the Luxemburg bookshop in Turin, one of the biggest in that city. The arsonists described the bookshop as “a Zionist nest” and accused its non-Jewish owner, Angelo Pezzana, of being “a dirty Zionist.” Pezzana, a lifelong friend of Israel, was a prominent figure in both the Radical party and the gay movement in Italy. The Luxemburg bookshop had a large Judaica section and annually published a catalog of books in Italian on Jewish subjects. A few days after the bookshop fire, an anonymous group announced that it had poisoned several tons of Jaffa grapefruits. Israeli grapefruits were then confiscated throughout Italy by the health authorities as a “precautionary measure”; however, though some poisoned grapefruits were actually found in a supermarket in Rome, the whole story proved to be a bluff.

Antisemitism

In the course of 1988 many Jews received anonymous threatening letters at home; others were the object of threats at their jobs. Copies of Jewish magazines mailed to subscribers were purposely damaged and even destroyed. In Rome, Milan, and Turin, shutters of shops owned by Jews were painted with slogans praising Hitler and his “final solution of the Jewish problem.” Similar graffiti appeared several times on the walls of the Jewish school in Milan. At soccer games, fans frequently shouted anti-Semitic slogans at supporters of rival teams.

The most serious anti-Jewish episodes occurred at the beginning of the year. On two separate occasions in January, students participating in demonstrations against Israel’s policy in the territories tried to reach the main synagogue of Rome, shouting anti-Israel and anti-Jewish slogans. On both occasions, the demonstrators clashed with the police and Jews living in the area close to the synagogue. At this point, feeling that their customary public denunciations were inadequate, officials of the Union of Italian Jewish Communities (UCII) and the community of Rome had a meeting with the minister of interior, at which they asked for harsher measures against those responsible for anti-Semitic acts and closer surveillance of synagogues and Jewish institutions.

Many newspapers and magazines made use of anti-Semitic arguments and stereotypes throughout the year. The most violent and coarse attack on the Jews was published by the monthly Fotografare in January. Chief editor Cesco Ciapanna wrote a long article depicting the Jews as a race of exploiters whose religious imperative was to dominate other people and classes, peasants in particular. No wonder, he asserted, that Israeli Jews were oppressing the Palestinian peasants in the occupied territories. According to Ciapanna, world finance was largely controlled by Jewish financiers, who provoked the stock-market crash in October 1987. Similar articles were published by other magazines, ostensibly as “historical background” to events in the West Bank and Gaza Strip.

Part of the Catholic press was particularly negative in its attitudes. In January Il Sabato, the widely read weekly of the influential fundamentalist movement
Comunione e Liberazione, published an editorial by Maurizio Blondet on the programs and powers of what the journalist called the “temple lobby,” a group of wealthy Jews affiliated with freemasonry. The group, which, according to Blondet, was led by Edgar Bronfman, president of the World Jewish Congress, aimed to restore the temple in Jerusalem. Blondet claimed that the “lobby” influenced the American administration to soften its policy toward the USSR, in exchange for which the USSR would authorize a massive immigration of Soviet Jews to Israel, thereby strengthening the Jewish state. In Blondet’s words, the “bloody repression” of the Palestinian uprising was just part of the lobby’s plan for restoring the temple. He further contended that the same group had directed the “defamation campaign” against Austrian president Kurt Waldheim.

Other articles in the Catholic press, though not as blatant as Blondet’s in their reliance on the “Protocols of the Elders of Zion,” were nonetheless characterized by the use of old and new anti-Semitic stereotypes. In February, in the weekly Segnosette, journalist Massimo Giuliani defined Israeli policy toward Palestinians as a “genocide, carried out by yesterday’s victims.” Israeli concerns about the security of the Jewish state were described by the writer as “a form of idolatry.” The whole situation is so serious, he said, “that we can understand Christians who are currently reconsidering the legitimacy of the reasons for the existence of the State of Israel, and the relations between the Christian and Jewish faiths.”

In March the authoritative Jesuit monthly Civiltà Cattolica published an article by commentator Giovanni Rulli on the occupied territories. Israeli behavior toward Palestinians was termed “horrifying violence” justified by “strongly racist assumptions.” “Israeli crimes” in the West Bank and Gaza Strip were similar to the ones “Jews suffered when it seemed that they were all fated to perish in the ‘final solution,’ ” he asserted. Israel’s intention, according to Rulli, was to subjugate and enslave Palestinians, making them work for Israel’s security and well-being.

In March the professional association of Italian journalists censured Paolo Panerai for his anti-Semitic remarks in an article published by Milano Finanza in October 1987 (see AJYB 1989, p. 326). Since all journalists were required to belong to the association, it had considerable power, and its action was likely to deter other journalists from publishing similar ideas.

