Western Europe

Great Britain

National Affairs

Two pivotal dates in 1992 were April 9, the date of the general election, which resulted in a close Conservative victory; and September 16 ("Black Wednesday"), when the pound sterling was forced out of the fixed-rate European Monetary System. In April the Tories, led by Prime Minister John Major, returned to power, defying the predictions of the pollsters but with a much reduced overall majority of 21. Neil Kinnock resigned as Labor leader, to be replaced by John Smith. The campaign was marked by successful and sustained Conservative attacks on Labor’s alleged tax-and-spend policy. Much was also made of signs of the onset of economic recovery, but this did not materialize, and the continuing high level of interest rates (barely reduced from 10.5 percent to 10 percent in May) squeezed the life out of the faint revival in consumer spending. In fact, unemployment increased by 35,000 in the first 11 months of 1992, and manufacturing output at year-end was almost no higher than in 1979, when the Tories first came to power.

The summer was spent trying to reconcile the need of the domestic economy for a looser monetary policy with the constraint imposed by membership in the European system. This precarious balance was upset by several events: the Danish rejection of the Maastricht treaty in a referendum on June 2, a further increase in German interest rates in July, and the unilateral devaluation of the Italian lira by 7 percent early in September. The pound sterling meanwhile sank to the bottom of its permitted level against the deutsche mark. On the morning of September 16, speculation against the pound forced a rise in interest rates to 12 percent and in the afternoon to 15 percent. In the evening the chancellor announced the suspension of the pound sterling from the Exchange Rate Mechanism.

The immediate consequence was the devaluation of sterling by some 17 percent. But this did make it possible to reduce interest rates by 3 percentage points to 7 percent (lowest in about 15 years) by the end of the year, without adding to inflation. At 3 percent, inflation was at its lowest in six years. On the other hand, unemployment in December had risen to 2.291 million, with 10 percent of the labor force out
Israel and the Middle East

Although in March Foreign Secretary Douglas Hurd told the Jewish Chronicle that the atmosphere between London and Jerusalem had "considerably improved" over the past few years, Israel's actions in the occupied territories remained a major stumbling block. A Foreign Office spokesperson described Israel's January decision to expel 12 Palestinians from the occupied territories, for the killing of several settlers, as "particularly provocative." British diplomats at the United Nations, where Britain currently held the Security Council presidency, were instrumental in formulating a resolution condemning the expulsion order. Britain suggested to the UN secretary-general that a smaller consultative committee be convened to "ensure Israeli respect" for the Geneva Convention in the occupied territories. And Prime Minister John Major wrote a controversial letter to the Zionist Federation encouraging the main Jewish organizations to tell the Israeli government that the expulsions would damage both Israel's image and hopes for peace.

In March the Foreign Office announced that Britain was withdrawing its troops from the international peacekeeping force, the Multinational Force of Observers, in the Sinai Desert, as the government was satisfied that conditions were stable. A spokesperson stressed that this did not mean a lessening of British commitment to peace and security in the Middle East. Prime Minister Major, who sent a message to Israeli premier Yitzhak Shamir describing the late Menahem Begin as "a man of great vision whose historic contribution to the cause of peace will never be forgotten," said that his government was dedicated to Israel's success and its right to live peacefully within recognized boundaries. "We believe that a successful outcome to the present peace process is in Israel's greatest and long-term interest. We do not believe that the establishment of new settlements in these territories will help advance the peace process." In June he called on the Arabs to abandon their trade boycott against Israel in exchange for curbs on Israeli settlements in the West Bank and Gaza Strip, which were, he said, "a major impediment to the peace process."

The June election of the new Israeli government seemed to signal a new era in Anglo-Israeli relations. "I believe we now have the chance to further strengthen links with Israel," Major said, indicating that the European Community (EC), under British leadership, would play an active role in the Middle East peace process, which would be given "very high priority." Israeli foreign minister Shimon Peres, visiting Britain in August at the personal invitation of Foreign Secretary Hurd, told the Jewish Chronicle that Israel would like to see the Europeans playing a considerable role in the building of the new Middle East, while senior Israeli diplomats pressed British cabinet ministers to help Israel achieve closer links with the EC. The warm welcome accorded the new Israeli prime minister, Yitzhak Rabin, in Britain, in December, when Major accepted an invitation to visit Israel in the spring, was
seen as reflecting Britain's approval of the Israeli government's more flexible approach to the overall peace process, even as they differed on the status of Jerusalem and recognition of the PLO. Foreign Office minister Douglas Hogg told the House of Commons in November that the government did not recognize Israel's rule over any part of Jerusalem or its status as Israel's capital. "Jerusalem as a whole is a special case," he said, "and its status has yet to be determined. We believe the city should not be divided. Its status must be addressed in the peace process." In December Britain voted in favor of a Security Council resolution declaring Israel's jurisdiction over Jerusalem illegal.

British policy on the PLO would remain unchanged, Foreign Secretary Hurd said in March, since the PLO had made a "huge mistake" in supporting Saddam Hussein in the Gulf War. The ban on ministers meeting with PLO representatives remained, though other British officials maintained contacts through which they urged the PLO not to obstruct the peace process. Despite a June attempt by Dr. Nabil Shaath, chairman of the Palestine National Council's political committee, to persuade high-ranking Foreign Office diplomats to lift the ban, in October the Foreign Office declined to allow the PLO's London representative, Afif Safieh, to accompany visiting Bethlehem mayor Elias Freij to a meeting with Hogg.

Britain would continue supplying weapons to her traditional friends in the Gulf, Hurd said in March. The ban on arms sales to Israel remained, but was not a "live issue," and Britain was willing to sell oil to Israel. Pro-Israel MPs called for reconsideration of the ban in November, when the government announced a judicial inquiry into allegations that ministers had allowed arms-making equipment to be exported to Iraq, contravening the weapons embargo against Saddam Hussein's regime. Although in November Defense Minister Jonathan Aitken told the House of Commons that the government would maintain the ban until Israeli troops were withdrawn from southern Lebanon, a change in policy was signaled in December. Major told Rabin that there was no longer any block on Britain purchasing Israeli arms, and Raphael, Israel's armament development authority, was one of 20 companies invited to bid on a £2-billion contract to supply the British army with armored vehicles.

Britain was party to the unanimous Security Council vote in December condemning Israel's expulsion of over 400 alleged Hamas and Islamic Jihad supporters but abstained on a Security Council resolution calling for the PLO to be included in a UN-sponsored peace conference.

In October the British Broadcasting Corporation announced its choice of American professor and pro-Palestinian activist Edward Said to give the prestigious Reith Lectures in 1993. Chief Rabbi Jonathan Sacks had been Reith lecturer two years earlier.

The British Labor party's attitude to the Middle East changed markedly after Rabin's victory in the Israeli general elections in June, which new foreign-affairs spokesman Jack Cunningham called a "watershed." No motions critical of Israel or praising the PLO were presented at the party's annual conference in October, and
the traditionally pro-Palestinian Fire Brigade Union passed a motion welcoming the peace talks and hoping for a comprehensive and lasting peace. The Israel Labor party's "fraternal representative," Ephraim Sneh, was given a warm reception at the Blackpool Labor party conference. By contrast, a delegation from the National Association of Local and Government Officers (NALGO) did not plan to meet with Histadrut officials when it visited Palestinian labor activists in the occupied territories in April, and three Labor MPs and several trade-unionists formed part of a fact-finding mission that visited PLO leader Yasir Arafat in Tunis in October.

Liberal-Democrat foreign-affairs spokesman Sir David Steel introduced Palestinian spokeswoman Hanan Ashrawi at a public meeting held in London in June, as part of a campaign by Palestinian diplomats and supporters to win EC sympathy and political backing.

The Council for Jewish-Palestinian Dialogue was launched in May, with a 12-member executive board, headed jointly by Palestinian activist Saida Nusseibeh and Jewish academic Tony Klug, and including June Jacobs, an executive member of the Board of Deputies of British Jews.

**Nazi War Criminals**

Scotland Yard's war-crimes unit recorded considerable activity this year. In July Earl Ferrers, minister of state at the Home Office, told the House of Lords that more than 90 alleged Nazis living in Britain were currently under examination and that detectives had examined 343 cases since the War Crimes Act was passed in 1991.

In March, unit leader Detective Superintendent Eddie Bathgate was consulting with officials in Jerusalem. By July, when it was reported that the unit had sufficient evidence to prosecute 12 suspected war criminals living in Britain, Bathgate was in the former Soviet Union, meeting with local prosecutors and studying KGB files on suspected Nazis. The same month, Bathgate's deputy, Detective Superintendent David Sibley, was in Israel, meeting with the Israel Police's Nazi-hunting unit and talking to witnesses of wartime atrocities in Europe.

In July Lord Milligan ruled that Glasgow-based Scottish Television (STV) had not libeled Anton Gecas by describing him as a war criminal. Lithuanian-born Gecas, a 75-year-old former mining engineer living in Edinburgh since 1947, brought the £600,000 action after an STV documentary, "Crimes of War," alleged that he was responsible for the deaths of 50,000 Jews and partisans in the former Soviet Union. The case made Scottish legal history when the evidence-gathering commission of the Court of Sessions moved to Vilnius, Lithuania, because witnesses were too old and frail to travel. Following the verdict, Jewish Board of Deputies chief executive Neville Nagler said that the case showed it was possible for a British court to assess evidence fairly on events that had occurred in Eastern Europe decades before. Ephraim Zuroff, director of Jerusalem's Simon Wiesenthal Center, who in March claimed that a new list of several dozen suspected Nazi war criminals existed in British government archives, urged the Scottish war-crimes team to put
Gecas on trial quickly, in case he fled the country. But in September the Scottish Office said that investigators were still some way from presenting any case for prosecution to Scotland's leading law officer, the Lord Advocate.

**Anti-Semitism and Racism**

Reports by both the London-based Institute of Jewish Affairs (published in June) and the New York-based Anti-Defamation League of B’nai B’rith (published in December) found less anti-Semitism in Britain than elsewhere. Nonetheless, 250 anti-Semitic incidents were reported nationwide in 1992, most of them in London, said Commander David Stevens, head of the police community involvement branch, in March. According to Board of Deputies defense director Michael Whine, the number of anti-Semitic incidents reported to the board's community security organization had reached an all-time high in 1991, though most were minor and nonviolent. In general, said Whine, the number and range of anti-Semitic activities in Britain could not be compared to those on the Continent.

The 1992 incidents included anti-Semitic daubings on synagogues (Elstree Progressive in March, Hertsmere Progressive in June, Croydon Federation in August); tombstone desecrations (West Ham cemetery in May, Cardiff's Ely cemetery in November); abuse shouted at congregants (Boreham Wood and Elstree Synagogue in April); and arson (the Kosher Luncheon Club in Whitechapel in June). In November half a pig's head and daubings were placed on the Holocaust Memorial in Gladstone Park, Dollis Hill, north-west London; and pigs' feet and daubings were found at Yakar Study Center, Hendon. In December the Serious Crime Squad investigated malicious Hanukkah cards sent to some 200 prominent British Jews.

The activities of extreme right-wing groups believed responsible for most of these actions were watched with concern. In February Bexleyheath police raided a British National party (BNP) bookshop in Welling, south-east London, seizing racially inflammatory material. But the National Front (NF) fielded only 15 candidates in the April general election, compared with 301 in 1979, and polled a total of 4,684 votes. BNP presented a further 13, including, in Dewsbury, Yorkshire, the Dowager Lady Birdwood, convicted in 1991 of distributing anti-Semitic literature. With BNP recording a total of 7,005 votes, Whine said the far right was no longer "an issue at general elections." However, although Labor won a council by-election in London's Docklands in October, BNP polled 657 votes, its best election result for a decade, beating the Conservative candidate into third place. In October the Jewish Board of Deputies sought a meeting with senior Scotland Yard officials to discuss why the police were "facilitating" neo-Nazi meetings in halls hired under false pretenses. Their concern followed a BNP rally, attended by 400 people, in the General Assembly Rooms, Church House, Westminster, London, home of the Church of England General Synod, booked in the name of the "Anglo-Baltic Exchange." Two hundred policemen surrounded the building to protect BNP members from antifascist demonstrators.
The Board of Deputies campaign to persuade the government to toughen up racial-hatred laws received a setback in October. Following a meeting between a board delegation and Home Office officials, board chief executive Neville Nagler reported that the Home Office was "not convinced that the existing laws were insufficient," though it promised to continue the dialogue and monitor the situation. The Commission for Racial Equality, in its September review of the 1976 Race Relations Act, recommended that the government make racially motivated violence a specific criminal offense, strengthen the act to stamp out racial discrimination in the workplace, and set up an independent review of the working of the law on incitement to racial hatred. In November a parliamentary branch of the Anti-Racist Alliance was launched in the Commons and immediately demanded a new law against racial harassment. The same month, the group demonstrated outside London's German embassy against neo-Nazi violence in Germany.

The rebirth of the Anti-Nazi League (ANL) in January provoked controversy. It was accused of being a front for the extreme left Socialist Workers' party, which was active in the campus anti-Zionist campaign. The Board of Deputies regarded the group's reemergence as likely to split existing broad-based opposition to neo-Nazi activity. In February the Union of Jewish Students (UJS) told its members to shun ANL and urged support for Anti-Fascist Action and the antifascist magazine Searchlight.

At times antifascist activities ended in violence. In February ANL members distributing leaflets in the East London borough of Tower Hamlets were attacked by BNP members; in March three men were charged with assault. In April violence broke out at a BNP Bethnal Green election meeting where campaign literature claimed that the "Tory and Labor parties were controlled by communists, Zionists, and international companies who . . . are actively hostile to the British people." In May four UJS members were beaten up following an antiracist demonstration and a BNP counterdemonstration in central London. In August 13 people were arrested in London's East End as more than 500 antifascists massed outside Bethnal Green's council hall to protest BNP's by-election meeting. In September four men were arrested after an attack on an ANL stall in the East End, and 44 arrests were made when Anti-Fascist Action occupied Waterloo Station concourse in an attempt to halt skinheads en route to hear the neo-Nazi band Skrewdriver. National Front plans to march past the Cenotaph on Remembrance Sunday and lay a wreath in memory of the war dead were condemned in Parliament; some 100 marchers persisted and were outnumbered by protesters in ensuing clashes. In July, Southwark Crown court cleared Searchlight editor Gerry Gable of charges of attacking a policeman in May 1991, due to insufficient evidence.

Holocaust revisionism was a live issue. Defense Minister Alan Clark faced an outcry from both sides of the House of Commons for attending a January party to launch the revised edition of Hitler's War by Holocaust revisionist historian David Irving. He "utterly rejected" Irving's views, he averred. In response to a June announcement that a Holocaust revisionist seminar would be held in London in
July, with Irving as the main speaker, a motion was introduced in Parliament calling on the government to prevent this “obscene event.” The Board of Deputies organized a demonstration, attended by several hundred people, outside Irving’s Mayfair home. Some 300 people joined another demonstration, organized by the board, UJS, and the Association of Jewish Ex-servicemen and Women (AJEX), outside International Student House, central London, where 200 participants attended the seminar; seven arrests were made.

In July historians, Jewish groups, politicians, and others protested the announcement that the Sunday Times of London had hired Irving to transcribe and translate diaries of Hitler’s minister of propaganda, Joseph Goebbels, which were uncovered in a Moscow archive. Jewish leaders urged Home Secretary Kenneth Clarke to act against Holocaust deniers, and a Board of Deputies delegation warned that Holocaust revisionists planned to make the United Kingdom their headquarters. A House of Commons motion attacked as “tasteless and offensive” a Sunday Times advertising poster showing Goebbels against a swastika; ANL members defaced billboards featuring the poster throughout London. Poale Zion and the Jewish Socialist Group, in liaison with Anti-Racist Alliance, organized a protest outside the Sunday Times Wapping headquarters. The paper responded to the outcry by publishing a two-page feature on the worldwide threat of Holocaust revisionism, in addition to the two-part serialization of the diaries. The Sunday Times and editor Andrew Neil, said Sir Ivan Lawrence, chairman of the House of Commons Home Affairs Committee, had been “shamed” by the intense criticism of the decision to hire Irving. Meanwhile, Irving contemplated legal action over a contractually agreed-upon credit that never appeared in the newspaper. A line at the end of each article indicated that Irving had transcribed and translated the diary excerpts; he felt he should have been credited as their editor and had his historical views on the diaries published as well. In November, during a speaking tour of North America and Australia, Irving was arrested in Canada and deported back to Britain because of his alleged criminal background and the likelihood of his breaking Canadian law by inciting racial hatred. The same month, ANL published Holocaust Denial: The New Nazi Lie, an inexpensive and accessible introduction to the threat of Holocaust revisionism.

JEWISH COMMUNITY

Demography

The estimated number of Jews in Great Britain was 300,000. The downward trend in synagogue marriages of the past two decades continued, according to figures issued by the Community Research Unit of the Board of Deputies of British Jews. In 1992, 1,031 marriages took place under Jewish religious auspices, compared with 1,082 in 1991. Orthodox marriages accounted for 79 percent and Progressive mar-
riages for 21 percent of the total. Figures for religious divorce obtained from both Orthodox and Reform batei din (rabbinical courts) show 271 gittim issued in 1991 against 261 in 1990.


Regional studies showed declining populations. Figures issued by the Community Research Unit in February put the number of Jews in Leeds at 10,000, a drop of 30 percent from 1985. A census by Birmingham's local representative council indicated a community of under 3,000, nearly a third aged between 60 and 79 and only 6 percent in the 15-19 age group.

Communal Affairs

The economic recession continued to dominate the community scene both in London and the provinces. In February the Jewish crisis hotline, Miyad, reported that calls had doubled to an average 200 monthly over the past year, with concern at the time of the Gulf War and recession-related problems the major contributory factors. Prime worries now were layoffs and job insecurity, leading to anxiety and family breakup, said Jeffery Blumenfeld, director of Miyad's parent agency, the Jewish Marriage Council.

