

Latin America

Argentina

SINCE the ousting of Juan D. Perón in 1956, Argentine political life has been dominated by the determination of the armed forces to prevent a return to power by the Peronists. The latter controlled the Confederación General del Trabajo (CGT, General Labor Confederation) and continued to represent a major political force. In March they attempted to turn the congressional elections into a plebiscite for Perón's return. They were unsuccessful, but of the 99 deputies returned, 36 were Peronists; and with 17 hold-over deputies, they became the second largest party in congress. President Arturo U. Illía's party, the Unión Cívica Radical del Pueblo (UCRP, People's Radical Party), had 70 of the total 196 seats in the chamber. (Two Jews were reelected; there were six altogether in the chamber.)

Illía opened the new session of congress with a warning to the Peronists that they risked losing their recently acquired legal status unless they abandoned violence and subversion. While some military leaders charged the government with excessive intervention in the economy, the Peronists and CGT demanded that it step up the nationalization of basic industries and give the workers greater control over the means of production. Illía tried to keep both factions in hand, but he faced constant cabinet crises over foreign policy, economic problems, and Communist and Peronist threats.

Events in the Dominican Republic shook the Argentine government and people. To keep Argentina from joining the inter-American peace force, the national congress declared that no troops could be sent abroad without its prior approval. The resignation of Under-Secretary of Foreign Affairs Juan Ramón Vazquez was linked with the rift over government neutrality in the Dominican crisis, and Foreign Minister Miguel Zavala Ortiz was obviously angered by Argentina's failure to participate in the inter-American force. Riots and demonstrations against the United States took place throughout the country. University students were particularly active, and two young students were killed in a Buenos Aires demonstration. In June, Allison T. Wanamaker,

United States consul in Córdoba, was shot from a passing car and seriously wounded.

In March, Julio Olivera resigned as rector of the University of Buenos Aires after a Communist-led student riot broke up a lecture at the university's school of economics by Walt W. Rostow, chairman of the United States State Department's policy-planning council. Olivera's resignation was followed by a bitter struggle between rightwing and leftist-"reform" factions over the election of his successor. In July, proposed United States Defense Department sponsorship of an academic research program aroused widespread opposition and the plan was cancelled. The police arrested 650 Communists and other extremists, in raids in Buenos Aires, but Communist and leftist agitation continued.

In September the visit of Isabel Perón, the ex-president's third wife, to Argentina once again enveloped the country in riots and demonstrations. She had brought a message for a planned Peronist rally that was banned by the government to prevent further outbreaks.

The country's major problem during the year under review was economic instability. In its 1963 campaign platform, the UCRP pledged to break off relations with the International Monetary Fund (IMF) and to reduce dependence on the World Bank so that fiscal sovereignty could be maintained. Yet the minister of economy went to Washington for negotiations with IMF. There was a slower rate of monetary expansion; a reduction of the budget deficit; more aggressive tax collections, and an attempt to restrict wages. Illia modified the policy towards private oil companies, whose contracts he had canceled in 1963, shortly after becoming president, in an attempt to increase local oil production. The government also managed to have foreign credit grants extended. Costs and prices continued to rise, however, and foreign exchange was almost exhausted. The peso was officially valued at 180 to the dollar, but the black market went as high as 297 to the dollar before dropping sharply.

In April the whole country mourned the passing of Socialist Deputy Alfredo Lorenzo Palacios, former rector of the University of Buenos Aires and a tireless worker for democracy and social justice. Palacios was also a great friend to the Jewish community and an ardent defender of the State of Israel.

JEWISH COMMUNITY

In the absence of reliable statistics concerning the Jewish community in Argentina, estimated population figures remained unchanged. Of Argentina's 22 million inhabitants, approximately 450,000 were Jews. An estimated 380,000 lived in greater Buenos Aires; 15,000 in Rosario; 8,000 in Córdoba; 4,000 in Santa Fé, and the rest were scattered throughout 500 different communities. The Jewish population in the original Baron de Hirsch settlements had declined to such an extent that in Ceres the only remaining Jewish school was closed because it had no students. The fifth of the Jewish popu-

lation which was of Sefardi origin was increasingly integrated into the Ashkenazi community.

The Jewish community faced an increasing tendency to assimilation; a growing number of mixed marriages, especially outside the capital; and widespread alienation from Jewish life and institutions among the younger generation, particularly university students. Under the sponsorship of the American Jewish Committee, Eduardo Rogovsky and Abraham Monk conducted for the University of Buenos Aires a study of the social and political attitudes of Jewish, as compared with non-Jewish, university students. The study, published in December, indicated that (1) only 27 per cent of Jewish students attended religious services, but 62 per cent of non-Jewish students; (2) more Jews (84 per cent) than non-Jews (62 per cent) were involved in university politics; (3) more Jews (56 per cent) than non-Jews (33 per cent) felt that the university should be active in national politics; (4) 52 per cent of the Jews, but 35 per cent of the non-Jews, felt that politics often were as important to them as their personal lives.

The study disproved the widely-held view of Jewish community leaders that "the alienation of the university youth from Jewish institutions and community affairs is due to indifference to social problems and greater concern for individual comfort." The results showed rather that, while they were indifferent to Jewish life and institutions, they had "greater interest in social and political affairs." The study did not, however, point to an obvious inference—that organized Jewish life, as presently structured, was not attracting any significant number of Argentine Jewry's future intelligentsia.

In October the American Jewish Committee sponsored a symposium on Jewish identity and identification, with 31 sociologists, psychologists, educators, and rabbis. It also sponsored a community service, opened in May, to supply communities throughout Latin America with audio-visual and other educational material for leadership guidance. The Instituto Judío Argentino de Cultura e Información made representations in May to Cardinal Antonio Caggiano in favor of the schema on the Jews at the Ecumenical Council in Rome. It also published the pamphlet *The Ecumenical Council and the Jews*.

Communal Activities

The Wa'ad Ha-kehillot (Federación de Comunidades Israelitas; AJYB, 1965 [Vol. 66], p. 334), the national organization of Jewish communities, was the largest Jewish communal body in South America, with 120 affiliates. Gregorio Fainguersh, president of the Wa'ad and AMIA (Asociación Mutual Israelita Argentina; AJYB, 1965 [Vol. 66], p. 335) of Buenos Aires, declared in September that the community was "identified with the Zionist ideal" and "conscious of the indissoluble unity of the Jewish people"; that, particularly in the political and religious spheres, various attempts were being made to introduce artificially movements and ideas foreign to the local community, and that, although not particularly religious, the community identified itself with the "traditional values of Orthodox Judaism." The com-

munity could, in general, be characterized as secular and was organized primarily on the basis of allegiance to Israeli parties. The Wa'ad took the initiative in calling a convention of all Latin American communities for the near future.

AMIA had 50,000 members in greater Buenos Aires. In 1965 its budget was 430 million Argentine pesos, with 15 per cent of the income from dues and the rest from funerals in the AMIA-owned Ashkenazi cemeteries. Forty per cent of the total budget was earmarked for education aid: to 60 primary schools, 14 secondary schools, one school of higher Jewish learning, and the 4-year-old rabbinical yeshivah. An additional 8 per cent was spent on social welfare work (in June alone, some 400 families received aid from the AMIA). The remaining 52 per cent went for youth work, cultural programs, Wa'ad Ha-kehillot, and administration. AMIA had some 15 to 20 instructors in 60 youth centers throughout the city. In August it purchased a five-story building in downtown Buenos Aires for the Casa del Estudiante, a center housing 150 Jewish university students from the provinces.