JEWISH COMMUNITY

Demography

An estimated 31,000 Jews were affiliated with one or other of the local Italian Jewish communities, with no significant change in number over the previous year.
Communal Affairs

On the occasion of Israeli prime minister Shamir's visit to Italy in February, some 500 Jewish personalities, mostly active members of their communities, signed a petition expressing "dismay" over Israel's policy in the territories and "worry" over its possible consequences. To prevent the media from using the document for anti-Israel propaganda, the petition was to be delivered directly to Prime Minister Shamir. However, it was leaked by a Jewish journalist to the daily La Stampa, which published it before it was handed to Shamir. Some 3,000 members of the Milan Jewish community reacted strongly to the document, signing a counter petition expressing full support for Israel. The Rome community, too, condemned the petition, arguing that at such a critical time Israel deserved the strongest support possible from the Diaspora. Conflict within the Italian Jewish community over differing views on Israel calmed down after a few weeks, at least outwardly.

In the course of 1987–88, Italian authorities finally decided to grant Italian citizenship to the Libyan Jews who had come to Italy after the expulsion in 1967 and enacted the necessary legislative and administrative measures. Some 3,500 Jews of Libyan origin currently lived in Italy. The few who already held Italian citizenship obtained it before World War II (Libya was an Italian colony from 1911 to 1943); others received it after several years of residence in Italy. Many Libyan Jews, however, were still stateless persons.

Italian Jewish organizations and institutions were active in the international Jewish forum. The UCII (Union of Italian Jewish Communities) participated in all the meetings held in 1988 by the European Jewish Congress (EJC), a body in which all the European communities were represented. Recent manifestations of anti-Zionism and anti-Semitism were discussed at a meeting in Milan, February 7–8, of the EJC's commission on anti-Semitism, organized by the Center for Contemporary Jewish Documentation (CDEC) in that city. Representatives of the various communities noted that the recent wave of anti-Semitism displayed common characteristics all over Europe and urged that strategies to fight it be coordinated on a continental level. The EJC executive gathered in Jerusalem, February 21–25, to discuss the current situation in Israel and the occupied territories and its implications for world Jewry.

The annual meeting of the EJC took place in Brussels, May 29–31. Among the topics discussed were the role of European Jewry in the process of growing European integration; the EC's policy toward Israel and the Middle East; recent developments in the Soviet Union; the prospects of better cooperation between international Jewish organizations; and the recent development of anti-Zionist and anti-Semitic manifestations in Europe. These subjects were considered again at the gathering of the EJC executive in London on November 13.

The president of the UCII, Tullia Zevi, participated in a meeting of the national executive of the American Jewish Committee in Boston on October 27. She reported on anti-Semitism in Italy and Europe and discussed possible responses by the Jewish communities of the world.
The legislative measures enacted by the Fascist regime in 1938, discriminating against Jews in all spheres of life, were the subject of an international conference held in Rome, October 17-18. Participants discussed the historical and ideological background of these measures, the political motivation behind them, their extent, how they were enforced, and their influence on Italian Jewry. The conference, which was organized by the Italian Parliament, the UCII, and the CDEC, was attended by a number of renowned scholars. La Rassegna Mensile di Israel, the Italian Jewish monthly, in collaboration with the CDEC, issued a special volume on the racial laws: 1938—Le leggi contro gli ebrei (“1938—The Laws Against the Jews”).

Nazi War Criminals

Jewish organizations tried to arouse public interest in two cases involving Nazi criminals. The first was that of Anton Malloth, a former SS guard in the Theresienstadt concentration camp, who had been sentenced to death in absentia by a Czechoslovakian court in 1948, for crimes against humanity. Later, criminal proceedings against him were also initiated by the tribunal in Dortmund, Germany, and by Austrian judicial authorities. From 1973 on, Malloth officially resided in Meran (Italian Southern Tyrol), where his wife was born. He actually lived in Italy for very short periods, however, having been declared persona non grata by Italian authorities. In August 1988 he was arrested by the Italian police and expelled to Germany by the judicial authorities of Bolzano (Italian Southern Tyrol).

Despite the urgings of the president of the Jewish community of Meran, Federico Steinhaus, UCII president Tullia Zevi, and Nazi hunter Simon Wiesenthal, a Czech offer to provide documentation on Malloth so that he could be brought to trial was declined by Italian, German, and Austrian authorities, each for different reasons. Most of the Italian press was indifferent to the case. Southern Tyrol newspapers were sympathetic to Malloth, whom they considered “just an old, sick man.”