The financial situation of Nightingale House, the Home for Aged Jews, was the worst in his 30 years with the organization, said executive director Asher Corren in February. In June Norwood Child Care executive director Sam Brier reported that members of 1,135 families sought help from Norwood in 1991, a 17-percent increase over 1990. "People who used to support us with contributions, fund-raising, and volunteer work are coming to us for help," said Jewish Care executive director Melvyn Carlowe. To alleviate the situation, Care opened an unemployment support group in August, administered by the Hendon-based Shalvata counseling service. Individual synagogues also organized help initiatives for job-seekers.

Jews in the Former Soviet Union

The changed situation in the former Soviet Union, as well as financial difficulties in Britain, caused organizations engaged in assisting Soviet Jews to rethink their programs. In July the National Council for Soviet Jewry, which was at the forefront of the movement in the 1970s and early 1980s, changed its name to the National Council for Jews in Former Soviet Lands. Its new constitution reduced the executive to "a smaller group of those actually involved in the area," said chairman John Fenner, and the group was now much better equipped to provide "effective positive action to help both those who want to leave and those who want to stay in the former Soviet Union."

In August the British Student and Academic Campaign for Jews of the Former
Soviet Union scaled down its national organization, eliminating the position of national organizer and closing its offices. At the same time, it opened a Jewish youth center in Kiev to teach young Ukrainian Jews about Judaism. Efforts on behalf of Soviet Jews were divided between assisting those who remained in the former Soviet Union and those who emigrated to Israel, through fund-raising and other activities.

In April the Manchester City Council called on its St. Petersburg counterpart to investigate reports of anti-Semitic demonstrations and also made a plea for more Jews to be allowed to emigrate. In December, at a meeting with Russian ambassador Boris Pankin, arranged by the Women's Campaign for Soviet Jewry, the 35s, a delegation of four MPs discussed Moscow's continuing refusal to allow some Jews to emigrate. In December, too, Foreign Secretary Hurd promised members of the Manchester 35s to “explore every available channel” to help Russian Jews being denied exit visas.

**Community Relations**

In January the Board of Deputies announced its willingness to hold talks with the newly formed Muslim Parliament, which claimed to represent Britain's two million or so Muslims and was to some degree modeled on the Jewish body. In February the board's president, Judge Israel Finestein, hosted a lunch for deputies and black lawyers, for the purpose of getting acquainted and exchanging views. Similar discussions had already taken place with Hindu leaders. February also saw the launching, at the initiative of Greville Janner, MP, of the Maimonides Foundation, whose purpose was to cultivate links between British Jews and Muslims. In August, a letter in the London *Times* calling on the British government to spearhead action against war crimes in Bosnia was signed by Progressive rabbi Hugo Gryn and leading British Muslims. In September the Board of Deputies organized a symposium on “Israel, Islam and the Jewish community.”

In October Home Secretary Kenneth Clarke reintroduced the government Asylum Bill in Parliament in an amended form. The bill, which aimed to cut the number of political refugees allowed sanctuary in Britain, was originally introduced in 1991. Although the bill now included new concessions aimed at meeting objections raised by the Board of Deputies and other lobbies, in November, when the bill received its second reading in the Commons, communal leaders still vowed to continue the fight against its “iniquities.” The board had campaigned against the bill since its inception, with Judge Finestein writing to the Home Secretary in January that it contravened the spirit of the 1951 UN Convention on Refugees, which “was adopted to ensure no group would suffer the same fate as those many Jewish people who had no refuge and lost their lives.” In August the Zionist Federation appealed to Prime Minister Major to admit refugees from war-ravaged Bosnia and to avoid repeating the policies that prevented Holocaust victims from finding safe havens.
Religion

Financial problems beset the centrist Orthodox United Synagogue (US), Britain’s largest synagogue association, throughout the year. In February the US council approved the sale of part of the Great Synagogue’s silver collection to the Jewish Museum. The same month, in a drive to control spending, the council demanded that its officers release details of salaries and expenses paid to the organization’s 1,500 employees, including the chief rabbi and the US London Bet Din’s chief executive. This was agreed to in March, against the wishes of US president Sidney Frosh, on condition that the figures remain confidential. In March the US’s deficit was revised upward to £1.6 million (from £1.3 million reported in December 1991), partly because of the failure of several synagogues to pay their expected contributions toward central services. In June the audit committee chairman, Norman Roberts, warned that, despite spending cuts, the US was likely to exceed its budgeted deficit of £254,000 in 1992 because of continuing losses on its kosher slaughtering operation, the slowness of some synagogues to repay cash advances, and membership arrears of over £1 million. United Synagogue membership fell by more than 500 to 34,018 in 1991.

Such was the situation when the Kalms Report, a major study of the US, was published in September. Prepared by Stanley Kalms, the head of Dixons, a major retail outlet, and a former US officer, the 300-page report described the organization as “moving relentlessly towards insolvency and loss of members far more rapidly” than other synagogue organizations. The US’s “market share” of the Jewish community was in sharp decline amid wide dissatisfaction with a remote head office, cold, unwelcoming communities, and a “drift to the right” away from its traditional tolerant ethos, the report said. To reduce its £9-million debt, the report advised introducing a five-year program of cutting expenditures and increasing membership. It also called on US members to support a completely revamped organization, one that placed more emphasis on individuals and communities, that reduced central control over local communities, and that placed greater responsibility for decision-making in local hands. Local synagogues should become “independent trust communities,” managing their own administration and finances, the report said.

The US central structure should be radically reduced, the report further suggested, with the US retaining responsibility solely for burials and possibly kashrut and ceding its other responsibilities, such as education, to independent bodies. The report envisaged an enhanced Chief Rabbinate, one more independent of the US, though the US would remain its principal supporter, and with increased responsibilities, including support for adult education and rabbinical placements. The role of women should be reviewed and promptly recast, said the report’s authors, enabling them to participate fully in the US council and local management committees.

The report received a mixed reception. The United Synagogue’s lay leaders, headed by Frosh, resigned en bloc, while Chief Rabbi Jonathan Sacks greeted it as a “pivotal document of the decade of renewal.” In October, however, he described
it as “a lay document, couched in terms of finance, management and marketing.” It lacks, he said, “a spiritual dimension.” US rabbinical council chairman Rabbi Alan Plancy said, “We as religious leaders must take [the spiritual and religious future of Anglo-Jewry] in hand, not the laymen.” The Union of Jewish Students (UJS) voted unanimously to fight Kalms’s proposal that the US pull out of student chaplaincy funding.

US council elections in October reflected the divided reaction. Seymour Seideman, one of the report’s authors, defeated outgoing joint vice-president Alan Grant, who was more critical, to become the youngest president in US history. However, the 53-year-old Seideman, a financial consultant, stressed that he would “initiate the widest possible debate before embarking on any of the changes” the report suggested. In December the US council unanimously approved an austerity budget involving the loss of 12 jobs at US headquarters, the Chief Rabbi’s office, and the London Bet Din, and spending cuts of £800,000.

In February Chief Rabbi Sacks launched a comprehensive review of the role of Jewish women, the first practical initiative of his “decade of renewal.” Rosalind Preston, the first female vice-president of the Board of Deputies, was appointed to head a commission including women from all backgrounds. The London Bet Din head, Dayan Chanoch Ehrentreu, agreed to serve as adviser on matters of Jewish law, the chief rabbi announced. “Renewal starts with Jewish women,” Sacks said. “They are the builders of our values, our homes, our families.” Preston, who was assembling task forces of women to look at their roles in education, the family, marriage and divorce procedures, the synagogue and religious life, and other areas, hoped to present Rabbi Sacks with a report in 18 months.

The optimism engendered among Jewish women by this initiative was dampened in November when the first-ever women-only Sabbath service, scheduled to be held on US premises in Stanmore Synagogue, Middlesex, was canceled following intervention by the chief rabbi, other senior rabbis, and the London Bet Din, who wanted to “discuss the matter further.” It was reported that the chief rabbi planned to rule on the issue early in 1993.

The April announcement of Sacks’s second major initiative, a charity walk for unity, also provoked controversy when it emerged that the Jewish Lesbian and Gay Helpline was banned from participating. Helpline was not an “appropriate charity for the Chief Rabbi to give recognition to,” explained Rabbi Pinchas Rosenstein, one of the walk organizers. Despite protests over this decision by Habonim/Dror, the Union of Jewish Students, and a delegation of Progressive rabbis, an estimated 4,000 participants joined Sacks on a three-and-a-half-mile walk around London’s Hyde Park in July, which raised £100,000 for 120 Jewish charities.

Sacks’s third initiative, announced in May, was a national program of Chief Rabbinate awards for excellence. This would honor groups and individuals who had achieved the highest standards in youth work, synagogue life, welfare, education, and work for Israel. “Anglo-Jewry has not understood the importance of motivating people,” Sacks said. “We don’t have a forum for the community to say congratula-
The program, which would be held every two years, would be open to groups under the chief rabbi's patronage and organizations included at the "discretion of the Chief Rabbi."

Meanwhile, in April Sacks announced a series of projects to be implemented in the subsequent six months: a scholarship program to enable young people to study in Israel, initiatives in business ethics and adult education, and a reshaped rabbinic training program. In September he established a department for rabbinic development in his office, its aim to develop the talents of local rabbis so as to make "our synagogues more open, welcoming, accessible, varied and full of life."

In June the Barnet Council public-works committee approved plans for a north-west London eruv (a symbolic boundary converting a public into a private area, in which it is permitted to carry certain items and push prams and wheelchairs on the Sabbath). The proposed eruv, which would cover an area of 6\(\frac{1}{2}\) square miles, incorporating Golders Green, Hendon, parts of Hampstead Garden Suburb, and Cricklewood, where some 10,000 Jews lived, still required approval by the council's planning authority and the Department of Transport. The project would be funded by the US.

Britain's Sephardi community was divided over the nature of Sepharad '92, the year-long program of events marking the 500th anniversary of the expulsion of Spanish Jews. Dayan Pinchas Toledano, head of the Sephardi Bet Din, boycotted a special Sabbath service at the Spanish and Portuguese Synagogue in London, attended by the Spanish ambassador. "I do not feel we should be celebrating," he said, and it was "absolutely inappropriate" for the ambassador to attend. But Rabbi Dr. Abraham Levy, spiritual head and communal rabbi of London's Spanish and Portuguese Jews' Congregation, denied that Sepharad '92 was a celebratory event. "It is a commemoration not only of the horrors of persecution but also of the glorious achievements of our ancestors in Spain." In April, Britain's oldest synagogue, the Spanish and Portuguese Bevis Marks, erected in 1701, was badly damaged when an IRA bomb blast devastated an area of the City of London.

In November the US, the Federation of Synagogues, and the Spanish and Portuguese synagogues agreed that rabbinic responsibility for shehitah operations would be shared on an equal basis between the chief rabbi and his Federation and Sephardi counterparts. The conflict over kosher slaughter began in 1989 when the US launched a breakaway operation following disagreement over rabbinic control. The US was expected to shut down its loss-making operation within a few months, leaving the London Board for Shechitah as the sole provider of meat for central Orthodoxy. In three years, the US lost over £500,000 on its meat operations.

In February the British Masorti (Conservative) movement moved its headquarters to larger premises. The movement had over 3,500 congregants in its London synagogues, said Michael Rose, chairman of the Assembly of Masorti Synagogues.

The Reform Synagogues of Great Britain (RSGB), with nearly 26,000 members, celebrated its 50th anniversary this year by opening a £500,000 youth and education building at the Sternberg Center in Finchley, north-west London, in July.
building contains the headquarters of the Center for Jewish Education, the teachers' training center, a resource library, and the Reform movement's youth department offices, as well as a mikveh (ritual bath).

In March the Liberal Jewish Synagogue in St. John's Wood, north-west London, elected its first woman head, Rita Adler. In December Rabbi Jacqueline Tabick was the first woman elected to head the Council of Reform and Liberal Rabbis.

Education

There were 24,000 children enrolled in full- or part-time Jewish education, 10,000 fewer than 30 years ago when the Anglo-Jewish population was larger, said a report by the Jewish Educational Development Trust's (JEDT) think tank, published in August. Of the total 42,800 British Jewish children in the 5–17 age group (compared with 58,500 in 1962), 80 percent received formal Jewish education at some stage. The report's statistics, based on research by Dr. Stephen Miller, head of social sciences at London's City University, showed a growth in the Jewish day-school population, mainly due to the right-wing Orthodox. Some 43 percent of children in Jewish schools came from right-wing Orthodox homes, while only 1 percent attended the only Progressive school, Akiva. More children were now enrolled in day schools than in the part-time system, which served half the number of children it did 30 years earlier. In 1962, 36 percent of the 5–17 age group attended part-time classes and 15 percent were in day schools. Currently, part-time classes accounted for 26 percent of that age group and day schools 30 percent. All in all, some 16,000 Jewish pupils were enrolled in day schools, in 29 nursery schools, 36 primary schools, and 25 secondary schools. Jewish nursery schools, with 38 percent of the preschool Jewish population, were the most popular form of Jewish education; however, based on Miller's research, only 24 of every 100 children who entered Jewish nursery school would be attending a Jewish school at sixth-form level (ages 16–17). Likewise, less than half those in full- or part-time Jewish education at age 7 would still receive Jewish education at age 14, the report stated.

The 80-page report based on these findings and compiled by think-tank chairman Fred Worms found that Jewish education was gripped by "an unprecedented funding crisis" that threatened its future and affected almost every communal educational organization. The report described an "extraordinarily fragmented" educational system in which money was wasted because organizations failed to cooperate. It proposed the formation of a national council for Jewish education, involving Orthodox and Progressive organizations, lay leaders, and education professionals, whose central purpose would be fund-raising and avoiding unnecessary competition. There was no suggestion that constituent groups would interfere in the content of education. The report's second main proposal was a change in emphasis away from opening new schools and toward recruiting and training teachers, and it offered a number of measures to implement this.

Jews' College, which had 150 students in July, announced in October that practi-
cal rabbinics would in future form half of its three-year course leading to ordination. There were currently ten British-based trainee rabbis at the college, which prepares rabbis for the US and other centrist Orthodox communities.

The Joe Loss Fellowship in Jewish Music was established at the City University as part of the music department's ethnomusicology course. A full-time lectureship in medieval Jewish studies was set up in the Department of Hebrew and Jewish Studies at University College, London. In August a £1-million chair in business ethics and social responsibility was created at the London Business School by Stanley Kalms, who was also among the sponsors of an eight-week lecture series on Jewish business ethics, arranged by Integrity in Action under the auspices of the Chief Rabbi's Office.

In June Manchester University don Philip Alexander was appointed to succeed David Patterson, who retired as president of the Oxford Centre for Post-graduate Hebrew Studies in December.

Publications

The H.H. Wingate/Jewish Quarterly Prize for nonfiction was awarded to Robert Wistrich for Antisemitism: The Longest Hatred, after Tudor Parfitt's Journey to the Vanished City, announced as co-winner, was disqualified because it was not published in the period stipulated by the terms of the award. The £40,000 David Cohen British Literary Prize, funded by a Hampstead physician and former Board of Deputies member, was launched in cooperation with the Arts Council. It will go to a living British writer to honor his or her whole body of work.

Biographical works published during the year included Arendt, David Watson's study of Hannah Arendt; Lender to the Lords, Giver to the Poor, a biography of Samuel Lewis by Gerry Black; Warrior Statesman: The Life of Moshe Dayan by Robert Slater; Dreyfus: A Family Affair, 1789–1945 by Michael Burns; Herbert Samuel: A Political Life by Bernard Wasserstein; Epstein: Artist Against the Establishment by Stephen Gardiner; Wellesley Aron: Rebel with a Cause by Helen Silman-Cheong; and Lord George Gordon, by Yirmeyahu Bindman. Ramin Jahanbegloo's Conversations with Isaiah Berlin and S.J. Goldsmith's Essays in Disapproval have biographical relevance.

New autobiographies were Tango Down the Corridor by Joan Gordon; Memories of the Gorbals by Jack Caplan; Crossing, the third volume of Jakov Lind's autobiography; An Economist's Testimony by S. Herbert Frankel; Bow Jest by Paul Zetter; Shared Lives by Lyndall Gordon; and There Was a Young Man from Cardiff, autobiographical fiction by Dannie Abse.

Fiction published during the year included The Journey by Ida Fink; The Red Pagoda by Robert Mendelsohn; The Very Model of a Man by Howard Jacobson; The Jewess: Stories from Berlin and New York by Irene Dische; Loving Brecht by Elaine Feinstein; My Golden Trades by Ivan Klima, a collection of stories set in Czechoslovakia; The Volcano Lover by Susan Sontag; Inheritance by David Pryce-
Jones; *Augustus Rex* by Clive Sinclair; *Roth* by Glyn Hughes; *A Little Space for Issie Brown* by Anthony Simmons; *Mendelssohn Is on the Roof* by Jiri Weil; *Mother Russia* by Bernice Rubens; and *The Last Honeymoon* by Shelley Weiner.

New works on religious themes were *Judaism and Ecology*, edited by Aubrey Rose; *Crisis and Covenant: Jewish Thought After the Holocaust* by Chief Rabbi Jonathan Sacks; *Religion and the Individual* by Louis Jacobs; and *How to Get Up When Life Gets You Down* by Progressive rabbis Lionel Blue and Jonathan Mago-net.