DAIA (Delegación de Asociaciones Israelitas Argentinas) acted as the representative of the Jewish community. Its main function was to deal with government officials on issues concerning the Jewish community, especially antisemitism. It also took active part in communal and community-relations activities. DAIA had branches throughout the country, but its largest and most active group was in the capital. During the year nine regional conferences and monthly meetings with important speakers were held. More than any other body, it spoke for the various groups within the Jewish community. On its 65-member consultative board of directors sat representatives of AMIA (20); DAIA branches in the provinces (7); Zionists (7); schools (4); credit cooperatives (3); Sefardim (3); labor (3); B'nai B'rith (2); and one of each other community institution.

Some 20,000 people attended the annual anniversary commemoration of the Warsaw Ghetto. Antec Zuckerman, who had been one of the leaders of the ghetto uprising, was the guest speaker at the invitation of AMIA and DAIA. The Centro Union Israelita of Córdoba, coordinating agency for all communal activities in that city, celebrated its 50th anniversary in September.

Cultural Activities

The Sociedad Hebráica (the largest Jewish sports and cultural center in Argentina, with 20,000 members) reopened its Instituto de Estudios Superiores Judíos, which offered lectures in Jewish sociology, literature, history, and Israel. The School of Institutional Leadership, under the auspices of the Jewish Agency, Sociedad Hebráica and the Consejo Juvenil Judeo-Argentino, completed its third year. Its two-year curriculum included courses in Jewish history and culture, social studies, and psychology. Ten students graduated during the year and there were 100 students enrolled for the coming semester. AMIA also sponsored a seminar for youth leaders during the summer months.

At the 19th annual book fair, sponsored by AMIA and held in its building in September, 23,000 books of Jewish interest were sold at reduced prices. Nine thousand buyers (an increase of about 700 over the previous year; AJYB, 1965 [Vol. 66], p. 336) purchased 15,000 books in Spanish; 3,500 in Hebrew, and 3,500 in Yiddish. The sale of Yiddish books was the same as in 1964, but considerably less than in earlier years.

The weekly cultural TV program, another activity of AMIA, completed its third year. It had a rather large audience, mainly among Jews, and maintained a high level.

The Yiddish Theater of Warsaw toured Buenos Aires and the provinces, and evoked much comment in the general press. Rabbi Shlomo Carlebach, who had given many recitals of hasidic songs in the United States, appeared for the first time in Buenos Aires in July. Richard Tucker, tenor of the New York Metropolitan Opera, gave a recital for the benefit of the Seminario Rabínico Latinoamericano, which also produced a high fidelity recording of his rendition of Kol Nidre. In September, the Jewish Society for the Study and Diffusion of the Bible, the Israeli embassy, and Wa'ad Ha-hinnukh (Central Organization for Hebrew Education) sponsored a Bible month. Conferences, intensive study sessions, and publicity were used to stimulate interest in the study of the Bible. The American Jewish Committee sponsored an exhibit of European synagogue architecture through the ages, the first ever held in Latin America.

Comentario, the Instituto Judío Argentino de Cultura e Información quarterly became a bi-monthly in July. The magazine instituted a yearly award for Argentine journalists whose work served the cause of human rights. The Instituto gave its biennial Alberto Gerchunoff literary award to the Jewish journalist and novelist Bernardo Verbitsky. *Maj'shavot* (*Mahashavot*), a Spanish quarterly dedicated to Jewish thought and published by the World Council of Synagogues, continued in its fourth year. The *Jüdische Wochenschau*, a semi-weekly German Jewish paper edited by Hardy Swarzensky, celebrated its 25th year of publication.

Editorial Paidós, the leading publishing house in the social sciences, issued Spanish editions of *Antisemitism and Emotional Disorder* by Nathan W. Ackerman and Marie Jahoda, and William Ebenstein's *Totalitarianism*. Paidós also published five new volumes in its year-old "Library of the History and Science of Religion" (AJYB, 1965 [Vol. 66], p. 335) series. Among these were James W. Parkes's *History of the Jewish People* and *Antisemitism*. All publications in the series were well-received by both Jewish readers and the general public and were sold throughout Latin America and Spain. Editorial Candelabro, a Jewish publishing company, issued a Spanish translation of Dagobert D. Runes's *Jew and the Cross*. Another important event was the publication by Acervo Cultural of the first complete translation in Spanish of a tractate of the Talmud, *Bava Mezi'a*.

Education

Reports on Jewish education at the fourth annual convention of the Wa'ad Ha-hinnukh, were discouraging. In Buenos Aires 17 per cent of the Jewish school-age population were enrolled in 120 Jewish schools; only 3 per cent of all Jewish children graduated from Jewish primary schools. Enrolment in primary schools remained static at 8,000 (excluding kindergartens); only 630 finished the last year (sixth grade). Within the last few years, however, the number of day schools increased from 21 to 26.

The interior of the country, where 100,000 Jews lived, had 49 Jewish primary schools with 4,200 students: 3,500 were enrolled in 21 schools, while the remaining 28 schools had only 700 students. There were nine secondary schools and three day schools. Many schools were being closed as a result of change of residence and the increase of assimilation and mixed marriages. The total teaching staff outside of Buenos Aires was 200, of whom half were trained in the Moises Ville Teachers' Seminary. Almost all were native-born, and 53 were university graduates.

Reporting on the general situation, Israel Onik, president of the Wa'ad, gave as one reason for the high dropout rate the double program (secular and Jewish) children had to carry in order to attend other types of Jewish schools. He also noted that four Sefardi schools, with 450 children, had joined the Wa'ad.

Seminario Docente para Escuelas Israelitas (Heb., Midrashah), the first Jewish teachers' college to be established in Argentina, celebrated its 25th anniversary in November. It was under the auspices of AMIA, had enrolled 3,000 students during these years, and had graduated 898 teachers. Close to 70 per cent of the teachers in Buenos Aires and neighboring schools were graduates of the Midrashah, and half of its own staff. In the current year 30 students finished their studies, and the expected enrolment for the next was 400.

The Bet'Am and Bialik school (Mapai) in Buenos Aires, with 600 students in the primary grades and 100 in the secondary, celebrated its 40th anniversary in October. The Instituto Superior de Estudios Religiosos of the (Conservative) Congregación Israelita de la Republica Argentina, a secondary school, completed its 20th year. In June the cornerstone was laid for the Centro de Educación Religiosa (Mizrahi) which will house the Rav Kuk primary school, a secondary school, the Talpiot teachers' seminary, and the Bnei Akiva youth movement. In Bahia Blanca a teachers' seminary was opened.

In general it was widely felt that Jewish education left much to be desired. Critics pointed to the small proportion of children receiving a Jewish education and the high dropout rate in the upper grades; the lack of properly trained teachers and imaginative curriculum, and the existence, for political reasons, of many more schools than were needed educationally.

Zionism and Relations with Israel

Zionism continued to be the driving force of the Jewish community. Most public leaders stressed that without it, the problem of assimilation would be even more severe. But although Zionism stressed *aliyah*, migration to Israel, only about 18,000 had gone to Israel since 1948 (and by November 1965, 10,000 of these had returned to Argentina). The *halutz* movement, too, was not nearly as large or powerful as before. This seemed to indicate that organized Zionism would have to find a new focus—an emphasis on Judaism and Jewish culture in Argentina itself.