The second case involved Annalise Kappler, the widow of SS officer Herbert Kappler, who wanted to come to Italy to publicize her book about her husband’s escape from the military jail in Rome in 1977. Herbert Kappler had organized the deportation of the Jews of Rome to the death camps in October 1943. He was also responsible for a reprisal action in 1944, following an attack by partisans on German troops, in which the Nazis killed more than 340 innocent people. Although he was sentenced to life imprisonment after the war, in 1977 Kappler managed to escape from the Rome prison and reached Germany, possibly with the complicity of some Italian authorities. He died shortly afterward. Annalise Kappler’s planned tour of Italy seemed to Jewish and ex-partisan organizations to be an unacceptable provocation, and, as a result of pressure by them on Italian authorities, the Ministry of Interior barred her from entering Italy.
Jewish-Catholic Relations

In January UCII president Tullia Zevi wrote to Cardinal Johannes Willebrands to protest the anti-Semitic tone of many articles published in Catholic magazines. Cardinal Willebrands headed the Vatican's Commission on Religious Relations with the Jews. In March and April the chief rabbi of Rome, Prof. Elio Toaff, in several interviews and public statements, vehemently condemned anti-Semitic tendencies within the Catholic Church. He called for a clear rejection of any form of anti-Semitism by the highest spiritual authorities of the Church.

At the end of May, the Episcopal Conference of Italy (CEI), the decision-making body of the Italian Catholic Church, composed of all the bishops of the country, approved a document on anti-Semitism. In it the bishops made a clear distinction between Jews, Israelis, and the government of Israel, asked Catholics and the Italian public in general not to confuse the three, and warned against easy simplification and partisan interpretation of the situation in Israel and the occupied territories. They also expressed concern over recent manifestations of intolerance and anti-Semitism in Italy, which, they said, should not be considered a marginal phenomenon in Italian society. The bishops went on to remind Catholics that, according to the "Nostra Aetate" encyclical of the Second Vatican Council, Christians were tied to Jews in "spiritual brotherhood." In their document, the bishops quoted other, more recent, official Catholic statements about the Jewish people and anti-Semitism, affirming that Christians must relate to the Jews with "respect and love" and "deplor[ing] the hatred, the persecutions and all the manifestations of anti-Semitism initiated against the Jews by anyone at any time."

Both Tullia Zevi and Chief Rabbi Toaff applauded the bishops' document, Rabbi Toaff affirming that "now we can start our dialogue again." Zevi praised the content of the document and urged wider dissemination of its principles within the Catholic Church. "A survey conducted in 1985," she wrote, "showed that 66 percent of the priests, 68 percent of the nuns, 91 percent of the catechists, 97 percent of the teachers, and 78 percent of the students had not read the 'Nostra Aetate' encyclical." As a result, they were not yet aware of recent changes in the Catholic Church's attitude toward the Jews and Judaism.

At the end of September, Pope John Paul II publicly reaffirmed that "the Jews are not to be considered responsible for the death of Jesus."

Culture

The work of preserving Jewish monuments and artistic treasures in Italy showed continuing progress. In 1988 restoration was started on the Sephardic synagogue in Pesaro, one of the finest in Europe. In June the restoration of the Ashkenazi synagogue of Venice ("Schola Canton"), built in 1531–32, was completed, and the synagogue was opened to the public. The Jewish catacombs of Villa Torlonia in Rome were officially turned over to the Italian state by the Vatican in March.
According to the provisions of the new agreement between the Republic of Italy and the Union of Italian Jewish Communities, the UCII would share management of the catacombs with the Italian authorities.

Jewish monuments and works of art in Italy were still vulnerable, however. In March and April unknown persons stole capitals from the ruins of the synagogue in ancient Ostia (near Rome), which dates to the first century BCE. The dome of the Italian synagogue of Venice was destroyed by an accidental fire in April. The synagogue had just been restored and was about to be opened to the public. Repair of the dome would cost some $70,000.

Several international conferences and congresses on the history of the Jews of Italy were held during 1988. In May two conferences, in Jerusalem and Bertinoro, marked the 500th anniversary of the journey to Palestine of Rabbi Ovadiah ben Abraham Yare of Bertinoro. Ovadiah was an important scholar and author of a famous commentary to the Mishnah whose letters, written during his journey from Italy to Jerusalem, are an important source for the history of the Mediterranean countries and Jewish communities in that area. The conference in Bertinoro, organized by the local authorities of Emilia Romagna, focused on the history of the Jews of Italy of that time and on Ovadiah himself. The conference in Jerusalem, organized by the Ben Zvi Institute, the Hebrew University, and the Italian Synagogue of Jerusalem, was devoted to his contributions in the field of Jewish studies, as well as the life, culture, and customs of the Mediterranean Jewish communities.