Historical studies of the Hitler period were Eric Silver's *The Book of the Just*, on the "silent heroes" who saved Jews from Hitler; *Benevolence and Betrayal* by Alexander Stille, an account of five Jewish families in wartime Italy; *The Germans and the Final Solution* by David Bankier; and *The Roots of Appeasement* by Benny Morris. Personal accounts of the period included *Three Lives in Transit* by Laura Selo; *Witnesses: Life in Occupied Krakow* by Miriam Peleg-Marianska and Mordecai Peleg; *A Time to Speak* by Helen Lewis; *By the Moon and the Stars* by Eva Hayman; *On Thin Ice* by Henry Stanhope; and *The Poison Seed: A Personal History of Nazi Germany* by Marianne Walter. *The Trial of God* by Elie Wiesel and *At an Uncertain Hour, Wine from Two Glasses*, all by Anthony Rudolf, are related approaches to living with the memory of the Holocaust. *Justice Delayed* by David Cesarani examines moves to bring war criminals to trial.

Works on refugees from Nazi Germany included *The Face of Survival* by Michael Riff, and *Refugee Scholars: Conversations with Tess Simpson*, edited by R.M. Cooper. Simpson was assistant secretary to the Society for the Protection of Science and Learning set up in 1933 by Sir William Henry Beveridge (later Lord Beveridge) to help refugee academics.

New studies of anti-Semitism were *Political Discourse in Exile: Karl Marx and the Jewish Question* by Denis Fischman, and *The Jew's Body*, in which Sander Gilman examines anti-Semitic myths spawned by the notion that Jews are physically and mentally "different."

Poetry published during the year included *Trial by Verse* by Geoffrey Hoffman; *The Proper Blessing* and *A Bit of Dialect* by A.C. Jacobs; *The English Earthquake* by Eva Salzman; *Roots in the Air* by Michael Hamburger; *The Lens Breakers* by Jon Silkin; *Fathers* by Daniel Weissbort, who also edited *The Poetry of Survival: Post War Poets of Central and Eastern Europe*; *Offshore* by Anne Atik; *Crossing Point* by Myra Schneider; and *Jaguar of Sweet Laughter* by Diane Ackerman. In *Watermark*, poet Joseph Brodsky paints a portrait of Venice in poetic prose.
Works relating to Israel included *Israel: A Concise Political History* by Yossi Beilin; *The Road Not Taken* by Itamar Rabinovich, a study of the failure of Israel’s early negotiations with the Arab states; *From Palmerston to Balfour: Collected Essays of Mayir Verete*, edited by Norman Rose; *Labor and the Political Economy in Israel* by Michael Shalev; *Arabs and Jews in Israel*, vol. 2: *Change and Continuity in Mutual Intolerance* by Sammy Smooha; *Stalemate: The War of Attrition and Great Power Diplomacy in the Middle East, 1967–70* by David A. Korn; *Israel and Africa: The Problematic Friendship* by Joel Peters; *The Kibbutz Movement: A History*, vol. 1: *Origins and Growth, 1909–1939* by Henry Near.


Books on East European Jewry were *The Enigma of Soviet Jewry*, a collection of articles by Schneier Levenberg; *Bolsheviks and British Jews: The Anglo-Jewish Community, Britain and the Russian Revolution* by Sharman Kadish; *Journey to Poland* by Alfred Doblin; and *The Struggle for Soviet-Jewish Emigration, 1948–1967* by Yaacov Ro’i.

*The Homeless Imagination in the Fiction of Israel Joshua Singer* by Anita Norich is a work of literary criticism. Matthew Stevens edited the *Jewish Film Directory*.

**Personalia**

Former Conservative chancellor of the exchequer Sir Nigel Lawson and Sir Geoffrey Finsberg, for 22 years Conservative MP for Hampstead and Highgate, were made life peers. Labor peeress and former health minister Baroness Serota was appointed Dame of the British Empire. Knighthoods went to Nottingham industrialist and philanthropist Harry Djanogly for his work in philanthropy; Louis Blom-Cooper, former barrister, journalist, and chairman of several government committees; and Ivan Lawrence, Tory MP for Burton. Sir Peter Taylor was named Lord Chief Justice.

Among British Jews who died in 1992 were Nat Franks, leading 1930s middle-
weight boxer, in January, aged 79; David Deutsch, film producer, in January, aged 65; Mark Hertzberg, for 40 years reader at St. John's Wood Synagogue, in January, aged 81; Georg Schwarzenberger, emeritus professor of international law at London University, in January, aged 83; Philip Goldberg, Federation of Synagogues elder, in February, aged 87; Bernard Krikler, historian and Wiener Library supporter, in February, aged 65; Rev. Max Modell, Bristol Synagogue minister for 24 years, in February, aged 83; Fritzi Gordon, top international bridge player, in March, aged 86; Samuel Magnus, judge and writer on legal topics, in March, aged 81; Sam Kramer, one-time president and chairman of the National Union of Hebrew Teachers, in March, aged 79; Jim Joel, grand old man of racing, in March, aged 97; Miles Elton, founder of the Ranulf Association, in March, aged 73; Jack Graham, leading Maccabi supporter and worker, in April, aged 72; Morrice Adelman, Glasgow Zionist, in April, aged 52; Rixi Marcus, first woman World Bridge Federation grand master, in April, aged 81; Max Catto, author, in April, aged 84; Shmuel Lowensohn, dedicated Zionist and co-editor of I Came Alone, in May, aged 69; Abraham Gluck, Lubavitch personality, in May, aged 68; Alan Howard, founder-chairman of Concern, the interdenominational committee for Soviet Jewry, in June, aged 54; Elie Kedourie, emeritus professor of politics, London School of Economics, and Middle East expert, in July, in Washington, aged 66; David Sala, leading Sephardi communal figure, in July, aged 78; Hans Feld, Zionist worker and founder-member, Association of Jewish Refugees and Leo Baeck Institute, in August, aged 90; Rose Adler, for 35 years prominent in Federation of Hungarian Jews in Great Britain, in August, in her 80s; Lilian Hill, architect of Jewish Welfare Board’s work for the old, in August, aged 90; Samuel Prais, Birmingham communal figure, in August, aged 93; David Degen, for 36 years Jews’ Temporary Shelter secretary, in September, aged 80; David Goldstone, Manchester Jewish personality, in September, aged 84; Felix Mitchell, communal worker and Reform Synagogues of Great Britain personality, in October, aged 69; Barry Shenker, communal worker, chairman, British Mapam movement, 1985–90, in October, aged 48; Clifford Barclay, businessman and founder of Oxford’s Templeton College for Management Studies, in October, aged 84; Frank Levine, Anglo-Jewish communal worker, in October, aged 74; Fay Stern, street-trading adviser and charitable worker, in November, aged 86; David Bohm, leading physicist, in November, aged 85; Alec Rozansky, founder-member, Stanmore and Canons Park Synagogue, in December, aged 81; Mark Lesnick, 1920s flyweight boxer, in December, aged 85; Prof. Albert Latner, medical practitioner in clinical biochemistry, in December, aged 80; Prof. Arthur Bloom, leading British hemophilia authority, in December, aged 62; Lord Lloyd of Hampstead, academic lawyer, in December, aged 77; and Asher Loftus, communal philanthropist, in December, aged 78.

Miriam & Lionel Kochan
France

National Affairs

Four subjects dominated the news in France in 1992. One was the difficult economic situation, marked by the continuing long-term growth of unemployment. The second was the ongoing debate over the admission of foreigners to France. The third was growing disillusionment with President François Mitterrand's Socialist government over its handling of various "affairs," such as the Habash affair (see below); the revelation that blood known to be potentially contaminated with AIDS had been distributed in 1985 through a state-controlled agency; and the uncomfortable results of inquiries into the illegal financing of political parties.

The fourth subject of public concern was the debate over ratification of the Maastricht treaty creating a European Union. The September referendum showed a deepening distrust of the European idea among the French public. Whereas in previous years opinion polls had shown a strong majority in favor of the European project, in the referendum only 51 percent of the voters finally said yes, while the main political parties were divided. Two sets of local elections took place in March. Both produced disturbing results for the Socialist government, and both showed the voters seeking alternatives to the parties of both right and left that had ruled France since 1945. Most analysts linked the distrust of the "classical" parties to the public's growing impatience with the continuing rise in unemployment and the failure to end the economic crisis.

Both right and left took a beating in the regional elections, a one-round proportional ballot. The Socialists won 18.3 percent of the vote, down 11.5 percent from 1986, while the RPR/UDF alliance (Union pour la France, a coalition of the two main parties of the right) won 33 percent, down 8 percent from 1986. The surprises were the Greens' 14.7 percent and the 13.9 percent for the National Front (FN), which enabled both to take seats in regional councils, where they were in a good position to influence decision making.

The cantonal (département) elections produced similar results in the first round but smaller votes in the second round for the Greens and the FN, and thus fewer seats in the district councils. Even though FN leader Jean-Marie Le Pen did not win his anticipated 20 percent in the cantonal balloting, the results of both elections were considered a success for the FN, illustrating its growing roots in the country and its achievement of a permanent place in French political life.

Faced with his government's poor showing in the elections, in May President Mitterrand responded by replacing unpopular Prime Minister Edith Cresson with
Finance Minister Pierre Bérégovoy, who was perceived as being more experienced in economic matters, smoother in personality, and more in touch with the public.

**Israel and the Middle East**

In comparison with 1991 (the Gulf War and French involvement in the conflict), this year saw a decline in French preoccupation with the Middle East. Part of the public still showed interest in the *intifada*, but the main theater of activity was the peace negotiations in Madrid, where France had, at best, a very limited role to play. The only notable developments were in economics and technology, with the two countries agreeing to undertake new exchange programs in these areas.

**THE HABASH AFFAIR**

On January 29, the press disclosed that George Habash, leader of the Popular Front for the Liberation of Palestine (PFLP), was a patient in a Red Cross hospital in Paris. Faced with strong public hostility to France’s giving shelter and medical help to a well-known terrorist, both the prime minister and the president denied knowing anything about Habash’s presence or even having been consulted. On January 30, four high-ranking officials were dismissed from their positions over the matter. Former minister Georgina Dufoix, who was then serving both as an aide to President Mitterrand and as president of the French Red Cross, had to resign from both positions. The others were François Scheer, secretary-general of the Ministry of Foreign Affairs; Bernard Kessedjian, an aide to Minister of Foreign Affairs Roland Dumas; and Christian Vigouroux, chief of staff in the Ministry of Interior.

Although Habash himself was questioned by a judge on the same day, about alleged terrorist activities in France, he was allowed to leave France and to go back to Tunis on February 1.

Widely discussed in the media, the Habash incident was termed by former Socialist prime minister Michel Rocard “a most serious affair.” It threw a spotlight not only on the apparent lack of coordination between different government authorities but also on the ambiguous attitude of officials toward terrorist organizations and states. François Mitterrand’s statement, on February 4, that “there is no more Habash affair” showed, to say the least, a certain degree of irritation with the persistent attention. A senatorial commission of inquiry heard Minister of Interior Philippe Marchand acknowledge “a general failure of judgment,” and former prime minister Edith Cresson described the affair as “the sum total of individual errors.” When the commission submitted its final report on June 24, it expressed regret that the “principle of ministerial responsibility” had not been respected; in other words, that only civil servants had had to resign as a consequence of it.
MITTERRAND IN ISRAEL

President François Mitterrand's second official trip to Israel did not arouse as much interest as the first one in 1983. To a certain extent it was viewed as routine and was even described by the press as a "trip of normalization." Although the results of the trip were judged to be generally positive, Mitterrand had to face fierce attacks from the Israeli press, which denounced his support of the PLO and the creation of a Palestinian state. He himself expressed disappointment that Europe in general and France in particular were being kept out of the peace process.

Anti-Semitism and Racism

The statistics of the Ministry of Interior showed a decrease in the overall number of violent anti-Semitic incidents (23, as against 40 in 1991), with the incidents unevenly distributed over the year. Five violent actions were recorded between January and September, but there were eight in September and ten between October and the end of December. There did not seem to be any particular explanation for that pattern, except possibly some linkage to the debate over the role of France in the deportation of the Jews during World War II (see below), or the influence of antiforeigner incidents in Germany, or the debate over the referendum on Europe. None of this could be proven, however. There was also an increase in the number of desecrations of Jewish cemeteries: two in March and April, but six between August 30 and the end of December, including Herrlisheim in Alsace (where 193 graves were damaged) and two cemeteries in Cronenbourg, near Strasbourg. Daubings in one of the cemeteries in Cronenbourg at the end of December indicated a connection with Israel's recent expulsion to Lebanon of 415 Palestinian members of the Hamas movement.

Public anti-Semitic utterances from the National Front were far more elusive than in previous years. Still, Jean-Marie Le Pen, addressing his supporters in La Trinité-sur-Mer on August 23, charged that "those who claim secure and guaranteed borders for Israel [are] also those who want to destroy the borders of France." After the desecration in Herrlisheim, Jean Kahn, the president of the Representative Council of French Jews (Conseil Représentatif des Institutions Juives de France, CRIF), told an interviewer in the daily Le Monde (September 2): "One cannot avoid establishing a connection between this desecration in Alsace and the racist events in Rostock in Germany. The statements made by Mr. Le Pen on August 23 in La Trinité are also an incitement to racial hatred." Le Pen sued Kahn for libel—unsuccessfully—for this statement.

The annual public-opinion poll on intolerance and racism conducted by the Consultative Commission on Human Rights of the Prime Minister's Office, which includes questions on the Jews, showed continuity with previous trends: 19 percent of those questioned expressed antipathy to the Jews (16 percent in 1991, 18 percent in February and October 1990); and 22 percent somewhat or completely agreed that
there were too many Jews in France (21 percent in 1991, 24 percent in February and October 1990).

Anti-Semitism was the focus of an international conference organized by UNESCO in Paris, in June, in cooperation with the Simon Wiesenthal Center, on the theme: "Education for Tolerance: The Case of the Rebirth of Anti-Semitism." Léon Poliakov, Alexandre Adler, Jeane Kirkpatrick, and Simon Wiesenthal were among the speakers.

**Holocaust-Related Matters**

This year was the 50th anniversary of the first convoy that left the French camps of Drancy and Compiègne on March 27, 1942, carrying to Auschwitz 1,112 Jewish men (of whom 22 came back). The anniversary was marked by several commemorative events; it also set off an intense public debate on both the role and the culpability of the Vichy French regime in the persecution of the Jews in France.

Beginning in March, a number of commemorations took place, national and local, in academic and nonacademic frameworks, initiated by the Jewish community or by national and/or municipal authorities.

On March 27, the Contemporary Jewish Documentation Center (Centre de Documentation Juive Contemporaine, CDJC) inaugurated new, expanded quarters, combining its former building with an adjoining one. The new structure houses the CDJC—library, an archive on the destruction of European Jewry, a new photography lab, and increased space for meetings and audiovisual presentations—and the Memorial to the Unknown Jewish Martyr, a monument and area for commemorative gatherings. The CDJC was created clandestinely in Grenoble in 1943, at the initiative of Rabbi Isaac Schneersohn, in order to gather and preserve all documents and archives pertaining to the persecutions and genocide.

Together with the inauguration of its new building, the CDJC opened an exhibition called "**Le Temps des Rafles**" (The Time of the Raids), which was prepared by Serge Klarsfeld under the aegis of CDJC, with the help of the City of Paris. The exhibition was devoted to the fate of the Jews in France from 1940 to 1944 and was the most comprehensive ever organized on the subject. In the same period, **Le Premier Convoi**, a film produced by Pierre-Oscar Lévy, based on interviews with 12 of the 22 survivors of the first convoy, was shown on television.

Several conferences this year were devoted to the subject of the deportation. Among them a colloquium jointly organized by the National Institute for Oriental Languages (INALCO) and the School for Higher Studies in Social Science (EHESS), with the support of the Foundation of French Judaism (Fondation du Judaisme Français), focused on "The Year 1942." Several experts from different countries took part in the symposium, among them Léon Poliakov (France), Renée Poznanski (Israel), Robert Paxton (U.S.A.), Maxime Steinberg (Belgium), and Michael Marrus (Canada).

An exhibition on the transit camps of Pithiviers and Beaune-la-Rolande in central
France opened in June in the neighboring city of Orléans. (Beaune-la-Rolande was known as one of the camps where Jewish children who had been separated from their parents were detained in particularly awful conditions until being deported to Auschwitz.) Also in Orléans, a permanent documentation center on the camps in the area of the Loiret was opened, at the initiative of individuals with the support of the municipality.

A center for the history of the resistance and the deportation opened in the city of Lyons in November. It was located in the building that served as Gestapo headquarters during the occupation. The center included a library, a film archive, and rooms for meetings and exhibitions. In the same period, the city of Aix-en-Provence in southern France was the scene of 46 cultural events relating to the camp des Milles (the “tile factory” camp), where, among many others, artists and intellectuals such as Max Ernst, Hans Bellmer, Otto Meyerhof, and Lion Feuchtwanger were detained.

The annual Buchman Prize for a work on the history of the Holocaust was awarded to historian François Bédarida. This year saw the creation of the Corrin Prize, in memory of businessman and Holocaust survivor Charles Corrin, designed specifically to promote the teaching of the Holocaust in the framework of the French educational system and oriented toward the younger generation. The first Corrin Prize was shared by a group of 16 schoolchildren from Marseilles who made a video about the deportation of 5,000 Jews from that city, and Alain Gintzburger and Juliette Battle, who created a work for the theater based on the letters sent from Drancy by 18-year-old Louise Jacobson before she was deported.

VICHY, THE REPUBLIC, AND THE JEWS

In June, some 200 Jewish and non-Jewish intellectuals, mainly historians, issued an appeal to the president of the republic, calling on him to acknowledge publicly the specific responsibility of the Vichy regime in the persecution of the Jews, and also to proclaim that “the French state is responsible for persecutions and crimes against the Jews in France.” The wording of the appeal, putting the responsibility for the crimes on “the French state” in general and not specifically on the Vichy regime, posed a basic problem that was widely debated for several months. What was the place occupied by the Vichy regime in the history of French institutions? Was Vichy, as the authors of the appeal seemed to indicate, to be considered part of France’s institutional continuity, a chapter in the ongoing history of the French state? Or was it an illegitimate “parenthesis,” a regime that usurped authority and built itself up against the republic and against France, as many immediately claimed? The reaction of the president, who refused to respond to the appeal as requested, was a clear indication that he had chosen the second option.