The Israeli tourist office in Buenos Aires announced the opening of the Casa Argentina in Israel, to serve as a center of Argentine activities and culture, and sponsored a trip of Argentine journalists to Israel. An Israeli goodwill mission met with many Jewish community leaders. Other Israeli visitors included Bernard Cherrick, executive vice president of the Hebrew University, and Isaac Harkavi, director of the Jewish Agency's cultural department. The assistant secretary of the Argentine ministry of education and justice and Instituto Intercambio Cultural Argentino Israeli (Argentina-Israeli Institute for Cultural Exchange) jointly sponsored a well-attended exhibition of contemporary Israeli art.

OSFA (Organización Sionista Feminina Argentina) was the largest affiliate of WIZO with 379 centers throughout Argentina. It raised funds for Israel and promoted Jewish culture. Forty delegates represented the Jewish community in the World Zionist Congress in Jerusalem, December 30 to January 11 (p. 408).

There was increasing interest in Hebrew. The Makhon le-Tarbut Israel (Israeli Culture Institute) had over 300 young and adult students enrolled in Hebrew courses during the year and offered intensified Hebrew study during the summer. Most of the Jewish schools, which previously taught Yiddish as the main language, now stressed Hebrew, but Yiddish is still taught. In general, the level of Hebrew instruction was high.

The relations between Argentina and Israel were extremely friendly. For the first time a cabinet member, Justice Minister Alconada Aramburu, visited Israel—for the inauguration of its national museum. Assistant Foreign Minister Noguerol Armengol went to Israel to get first-hand knowledge of the country. An Israeli technical mission came to Argentina to advise on modern farm methods. In September a cultural agreement was signed by President Illía and Israeli Ambassador Moses Alon, and in the same month Illía invited President Zalman Shazar to visit Argentina. Foreign Minister Miguel A. Zavala Ortíz invited several leading rabbis, Jewish lay leaders, and representatives of the Israeli embassy to a luncheon to discuss community relations and for the first time in history a kosher meal was served by the Argentine government.

Alberto Gammond, vice-president of the senate, and Deputy Cornejo Linares were in a group that visited various Arab states at the invitation of

the Arab League. While in Jordan, Gammond allegedly told the press that "we believe Palestine should be returned to its rightful owners." He later denied having made such a statement. In September Moses Alon presented his credentials as Israel's ambassador to Argentina. He succeeded Joseph Avidar who was given a farewell testimonial by the Jewish community in March.

Religion

Argentina's 12 rabbis and religious lay leaders carried on their activities in an atmosphere that was generally apathetic and, at times, even hostile. The community, though nominally Orthodox, was in fact indifferent to the practice of Orthodoxy. The trend of Jewish youth was away from religion and toward leftist political movements. One of the exceptions was the Bet El (Conservative) synagogue in Buenos Aires, where extensive youth activities continued and whose university group, Atid (Heb., Future) grew to over 200 members. In the interior no young people participated in religious life. This situation was ascribed mainly to the lack of religious leadership; not one rabbi had a pulpit outside of Buenos Aires.

The Seminario Rabinico Latinoamericano, under the direction of Rabbi Marshall T. Meyer, had been founded in 1962 by CENTRA (Asociación de Comunidades y Organizaciones Israelitas en Latinoamérica) and the (Conservative) World Council of Synagogues (AJYB, 1963 [Vol. 64], pp. 279–80; 1964 [Vol. 65], p. 182; 1965 [Vol. 66], p. 338). The faculty of the Seminario consisted of local professors, Hayyim Avni of the Hebrew University, and, as visiting professors, Theodore Friedman and Jacob Agus, both leading American Conservative rabbis. The Seminario had 22 students from Argentina, Perú, Uruguay, and Paraguay, who were all attending the University of Buenos Aires at the same time. As in previous years, all students were sent to congregations in Argentina and other South American countries to conduct services for the High Holy Days. During the year they were also invited as guest rabbis and lecturers for youth and adult groups by various communities.

The first two graduates of the AMIA-sponsored (Orthodox) Escuela Superior Teológica-Seminario Rabinico returned from a year's study in Israel to take up AMIA posts.

In September the Latin American office of the World Council of Synagogues published a Spanish translation of the complete *siddur*, the first since the original Spanish translation of the Jewish prayer book had appeared in Ferrara, Italy, in 1552. (In 1903 the Jewish Colonial Association had brought out a partial translation.) It was offered for sale in all Spanish-speaking countries. Other publications of the World Council included a booklet on *kashrut* by Samuel Dresner and Seymour Siegel and a pamphlet, *Mixed Marriage*, by Ira Eisenstein.

Congregación Emanu-El, the newly-founded Reform synagogue in Buenos Aires, opened its building in July under the spiritual leadership of Rabbi

Haim Asa, director of the Latin American office of the World Union for Progressive Judaism. Rabbi Frederic A. Doppelt of Ft. Wayne, Ind., member of the Central Conference of American Rabbis, was guest speaker at the ceremony. Bet El, the Conservative synagogue, opened its new synagogue building in September (AJYB, 1964 [Vol. 65], p. 182).

Antisemitism

New outbreaks of antisemitism and violence by small bands of ultranationalists were denounced by most government officials as attempts to disrupt Argentina's democratic institutions. *Criterion*, an important Catholic review, stated editorially in July that "Argentine society has repudiated them [terrorist groups] as simple delinquents who find shelter in false ideologies." Interior Minister Juan S. Palmero, the guest speaker at a DAIA meeting in September, maintained that "racial persecution does not exist in Argentina" and that "groups of night-prowlers" would be curbed "with all the weight of the law and power at hand." Similarly, Adolfo Gass, Argentina's ambassador to Israel, declared that though there were some antisemites, there was no antisemitism in Argentina. Tacuara, the notorious fascist, ultranationalist movement, was an illegal organization and could be legally prosecuted, but no legal steps were taken. Many Jewish leaders felt that politicians were afraid of Arab pressure, and labor leaders of a split in their ranks. So antisemitic attacks continued and fascist organizations still functioned openly.

In January the police came upon a Tacuara camp at Ezeiza, in the Buenos Aires province. After a gunfight, the police confiscated small arms, Nazi propaganda material, swastikas, and plans for attacks on Jews and Jewish organizations. In the same month a bomb was thrown at the Wolfson school in Buenos Aires, and in the province of Corrientes young terrorists changed a street name from Estado de Israel to Hitler. The Guardia Restauradora Nacionalista (GRN), another fascist movement, did considerable damage to the Tarbut school, and in March bullets were fired at the Alberto Gerchunoff school in Lomas del Palomar. As usual, there allegedly was not sufficient evidence for prosecution. In September a new movement of the same type, the Cruzada Nacionalista Católica was founded with the blessing of Father Amancio González Paz. Its stated aim was to fight "Communism, Imperialism, Zionism, and Masonry." It, too, functioned without government interference.

In June Patricio Pueyrredon, secretary of Tacuara, held a news conference at which he freely admitted that Tacuara was a "semi-military organization with arms and training camps," with members in Buenos Aires, Santa Fé, Entre Ríos, Tacumán, and Salta. He also declared that his organization made common cause with the Arabs, was sympathetic to the Arab revolution, and was only against Jews who were Zionists.

Following the police raid on the Tacuara camp at Ezeiza, the Demócrata Progresista party denounced the Nazi organizations as a threat to national peace. They discussed the matter in parliament and warned parents against

irresponsible leaders who recruited young students into these groups. At the same time, DAIA called attention to the new tactics of Tacuara and similar groups: repeated press conferences for Nazi leaders, tours to organize new groups in the interior of the country, and open war against Zionists.