“Leone De’ Sommi and the Performing Arts in the Renaissance” was the subject of an international conference that took place in Tel Aviv June 4–6. The conference was organized by the Faculty of Visual and Performing Arts of Tel Aviv University and the Italian Cultural Institute. De’ Sommi, a 16th-century Mantuan Jew, was an outstanding actor, director, dramatist, and theorist, who wrote the first known complete comedy in Hebrew and an important treatise on staging. The conference was attended by an international group of scholars in the fields of theater, dance, music, literature, and Jewish studies.

The 500th anniversary of the first printing of a Hebrew Bible, by the Soncino family, who took their name from the village of Soncino, near Milano, was marked by the issue of a new stamp by the Italian postal service. The famous family of printers and the beginning of Hebrew publishing in Italy were the subjects of a symposium held in Soncino on June 12.

As noted above, an international conference and a special volume of *La Rassegna Mensile di Israel* were devoted to the 50th anniversary of the Fascist racial laws. The meaning of the Holocaust was debated in a two-day meeting at Jesolo, near Venice, April 24–25. Organized by the Department for Cultural Assistance of the UCII, the conference focused on the “Memory and Mythology of the Holocaust” and was attended by rabbis and scholars from Italy and Israel.

Beth Hatefutsoth, the Museum of the Diaspora, in Tel Aviv, was responsible for an exhibition on the history and traditions of the Jews of Ethiopia that was shown to the public in Rome in May and later in other Italian towns.
The Jewish cultural program that most interested the Italian public was "Wonders of the Ghetto," an exhibit of ritual and daily objects from the Jewish Museum of Prague, shown in Ferrara, from September to the end of the year. In the same town, another interesting exhibition was mounted on the history and culture of the Jews of Emilia Romagna.

The Italian public took an interest in Israeli culture as well. The most significant recent Israeli movies were screened at a festival of Israeli cinema that took place in Milan, October 10-16. Also, two very different books by the Israeli journalist and writer David Grossman were among the best-sellers of the year: the novel Vedi alla voce: amore (See Under: Love), widely acclaimed by the critics, and a long report on the situation in the occupied territories, Il vento giallo (The Yellow Wind), which aroused controversy and debate.

Publications

Responding to the interest of the Italian public in Jewish subjects, publishing houses offered a large number of books on Judaica. Among the most significant recent ventures was the publication by the Carucci publishing house, which specialized in Judaica, of a new, corrected edition of the Italian Mahzor, the year-round prayer book according to the Italian rite. The first new Mahzor to appear since 1856, it would be published in three volumes, in Hebrew with Italian translation. The first volume, "Prayers of Yom Kippur," was released in 1988.

A facsimile of the 1856 edition of the Mahzor, known also as "Mahzor ShaDaL," the initials of the author of the introduction, Shmuel David Luzzatto, was being published by the Italian Synagogue of Jerusalem. The second volume, "Prayers of Rosh Hashanah, Yom Kippur, and Sukkot," was made available before the penitential days in 1988.


Personalia

Rabbi Mino Bahbout of Rome was awarded the special prize of the Israel Ministry for Religious Affairs for spiritual leaders of Jewish communities in Israel and the Diaspora. Bahbout, a physicist and a teacher at the Rabbinical College in Rome, was the director of the UCII's cultural affairs department.

Edoardo Vitta, a renowned professor of international law at several Italian universities and for many years head of the Jewish community of Florence, died in January
at the age of 74. Vitta, author of several books on international law, lived in Israel during the 1940s, where he was an important official in the Ministry of Justice and a member of the commission on drafting a constitution.

Paolo Milano, a well-known literary critic, died in Rome, in April, at the age of 84. An anti-Fascist, Milano moved to Paris in 1938 after the enactment of the racial laws and in 1940 to New York, where he taught comparative literature at Queens College and the New School for Social Research and reviewed books for *Partisan Review*, the *Nation*, and other publications. Returning to Italy in 1956, he continued to write about literature, particularly in the highly regarded weekly *L'Espresso*.

Herbert Pagani, a versatile artist active in the fields of music, theater, and visual arts, died at the age of 44 in the United States, in August. Born in Tripoli, Libya, Pagani had lived in Italy, France, Germany, and the United States. In Italy, where he lived most of the time, he was a successful singer and songwriter in the late 1960s, early 1970s. He conducted several popular programs on Radio Montecarlo and wrote and directed the show *Megalopolis*, for which he also composed the music and lyrics and designed the scenery. A painter and sculptor as well, Pagani had come to the United States to prepare an exhibition. Pagani, who was well known in Israel, was to have been the host of the Israel Philharmonic Orchestra concert at Masada, in October 1988, which was part of Israel's 40th-anniversary celebration.

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