A new episode in the debate started in connection with the 50th anniversary of the grande rafle, the mass roundup and arrest in Paris on July 16 and 17, 1942, of 13,000 Jews, who were herded into Paris’s winter cycle-racing arena (Vélodrome
d'Hiver, or Vel' d'Hiv'). On July 14, Mitterrand stated that the republic should not be held accountable for the crimes of the Vichy regime, since "Vichy was not the Republic." In response, the Vel' d'Hiv' 1942 Committee, created by the initiators of the appeal to Mitterrand, called again for "an official acknowledgment by the state of the crimes of Vichy." The ceremony at the Vélodrome d'Hiver on July 16, in the presence of Mitterrand and an audience of over 7,000 persons, was marred by loud booing of the president by a number of Jewish activists. Former minister of justice Robert Badinter (president of the Constitutional Council, a judiciary body, and also an active member of the Jewish community), who was one of the speakers, sharply denounced the insult to the president. But he went on to express his personal opinion, stating: "The Republic owes the victims of Vichy the teaching of the truth and the strength of justice."

The polemics started again in the fall when Mitterrand sent a floral tribute to be laid on Marshal Pétain's tomb on the island of Yeu on November 11 (anniversary of the World War I armistice). On November 12, the CRIF expressed "its intense emotion and deep pain" over the incident, adding that "this incomprehensible gesture was a wound to the survivors and the families of the victims." According to CRIF, it was "essential to ask the national representatives sitting in the National Assembly and the Senate to perpetuate, through a solemn declaration, the memory of the infamy that had been committed on the soil of France by the French state." The CRIF text made an implicit allusion to two points: the fact that François Mitterrand had been the first president of the republic to decorate Pétain's tomb regularly (previous presidents had done it only on special occasions), and the fact that a Socialist member of the National Assembly, Jean Le Garrec, had proposed a law making July 16 a national day of commemoration for the deportation, but his text was not put on the agenda of the Assembly. On November 13, Mitterrand conceded to his critics somewhat, announcing that he would look for ways of "managing differently" the contradiction between "the glory of Verdun" and "the shame of 1942."

THE TOUVIER CASE

In January, Albert Cardinal Decourtray, bishop of Lyons, received the report he had commissioned on the involvement of the Church in hiding Paul Touvier, the former head of intelligence of the Milice, the pro-Nazi militia in the Lyons area during World War II. The report, which was prepared by a commission of seven historians under the direction of Prof. René Rémond, concluded that certain members of the Catholic hierarchy had indeed conspired to protect Touvier and enabled him to escape detection during all the years from 1945 to 1989. (See AJYB 1993, pp. 252–53, and AJYB 1991, pp. 264–65.)

On January 26, the chambre d'accusation (a three-judge grand jury) of Paris reopened its investigation into the charges against Touvier for having committed crimes against humanity, with the historians' report now part of the file of evidence.
On April 13, the court dismissed the charges and Touvier was released. The tortured reasoning of the judges was considered as worrisome as the decision itself. The judges contended that the Vichy regime could not be considered among those regimes defined as guilty of crimes against humanity. Vichy had not, for example, been "seeking ideological hegemony," one of the characteristics of regimes in that category, and Jews had not been declared enemies of the state. President Mitterrand declared, on April 14, that he was "surprised, to say the least," by the decision. Cardinal Decourtray himself expressed his wish to see Touvier brought to trial, and a group of historians launched a petition drive. As a consequence of the lower-court decision, Pierre Truche, the attorney general for the Paris area (who had been the public prosecutor in Lyons during the Klaus Barbie trial), immediately turned to the cour de Cassation, France's supreme court, asking it to overturn the verdict. On April 24, the president of the supreme court, Pierre Drai, called for calm and announced that the court would make its decision within six to eight months, "when passions and emotions are appeased."

On November 27, the court partially reversed the lower court's ruling. It said that Touvier could stand trial for his role in the execution of seven Jewish hostages in Rillieux-la-Pape in 1944, but it let stand the lower court's version of the nature of the Vichy regime. Experts in legal matters claimed that it would now be virtually impossible to bring to justice other Vichy officials, specifically, René Bousquet and Maurice Papon, for crimes against humanity. Since April both Bousquet and Papon had been under new investigation for crimes against humanity for carrying out the deportation of 1,645 Jews from the Bordeaux area between July 18, 1942, and May 13, 1944.

THE "JEWISH FILE"

According to a report by historian René Rémond, the list of 140,000 Jews that had been found in 1991 in the archives of the Ministry of Veterans Affairs was not, as had been publicly claimed by Serge Klarsfeld, the census of Jews ordered by the Germans and carried out by Vichy officials in 1940. Klarsfeld did not accept the report's conclusion.

JEWISH COMMUNITY

Demography

There was no major change in the estimated Jewish population of France, which remained, according to most sources, 550,000–600,000. No surveys were conducted that would have provided an updated and more precise idea of the sociological and demographic evolution of the Jewish population.
Communal Affairs

The vitality of the French Jewish community could be seen in a number of developments this year. One was the opening of a new Conservative congregation in Paris (the Adath Shalom Massorati Congregation), initiated by Rabbi Rivon Krygier to meet the needs of Jews seeking new ways of being Jewish other than through ultra-Orthodoxy, the French Consistory’s mainstream Orthodoxy, or the Reform movement. Additional signs of this vitality were the public lighting of a Hanukkah menorah in one of Paris’s main city parks, beneath the Eiffel Tower, and the inauguration of a new synagogue and community center in Strasbourg, featuring stained-glass windows by the artist Théo Tobiasse.

There was also the successful Judeoscope, held November 7-11, in Paris, organized by Henri Hajdenberg. During the five-day festival, some 20,000 people took part in discussions, shows, debates, plays, movies, and other activities. The subjects of the forums and debates reveal the current preoccupations of French Jews, among them: “Identities,” “What future for secular Judaism?” “The children of intermarriage,” “The rise of the far right,” and “Teaching the history of the Jewish Diaspora.”

The France-Israel Building opened in November in a fancy area of the Champs-Elysées. According to its president, former government minister Lionel Stoleru, the building would be a showcase for Israel in France, as well as a place for Israeli business executives visiting Paris to learn about France. In its 3,000-square-meter space it offered a reading room with Israeli newspapers, a travel agency, a display and sale area for Israeli products, a room for public meetings, several restaurants, a business center to foster French-Israeli business ties, and other facilities.

Even as Jewish cultural and religious activities were flourishing, the community was feeling the effects of the economic recession. Community leaders in charge of Jewish social welfare claimed that the community had entered a new era. The postwar period had been one of reconstruction; that was followed by a period of integration of transplanted communities (e.g., the North Africans); now the Jewish community was faced with the classic social problems linked to poverty. The priorities of social action in 1992 were thus helping the elderly and problematic youngsters, providing job training for the unemployed, and finding housing for those who needed it. The Fonds Social Juif Unifié (FSJU), the United Jewish Philanthropic Fund, and its affiliated organizations proposed a 1992 budget of 250 million francs ($50 million), of which Fr 25 million were to be supplied by the Jewish community and the rest by the state, through subventions to specialized Jewish agencies.

SPANISH EXPULSION ANNIVERSARY

The 500th anniversary of the expulsion of Spanish Jews attracted broad attention in the Jewish press and was marked by the publication of several books. However, it did not inspire many public events or commemorations in France. The primary
reason for this was lack of consensus about the significance of the date and what character the anniversary should take. There was some fear that the commemoration would become a festival and cause people to forget the essentially traumatic nature of the historic event.

Events abroad, such as the visit of King Juan Carlos of Spain to the synagogue of Madrid, and the historical commemoration organized by “By My Spirit” in Toledo (which was attended by Chief Rabbi of France Joseph Sitruk), were followed closely by French Jews. The only comparable event in France was an academic symposium at the Sorbonne, organized by the Fonds Social Juif Unifié, on “The Expulsion of the Jews of Spain and Its Consequences.”

A Crisis in the Jewish Community?

The internal debate that had begun to emerge in recent years took on sharper outlines in 1992. Essentially, it was between those favoring greater insularity and religious Orthodoxy, and those—among them Jean Kahn—who argued for an open and pluralistic Jewish community in France.

In the May issue of the Jewish monthly L'Arche, the philosopher Shmuel Trigano gave his own analysis of the situation: “For a number of years now, French Jewry has been a center of missionary activity for ideologies coming from abroad (more often from the United States than from Israel) and inspired by the Hassidic or the haredi [ultra-Orthodox] movements. These aim to take over the Jews without any regard for communal consensus and the institutions of the Jewish community, ignoring its history and values as well as the nature and specific logic of the French framework in which they carry out their activities.”

Trigano added that he saw the birth of “a sectarian phenomenon” in French Judaism, as a result of which “the concept of community itself was suffering a setback.” He noted the unique character of French Jewry, “heir to the old Israelite consistory, revised and corrected by Vichy and the Shoah,” a community that “has integrated the East European traditions” but one that has also “become the depositary of the entire North African tradition,” and a community that has, since 1970, “been home to a movement of Jewish renewal and rediscovery.” Trigano concluded that there was a crisis in the Jewish community and blamed “a lack of democracy” as one of the main causes.

Events this year in both the Central and Paris Consistories—the official religious arms of French Jewry—indirectly illustrated the cause of Trigano’s unease. In elections for the presidency of the Central Consistory, on June 21, Jean-Pierre Bansard defeated incumbent Jean-Paul Elkann, 111 to 69. (Elections to the Central Consistory are conducted through a college of 200 electors, among them the chief rabbi of France, the chief rabbis of the regions, representatives of the Consistory itself, and delegates of the affiliated congregations.) The new president was born in Oran (Algeria) in 1940; he had been vice-president of the Pasteur-Weizmann Honorary Committee; the founder in 1986 of the King David Club, a group open only to
major donors to the United Jewish Appeal; and in 1991 was elected president of the Consistory of the Champagne-Ardennes region.

Bansard used as his campaign slogan: "The Central Consistory has lost its two strongest suits: it is no longer either efficient or representative." Although Bansard sounded an apparently neutral theme, his election, coming after that of Benny Cohen in 1990 as president of the Paris Consistory, was interpreted as a victory for the more Orthodox elements in the Consistory and those who want a more activist Consistory that will branch out from the purely religious sphere and engage in political representation of the community, alongside, or even instead of, CRIF.

The Paris Consistory faced a crisis at the end of the year related to the issue of representation. An extraordinary general assembly of that body was convened in order to ratify a modification to the bylaws that had been adopted by a tiny majority of the administrative council (14 votes to 12). According to the proposed new rule, only those who were sponsored by three community presidents could be candidates in the consistory elections that were to take place in 1993. Given that the 70 presidents of communities are appointed by the president of the Paris Consistory and the Paris chief rabbi, opponents of the proposal objected that the new rule would make it impossible for anybody who disagreed with the present presidents not only to be elected but even to be a candidate. "If they don't want somebody to be a candidate, it is very easy for them to put pressure on the presidents so that they refuse to give their support," commented Moïse Cohen, an opponent of Benny Cohen, in an interview in the weekly Tribune Juive (December 17). The general assembly was marked by serious disturbances. The modification to the bylaws was finally adopted, but in a vote that took place in dubious circumstances. Opponents decided to lodge an appeal in civil court to have the results of the vote invalidated.

Community Relations

Racism remained a matter of concern. In November the president of CRIF, Jean Kahn, expressed his sympathy and total solidarity with the Muslim community in France, following the desecration of graves of North African soldiers killed while serving in the French military. In his Rosh Hashanah message, Kahn had expressed deep concern over the rise of racism and intolerance in France and on the European continent in general, particularly in Germany.

Xenophobia in Germany and the decision of the German authorities to send Romanian Gypsies who had found refuge in Germany back to Romania led a number of young French Jews to demonstrate in October in the German city of Rostock, which had been the scene of violent anti-immigrant demonstrations a few weeks before. The French demonstration led to incidents with the German police, and three French demonstrators were arrested. During the General Assembly of CRIF, which took place on November 29, Jean Kahn stated that he had intervened with authorities for the youngsters' release; at the same time, he said, he would have preferred it if the demonstration in Rostock had been conducted in dignity—which
had not been the case on the part of the Jewish demonstrators, he felt. He also firmly denounced the violent anti-German incidents that had been initiated in Paris against the buildings of the Goethe-Institut and the French-German Chamber of Commerce.

The situation in former Yugoslavia was also a matter of deep concern, although not touching the French Jewish community directly. In numerous speeches and articles, writer and philosopher Alain Finkielkraut denounced Serbian propaganda's exploitation of what he called "the alleged anti-Semitism of the Croats," which depicted all modern Croats as Oustachis (the pro-Nazi Croatian militia) and created a situation in which most Europeans, among them Jews, were reluctant to intervene against the Serbs.

Although Finkielkraut failed to convince most Jews—who were still sensitive to the memories of World War II and the pro-Nazi involvement of a vast number of Croats—CRIF president Kahn showed no hesitation, particularly after the Serbs started their "ethnic cleansing," in acting on both the humanitarian and the political levels. He flew several times to former Yugoslavia, taking part in actions to save local Jews as well as in general humanitarian initiatives, together with foreign and local representatives of various religious groups. In August, when the press released information about the Serb-built concentration camps for civilian Muslims and Croats, Kahn said, "The basic principles of human rights are being denied" and called for intervention. He repeated his dismay over the situation in his Rosh Hashanah message.

A declaration on Europe that was released early in September, which Kahn signed together with Bishop Joseph Duval (president of the French Episcopal Conference) and Pastor Jacques Stewart (president of the French Protestant Federation), included the following statement: "The war that is bathing former Yugoslavia in blood, the atrocities that are taking place there, the 'ethnic cleansing' that is being carried out, the camps that have sometimes been called concentration camps, which are being built, all that is unbearable to us." After the CRIF General Assembly on November 29, Kahn issued a new statement on Yugoslavia, in the name of the French Jewish community, reiterating the facts and calling on France "to go beyond purely humanitarian action" and "to take the initiative of forming an international coalition that would intervene in the name of the right of intervention which France has acknowledged and adopted."

Jean Kahn expressed himself both personally and in his official capacity in favor of the ratification of the Maastricht treaty. Three weeks before the referendum, CRIF issued a statement that, while emphasizing the total freedom of choice of Jewish voters, also pointed out that "moving from the Economic European Community to an economic, monetary and political union of a European whole" would make it possible for Europe "to curb any kind of hegemony in Europe, to prevent conflicts, and to assert itself in the world of the 21st century."
Culture

Three Jewish communities—in Créteil (a suburb of Paris), Toulouse, and Marseille—organized “Jewish culture weeks” at different times of the year, featuring lectures, presentations of new books, movies, musical shows, and theatrical works on various aspects of Jewish culture. The events took place either in community centers or in non-Jewish halls.

Centre Rachi, the Jewish cultural center for academics and students in Paris, had an exhibition on “Art and Judaica from Israel.” Artist Théo Tobiasse had an important retrospective in the small resort city of Cagnes sur Mer, in southern France, with 155 works exhibited. The Amédée Maratier Prize of the Kikoïne Foundation was awarded to painter Abraham Haddad.

The 32nd colloquium of French-speaking Jewish intellectuals, in December 1991, had as its subject “Morals and Politics in Danger?” The group’s 33rd colloquium, in 1992, was on the question of “Disoriented Time,” which was discussed by, among others, Henri Atlan, André Kaspi, and André Fontaine (former editor of the daily Le Monde). A symposium sponsored by the FSJU, the United Jewish Philanthropic Fund, took place in the Senate building in Paris. It dealt with the problem of “The Jews in Europe Today and Tomorrow,” with the participation of Rita Thalmann, Alexandre Adler, Pierre Lellouche, and Béatrice Philippe.

The 1992 WIZO Book Award for French writers was given to Elisabeth Gille, author of Le Mirador, a biography of her mother, the writer Irène Nemirovski, a Russian refugee in France and a member of the émigré intelligentsia, who discovered her Jewishness through persecution and lost her life in the Holocaust. B’nai B’rith’s Emil Domberger Book Award was given to Pierre Birnbaum for Les Fous de la République, a history of upper-level Jewish civil servants at the end of the 19th and beginning of the 20th centuries.

At the beginning of December, the Medem Library, with over 20,000 volumes the most important collection of Yiddish literature in Europe, organized two open-house events that attracted many visitors. The library had been created in 1929 with 300 volumes brought to Paris by Jewish immigrants from Poland. By 1940, it had gathered some 5,000 books, which were hidden and saved throughout the war with the help of a non-Jewish sympathizer. In 1982 it became a cultural center and was named for Vladimir Medem, a prominent leader of the Bund who died in the United States in 1923. The Medem Library, which also serves as a center for the teaching of Yiddish language, is supported by the French Arbeter Ring.

The Jewish press in France continued to experience difficulties. Combat pour la Diaspora, a journal created in 1981 by a group of young Jewish intellectuals interested in Jewish communities in the Diaspora, was forced to discontinue when the subvention it was getting from the Ministry of Culture was not renewed. The weekly Tribune Juive went through a number of changes. After 27 years, its director, Rabbi Jacquot Grunewald, decided to retire (although he continued as a columnist), and the weekly, which had serious financial problems, was taken over by a new team
of professionals whose declared purpose was "to open a forum for dialogue that would bring together the most extreme opinions."