Deputies Enrique Patlis and Horacio Thedy of the *Democratas Progresistas* demanded in parliament that Interior Minister Palmero and Justice Minister Carlos Alconada Aramburú answer questions on terrorist groups. They claimed that police action against Tacuara and GRN were inadequate and that, while some members were arrested, only a handful were convicted. Palmero said that the incidence of antisemitism was magnified beyond its true proportions, and that it was restricted to a small group of fanatics. He assured the parliament that the government would show "energetic repression and constant vigilance." The interior and justice ministers then turned to a discussion of Communist groups in Argentina and avoided further reference to antisemitism.

Personalia

Jose Isaacson, editor-in-chief of *Comentario*, Argentine-Jewish bi-monthly, was awarded the First Municipal Prize for Poetry, one of the most coveted literary awards.

The Jewish community mourned the death of Eugenio Hendler of the Instituto Judio Argentino and the American Jewish Committee's Latin American office.

NAOMI F. MEYER

Brazil

IN 1965 the government, under the presidency of Marshal Humberto de Alencar Castelo Branco, continued its efforts to stabilize the economy and institute major administrative and political changes.

In April 1964, when President João Goulart was overthrown (AJYB, 1965 [Vol. 66], pp. 340–41), Brazil was approaching economic chaos, with a foreign-exchange reserve of less than \$150 million and a cost of living that had risen 12.2 per cent during the first three months of the Goulart regime—a total theoretical increase of 144 per cent. The two men largely responsible for the first signs of economic recovery since then were Minister of Economic Planning Roberto Campos, a United States-trained economist and formerly ambassador to the United States, and Minister of Finance Octavio Gouveia de Bulhões. At the end of 1965 the foreign-exchange reserve was back to a safer \$300 million, and the inflationary price rise had been cut by more than two-thirds, to 45 per cent. (It had been reduced to 86 per cent in 1964.) The slowdown was accomplished by tightening the tax law and government borrowing, putting pressure on industry and commerce to restrain price increases, and restricting wage increases to less than the rise in the cost of living. This represented a sacrifice of real purchasing power for the majority of consumers and caused resentment against government policies. There followed a slight recession earlier in 1965 from which the economy seemed to be recovering. Money in circulation in December 1965 totaled 2,274.77 billion cruzeiros, as compared with 1,483.77 billion at the end of 1964.

The austerity and retrenchment resulting from the government's deflationary policies had political repercussions. Over the objections of some army elements and politicians associated with them, Castelo Branco permitted the 1965 gubernatorial elections to take place as scheduled. Marshal Henrique Teixeira Lott, who had been war minister in the Kubitschek cabinet and the presidential candidate of Juscelino Kubitschek's Social Democratic party, announced his candidacy for the governorship of the state of Guanabara (Rio de Janeiro). This was widely regarded as a challenge to the new regime. His candidacy was banned on the ground that technically he was not a resident of the state. But both Guanabara and Minas Gerais, the other major state holding elections, chose candidates supported by the parties formerly led by Presidents Kubitschek and Goulart.

Despite pressure from those military and civilian elements who regarded the results as a defeat for the revolution, Castelo Branco permitted the newly-elected governors to take office. While the election could be regarded as a defeat for the government, it had one significant aspect: the defeated candidates in the two states had been sponsored by Governors Carlos Lacerda

of Guanabara and Jose Magalhães Pinto of Minas Gerais, both leaders in the revolt against Goulart, and later sharp critics of Castelo Branco.

Lacerda and his military allies, organized in the Liga Democrática Nacional (LIDER), charged that the president had betrayed the revolution by permitting the new governors to take office. The situation became more explosive when Kubitschek suddenly returned from his voluntary exile on election day, in October. He demanded that he be tried by the civil courts on the charges leveled against him and planned to reenter politics as a candidate for the presidency in the coming election. However, the severe pressure exerted on him by a military court's long hours of interrogation led to his physical collapse, and he returned to exile a month later to prevent irreparable damage to his health.

Castelo Branco took disciplinary action against some of his military critics and banned LIDER for six months. At the same time he acted to placate them by invoking now void revolutionary powers, to legislate by decree. Overriding Congress, he issued a sweeping decree in October, which included far-reaching constitutional amendments. The Supreme Court, whose decisions had often served as a check on the government, was enlarged by five members to permit Castelo Branco appointments. Direct popular election of the president was abolished; Congress, sufficiently intimidated to minimize the likelihood of unpleasant surprises, was empowered to choose Castelo Branco's successor. All parties were banned and two artificial ones established to preserve a semblance of democracy in the form of a two-party system: The Alliance for National Renovation (Aliança Renovadora Nacional—ARENA), was headed by the president; the opposition, the Brazilian Democratic Movement (Movimento Democrático Brasileiro—MODEBRA) was based primarily on members of the former Goulart and Kubitschek parties. In effect, however, all former parties were represented in them (AJYB, 1965 [Vol. 66], pp. 340–41). The formation of new parties, based on ideological orientation, was effectively prevented by a requirement that they must be sponsored by 120 of the 465 deputies and 20 of the 66 senators.

The government had many difficult problems, all complicated by the rapid growth of the population, now 85 million, at the rate of 3.5 per cent a year. A major problem was that approximately a third of all children between the ages of seven and eleven had never attended school.

JEWISH COMMUNITY

The estimated number of Jews in Brazil remained about 130,000, constituting 0.15 per cent of the total population (AJYB, 1965 [Vol. 66], p. 342). Immigration continued to decline in 1965. During the first nine months HIAS assisted only 60 people, none of them from Israel. No figures were available for unassisted immigration, which was negligible. In the first six months of the year, 245 Jews emigrated to Israel with the help of the Jewish Agency. The number of unregistered or unassisted emigrants was unknown.

In October Moses Zingerevitz, president of the Association of Jewish Immigrants from Brazil in Tel-Aviv, estimated that about a thousand families from Brazil had settled in Israel.

Communal Activities

A major event in Jewish communal life was the adoption of a new constitution by the Federação Israelita do Estado de São Paulo (Jewish Federation of São Paulo), an affiliate of the Confederação Israelita do Brasil (CIB-Jewish Confederation of Brazil), the representative body of Brazilian Jewry (AJYB, 1965 [Vol. 66], p. 343). It provided for a general council of 50 members, elected by the community, and of additional members representing affiliated organizations. The number of council members from each organization was determined by its membership but could not exceed three. Dov Zamir, a Mapai representative from Israel, played an important role in this reorganization. He had spent two years in Brazil, primarily to encourage young professionals to take an increasingly active part in community life.

About 35,000 persons were entitled to vote in the April communal elections, but only 4,853 registered and 2,588 voted. About two-thirds supported the so-called Renovation group. The community executive was elected by the council in May. Since the council was now composed of 89 representatives of affiliated organizations as well as the 50 individually-elected members, a coalition executive came into office. Raphael Markmann was reelected president of the executive and Moyses Kauffmann president of the council.

The São Paulo reform spurred the reorganization of the Jewish Federation of Rio de Janeiro. Dr. Edídio Guertzenstein, a Brazilian-born heart specialist, was elected president in June. Other federations were expected to adopt similar changes if the São Paulo reform proved successful.

At the end of 1965, the Jewish Confederation had eight affiliates: Federação Israelita do Estado de São Paulo; Federação das Instituições Israelitas de Minas Gerais, in Belo Horizonte; Centro Israelita do Paraná, in Curitiba; Federação das Sociedades Israelitas Brasileiras do Rio Grande do Sul, in Pôrto Alegre; Federação das Instituições Israelita da Bahia, in Salvador; Federação das Organizações Israelita do Estado de Pernambuco, in Recife, and Centro Israelita do Pará, in Belém.

Among the activities of the Confederation which met regularly, were discussions of communal and other problems affecting Jews, such as Arab-Jewish relations in Brazil; the German statute of limitations for war criminals (AJYB, 1965 [Vol. 66], pp. 409-10); the situation of Soviet Jews, and the postponement by Germany of restitution payments (p. 341). It applauded the UN resolution to outlaw antisemitism (p. 263) and denounced the attempt by the Soviet delegation to put Zionism on the same level with fascism and racism (November). The Jewish Confederation's rejection of the concept of a "Jewish vote," restated prior to the gubernatorial election in October, found support in the general press. In May it asked the government to exempt Yiddish from a decree prohibiting the use of foreign languages in

radio programs, on the ground that it was the language used by some of the immigrants as a preliminary step in their integration. However, the government refused.

As an affiliate of the World Zionist Organization and a constituent member of the World Jewish Congress, the Confederation sent delegates to the World Zionist Congress meeting in Jerusalem in January (p. 408), and to WJC regional and international meetings in Buenos Aires, Santiago, Strasbourg, and London. Brazilian youth organizations also sent delegates to the World Youth Congress in Jerusalem.

WIZO of Brazil had its 8th territorial congress in São Paulo in September.

In March JDC and HIAS unified their operations in Latin America under Harold Trobe, who had headed the HIAS Rio de Janeiro office. JDC closed its São Paulo office for Brazil and its South American headquarters in Buenos Aires.

CJMCAG allocated 6,597,446 cruzeiros to six São Paulo and one Pôrto Alegre organizations on the basis of grants made in 1964. No allocations were made in 1965.

At an auction of works of Brazilian painters for the Albert Einstein Hospital in June, Cândido Portinari's "The Coffee-bearers," donated to the hospital by the late Helena Rubinstein, was sold for \$15,000. In October a raffle sale for the hospital brought in a record hundred million cruzeiros.

The first Latin American congress of Agudath Israel met in São Paulo in June and decided to set up headquarters in Buenos Aires.

B'nai B'rith opened a new lodge in Campinas in October, for a total of 12 lodges with about 600 members.

Maccabi-Brazil organized a national Maccabiah in Rio de Janeiro in June. A strong team of 40 athletes participated in the seventh Maccabiah in Jerusalem in August.

The Organização Feminina Israelita de Damas—OFIDAS (Jewish Women's Organization) celebrated its 50th anniversary.

American visitors to Brazil included Simon Greenberg, vice-president of the Jewish Theological Seminary, who lectured in São Paulo and Rio in August, and a delegation of the American Jewish Congress, headed by Will Maslow and Philip Baum, which met with leaders of the Confederation and the federations of Rio and São Paulo.

Communal Relations

In April the Jordanian honorary consul in São Paulo, Tufic Matar, gave an interview to the newspaper *Folha de São Paulo* in which he urged direct contact between Jewish and Arab citizens of Latin American countries in order to bring about peace between the Arab states and Israel. While the consul was subsequently dismissed from his post, the statement attracted wide attention. In Congress, Deputy Cunha Bueno proposed that Arab-Jewish-Brazilian groups be established throughout the country to work for peace. These activities ceased when Tunisian President Habib Bourguiba's proposal

on the question some weeks later (p. 432) put it on a higher level of consideration.

The closing session of the Ecumenical Council received wide coverage in both the Jewish and non-Jewish press, which showed, with very few exceptions, a uniformly positive attitude toward the schema on the Jews. While the council was in session the Jewish community was in constant contact with Catholic leaders. Agnello Cardinal Rossi of São Paulo who had been named honorary president of the Conselho de Fraternidade Cristão-Judáica (Council for Christian-Jewish Brotherhood) in São Paulo, visited Rabbi Fritz Pinkuss in his home before leaving for the Ecumenical Council. When the cardinal returned from Rome in June, he received Rabbi Pinkuss for a return visit. The Rio de Janeiro federation met with Jaime Cardinal de Barros Câmara in February. In August he publicly thanked Jews who had contributed to the construction of the Central Cathedral in Rio.

Rabbi Pinkuss was the Jewish representative at an interfaith symposium on "Truth and Life" in São Paulo in September.

The performance of Rolf Hochhuth's *The Deputy* was banned on the grounds that it contained "offensive" comments on Catholicism and "turns Jews against Catholics," provoking old hatreds now forgotten. The book, translated into Portuguese by João Alves dos Santos, aroused widespread controversy in the press. Most commentators emphasized that it was not an attack on the Catholic religion as such; some critics urged that the Jews keep aloof from the controversy. Round-tables scheduled by "Hebraica" in Rio at which Jews and non-Jews were to discuss the play were canceled in June and July.

Rabbi Henrique Lemle conducted a special service of the Associação Religiosa Israelita in April, in honor of the 400th anniversary of the city of Rio de Janeiro. In the same month a member of the Brazilian Academy, Professor Alceu de Amoroso Lima (Tristão de Ataíde), spoke in São Paulo at a commemoration of the Warsaw Ghetto revolt. In May the São Paulo municipality helped the Casa de Cultura e Língua Hebraica (House for Hebrew Culture and Language), organize a celebration of Israel's Independence Day in the municipal theater.

Minister of Health Raimundo Padilha visited a building under construction for the Albert Einstein Hospital and promised government loans for the purchase of medical instruments.

A public square in Rio was named after Chaim Weizmann. Among those attending the ceremony in August, when a bust of Weizmann was unveiled, were Governor Carlos Lacerda, Guanabara's Secretary for Education Flexa Ribeiro, and Israeli Ambassador Joseph Nahmias.

Among those attending the November Rio de Janeiro Conference of the Organization of American States as observers were representatives of the Confederation, the Jewish Women's League of Brazil, and the American Jewish Committee.

The Jewish Confederation of Brazil was also invited to send permanent

delegates to the Council of the Fundação Nacional do Bem-Estar do Menor (National Foundation for the Welfare of Minors). Rabbi Lemle and Marco Constantino were chosen. The Jewish Women's League participated in the 3rd Brazilian Social Service Congress in May.

Moshe Sharett was deeply mourned by the Jewish community, in the general press, and in speeches in parliament. Martin Buber's death was marked by many tributes in the general and Jewish press.

Human Rights

At the UN, Brazil and the United States moved to outlaw antisemitism internationally (p. 263).

The Instituto Brasileiro de Direitos Humanos (IBRADIU—Brazilian Institute for Human Rights) was founded in São Paulo in November.

On December 10, Human Rights' Day was celebrated at the municipal theater of São Paulo (AJYB, 1965 [Vol. 66], p. 345). Representatives of the Brazilian authorities, nongovernmental organizations, the UN, and IBRADIU were on the dais, as were Rabbi Pinkuss and a representative of the Instituto Brasileiro Judáico de Cultura a Divulgação.

Religious Activities

The number of rabbis increased by one, when Brazilian-born Rabbi Rachmiel Blumenfeld came to Rio de Janeiro in February. The announcement that he would function as chief rabbi of Rio led to controversies inside the community and confusion among the authorities. The Jewish Confederation declared that no hierarchy existed among the rabbis, but that each community had the right to give its rabbi any title it wished.