**Publications**

In connection with the anniversary of the expulsion of Spanish Jews, several new books were published relating to the Sephardi world. *Les Juifs d'Espagne 1492-1992: Histoire d'une Diaspora* (The Jews of Spain, 1492–1992: History of a Diaspora) is a collective work of some 700 pages, prepared by a team of experts under the editorship of Henry Mechoulan, on the various communities that were born as a consequence of the expulsion; *Séfarades d'hier et d'aujourd'hui* (Sephardim of Yesterday and Today) by Haim Vidal Sephiha and Richard Hayoun contains the biographies of 70 well-known Sephardi Jews; *Marranes* (Marranos) is an album of photographs taken by Frédéric Brenner of the last crypto Jews remaining in the 1980s in the Belmonte region of northeast Portugal, with a text by Yosef Haim Yerushalmi; *Une vie judeo-espagnole à l'Est: Gabriel Arié*, by Esther Benbassa with the collaboration of Aron Rodrigue, examines, through the diary and correspondence of Gabriel Arié (1863–1939), a Turkish businessman, communal leader, teacher, and historian, the influence of liberalism on the emancipation of an eastern community; and the novel *La Sultane* by Catherine Clément offers a romantic portrait of the exiled Dona Gracia Mendes.

New works on the history of the Jews in France included *Les fous de la République: Histoire politique des juifs d'Etat, de Gambetta à Pétain*, Pierre Birnbaum’s study of Jewish families whose members served enthusiastically as high-level civil servants in the late 19th century and the first half of the 20th century; and Perrine Simon-Nahum’s *La Cité investie. La Science du Judaïsme française et la République* (“Integrating into Society,” a study of the French *Wissenschaft des Judentums* movement). Institutional history is represented by *Histoire du Rabbinat français (XVIè–XXè siècle)* (A History of the French Rabbinate, 16th–20th Centuries) by Roger Berg, with a preface by former chief rabbi Jacob Kaplan (the author had been secretary-general of the Central Consistory for 14 years). A biography of Bernard Lazare, one of the first to get involved in the defense of Alfred Dreyfus in 1894, was published by Jean-Denis Bredin. The relationship between the French people and the Zionist idea is the subject of Catherine Nicault’s *La France et le sionisme 1897-1948: Une rencontre manquée?* (France and Zionism: A Missed Encounter?). Another approach to the subject of Zionism in France, seen from a purely contemporary Jewish point of view, is provided by Roger Ascot, journalist and novelist, in his caustic essay *Le sionisme trahi, ou les Israéliens du dimanche* (Betrayed Zionism, or the Sunday Israelis), published in 1991.

New books about different Jewish communities or specific periods in history included Paul Sebag’s history of the Jews in Tunisia, *Histoire des Juifs de Tunisie, des origines à nos jours*; Daniel Tollet’s *Histoire des Juifs en Pologne du XVIè siècle à nos jours* (History of the Jews in Poland from the 16th Century to Our Times);
Enzo Traverso's *Les Juifs et l'Allemagne: de la "symbiose judéo-allemande" à la mémoire d'Auschwitz* (The Jews and Germany: From "Judeo-German Symbiosis" to the Memory of Auschwitz), Jacques Derogy and Hesi Carmel's *Bonaparte en Terre Sainte* (Bonaparte in the Holy Land); and André Chouraqui's summary of the relations between the Vatican and the State of Israel, *La Reconnaissance* (The Recognition).

Among many new works on the period of World War II were Claude Singer's *L'Université et les Juifs: Les silences de la mémoire* (The University and the Jews: The Silence of Memory), on institutional and individual attitudes toward the Jews during the occupation; Annette Wieviorka's *Déportation et Génocide: Entre la mémoire et l'oubli* (Deportation and Genocide: Between Remembrance and Forgetfulness), an analysis of the different psychological outcomes for deported partisans and Jewish survivors of concentration camps; Adam Rayski's *Le Choix des Juifs sous Vichy* (Jewish Choice Under Vichy), an attempt to answer the question: how were three-quarters of the Jews in France able to escape deportation? Sabine Zlatin, who was in charge of the house in Izieux from which the Jewish children in her care were deported by order of Klaus Barbie, published her story in *Mémoires de la dame d'Izieu*, with a preface by François Mitterrand. The decision of the Paris court clearing Paul Touvier of the charge of committing crimes against humanity is analyzed and sharply challenged by Theo Klein, a lawyer and former president of CRIF, in *Oublier Vichy? A propos de Varret Touvier* (Forget Vichy? On the Touvier Decision). The Vichy period is the subject of a collection of essays edited by Jean-Pierre Azéma and François Bédarida, *Vichy et les Français*. The review *Pardès* devoted its issue number 16 to the Jews in France during World War II, under the editorship of André Kaspi, Annie Kriegel, and Annette Wieviorka.

New publications about anti-Semitism included *Faux et usage d'un faux: Introduction et études sur les Protocoles des Sages de Sion* (Forgery and the Use of Forgery: Introduction and Studies of the Protocols of the Elders of Zion), edited by Pierre-André Taguieff; and *L'Antisémitisme en France pendant les années trente* (Anti-Semitism in France in the Thirties) by Ralph Schorr. *La Beauté de Cham* (The Beauty of Ham) by Maurice Dorez explores the relations between Jews and blacks throughout history, with one chapter devoted to the relationship of blacks to the State of Israel.

A general historical and sociological overview of the Jewish people is provided in the first two volumes of *La Société juive à travers l'histoire* (Jewish Society Throughout History), edited by Shmuel Trigano. The same author published *Philosophie de la Loi: l'origine de la politique dans la Tora* (Philosophy of the Law: The Origin of Politics in the Torah). In *L'Histoire promise*, Catherine Chalier refutes the notion of the passivity of the Jewish people through the ages. The linguistic, legal, and historical aspects of the "lex talionis" are explored by Raphaël Draï in *Le Mythe de la loi du talion*.

Marc-Alain Ouaknin pursues his historical-philosophical reflections in *Tsum*,
Bratslav, and in *Méditations érotiques*, an essay on Emmanuel Levinas and his approach to the Talmud.

The series of short paperbacks on different subjects initiated by the publisher Albin Michel issued these new titles: *Les Caraïtes* by Emanuela Trevisan-Semi; *Les Juifs de Paris à la Belle Époque* by Béatrice Philippe; *Martin Buber* by Pamela Vermes; *Rachi* by Simon Schwarzfuchs; and *L'Hebreu, 3,000 ans d'histoire* by Mireille Hadas-Lebel.

In addition to a collection edited by Jacques Eladan, *Poètes juifs de langue française* (French-speaking Jewish Poets), poetry was represented by two books of Claude Vigée: *Dans le silence de l'Aleph* (In the Silence of Aleph), poems influenced by Rabbi Nahman of Bratslav, and *La Terre et le Souffle* (The Land and the Breath). A third book by Vigée, *Héritage de feu* (Heritage of Fire), contains collected essays, poems, interviews, and talks with the Yiddish author Abraham Sutzkever.

New works of fiction included *Rendez-vous au métro Saint-Paul* (Rendez-vous in the St. Paul Station) by Cyrille Fleischmann, a collection of short stories about the small world of Parisian Jews; *L'Insomnie au Danube* (Insomniac of the Danube) by Edgar Reichmann, an exploration of the author's triple identity as a Romanian, a Jew, and a Frenchman; *Deborah et les anges dissipés* (Deborah and the Dissolute Angels) by Paula Jacques, a novel that takes place in the old Jewish area in Cairo in 1948, recipient of the Prix Fémina; *Dans la plus stricte intimité* (In the Closest Intimacy) by Myriam Anissimov, an autobiographical work by an author born in 1943 in a refugee camp; and *Le Testament de Liou-Liao-Lian* by Léon Leneman, a translation into French of a Yiddish memoir of the 1941–1947 period in the Soviet Union.

**Personalia**

The following French Jews were made knights in the Order of the Legion of Honor: Aaron Lublin, a former resistance fighter; Joseph Sitruk, chief rabbi of France; Claude Riveline, teacher in the Ecole Polytechnique and a member of the planning committee of the annual colloquiums of French-speaking Jewish intellectuals; Rita Thalmann, historian; Nathan Khaiat, director-general of Oeuvre de Secours à l'Enfance, a leading Jewish child-welfare institution; Jacques Marburger, board member of the Association of Veterans of the Jewish Resistance; and Ernest Gluck, president of the Nantes Jewish community. The following were made officers in the Order of the Legion of Honor: Pierre Kauffmann, former secretary-general of CRIF; Isabelle Vichniac, journalist, *Le Monde* correspondent at the international organizations in Geneva; Albert Memmi, sociologist and author; and Roger Berg, former secretary-general of the Central Consistory.

The following were elected to office in the Jewish community: Pierre Drai, first president of the Paris court of appeal, as president of the French Friends of the Hebrew University of Jerusalem; Manek Weintraub, as president of the French section of the World Jewish Congress; Jean Kahn (by a huge majority and with no
opposition) to a second term as president of CRIF; Pierre Aidenbaum, a son of one of the founders of LICRA (the International League Against Racism and Anti-Semitism), as president of LICRA; and Simon Pinto as president of UEJF (the Union of French Jewish Students). Chief Rabbi Michel Guggenheim (son of the late Chief Rabbi René Guggenheim), a member of the Paris Beth Din and a teacher of Hebraic law and Talmud, was appointed director of the rabbinical seminary in Paris.

Among prominent Jews who died in 1992 were Charles Corrin, Holocaust survivor and creator of the Corrin Prize for a pedagogical work on the Holocaust; Rachel Gordin, founder of one of the best-known Jewish kindergartens in Paris, combining religious teaching with Montessori methods; Aby Wieviorka, an expert in Yiddish studies, author of numerous translations from Yiddish into French, who helped to revive the Yiddish Medem Library; Raymond Lindon, attorney and a high magistrate, member of the central committee of Alliance Israélite Universelle and a former leader of the Jewish National Fund, aged 81; Edouard Roditi, born in Paris to American parents of Turkish origin, art critic, essayist, and poet, aged 81; Emmanuel Eydoux (Roger Eisinger), a teacher at ORT and a poet who won the Grand Prize for literature of Provence in 1977; Abraham Moles, emeritus professor of communications at the University of Strasbourg and a former member of the planning committee of the colloquiums of French-speaking Jewish intellectuals, aged 72; and Rabbi Saul Naouri, chief rabbi of Nice between 1958 and 1965. Rabbi Abraham Deutsch, born in Mulhouse, died at the age of 90 in Jerusalem, where he had settled in 1970. He served as chief rabbi of Strasbourg from 1945 to 1970, where he founded the Akiba Day School and the Bulletin de nos Communautés, which later became the weekly Tribune Juive.

NELLY HANSSON
The Netherlands

National Affairs

The year 1992 brought no major upheavals, either political or economic, to the coalition government of Christian Democrats (CDA) and Labor (PvdA) headed by Premier Rudolf Lubbers. In the country as a whole, domestic problems and several disasters occupied public attention.

Facing a serious budget deficit, in part brought on by a reduction in exports, in part by overspending for social welfare, in September the government announced major cuts in spending. The government’s economizing policies resulted in a number of strikes for higher wages, among them one by public transport workers, and cost the Labor party some 10,000 members.

The European Community’s summit conference, held in December 1991 in Maastricht, at the southeasternmost tip of Dutch territory, aroused little interest in Holland itself, and the agreement evoked little discussion among the Dutch. The treaty of European union was approved almost without debate by the vast majority of the members of the Second Chamber of Parliament 11 months later, in November of this year.

The most serious domestic problem, one that almost caused a government crisis, was that of the large number of persons—some 900,000 out of a population of 15 million—receiving disability payments of 70 percent of their last earned wages up to the age of 65, when they become eligible for old-age pensions. Proposals put forward by the CDA and supported by the Liberals (VVD), that all those under 50 years of age receiving disability payments should be medically reexamined after some years, were vigorously opposed by Labor and the Federation of Trade Unions. In the end it was decided that all existing payments would be maintained, but that new cases would receive lower payments. A parliamentary commission of inquiry was appointed to examine why the number of disability cases was so high.

Another controversial subject of long standing, euthanasia, was resolved, at least in principle, this year. It was decided by a majority of the Second Chamber of Parliament that euthanasia would remain a punishable offense according to the Penal Law, but doctors who performed it at the explicit will of a person who was incurably ill would not be prosecuted if they practiced the greatest possible caution, consulted colleagues, and after carrying it out immediately reported it to the Regional Health Inspector.

Other issues that evoked public debate were health care, the environment, and crime, and the proposed introduction of individual identification documents, among other reasons to help identify illegal immigrants. This latter met with such vehement
objection by the civil-liberties-conscious Dutch that it had to be dropped.

The number of persons applying for political asylum upon arrival in Holland in 1992 was about 20,000, against some 23,000 in 1991. Among them were a large number from Somalia. To the 20,000 could be added 14,000 inhabitants of former Yugoslavia who came at the invitation of the Dutch government or of relatives or friends and who were supposed to return to their country of origin when peace was achieved. All or most of the political refugees had to be accommodated in special absorption centers until a definite decision on their application was made, which might take as much as two years, as those rejected had the right to appeal.

Over 600 Jews from the former Soviet Union had come to Holland directly from Russia in the past few years and applied for political asylum. At the end of this year the Dutch Ministry of Justice decided that all those who had arrived in the country before June 1 would be granted political asylum, the first time since 1945 that such a large group was granted political asylum collectively. While awaiting a decision on their petition for asylum, the Russian Jews usually stayed in absorption centers around the country and were often visited by the Jewish Social Welfare Foundation and the IPOR, the Inter-Provincial Chief Rabbinate of the Ashkenazi community. Quite different treatment was accorded those Russians—not all of them Jewish or halakhically Jewish—who came to Holland from Israel, beginning in autumn 1991, claiming they had been discriminated against there. They were refused asylum, and a first group of 43 was forcibly returned to Israel in February 1992. Others, however, managed to go into hiding in Holland.

**DISASTERS**

The Netherlands was hit this year by three major disasters that claimed human lives. The first and largest, which attracted worldwide attention, was the crash of an El Al Boeing 747 cargo aircraft over the Bijlmer district of Amsterdam on Sunday evening, October 4. When the plane hit the juncture of two ten-story apartment buildings, some 80 apartments were demolished and 160 were made uninhabitable. The number of dead was smaller than first reported: 43 in all, including eighteen children, three El Al crew members and one female passenger, the bride of an El Al employee; the number of seriously wounded, mainly burn victims, was four. Practically all the victims were *allochthones*, Third World immigrants, who were a majority of the 90,000 largely transient residents of this part of the Bijlmer district, a modern neighborhood constructed during the past 25 years at the southeastern tip of Amsterdam. Even before this disaster, the Amsterdam municipality had decided to demolish two large apartment buildings in the area that were no longer habitable because of vandalism and neglect.

The fire brigade, ambulances, and police came immediately to the scene of the crash, as did social workers, to assist those seeking missing relatives and to provide temporary shelter and food. Next morning the site of the disaster was visited by Queen Beatrix and her eldest son, as well as Premier Lubbers and Mayor Ed van
Thijn. The Israeli ambassador, Michael Bawly, had come to the site within two hours of the disaster.

On the following Sunday an impressive memorial ceremony was held. At their request, representatives of all the ethnic communities that had been affected by the disaster took part in their own manner, with speakers, music, and dances reflecting Holland’s multiracial, multiethnic society. Among those present were Prime Minister Lubbers, Princess (former Queen) Juliana, nearly all the Dutch cabinet ministers, the Israel minister of transport, Yisrael Kesar, and other dignitaries. A Muslim imam recited selections from the Koran; Rabbi L.B. van de Kamp recited the Yizkor prayer, and Cantor Hans Bloemendal chanted Psalm 23 in Hebrew. About 13,000 persons attended. Earlier that day the site where the plane crashed was turned into a sea of flowers.

Generous help for the victims, in kind and in money, was made available almost immediately, the Amsterdam municipality, for one, providing alternative housing and living expenses. Private firms and individuals donated large amounts of clothing and furniture. El Al donated a total of F1. 750,000 (over $400,000) to 525 persons claiming to be victims, separate and apart from its possible legal responsibility, and later also distributed toys and sweets to the children in the apartments involved. El Al and Boeing jointly offered, through an established Dutch law firm, to pay damages to all victims or their surviving relatives, in accordance with Dutch law. Other Amsterdam law firms, with the help of three American firms specializing in aircraft-disaster claims, warned their clients not to accept this offer, because under American law they would receive much higher compensation. The offer of El Al and Boeing for a settlement was therefore rejected by most victims.

The root cause of the disaster, for which a commission of inquiry was set up, had not yet been determined by the end of the year. The voice cockpit recorder was never found, though the police offered a reward for its return.

Another aircraft disaster claiming many victims occurred on December 21, when a Dutch Martin Air charter plane with 327 passengers planning to spend Christmas vacation in Portugal crashed at the southern Portuguese airfield of Faro, probably owing to sudden squalls. Of the 327 passengers, practically all of them Dutch nationals, 55 were killed and 90 seriously wounded; two stewardesses among the 13 crew members were killed.

The third disaster was a serious railway accident south of Schiphol, in the early morning of November 30; five persons were killed and 33 wounded.

**Israel and the Middle East**

Foreign Minister Hans van den Broek visited the Middle East, including Israel, in January, at the request of the European Community (EC), to explore what that body could contribute to the peace process in the Middle East. In Israel he met with Prime Minister Yitzhak Shamir and Foreign Minister David Levy, whom he urged to stop building settlements in the occupied areas, and in eastern Jerusalem with a
Palestinian delegation headed by Faisal Husseini, whom he urged to make efforts to end the intifada. Van den Broek visited Israel again early in September to make the acquaintance of the new prime minister, Yitzhak Rabin, and the new foreign minister, Shimon Peres.