The Centro Israelita Brasileiro Bené Herzl in Rio laid the cornerstone for its synagogue Templo Beth El in June. Egyptian Jews who had come to Brazil after the Sinai campaign also began construction of their own synagogue and school in São Paulo. The reorganized Jewish Federation established a committee on religious affairs which tried to set up a central rabbinical organization.

As in former years, a student of the Buenos Aires Rabbinical Seminary came to São Paulo during the High Holy Days, where he served with the Congregação Israelita Paulista as assistant rabbi (AJYB, 1965 [Vol. 66], p. 346). For the first time religious services were held also at the city's A Hebraica Club; Sidor Belarsky, famous Yiddish singer, was the *hazzan*. Reports on Jewish holidays and services and interviews with rabbis appeared in the general press. In recognition of holiday observance, the federal and state authorities, especially the army and schools, permitted absences on Rosh Ha-shanah and Yom Kippur.

Education

The central office for Jewish education was transferred from Rio to São Paulo and was being reorganized. Its board was composed of five members from Rio, five from São Paulo (three of whom had to be teachers), and its president, Marcos H. Firer of São Paulo. The education committee of the São Paulo Federation was unable to reconcile the disagreements between the religious and secular schools.

No new schools were founded in 1965. There were in São Paulo, in 1965, altogether 4,372 children between kindergarten and college age, about 11 per cent more than in 1964 (AJYB, 1964 [Vol. 65], p. 346). In São Paulo the new building of the Ginásio Renascença, the school with the largest enrolment (AJYB, 1965 [Vol. 66], p. 346), was occupied in March.

Schools outside Rio and São Paulo under the supervision of the Conselho Educativo (Educational Council) of Brazil, now located in São Paulo (AJYB, 1965 [Vol. 66], p. 346), were the Salomão Guelman school in Curitiba; Escola Israelita-Brasileira in Pôrto Alegre; Ginásio Jacob Dinenzon in Salvador; Escola Israelita Brasileira de Pernambuco in Recife, and Escola Israelita de Sorocabana in Campinas.

Youth

Ha-shomer Ha-tza'ir, with 1,200 members, had branches in Rio, São Paulo, Pôrto Alegre, Recife, and Belo Horizonte. It was the only Zionist movement which still had a training farm. Ihud Ha-bonim, a *halutz* movement with branches in Rio, São Paulo, and Pôrto Alegre, had about 1,000 members. Dror-Kibbutz Ha-me'uhad, recently founded, had about 400 members in branches in Rio and São Paulo. Bene 'Aqiva, a religious *halutz* movement, had 600 to 700 members in recently founded branches in Rio and São Paulo. Ha-no'ar Ha-tsiyoni had 200 to 300 members. The recently founded Irgun Magen Yehuda had two small branches, one in Rio with no outside affiliation, and one in São Paulo, supported by the General Zionists. The Grupo Universitário Hebráico (GUH), the only organization of Jewish college students, had 600 members in branches in Rio, São Paulo, and Belo Horizonte, and was affiliated with the Federação Universitária Sionista Sul Americana. Frente Juvenil Judáica Brasileira, a non-party movement with Zionist tendencies with 2,000 members, sought to educate youth for congregational life. It was affiliated with the Congregação Israelita Paulista, Associação Religiosa Israelita in Rio, and Sociedade Israelita Brasileira in Pôrto Alegre and also had branches in Belo Horizonte, Recife, and Pelotas. Maccabi, a sports organization for youths, had groups in Rio and São Paulo with 700 to 800 members.

The sociological survey on the attitude of the Jewish college students towards Judaism (AJYB, 1965 [Vol. 66], p. 347), conducted by Professors Gabriel Bolaffi and Heinrich Rattner of São Paulo University, was widely distributed among organizations and community leaders in Rio and São

Paulo. A meeting was called by the Associação Religiosa Israelita and the Instituto Brasileiro Judáico de Cultura e Divulgação in Rio de Janeiro in June to discuss the survey with the authors.

Cultural Activities

Under the title "August—Month of Jewish Studies" the Institutos in Rio de Janeiro and São Paulo organized a series of lectures and seminars as part of the American Jewish Committee's community-service program. It was sponsored by nine local organizations and the Federação Israelita do Estado de São Paulo. Rabbi Jacob B. Agus of Baltimore spoke on "Religion and competing ideologies: Are we living in a post-ideological era?" and Professor Leon Klenicki gave a lecture and three seminars on "Contemporary Jewish Thinking." As part of the same program in Rio de Janeiro, Rabbi Agus lectured at the university's faculty of philosophy and also at the Fraternidade Cristão-Judáica in August; Professor Klenicki spoke at the Associação Religiosa Israelita in September.

In August the annual Brazil-Israel prize, established in 1964 by the Centros Culturais Brasil-Israel (AJYB, 1965 [Vol. 66], p. 349), was given to Professor Anibal Bruno for his three-volume work on criminal law. The Curitiba branch of the Centros, under the presidency of Professor Temistocles Cavalcanti, was established in June.

The Salomão Jaskevitz Library opened in the building of the Centro Israelita do Paraná in Curitiba in January.

In May the Editora Abril firm began publication in weekly installments of a Portuguese translation of the Bible, edited by Marcos Margulies.

Golda Meir's *A Luta pela paz* ("The Struggle for Peace") was published in a translation by Else Davidovich with an introduction by the late Francisco San Tiago Dantas, foreign minister in the Goulart government. Herman Wouk's *Este é o meu Deus* ("This Is My God") was translated by Eliezer Strauch. Arthur Hertzberg's *Judaism* was translated by Fernando de Castro Ferro. Gertrud von Le Fort's *O Papa do Gueto* ("Der Papst aus dem Ghetto") was translated by Marion Fleischer. Heinrich Heine's *Livro das canções* ("Das Buch der Lieder") was translated by Yamil Almansur Haddad.

The enormous interest in Franz Kafka was reflected in the publication of his *Cartas a meu Pai* ("Brief an den Vater") and *Metamorfose* ("Die Verwandlung"), translated by Brenno Silveira. The Biblioteca Nacional in Rio exhibited a collection of his works in November.

Saul Levin's *Ascensão e queda do estado judéo-helenístico* ("Rise and Fall of the Jewish-Hellenistic State") was based on his lectures at the University of Guanabara, Rio de Janeiro.

Books by Brazilian Jewish authors included Anatol Rosenfeld's *O Teatro épico* ("The Epic Theater"); Vilém Flusser's *A História do Diabo* ("The History of the Devil"); Roberto Schwarz's *A Sereia e o desconfiado* ("The Siren and the Skeptic"), and Hugo Schlesinger's *Quem matou Cristo?* ("Who Killed Christ?"). Clarice Lispector was considered one of the foremost new

authors. Her latest book was *O Dia mais longo de Teresa* ("Theresa's Longest Day"); earlier works *Laços de família* ("Family Ties") and *Maçã no Escuro* ("Apple in the Dark"), were translated into German.

Cada um de nós ("Each One of Us"), a play by the Viennese writer Denis F. Bernard (pseudonym of Bernard Fischer) on the problem of whether the young people of Germany are to be held responsible for the crimes of their fathers, was performed at the Teatro Bela Vista in São Paulo and aroused controversy.

Ari-Shen received honorable mention from the Conselho Nacional do Teatro (National Council of the Theater) for his play *O Excluído* ("The Excluded").

In August performances by the Warsaw Yiddish Theater were widely discussed in the general press; the more serious critics questioned their artistic quality.

Isaac Karabchevsky, conductor of Brazil's outstanding madrigal choir *Renasença*, was one of the Brazilian artists chosen by the Foreign Office to tour countries abroad.

At the 8th Bienal in São Paulo (Sept., Oct., Nov.) a special room was dedicated to works of Felicia Leirner, a Brazilian sculptress who was awarded first prize in 1963. Other Brazilian artists represented were Fayga Ostrowa, Nelson Leirner, and Eleonore Koch. Israel was represented by Joseph Hilevi, Hawwah Mehuttan, and Louise Schatz. Hawwah Mehuttan received honorable mention.

Walter Levy was awarded the governor's prize for his paintings at the 14th Salão Paulista da Arte Moderna in July.

Abraham Palatnik showed his paintings in Rio de Janeiro in August. United States art critics, acting on behalf of the International Foundation for Arts, selected him to participate in an exposition in New York in November.

The family of Lasar Segall, a major Vilna-born artist who had lived in Brazil for many years, opened his former studio and part of his home to the public as a museum in September.

In December the Centro Cultural, Esportivo e Recreativo Monte Sinai opened its first exhibition of plastic arts in Rio de Janeiro. It included paintings, designs, etchings, sculptures, photography, and handicrafts by Brazilian Jewish artists, intended to show their contribution to Brazilian art—Fayga Ostrowa, Abraham Palatnik, Raquel Strosberg, Ana Bela Geiger, Fernando Goldgaber, and Ruben Guershman.

The Brazilian Jewish artist Raquel Strosberg exhibited her etchings at the South American Gallery at the United Nations building in New York in June.

Comentário, the quarterly magazine of the Instituto Brasileiro Judáico de Cultura e Divulgação, began the 6th year of publication.

Other Jewish periodicals in Rio de Janeiro were *Aonde Vamos?*, a weekly in Portuguese; *Imprensa Israelita*, a weekly in Yiddish and Portuguese; *Jornal Israelita*, a weekly in Portuguese, and *Al Ha-mishmar* (Ha-shomer Ha-tza'ir) appearing irregularly in Portuguese.

In São Paulo there was *Crônica Israelita*, a fortnightly in Portuguese; *O Novo Momento*, a weekly in Yiddish and Portuguese; *Brasil-Israel*, appearing irregularly in Portuguese; *Folha da Coletividade*, a monthly in Portuguese, and *Shalom*, a monthly in Portuguese.

The Jewish radio hour "Programa Mosaico" celebrated its 25th anniversary in November. Francisco Gotthilf, the secretary general of the Jewish Federation in São Paulo, conducted this program as well as a weekly television hour in which he interviewed distinguished visitors.

Antisemitism

In March, after the unsolved murder in Montevideo, Uruguay, of the Latvian Nazi war criminal Herbert Çukurs who had been a resident of São Paulo since 1946, there were several incidents of swastika-daubing in São Paulo. The authorities immediately intervened, and public opinion, press, and parliament condemned these acts.

At Recife, the capital of Pernambuco province and home of the oldest Jewish community in Brazil, antisemitic slogans appeared in April on Jewish and non-Jewish homes and the Jewish community center. An official protest was filed by the administration of Recife University, which threatened to take the case to the International Court of Justice. Police Superintendent Costa Lima declared that the entire Pernambuco police force had been mobilized to find the culprits and all precautions taken to prevent similar outbreaks and to protect the synagogue.

Another incident in Recife in August caused great alarm in Jewish circles. The program of the Jewish youth organization Frente Juvenil Judáica da America Latina came into the hands of a police official who, by misinterpretation and distortion, used it as the basis of a general attack on Jewish youth activities. He called the organization racist and charged that young native-born Jews were engaging in activities serving a foreign power (*Jornal do Comercio*, Recife, August 15, 1965). The higher officials immediately isolated the case. No further action was taken in Recife or elsewhere.

During the Rio de Janeiro election campaign in September and October, slogans with antisemitic implications, such as "Jews, it is your duty to dominate Brazil" and "Long live the Jews—death to the Christians," appeared on buildings.

Zionism and Relations with Israel

Brazil's relations with Israel were excellent. There were a few changes at the embassy in Rio de Janeiro. Avigdor Shoham, Israeli first counselor, left Brazil to take over the embassy in Colombia in June and was replaced by Gabriel Doron. Saul Levin, minister for the embassy's cultural department (AJYB, 1965 [Vol. 66], p. 349) also left Brazil in September. Two consuls, Isachar Shamgar and Samuel Prudon, joined the São Paulo consulate

in July to help Consul General Leon Feffer handle the needs of the approximately 10,000 Israeli residents in the state.

In Israel Brazilian Ambassador Aloisio Regio Bittencourt was honored by the Society of Brazilian Immigrants in Israel at a reception in November.

The greatest single steel export from Brazil went to Israel in February. Equipment for agricultural installations in Brazil arrived from Israel in October. It was financed by CASOL—Companhia de Águas e Solos of Rio Grande do Norte, a joint enterprise of the Brazilian and Israeli governments (AJYB, 1965 [Vol. 66], p. 349).

In his opening address at the conference of the Organization of American States (OAS) in Rio de Janeiro in November, President Castelo Branco referred only to Israel as a country which had given Brazil real technical assistance. As part of the Alliance for Progress program, OAS sent 10 Brazilians to Israel for a course in agronomy. In June the Brazilian ministry of agriculture and the Superintendency for the Development of the Northeast of Brazil (SUDENE) (AJYB, 1965 [Vol. 66], p. 349) selected candidates for such training. In September more than 20 Brazilians returned from Israel after a six-months course. For the first time wheat was produced in the state of Bahia, with the aid of Israeli technical advisers.

In September three officials of the Brazilian ministry for planning went to Israel for studies under OAS sponsorship. A month later, the International Health Organization offered five fellowships to Brazilians for advanced studies in Israel.

There was an active cultural as well as scientific interchange. In São Paulo the Casa de Cultura e Língua Hebráica opened in November 1964 under the direction of Alex Shemer (AJYB, 1965 [Vol. 66], p. 349). It offered 25 courses in Hebrew, held monthly Hebrew-language meetings, and arranged exhibits of architecture, books, art, stamps, flowers, and the like. A specialized library of 2,900 books was being put together.

Yurika Mann, the Tel-Aviv art critic, organized the exhibition "30 years' of Israeli Paintings" in Rio de Janeiro and São Paulo in April and May. The São Paulo art critic, Lisette Levi, organized an exhibition of Israeli artists in Rio and in São Paulo in October under the joint sponsorship of the Israeli embassy and the Centros Culturais Brasil-Israel (AJYB, 1965 [Vol. 66], p. 349). She also arranged the exhibit "Four painters of Brazil" at the Helena Rubinstein Museum in Tel-Aviv.

In September a "Brazilian week" was organized by the Brazilian embassy in Israel, with conductor Isaac Karabchevsky (AJYB, 1965 [Vol. 66], p. 351) and pianist Jacques Klein performing.

Countess Pereira Carneiro, editor of the *Jornal do Brasil*, was the official guest of the Israeli government in April. In October the cancer specialist Dr. David Ehrlich of São Paulo was invited to work at the Chaim Weizmann Institute.

The numerous Israeli visitors to Brazil included government officials,

among them Minister of Social Welfare Joseph Burg, educators, journalists, and others.