Israel and the Netherlands signed an agricultural research agreement in November, for exchanges of experts in the fields of greenhouse horticulture, irrigation, water resources, and vegetable diseases.

Despite the policy barring meetings with official PLO representatives, Palestinians Hanan Ashrawi and Nabil Shaath, the latter a high-ranking PLO official, were received by Van den Broek in The Hague on May 25. They urged Holland and the EC to pressure Israel to withdraw from the occupied areas and to expedite the peace process.

The Second International Water Tribunal, held in Amsterdam February 17-21, accused 11 countries, including Israel, of improper use of water. Israel was condemned because it had refused to connect some Arab settlements in the Galilee—which it claimed were built illegally—to the national water system and because of its water-use policies in the occupied areas.

A number of anti-Israel demonstrations took place during the year. On March 27, some 300 Muslim men, women, and children associated with the Vathek mosque in The Hague, following a call by Ayatollah Khomeini to attack Israelis everywhere, held a demonstration in front of the Israeli embassy in The Hague, shouting “Death to Israel” and similar slogans. The police kept them at a distance but did not interfere or make any arrests. Afterward the UMMON (Union of Moroccan Muslims in the Netherlands) and the WIM (Union of Muslims from Suriname) condemned the demonstration.

On December 23, following the expulsion of 415 Hamas members from Israel, a number of Palestinians and members of the Green Left party and Pax Christi demonstrated in front of the Israeli embassy. On December 30, ten Palestinians started a three-day hunger strike at the PLO office in The Hague, protesting the expulsion and demanding that the Netherlands break off trade relations with Israel and recall its ambassador from Tel Aviv.

Women in Black, a small, largely Jewish group, continued to hold monthly one-hour demonstrations against Israel’s occupation of the West Bank and Gaza. These took place every second Friday of the month, in the center of Amsterdam. On June 5, the group demonstrated in front of the Israeli embassy in The Hague.

A Palestinian Trade Center opened July 1 in Rotterdam, financed for the first two years entirely, and then for another four years partly, by the Netherlands Ministry for Development Aid to Third World Countries. The center would promote exports from the occupied areas to Holland and through it to other European countries, mainly of citrus, vegetables and fruit, textiles, and sport shoes. Two Palestinians, one from the West Bank and one from Gaza, who headed this office, were trained for this task for six months in Holland. In April a counterpart office, the Palestinian Trade Promotion Organization, was established in the occupied areas. The Ministry for Development Aid also gave subsidies to a variety of organizations in the occu-
pied areas, mainly in the Gaza Strip, among them the Palestinian Red Crescent and a group providing free legal assistance to parents of children arrested by the Israelis.

The same ministry supported a variety of pro-Palestinian activities in the Netherlands. One was a symposium on the Palestinian problem at the University of Amsterdam, which for over ten years had had a relationship with the University of Bir Zeit. One of the main speakers was Prof. Edward Said of Columbia University in New York. The ministry also subsidized publication by the Netherlands Palestine Committee of a collection of stories by Palestinian women about their experiences during the Israeli occupation. The Netherlands Palestine Committee continued to publish its quarterly Soemoed (Steadfastness), which highlighted the alleged violations of human rights by Israel in the occupied areas.

Controversy arose over a joint project of the Dutch pro-Israel Christians for Israel Foundation and the Jerusalem Foundation in Israel—to establish a “Holland Village” in southern Jerusalem, opposite Bet Safafa, to provide temporary housing for Ethiopian Jewish immigrants—when it was learned in Holland that part of the site was in territory occupied by Israel in 1967. A widespread campaign in the Dutch news media against the project led the Netherlands government and the Netherlands Council of Churches to distance themselves from it, and the goal of raising ten million guilders was not achieved.

The Knesset election in Israel in June was featured prominently in the Dutch news media, largely because of the perception that a change of government would increase the chances for peace. The expulsion of some 415 Hamas members to Lebanon in December also aroused enormous interest. The media continued to give considerable attention to the intifada, in particular the IKON, a small progressive broadcasting company maintained jointly by progressive Protestant and Roman Catholic churches, which devoted much of its limited broadcasting time to the Palestinians. On the other side, the pro-Israel Protestant Evangelische Omroep (Evangelical Broadcasting Company) or EO, presented several pro-Israel TV programs. It also ran a TV fund-raising campaign for a new gerontological wing at the psychiatric hospital in Kfar Shaul near Jerusalem.

The chairman of the Netherlands-Israel Friendship Society, Dr. G.J. de Loo, the mayor of Leeuwarden, who had held this position for several years, was succeeded by Dr. D. Dolman, who until 1989 had been chairman of the Second Chamber of Parliament. The society, which had branches in several cities, reported a decrease in membership and the “graying” of its remaining members.

**Nazi War Criminals**

The collaborator Jacob Luitjens, now 72, who was sentenced in absentia to life imprisonment in 1948 after he had managed to escape abroad, was extradited by Canada to Holland in November. In 1944-45 Luitjens had been a Landwacht—a member of the Dutch Nazi supernumerary police—in the province of Drenthe, and as such had hunted out persons in hiding, both Jews and others; he was also convicted of killing at least one German deserter. He was arrested after liberation.
but managed to escape to Paraguay; around 1960 he settled in Canada, where he became a teacher of biology at the University of Vancouver. Although his presence there was discovered some years ago, and Holland asked for his extradition, he had in the interim received Canadian citizenship, and Canada does not extradite its own nationals. However, when it was found that he had failed to mention his Dutch conviction on the application for Canadian citizenship, his citizenship was revoked and the way cleared for his extradition. On his arrival in Holland he was imprisoned in Grainguen.

Racism and Anti-Semitism

Racism, which is generally regarded as taboo in Holland, posed relatively few problems this year. The extreme right-wing Centrum party and the Centrum Democrats were hopelessly divided among themselves and of negligible influence. The one seat won by the Centrum Democrats in the 150-member Second Chamber of Parliament was held by Hans Janmaat, a rather ridiculous figure who lacked the charisma of Jean Le Pen in France, Franz Schönhuber in Germany, or Filip Dewinter in Belgium. The latter tried unsuccessfully to establish a counterpart of his Flemish Bloc in Holland, also with a view to a larger representation of the extreme right in the European Parliament. The main issue of all these extreme-right parties was not anti-Semitism but opposition to the large influx of immigrants from Third World countries. They had some success in the poorer neighborhoods of the large cities, where certain sections were now largely inhabited by allochthones. It was estimated that if parliamentary elections had been held this year, the extreme right might have won five or six seats.

Antiracist demonstrations attracted large crowds concerned about the growing sentiment against foreigners. A demonstration in The Hague on March 21 drew some 50,000 participants, including Premier Lubbers and several cabinet ministers. The theme of the gathering was "United Against Racism. For a Multicolored Society." When Premier Lubbers mounted the rostrum to deliver his address, he was pelted with tomatoes and rotten eggs by demonstrators who charged that Holland was not tolerant enough. Frits Bolkestein, too, the chairman of the Liberal party in Parliament, was greeted with yells. He was frequently called a racist because he had criticized Muslim parents for keeping their daughters aged 12 and up at home and for practicing female circumcision.

On November 18, the Senate unanimously adopted a resolution condemning all racism and xenophobia. The word "anti-Semitism," which appeared in the original text of the motion, was left out in the final version in order to make the resolution as general as possible.

The introduction to the 1992 annual report of the Netherlands Ashkenazi Israe1ietisch Kerkgenootschap (NIK), the largest organized Jewish community in Holland, states that anti-Semitism in the Netherlands was "no cause for concern." According to the report's authors, religiously motivated anti-Semitism hardly ex-
isted any longer; the extreme right had become much more cautious in its state-
ments; and the anti-Semitism of the left, which was mainly directed against Israel,
was not much in evidence at present. No cases of personal violence or threats had
been reported lately, and denial of the Holocaust by Dutch nationals (to be distin-
guished from those in other countries) dated from several years back.

The only exceptions, the report continued, were the problems on the soccer fields,
but the efforts of the R. Netherlands Football League to counter these expressions
of anti-Semitism offered hope for gradual improvement. Of course prejudice of
various types still existed, but anti-Semitism in the Netherlands was confined to
isolated incidents and was not structural. The report went on to urge that anti-
Semitic incidents be reported but not exaggerated, even within the Jewish commu-
nity itself.

People with Jewish-sounding names in five Dutch cities received anti-Semitic
pamphlets in the mail from the Flemish Foundation for Free Historical Research
in Antwerp, a revisionist organization headed by Siegfried Verbeke. Entitled The
Six Million Holocaust and American Expert Ends the Legend of the Gas Chambers,
the leaflets asserted that the Holocaust was a "pack of lies" designed to serve as "an
endless source of income for the Antwerp survivors and their descendants." The
CIDI (Center for Information and Documentation on Israel), whose director,
Ronny Naftaniel, also engaged in combating anti-Semitism and racism in Holland,
joined with the Anne Frank Foundation and the Landelijk Bureau Bestrijding
Racisme (Countrywide Bureau for Combating Racism) in filing a civil suit against
the Belgian foundation, based on the Dutch laws outlawing racism and discrimina-
tion. In November the president of the Hague district court forbade further distribu-
tion of the leaflets in the Netherlands. Verbeke appealed to the Hague higher district
court.

In March, three graves in the Jewish cemetery in Beek, near Maastricht and the
Belgian border, were desecrated, and eight tombstones were daubed with swastikas.
At the same time, a monument to Jewish deportees in Meerssen, near Beek, was
defaced with swastikas.

JEWISH COMMUNITY

Demography

The total number of Jews in the Netherlands was estimated to be about 25,000,
the large majority of whom were unaffiliated with the organized Jewish community.

The official Ashkenazi community, the NIK, reported its membership as 5,734
(5,788 in 1991): 3,051 in Amsterdam and the adjoining suburb of Amstelveen, and
nearly 400 each in the Hague and Rotterdam areas. The remainder were divided
among 30 congregations, 9 of them medium-sized, with between 100 and 215
members each, and 21 still smaller.
The Sephardi community had some 600 members, including a number of recent immigrants from Muslim countries, and only one congregation, that in Amsterdam. The Liberal Jewish community had between 2,000 and 2,500 souls, in six congregations, of which only two, those in Amsterdam and The Hague, had full-time resident rabbis and held regular Sabbath or Friday-evening services.

Communal Affairs

On September 24, the Netherlands Official Gazette published the government decision to allow ritual slaughter—both by Jews and by Muslims—for export as well as for domestic use. Slaughtering for export, which was practiced mainly by Jewish slaughterers, for Jewish communities in Switzerland and also for Israel, had been a controversial issue for several years. The Netherlands Ashkenazi community (NIK) was a member of the European Board of Shehita, domiciled in Brussels.

The Ashkenazi Synagogue and Communal Center in Rotterdam at the ABN Davids Square, which was constructed with the help of a government subsidy in 1953 to replace two synagogues that had been destroyed in the German bombardment of the center of Rotterdam in May 1940, had become much too large for the congregation. As a result largely of emigration and of movement to the Amsterdam area, in particular of younger members, membership had dropped from 800 to barely 400. What with maintenance seriously in arrears, it was decided to reduce the space by dividing the synagogue in two, using half of it as a sanctuary and half as a social hall. The work was carried out with assistance from the Rotterdam municipality and the NIK. The renovated building was officially opened on December 21.

On September 20, the dedication took place of the restored synagogue in Breda, in the southwest part of the country, to be used both as a synagogue and a cultural center. The prewar synagogue, which had stood empty since 1942, was renovated at the initiative of the Rebuilding Breda Synagogue Foundation, which was established in 1986, and whose board consisted of representatives of various groups in the area. Financial assistance was also given by the NIK.

The Sephardi community of Amsterdam continued to raise funds to repair the roof and walls of its Esnoga, dating from 1675. The government and the Amsterdam municipality together contributed Fl. 3.5 million and private donors Fl. 4 million (approximately $4 million altogether). A fund-raising campaign, undertaken with the help of a public-relations firm, adopted the slogan “Provide a roof for the Esnoga,” inviting people to buy one or more roof tiles. As a symbol of government support for the project, the first tile was purchased by Minister of Welfare and Culture Hedy D’Ancona.

The Liberal synagogues in both Amsterdam and The Hague also needed major renovation and were relying on societies of friends to raise the required funds. The campaign in The Hague was launched in the presence of the American Jewish author Chaim Potok, whose new novel, The Trope Teacher, was first published in
Dutch. The proceeds of the Dutch edition were to go toward the synagogue restoration.

The Cheider, the Orthodox day school under Lubavitch auspices, which was established in Amsterdam in 1983 with only five pupils, now had nearly three hundred pupils and had outgrown its premises. The foundation stone for a new building was laid on November 4 in a well-attended ceremony, by U.A. Cohen, who had been the guiding spirit of the school since its inception, and by Mrs. N. Ginjaar (née Maas), a former undersecretary of education, who had shown an active interest in the project for several years.

The Netherlands Zionist Organization (NZB) officially became the Federation of Netherlands Zionists (FNZ) on March 8, as had been decided by a majority of the delegates to its annual conference in 1991. The new body was to have a general board composed of representatives of the various affiliated groups, in accordance with their membership count. To represent unaffiliated Zionists, who formed the vast majority of the NZB members, the BONZ (Organization of Independent Zionists) was established.

On March 1, a new Moadon (clubhouse), specially built for the Zionist youth group Habonim, was opened in the southern Amsterdam suburb of Buitenveldert, where large numbers of Jews now live. It replaced a clubhouse in a residence elsewhere in Amsterdam which was no longer suitable. The 45th anniversary of the establishment of Habonim in Holland was celebrated both in Israel, by former Habonim members who had settled there, and in Amsterdam, by those who had stayed in Holland or had returned. Attendance at both celebrations was high.

Holocaust-Related Matters

On June 12, the Westerbork transit camp, from which some 100,000 Dutch Jews had been deported to extermination camps in the east, was reopened in a new and expanded form and renamed the Westerbork Commemoration Center. Attending the ceremony were Princess Margriet (a younger sister of Queen Beatrix), the governor of the province of Drenthe, and the Israeli ambassador. The construction cost of over Fl. 2 million, which included the reconstruction of the camp watchtowers and some of the barracks, was paid for by the government and by non-Jewish and Jewish institutions and individuals. A monument on the site consists of a map of the Netherlands formed by 102,000 bricks, all but a few hundred of them bearing a Magen David, in memory of the over 100,000 deported Jews. The idea was conceived by Louis de Wijze, who as a boy had been an inmate of the camp. A commemorative stamp for the Westerbork camp, one of a series of stamps commemorating the German occupation, was issued on August 28.

Memorial monuments for deported Jews were unveiled inter alia in Brielle, Delfzijl, and at the former Jewish psychiatric hospital Het Apeldoornsche Bosch, from where all the patients and some 50 staff members, none of whom survived, were deported in January 1943.
The Netherlands government contributed about $1 million toward the restoration of the Auschwitz concentration camp in Poland.

The Conference of Hidden Children was held in Amsterdam, August 23–25, a sequel to a similar conference held in New York in June 1991. This time only persons who, as children, had been kept in hiding in the Netherlands were present—over 500 of them—many now living abroad, in particular in Israel and the United States. The conference was opened by Ed van Thijn, the mayor of Amsterdam, who as a Jewish hidden child himself had found shelter at 18 different addresses during the war. The conference was subsidized by the Jewish Welfare Foundation (JMW) and the ICODO, the (non-Jewish) Information and Coordination Organization for Service to War Victims. It received considerable attention in the news media, though apart from the opening session it was closed to the press.

The Ministry of Social Welfare and Culture (WVC) renewed its grant to the JMW for its “Second Generation” project, which brought together children of survivors for a weekend conference once a year and ran monthly meetings in cafés in various cities for groups with names like “Mazzel” and “Naches.” These gatherings offered a forum for discussing common traumas and problems and also served as a meeting-place for people of Jewish origin between the ages of 20 and 40 who otherwise had few links with the Jewish community. The cafés proved a great success and attracted nearly a thousand participants.

As in previous years, the Israeli ambassador awarded Yad Vashem medals, many of them posthumously, to “Righteous Gentiles” who saved Jewish lives during the German occupation. Since most of the living honorees were now quite aged, instead of one central ceremony in Amsterdam, there were now several regional ceremonies, making it easier for them to attend.

To mark the 50th anniversary of Anne Frank’s family going into hiding in what has become known as the Anne Frank House, the Anne Frank Foundation (not a Jewish group) published a booklet in six languages, including Japanese, on the history of the Frank family and the history of the house, which now draws 600,000 visitors a year. The Amsterdam Municipal Council voted a sum equivalent to $200,000 to help save the chestnut tree at the back of the Anne Frank House that is mentioned by Anne in her diary, which was threatened by oil leaking from a fuel tank behind a nearby house.

### Jewish-Christian Relations

On November 24, the OJEC, the Consultative Council of Jews and Christians, took leave of its chairman, the Reverend Simon Schoon, a Protestant clergyman who had headed it since its establishment 11 years earlier, when he returned from serving as minister at the Christian settlement of Nes Ammim in western Galilee in Israel. On this occasion, he received the Sigmund Sternberg Prize of the International Council of Christians and Jews from the hands of the Dutch minister of justice, Ernst Hirsch Ballin. Schoon was succeeded by the Reverend Hendrik Vreekamp,
who had been secretary of the Dutch Reformed Council for the Church and Israel since 1984. In his farewell address, Rev. Schoon suggested that the OJEC had made very little progress in its 11-year existence—not in Protestant and Roman Catholic circles and not in Jewish circles. Christian groups still practiced some covert forms of missionary activity, he maintained, whereas Jewish circles were still suspicious of OJEC's intentions. Marion Kunstenaar, who had been the OJEC's secretary for most of its existence, was succeeded by Mrs. H. Gelderblom (née Lankhout), a member of the Dutch Senate for the D'66 party. Both women belonged to the Liberal Jewish community.