Personalia

Lieutenant Colonel Ramiro Bentes was promoted to colonel and given an important command at Recife. The engineer Zalman Chanoch was appointed director of the road department of the Paraná government in February. José Meiches became secretary for public works in the São Paulo municipal government in February. Francisco Frischman was made an honorary citizen of Curitiba in September. The cardiologist Joseph Fehér was the first Jew to receive the medical Order of Merit in October. Benjamin Kulikowsky, dean of the community, was named "Citizen of São Paulo" in November. José J. Aben-Atar was named secretary of finances in the new state government of Pará in December. Alberto Chahon was promoted to colonel in the infantry in December. Abrão Iachan, a leading biochemist, was elected to the Brazilian Academy of Science in December. Isaac Nahoum, who was of Jewish birth, became general of the Third Brazilian Army's general staff in Paraná in December. Professor Arnold Wald was named attorney general in the state of Guanabara in December. Alexander Wollner won the first prize in a competition (Prêmio Ampulheta) for the best art calendar of Brazil.

Isaac Guelman, president of the Centro Israelita do Paraná and son of Salomon Guelman, one of the leaders of modern Brazilian Jewry, died in an accident with his wife and two children in February. Leon Knopfholz of Curitiba, president of the Centro Israelita do Paraná, died in March. Kurt Loewenstamm, author of *Vultos judáicos do Brasil* ("Outstanding Jews in Brazil"), died in Rio de Janeiro in June at the age of 87. Albert Hofmann, co-founder and board member of the Congregação Israelita Paulista, died in São Paulo in June at the age of 63. Rino Levi, architect, died in São Paulo in October. Horácio Lafer, once a finance minister and foreign minister, and the first and for many years the only Jewish member of the Brazilian chamber of deputies, died in August. He was mourned by the Jewish community and eulogized in the chamber and by Governor Adhemar de Barros of the state of São Paulo in the synagogue where funeral services were held.

ALFRED HIRSCHBERG

Uruguay

SINCE 1953 Uruguay has been governed by a succession of national councils composed of nine leaders: six of the party receiving a majority of votes in national elections every four years, and three members of the opposition. The country's nominal presidents, selected from the four leading members of the party in power, take one-year turns in office. In the elections of November 1962 the conservative faction-ridden Blanco party, which had been in power since 1958 after nearly a century of liberal Colorado rule, was reelected.

Washington Beltrán, leader of the Blanco party's moderates who acted as president in 1965, announced a new economic program to restore financial stability and public confidence in his country. After 50 years of advanced welfare legislation, Uruguay in 1965 was on the brink of bankruptcy. To meet its annual deficits the government continued to print more money, the value of the peso dropping from nine cents in 1960 to 1.6 in 1965 and the foreign debt rising to 515 million dollars. An announced ten-year plan, following Uruguay's commitment to hold down wages and straighten out finances in return for financial assistance from the United States and international banks, called for a sweeping reorganization of the social-security system, sharp restriction on imports, and increased agricultural production for export. At the same time, Beltrán proposed the abolition of the council system and the return to a single, strong president who could control the present vetoing power of autonomous state agencies in matters affecting the government's economic policies. He intended to present this proposal as a referendum to the people in the 1966 election.

Jewish Community

In 1965 the estimated number of Jews was 50,000, out of a total population of 2.75 million. Forty-five thousand lived in Montevideo, Uruguay's capital; about 90 to 100 families in Paysandú, with an independent community organization, and the rest in the provinces.

More than 70 per cent of the Jews were native-born, many third-generation Uruguayans. The first large group of Jews had come between 1910 and 1920 from Eastern Europe (Russia, Poland, and the Balkan states) and from the Sephardi communities in Turkey, Greece, and Syria. These were followed in the 1930s by refugees from Nazi persecution in Germany, Austria, and Czechoslovakia.

The Jews of Uruguay enjoyed full civil rights. While there were practically no Jews in government posts—only one Jewish deputy, Jacobo Guelman, and one Jewish magistrate in Montevideo, Daniel Orzuj—a substantial num-

ber of Jews were in the professions: doctors, lawyers, engineers, accountants, teachers, and writers. Some pioneered in industry, such as furniture-making, needlepoint, and the manufacture of clothing and shirts. Others were independent farmers and cattle breeders. On the whole, the community was well-to-do, but among the few remaining workers poverty has not entirely disappeared.

Community Organization

The Comité Central Israelita del Uruguay (AJYB, 1963 [Vol. 64], p. 289), established in 1940, was the representative body of the Jews and their official spokesman in relations with the government and the non-Jewish community. The Comité had a federated structure: the Consejo Directivo (directive council) had 15 members from the principal community institutions—4 from the Comunidad Israelita de Montevideo (Ashkenazi), 4 from the Comunidad Israelita Sefardí, 4 from the Nueva Congregación Israelita (German-speaking), and 3 from the Sociedad Israelita Húngara (Hungarian-speaking); the Asamblea General (general assembly) was composed of two delegates from each affiliated organization. The individual communities performed religious, educational, and cultural functions; gave aid to the needy, and maintained their own cemeteries. They had their own synagogues, all of them traditional.

The most important agency of the Comité Central was the press and information commission, which maintained contact with the general press, broadcast information about Jews, and distributed books and pamphlets on Jewish affairs to government officials, educators, and the press. It also gathered information on Nazis and antisemites and engaged in defense work.

Among other institutions and organizations affiliated with the Comité and fostering an intensive Jewish life were the Zionist groups, organized in the Organización Sionista del Uruguay and in the youth group, Federación Juvenil Sionista. The education department of the Organización Sionista and the Instituto Hebreo de Cultura sponsored Hebrew courses for adults.

Jewish Education

The enrolment in Montevideo's 11 Jewish schools was about 3,000, or 30 per cent of the 10,000 Jewish school-age children in the city. Most of them offered elementary Jewish education, beginning with kindergarten, and were attended on a part-time basis, supplementing studies at national schools. With the exception of the Sholem Aleichem school, Hebrew had replaced Yiddish as a subject, mainly because many of the teachers and principals were Israelis or had studied in Israel. The Escuela Integral Hebreo-Uruguay and the Liceo Integral Yavne, a secondary school established in 1964, were state-licensed and taught all secular subjects in addition to Jewish studies. Jewish teachers received their training in two seminaries, one religious and the other secular. An ORT school, established in 1941, taught mechanics to Jewish as well as non-Jewish youths.

Jewish Press

Two daily Yiddish newspapers, *Haynt* ("Today") and the pro-Communist *Unzer Fraynt* ("Our Friend"), appeared in Montevideo. Weekly newspapers included the Orthodox *Moment* in Yiddish; *Boletín Informativo*, in German with some articles in Spanish, published by the Nueva Congregación Israelita del Uruguay, and *Semanario Hebreo* in Spanish, Zionist but not affiliated with any party. The various communal bodies published magazines and bulletins at irregular intervals.

Antisemitism

The murder in Montevideo in March 1965 of Herbert A. Çukurs (p. 303), a Latvian-born former Nazi and war criminal living in Brazil, touched off a wave of antisemitism. Swastika-marked daubings appeared on buildings; shots were fired at a synagogue, and Jewish leaders received anonymous calls threatening them with death or warning that synagogues would be bombed. The Comité Central placed the responsibility for these outrages on the small but virulent underground Nazi movement in Uruguay, which had connections with Nazi movements abroad and was aided by the Arab League. Its activities ordinarily consisted of mailing anti-Israel and anti-Jewish material. Uruguay had no antisemitic press.

Intergroup Relations

The Jewish-Christian Brotherhood has been in existence for some years. Although not particularly active, it promoted goodwill among Catholics, Protestants, and Jews. In general, relations between Jewish and Christian religious and lay leaders were cordial.