**Culture**

Three important exhibitions opened this year at the Jewish Historical Museum in Amsterdam, all accompanied by illustrated catalogues. The first was "The Old Testament in Paintings by 17th-Century Dutch Masters"; the second, "Russian Jewish Avant-garde Artists Between 1990 and 1928"; the third, "In the Footsteps of An-Ski." The last also served to celebrate the sixtieth anniversary of the establishment of the museum and the fifth anniversary of its transfer to its present premises. It showed Jewish folkloristic material collected by a Jewish ethnographic expedition led by S.J. Rapaport (S. An-ski) in the Ukraine between 1911 and 1914 on behalf of the Jewish Ethnographic Society presided over by Baron H. de Guenzburg. Part of the material had been stored for years in the State Ethnographic Museum in Leningrad, where it was discovered under the new liberalization policy, and had its first public showing in Amsterdam. The exhibition was scheduled to be shown in Cologne, Frankfurt, New York, and Israel.

The Dutch-Jewish filmmaker Willy Lindwer made two documentaries of Jewish interest this year, one on the history of the Spanish and Portuguese Jews in the Netherlands, and one titled *My Shtetl Delatyn*. In the latter, Lindwer takes his 84-year-old father and his 13-year-old daughter to visit his father's birthplace, the village of Delatyn in eastern Galicia, and also to Stryj, Lwow, Przemysl, and Krakow, places where his father stayed for some time before finally settling in Amsterdam in 1930. Hardly anything of Jewish life remains in any of these places.

On the occasion of its fifth anniversary, the Netherlands Society for Jewish Genealogy published a special issue of its quarterly, *Misipoge*, on *Jewish Contributions to Dutch Civilization* (in the fields of painting, literature, music, architecture, and the cabaret).

The Dutch-Jewish weekly *Nieuw Israelietisch Weekblad*, the only Jewish weekly in the Netherlands, suffered a serious loss with the unexpected death of its chief editor, Maurits Kopuit, at the age of 62. He had operated the paper since 1973, working with an all-female editorial staff. He was succeeded by 41-year-old Tamara Benima, who had been on the staff from 1980 to 1985 and afterward was a regular contributor to the paper. The editorial staff now consisted entirely of women, several of them young, and not all of them Jewish.
Publications

The most important new publication this year was the *Encyclopedia of the Jews of the Netherlands*, in a Dutch edition of some 600 pages. The *Pinkas Hakehilloth be-Holland* was first published in Hebrew in 1985 as one of the volumes in the *Pinkasei Hakehilloth (Encyclopedia of Jewish Communities)* series published by Yad Vashem, and was compiled by Dr. Joseph Michman, his son Dan Michman, and the late Hartog Beem. Like the Hebrew-language book, the Dutch volume consists of two parts: a detailed survey of the history of the Jews in the Netherlands, arranged according to periods, and an alphabetical lexicon of all local Jewish communities that existed before 1940, with an ample bibliography.

The Dutch volume is not merely a translation of the Hebrew edition. Chapters containing information familiar to Dutch readers were shortened, and a lengthy chapter was added, written by Johan Sanders, the secretary of the Netherlands Ashkenazi community, on developments from 1955 to 1991. The number of Jewish communities dealt with was expanded from 139 to 194; the bibliography was expanded and brought up to date. The publication was made possible by contributions from the Prince Bernhard Fund and other organizations, both non-Jewish and Jewish, and the NIK guaranteed the sale of 1,800 of the 3,000 copies that were printed.

A *Bibliography of Dutch-language Books Published Between 1983 and 1991 on Jewish Subjects and Israel*, by Hanna Blok and Deborah Hersch, contains well over 1,100 titles. Henriette Boas published *Veertien Bewust-Joodse Vrouwen*, profiles of 14 Jewish women who were active in Jewish affairs in Holland before 1940 and some of them after 1945 as well, with supplements on Dutch-Jewish women's organizations and periodicals.

Other new works of interest were *The Jewish Burial Ground of The Hague at the Scheveningseweg* by Francina Menko (née Puttmann), and *Beelden uit de Nacht* (Images from the Night), concentration camp memories by Eli A. Cohen, who had published several earlier books on this subject.

The subjects of new monographs about Jewish communities that no longer exist, written by local historians, included Assen (F.J. Hulst and N.M. Lumil), Avereest (P.M. Kaska), De Kanaalstreek, in the province of Groningen (E.F. Boon and G.A. van den Berg), and De Pekela's, in the province of Groningen (E. Schut).

A novel by the Dutch-Jewish author Leon de Winter, *De ruimte van Sokolow* (Sokolow's Space), became a best-seller. As in previous years, a large number of novels by American-Jewish and Israeli authors were translated into Dutch.

Personalia

Simon Wiesenthal received the Erasmus Prize, worth Fl. 200,000, from the hands of Prince Bernhard, the governor of the Praemium Erasmianum Foundation, on September 17. He was honored "for his relentless struggle, in the spirit of Erasmus,
to promote human dignity, tolerance, and freedom of expression, and his fight against discrimination and the persecution of minorities."

Rabbi Meir Just was made a knight in the Order of the Netherlands Lion on the occasion of the 30th anniversary of his arrival in the Netherlands. He had served as communal rabbi of the Amsterdam Ashkenazi community and later as its chief rabbi, and was currently chairman of the Chief Rabbinate of the Netherlands.

Television producer Ralph Inbar received the Golden Rose of Montreux for a program about the Amsterdam Jewish surgeon Sally van Coevorden.

Among prominent Jews who died this year were Nico Boeken, past director of the Jewish Social Welfare Foundation (JMW) and a leading member of the Liberal Jewish community of Amsterdam, aged 72; Hans Evers, since 1968 a member of the Amsterdam Ashkenazi Congregation Council and its chairman 1980–1985, as well as chairman of the Amsterdam branch of the Netherlands Zionist Organization and a board member of the OJEC, aged 67; Paolo Gorin, an opera singer for many years and since 1969 chief cantor of the Liberal Jewish community of Amsterdam, aged 75; Maurits Kopuit, chief editor of the Dutch-Jewish weekly Nieuw Israelietisch Weekblad since 1973, aged 62; and Prof. Herman Musaph, professor of sexual psychiatry at the University of Utrecht and a leading member of the Liberal Jewish community, aged 77.

Henriette Boas
Italy

National Affairs

The Italian political scene in 1992 was one of considerable turmoil, fed by growing public disenchantment with a government that operated a vast patronage system, that fostered ties with business and organized crime, and that was viewed as largely ineffective.

In the April 5 general election, with an astonishingly high voter turnout of 87.2 percent, the Christian Democratic party (DC), which had dominated Italian politics since World War II, suffered its worst setback, winning less than a third of the vote. With its coalition partners—Socialists (PSI), Social Democrats (PSDI), and Liberals (PLI)—it managed to cling to office, but only by a bare majority. Most political commentators felt that the new government was stillborn from the start, since it did not represent a genuine majority, and predicted that new elections would soon be needed.

The beneficiaries of DC and PSI losses were small parties representing regional interests. The Lombard League-Northern League made the largest gains, increasing its share of the vote and pushing the Christian Democrats into second place in Lombardy, Italy's wealthiest region. The right-wing Italian Social Movement (MSI) also received a considerable increase in votes. Both the MSI and the Lombard League could be considered ideological descendants of the old Fascist party, and both accepted the concept of a homogeneous "Italian" population, with no place for outsiders.

President Francesco Cossiga, a Christian Democrat who had been openly critical of the government's corruption and a strong advocate of major reform of the system, resigned on April 28, a day after Prime Minister Giulio Andreotti stepped down. Following a monthlong deadlock between proreform deputies and senators and supporters of the status quo, on May 25 they elected a compromise candidate, Oscar Luigi Scalfaro, a 73-year-old Christian Democrat and a devout Catholic. The choice of the new president was surprisingly well received by the general populace. In June Socialist Giuliano Amato was appointed prime minister, and Emilio Colombo (DC) became the new foreign minister.

A series of political and economic scandals shook the country during the year, in which many politicians and public officials were accused of taking bribes and kickbacks from some of the country's leading businesses. The "Tangenti" scandal (from the Italian word for bribery) started in Milan and spread throughout the whole of the country. In Rome five members of Parliament, including the secretary of the Socialist party, Bettino Craxi, were accused of involvement in the affair.
The Mafia continued its campaign of assassination of leading public and political personages, including, on May 23, the country's leading anti-Mafia judge, Giovanni Falcone, together with his wife and three bodyguards. The killings triggered a wave of protests, and President Scalfaro appealed to the country for a "new resistance" against the Piovra (octopus). The government approved new, stronger measures that would give greater powers to police and prosecutors to confront organized crime. By the end of the year, the Anti-Mafia Commission was taking testimony from informers willing to name names, accusing politicians, magistrates, and public officials from all parties.

The Italian economy remained in recession in 1992. In spite of this, a report from ISTAT (the Italian Statistical Institute), which appeared in September, ranked the Italian economy sixth among the industrialized nations.

Israel and the Middle East

The new president of Italy, Oscar Luigi Scalfaro, was a man with sympathetic views toward Israel. In January, as a founder and leader of the Friendship for Israel Parliamentary Association, he had led members of this group on a visit to Israel, where they were warmly received by then prime minister Yitzhak Shamir and other members of the government. In an interview with the Italian-Jewish monthly Shalom upon his return, Scalfaro explained that his feelings for Israel stemmed from his belief as a Catholic that "Jews and Christians have inseparable family ties, like those between parents and children." When, on the completion of his term at the association, he was invited by the Jewish National Fund to plant an olive tree from Jerusalem in Italy, he took the unprecedented step of opening the gates of the Quirinale, the presidential residence, to have it planted in the garden there.

Foreign Minister Emilio Colombo arrived in Israel on August 31, where he met with Prime Minister Yitzhak Rabin and Foreign Minister Shimon Peres, opening what was to be a series of discussions between the new Israeli government and the European Community (EC). This first meeting focused on Israel's participation in the economic sphere of the EC and on the important role that Europe could play in the negotiations with the Arab countries. Rabin encouraged European initiatives in developing the quality of life in the territories and helping to reduce their economic dependence on Israel. Colombo supported the idea of Israel's participation in the European economy, but added that only real advances in the peace negotiations (then taking place in Washington) would allow progress in that area.

Foreign Minister Peres visited Rome at the end of October, where he was received by Pope John Paul II (see "Jewish-Catholic Relations," below) and was warmly welcomed by President Scalfaro and leaders of the Italian government, as well as by representatives of the Italian Jewish community.

A significant step in Israeli-Italian relations was the signing of a protocol on economic cooperation. This occurred at the end of the meeting of the Italy-Israel Bilateral Commission for Economic Cooperation, held in Jerusalem, November 3–6.
The Italian delegation, led by Deputy Foreign Minister Giuseppe Giacovazzo and the Italian ambassador to Israel, Pier Luigi Rachele, met with Deputy Foreign Minister Yossi Beilin and the Israeli members of the commission and discussed, among other things, the problem of the Arab boycott and Italian financing of a canal to connect the Red Sea with the Dead Sea. This project, which would cost some $2 billion, could be implemented only after the normalization of relations between Jerusalem and Amman.

In December Rome was one of the first European capitals to be visited by Yitzhak Rabin after his becoming prime minister. In his three-day visit, he met with President Scalfaro, Prime Minister Amato, and Foreign Minister Colombo. He invited the Italian leaders, together with the rest of Europe, to play a more active role in the peace process, especially in the financial and economic spheres, and reiterated his statements made in Israel in August concerning the need for EC investment in the region. In his meeting with Amato, Rabin asked for his support in helping to change the 1975 agreement limiting Israel’s exports, and received backing for his request for improving economic and research and development relations between the two countries.

During this visit Rabin expressed a wish to visit the memorial at the Fosse Ardeatine, the caves in Rome where 335 Italian partisans, both Jewish and Christian, were buried after being killed by the Nazis in a reprisal action during World War II. He was accompanied to the mausoleum by the mayor of Rome and a group of several hundred Jewish and non-Jewish youths who came to express solidarity with Israel.

While in Rome, Rabin, on behalf of the Israeli government, recognized and presented awards to several people who, between 1945 and 1948, had helped make possible the success of “Aliyah Bet,” the illegal immigration of Jews to then Palestine under the British Mandate. One outstanding individual in the group was the much decorated general Alberto Li Gobbi. While still a captain in the Italian army, where he was a transport officer, he managed to gather groups of Jewish refugees as they crossed the border from northern Europe and move them to various locations along the coast, where they were able to board boats leaving clandestinely for Palestine.

One Italian was honored in 1992 by the Israeli authorities as a “Righteous Gentile,” 95-year-old Guelfo Zamboni. In 1943, he was the Italian consul in Salonika, Greece, which was under German occupation. The Jewish population at the time, which numbered around 50,000, had been subjected to increasingly restrictive and punitive measures, culminating in forced roundups and deportation. At the risk of his own life, he repeatedly entered the district of the city where Jews were interned before being shipped to German and Polish death camps and provided them with false certificates, managing to save 280 of them. The courage of Consul Zamboni (his humanitarian initiative continued for months) was the basis of the film The Righteous Enemy, which was shown on television in many Western countries.

Fiamma Nirenstein, a distinguished journalist and writer with a special interest...
in Italian and Israeli art and culture, arrived in Tel Aviv in June to take up her appointment as the new director of the Italian Cultural Institute.

**Anti-Semitism and Racism**

There was a definite increase in anti-Semitic incidents in 1992. On February 29, several hundred skinheads (Naziskins)—dressed in neofascist uniforms and shouting anti-Semitic slogans—marched through the center of Rome to the Piazza Venezia, to stand beneath the balcony of the Palazzo Venezia, Mussolini's favorite site for addressing crowds. There were also cases of desecration of Jewish cemeteries in various parts of the country, with headstones being daubed with painted anti-Semitic slogans. The major incident occurred in November, after the results of an opinion poll on anti-Semitism commissioned by the Italian newsweekly *L'Espresso* were inaccurately reported in other Italian papers throughout the country. The survey, as reported in *L'Espresso*’s November 8 edition, gave the misleading impression that “10.5 percent of all Italians, or six million people, think Jews are foreigners and should leave the country.” It later transpired that it was not 10.5 percent of all respondents, but 10.5 percent of the 44.2 percent who had replied affirmatively to a previous question, i.e., around 4.5 percent (or two million) of the Italian adults between the ages of 14 and 79. Since other polls conducted during the past two decades had shown under 10 percent of Italians with anti-Semitic attitudes, the new figures were not considered cause for alarm. As Chief Rabbi Elio Toaff of Rome put it, the proportion of anti-Semites in Italy was comparable to the proportion “endemic to any democratic society.” Still, the *Espresso* survey also showed that, in the eyes of many Italians (44.2 percent), Jews are seen as having “common cultural, social and political characteristics that distinguish them from the rest of the population.”

In this period, the media played up Italian anti-Semitism as a growing phenomenon. As if to prove them correct, certain anti-Semitic fringe groups stuck large yellow stars on a number of Jewish shops throughout Rome, together with the message “Zionists leave Italy.” This prompted a counterreaction by a group of young Jews who marched into the headquarters of the Movimento Politico Occidentale (Western Political Movement, MPO), the only overtly anti-Semitic group in Italy, composed largely of young Nazi-skinhead-revisionists. These young Jews wreaked havoc inside the building, and even destroyed some of the cars parked outside.

A large demonstration against anti-Semitism and racism, which was held simultaneously in several large Italian cities on November 9, the anniversary of Kristallnacht, ended the week of high media exposure of anti-Semitism in Italy. Rabbi Toaff, accompanied by the mayor of Rome and leaders of both houses of Parliament, told a large group of young people gathered in front of Rome's Great Synagogue, “This turnout is proof of what the people of Rome think of that small, criminal riff-raff of anti-Semites and racists.” All the speakers present stressed Italy’s deter-
mination that the horrors of the past would "never again" be repeated. In this, they echoed the motto printed on the signs held up by members of the crowd, many of whom were also waving red "CGIL" (Italy's largest labor union) banners or signs identifying various Christian ecumenical and interreligious groups.

Italy's top officials were quick to offer reassurance to the Jewish community on the government's position. President Scalfaro made a private visit to the headquarters of the Jewish community organization of Rome on September 7. He met there with Chief Rabbi Toaff, president of the Rome Jewish community Sergio Frassineti, and other members of the community council. The purpose of this meeting was to enable Scalfaro to express his unconditional solidarity with Italy's Jewish citizens in a period of escalating anti-Semitism. At the same time, he noted that, compared with anti-Semitic occurrences in other parts of Europe, the Italian situation was not particularly alarming.

In a meeting on November 3 with Tullia Zevi, president of the Union of Italian Jewish Communities (Unione delle Comunità Ebraiche Italiane, UCEI), Prime Minister Amato reaffirmed his government's solidarity with the Jewish community, "regarded as an integral part of the national community." In an official statement, he underlined the need for maximum effort by all official state bodies to counteract racist activity, illegal under Italian law. He also stressed the need to increase popular awareness of the problem through extended educational efforts. The UCEI (together with several political parties) demanded, in a press communiqué, that the MPO be outlawed, because its ideology was based on "an apologia for racism and fascism."

**JEWISH COMMUNITY**

**Demography**

Some 31,000 Jews were affiliated with their local Jewish communities. The total number of Jews in Italy, taking into account those not affiliated, was believed to be around 35,000.

**Communal Affairs**

President Scalfaro received a courtesy visit from the executive of the Union of Italian Jewish Communities (UCEI), headed by president Tullia Zevi, at the Quirinale on September 16. The atmosphere of the meeting was friendly and cordial, and the Italian president again confirmed his closeness to the Jewish community. He added that he considered Jews to be a significant component of the Italian social fabric, one whose history and culture were not sufficiently recognized in the country.

The meeting of the executive bodies of the European Jewish Congress (EJC) and World Jewish Congress (WJC), held in Jerusalem in February, confirmed Tullia Zevi, the Italian representative to the EJC, and Gerhart Riegner of Switzerland,
WJC official, as co-presidents of the EJC Commission for Interreligious Relations. The main topics of the meeting were the problem of anti-Semitism in Europe and preparations for an international conference on anti-Semitism to be held in Brussels in July. Zevi and some of the other European delegates objected to holding the conference at this time, because of the current high levels of nationalism and racism on the continent. They suggested, as an alternative, that a public-opinion survey be conducted on all aspects of anti-Semitism and racism in Eastern and Western European countries, the results of which should be incorporated in a "white paper" to be presented to the secretary-general of the United Nations and to heads of state.

A delegation of the EJC to the European Parliament in Strasbourg, in April, discussed the growth of the right in Europe, and stressed the need to harmonize the laws against racism and anti-Semitism throughout Europe. The delegation proposed creating a central body to monitor and act against racism, anti-Semitism, and all types of prejudice, to be supported and financed by the appropriate institutions within the European Community. The parliament agreed to set up such a body, and said that the first aim of the organization would be the preparation of the proposed white paper. There was also some discussion of the Arab boycott and of Europe-Israel relations. The delegation ended its visit by inviting all members of the Parliament to attend the forthcoming Brussels conference on anti-Semitism.

July saw three major meetings in Brussels: the executive of the World Jewish Congress, the executive of the European Jewish Congress, and the international conference titled "My Brother's Keeper—Anti-Semitism and Prejudice in a Changing World." This last was attended by a large Italian contingent that included the president of the Center for Contemporary Jewish Documentation (CDEC), a Milan-based research institute, Luisella Mortara Ottolenghi, and researcher Adriana Goldstaub; Tullia Zevi and Amedeo Mortara of the UCEI; and the Italian and Euro parliamentarian Marco Pannella. The president of the Italian Senate, Giovanni Spadolini, sent a message condemning anti-Semitism and promising his support for all efforts made to suppress it. At the end of the conference, Zevi stated that she felt the whole event had consisted of nothing more than a lot of talk and the expending of considerable sums of money for practically no tangible results and no clear plans for future action.

The new Israeli ambassador to Italy, Aviezer (Avi) Pazner, was welcomed to Rome on January 28 in a ceremony hosted by Tullia Zevi together with Chief Rabbi Elio Toaff, Roberto Lovari, and the Hon. Oscar Luigi Scalfaro, president of the Friendship for Israel Parliamentary Association.

"Italian Jewry—What Is Its Future?" was the title of a national conference organized in Rome at the end of the year by the UCEI. The official purpose of this three-day conference was to discuss Jewish life and the prospects for survival in the Diaspora, but the meetings also examined the purpose and future of the UCEI. The conference was attended by a much higher percentage of youth than had been anticipated, and was colored by their liveliness, openness, and active participation in the sessions, which dealt with the many cultural, political, and religious problems
facing Italian Jewry. The final document of the conference stressed the need to strengthen the ties between the individual communities and the UCEI in order to ensure maximum circulation of ideas and information and maximum interaction between members of the various Jewish communities and the central body.

The 25th anniversary of the expulsion of Libyan Jews to Italy was observed in Rome on October 31. The event, which was primarily social, was under the auspices of the Rome municipality and was attended by leading Italian political and cultural figures. The evening included a photographic exhibition and a film about the customs and culture of the Libyan Jewish community and ended with a buffet and dancing.

Community Relations

The UCEI and leaders of Italy's three main labor unions (CGIL, CISL, and UIL) agreed to carry out educational programs aimed at developing "healthy relations between ethnic and religious minorities." The UCEI also continued negotiations with the Italian Ministry of Education for the creation of an audiovisual program for schools on the history and culture of Jews in Italy and Europe, for which final approval was given in November. This project was also supported by the St. Egidio Community, an important Catholic organization that had been making efforts to persuade the Italian Bishops' Conference to include accurate material on Judaism in the nationwide courses on the Catholic religion taught in the public-school system.

Jewish-Catholic Relations

"Anti-Semitism is un-Christian" became a new slogan for the Catholic Church, following the pope's statement, "Anti-Semitism is a sin against God and man," which was made during his speech commemorating the 27th anniversary of "Nostra Aetate" on October 28. The pope's strong condemnation of anti-Semitism was echoed in statements made by major church dignitaries and in articles in Osservatore Romano, the official Vatican newspaper.

Another unprecedented turning point in Jewish-Catholic relations occurred in February, when a joint interfaith mission went to Central Europe (Poland, Czechoslovakia, and Hungary). The delegates included Monsignor Pier Francesco Fumagalli, secretary of the Vatican Commission for Religious Relations with the Jews, and representatives of Jewish organizations, together with Tullia Zevi and Dr. Gerhart Riegner, co-presidents of the European Jewish Commission on Interreligious Relations.

The initiative for the tour came from the International Catholic-Jewish Liaison Committee (ILC), and was a direct consequence of the upsurge in European anti-Semitism that followed the breakup of the Communist regimes in Eastern and Central Europe, a breakup in which the Catholic Church played a significant role.
(The ILC had come into being in 1971 as a result of meetings between the Vatican Commission for Religious Relations with the Jews and the International Jewish Committee for Interreligious Consultation—IJCIC, currently chaired by Edgar Bronfman—and actively promoted communication and cooperation between Catholics and Jews.) The interfaith delegation met with church primates as well as government representatives and leaders of the Jewish communities in the three countries. Of special interest was the meeting with the primate of Poland, Josef Cardinal Glemp, who had in the past been accused of making anti-Semitic remarks, who now talked about “our big brothers the Jews, whose faith and culture represent a constructive element in the development of European civilization.” He also condemned all forms of anti-Semitism and expressed “sincere regrets for all the anti-Semitic events that had taken place on Polish soil.”

During these meetings, the government representatives of the three countries assured the delegation that, despite the increase in emergent anti-Semitic attitudes and activity resulting from the new freedom, all such activity would be considered illegal. A joint declaration issued at the conclusion of the mission stated that the Catholic Church in these countries would make efforts to publish and disseminate literature in the local languages, stating the Church’s attitude to the Jewish people in accordance with the principles set out by the Vatican Ecumenical Council. It went on to say: “Xenophobia, anti-Semitism and racism and extreme forms of nationalism require a joint response from all the religious communities, in order to support laws guaranteeing religious, civil and human rights for all members of the population.”

The 14th general meeting of the ILC was held May 4-7 in the United States, in Baltimore, home of America’s oldest Catholic seminary and a large, active, liberal Catholic minority. In his opening statement, the Vatican’s Edward Cardinal Cassidy referred to the 500th anniversary of the expulsion of the Jews from Spain and said that the Church was considering a response to this tragic act of intolerance. The accent of the meeting was on the continuation of Jewish-Catholic dialogue, on the Holocaust and the Church’s reactions during and after, and on Vatican-Israel relations. The final document stated that a forthcoming declaration by the Vatican regarding the Holocaust and anti-Semitism would be official doctrine for all Catholics.

The ILC met again on November 12 in the Vatican, where the topics discussed included cooperation in promoting human rights and in the fight against racism and anti-Semitism. Among the initiatives suggested was the adoption of an “annual day dedicated to Jewish-Catholic dialogue and cooperation,” following the example set by the Episcopal Conference of Italy in 1989.

The use of a medieval anti-Semitic expression in a speech by Salvatore Cardinal Pappalardo caused feelings of anger and discomfort among Italian Jews and led many members of the Catholic community to protest strongly his use of the offensive metaphor. Speaking at the funeral of Judge Falcone in Palermo, in May, Cardinal Pappalardo referred to the Mafia as the “Synagogue of Satan.” In response to a letter of protest from UCEI president Zevi, the cardinal stated in an open letter of apology,
which he released to the press, that he had never intended any disrespect to the Jews, who are the ancestors of Christianity, but was using the word synagogue in its wider sense, that of a public meeting place. He continued, “In order to eliminate all ambiguity, in the official transcript of the speech to be published in the Diocese newsletter, the phrase will be replaced by an equivalent one, such as the ‘Church of Satan.’”

The Vatican, to a great extent as a result of the bilateral Arab-Israeli negotiations taking place, had begun to review its approach to the Middle East situation and had become a more active participant in the peace process. One move in this direction was the Vatican-authorized visit to Israel by the archbishop of New York, John Cardinal O’Connor, before coming to Rome to meet with Pope John Paul II in January. While in Israel, O’Connor held successful meetings with Prime Minister Yitzhak Shamir and President Chaim Herzog.

In April the pope met with the Israeli ambassador to Italy, Avi Pazner, who called on him at the Vatican. In the same month, one of the pope’s top advisers, Joseph Cardinal Ratzinger, arrived in Israel for an unofficial visit.

In July the Permanent Israel-Vatican Bilateral Committee was formed, with the express purpose of studying and jointly defining issues of reciprocal interest. Israeli foreign minister Shimon Peres visited the Vatican in October in order to discuss with the pope ways to expedite the normalization of diplomatic relations between the Vatican and Israel. Peres personally extended an open invitation to the pontiff to visit Jerusalem. The official communiqué at the end of the session stated that the meeting was characterized by a positive atmosphere and extreme cordiality between the two participants, and concluded with the announcement that there would be an exchange of representatives, to be followed later by a “full” diplomatic delegation.

A meeting of the bilateral committee held in November at the Foreign Ministry in Jerusalem was memorable for its being the first formal visit to Israel by Vatican dignitaries. The Vatican delegation, headed by Director of Foreign Affairs Monsignor Claudio Celli, was received by Deputy Foreign Minister Yossi Beilin, with whom they discussed, in a relaxed and optimistic atmosphere, the situation of the Church in Israel and the administered territories.

Culture

Cultural activities this year focused on the commemoration of the 500th anniversary of the expulsion of the Jews from Spain. Various exhibitions and conferences organized by individual Jewish communities, together with national and international cultural institutions and with the cooperation of local authorities, attracted a large number of visitors and participants from all parts of Europe and the world.

One of the first events of the year was an international conference held in Genoa, in May, on the subject “Le vie difficili della convivenza” (The Difficult Path of Coexistence). It dealt with the evolution of coexistence between the three monotheistic religions in Spain before 1492—Islam, Judaism, and Christianity—with special
reference to the prospects for similar cultural and religious coexistence in the present. The conference attracted high-level participants from all three religions.

Another international conference, the fifth “Italia Judaica,” also took as its theme a subject related to the expulsion. It was held in June in Palermo, Sicily, under the auspices of the Italian Cultural Heritage Ministry, Tel Aviv University, and the Hebrew University of Jerusalem, within the framework of Italy-Israel cultural accords. The subject of the conference, “The Jews in Sicily Before Their Expulsion in 1492,” was relevant to the Spanish expulsion, since 15th-century Sicily, like most of southern Italy, was under the rule of Ferdinand and Isabella of Spain.

The 19th international congress of the Italian Association for the Study of Judaism took place in Potenza, in southern Italy, September 20–24. The subject was “The History of the Jewish Communities in the Southern Italian Peninsula from Their Establishment up to 1541.” Academics and researchers from Europe and Israel gathered at the Basilicata University to explore the history of these communities, which, after absorbing many of the Jews from Spain in 1492, were themselves wiped out by the expulsion order of October 31, 1541.

Two important cultural events were offered by the Jewish community of Livorno during the year. The first was the opening of a new Jewish museum, and the second was the hosting of an international conference, in November, on “The Inquisition and the Jews in Italy,” with sessions held partly in Livorno and partly in Pisa.

The work of the National Jewish Bibliographic Center (Centro Bibliografico dell’Ebraismo Italiano) of Rome, cataloging the archives and libraries of Jewish communities throughout Italy, was extended this year to include the Tuscany region. Since more and more of the smaller Jewish communities were going out of existence, there was a pressing need to expedite the work in order to save as much as possible. The center received aid and some financing from the Italian Cultural Heritage Ministry.

Continuing collaboration between the Centro Bibliografico and the Hebrew University of Jerusalem was seen in the initiation of a three-year project for the collection and recording of Italian Jewish liturgical and popular music. This material would be the start of the music section of the bibliographic center in Rome.

An exhibition on the history of the Jews in Merano was opened in New York on January 7, at the Elaine Kaufmann Cultural Center, by Federico Steinhaus, president of the Merano Jewish community.

Il Libro della Memoria, a volume containing the names of all the Jews deported from Italy between the years 1943–1945, published in 1991, was presented to the president of the Yad Vashem Holocaust Memorial Center in Jerusalem by its author, Liliana Fargion, and Luisella Mortara Ottolenghi, the president of the Center for Contemporary Jewish Documentation (CDEC), on behalf of the organization. The event, which was organized together with the Center for Italian Jewish Studies in Jerusalem, was attended by the Italian ambassador, Pier Luigi Rachele.

The last major activity of the year was Jewish Culture Week, November 4–11. Organized by the Cultural Center of the Rome Jewish community, together with
the Gramsci Institute Foundation, and held under the auspices of the Italian Ministry of Culture, it offered a panoramic view of the Jewish contribution to Italian arts, science, and culture during the preceding 35 years. The “week” comprised four main events: a book exhibition of over 1,000 volumes, entitled “Jewish Culture Through Italian Publishing, 1955 to 1990”; a study day devoted to various aspects of Jewish literature and what it is that makes a book “Jewish”; a two-day symposium, “Jewish Culture and Scientific Culture in Italy,” on the impact of the 1938 racial laws on the academic life of the country; and an exhibition arranged by the Rome Jewish Youth Center showing the secret journeys of Spanish Jews after their expulsion.

The Platea Estate, Rome’s summer theater festival, which each year highlights works from another country in its foreign section, this year featured works by major Israeli playwrights. Plays by Daniel Horovitz, from the Haifa Municipal Theater, and Hanoch Levin, one of the country’s leading writers, were performed at the Teatro Colosseo in Italian translation.

**Publications**

The proceedings of the seventh international congress of the Italian Institute for the Study of Judaism were published at the beginning of the year. The subject was “Jewish Manuscripts, Fragments and Books from 15th and 16th Century Italy.”

Several books were published to mark the 500th anniversary of the expulsion of the Jews from Spain and also on Christopher Columbus, claimed by some researchers to be of Jewish origin. Rabbi Nello Pavoncello of Rome published a booklet, *Gli ebrei spagnoli a Roma e le loro scolè* (The Spanish Jews of Rome and Their “Shool”). *Sepharad addio* (Farewell Spain) by Guido Nathan Zazzu tells of the arrival of the Spanish Jews in Genoa. *Miti e utopie della scoperta* (Myths and Utopia of the Discovery) by Juan Gil considers aspects of Columbus the Navigator and his time. Using previously unpublished documents, the author arrives at the conclusion that Columbus was a Jew.

The well-known Leo S. Olschki publishing house of Florence published the ninth volume of the “Proceedings of the St. Uffizio [the legal tribunal of the Catholic Church] Against the Jews of Venice,” covering the years 1608–1632. In this monumental work, Pier Cesare Ioly Zorattini, the researcher who found the original documents, expands and comments on them.

Abraham Berliner’s classic *History of the Jews of Rome*, first published over one hundred years ago in German, appeared this year in its first Italian edition: *Storia degli ebrei di Roma*. This account of Roman Jews and the Church’s attitude toward them over the centuries was warmly welcomed by the Rome Jewish community.

The literary quarterly *Rassegna Mensile d’Israel*, published by the UCEI, dedicated its September issue to Israeli Hebrew literature. It included essays and articles by well-known Israeli and Italian Jewish writers.

Silvio Ferrari’s *Vaticano e Israele* (The Vatican and Israel) is a carefully researched, detailed examination of the difficult relations between the two states in the
period between the end of World War II and the 1991 Gulf War.

*Judaica Minora* (Jewish Trivia) contains three essays by Vittore Colorni. The first two are about the Jews of Sabbioneta and Bozzolo, small towns in the north of Italy, while the third is a study of the changes occurring in Jewish surnames of geographic or toponymic origin.

**Personalia**

Italy's candidate for the 1992 "Prix Femme d'Europe" was Tullia Zevi, president of the UCEI and a member of the executive of the European Jewish Congress. The prize is usually given to a woman from one of the 12 EC member countries, for activities contributing to human rights and the promotion of solidarity among nations. This year, in a departure from the usual practice, it was presented to two women from Eastern Europe.

Among prominent Jews who died this year were Fritz Becker, a leading member and official of the World Jewish Congress from 1946 to 1986, who was active in Catholic-Jewish relations, in January, in Rome, aged 71; Rabbi Emanuel Menachem Artom, an active Zionist, an emissary for the Jewish Agency, chief rabbi of the Venice and Turin communities, and author of an Italian-Hebrew/Hebrew-Italian dictionary as well as several liturgical and educational texts, in July, in Jerusalem, aged 76; Baruch Joseph Sermoneta, professor of medieval philosophy at the Hebrew University and authority on the Jews of Italy, who immigrated to Palestine in 1939, in October, in Jerusalem, aged 68.

Two non-Jews who died this year had a special relationship with the Jewish community. Beniamino Carucci, who died in Rome, in July, aged 70, was the first Italian publisher to pay serious attention to Jewish works, producing the first Italian series on Jewish themes and subjects. A charming and cultivated man, he was married to a Jewish woman, and their children were brought up as Jews. Giorgio Perlasca, who was designated a "Righteous Gentile" in 1991, died in August in Padua. Known as the "Silent Hero" and "the Italian Raoul Wallenberg," he saved some 5,000 Hungarian Jews from deportation during World War II (see AJYB 1991, pp. 291–92).

RACHELE MEGHNAGI SMULIAN
DAVID SMULIAN