Argentina

AFTER EIGHTEEN months in office, the objectives, plans, and methods of General Juan Carlos Onganía’s revolutionary government remained unclear in many ways. Argentina Ambassador Álvaro Alsogoray, speaking in the United States in October, maintained, “No one can deny that this [the present government] is a temporary and not a permanent regime. The path towards a representative democracy is outlined, and no one with sufficient authority can even contemplate the possibility of totally abandoning it.” At the same time, President Onganía told a group of commanding officers that “traditional liberalism has finished its course in Argentina, and it will not be reestablished.” He defined the revolution not as an economic or political plan, but rather as “a process of integral transformation of the republic.”

There were many official and unofficial statements about a return to the system of representation, but none offered a concrete plan. The former sharp division between the Peronists and anti-Peronists among the political parties became quite blurred as a result of the official ban on politics. Despite this ban, the parties held sporadic meetings and rallies, with only occasional police interference. The former ruling party, Illía’s Union Cívica Radical del Pueblo (UCRP; People’s Radical party), used barbecues as a guise for political discussions and activities. The vast number of parties and splinter groups (some 80) made the formation of a strong united front difficult.

Organized labor was strongly political, but active opposition to the government was impossible. The formerly strong Confederación General del Trabajo (CGT; General Labor Confederation), which controlled 60 percent of the labor force, was highly disorganized. Its members were divided, some believing in cooperation between trade unionism and the government, others in social revolution as a national solution. The CGT, under a caretaker management, called for a national labor congress to restructure the movement. The government said it would recognize the CGT only if its members were duly elected in supervised free elections. There was constant tension between the unions and the government, and no sign of an early resolution. In a round-table discussion, in November, union lawyers pro-
tested against “the abrogation of the right to strike, the freezing of salaries, intervention by trade unions, and withdrawal of the legal status from several unions,” which all were “clear manifestations of a policy aimed at annulling all gains achieved by the workers.”

In October the government banned and confiscated two political weeklies, *Prensa Confidencial* and *Azul y Blanco*. In an unprecedented action, the federal court of appeals rejected the ban forbidding the printing, publication, and circulation of these papers. Other official acts of suppression included the ban on the internationally known opera *Bomarzo* by the Argentine composer Alberto Ginastera. It was already in rehearsal at the Colón opera house when the order to strike it from the program came in August. The government also closed several theaters and an art exhibit dedicated to the late “Che” Guevara.

In March economic measures for curbing the high rate of inflation were instituted. The peso was devalued from 285 to 350 to the dollar. There was retrenchment of civil service personnel, promotion of public works, increase in export taxes, imposition of new taxes, and a search for foreign investment capital. (Some estimates put Argentine capital investment abroad at $3 billion dollars.) The cost of living continued to climb, at the alarming rate of 29 per cent since 1966, constituting one of the chief reasons for lack of confidence in the government.

Among the more positive aspects of the economy were huge reductions in the operational deficits of the state railways, traditionally the cancer of the national economy. In October Finance Minister Adalbert Krieger Vasena visited European capitols and negotiated $60 million in credits for a huge hydroelectric project. He also moved the Bonn government to underwrite a bond issue. One of the aims of Krieger Vasena’s mission appeared to be to reduce dependence on the American financial and commercial market and to obtain credit on more equitable terms without in any way limiting Argentina’s national independence.

In October severe floods devastated huge areas of greater Buenos Aires, leaving thousands homeless. In November Great Britain prohibited the import of Argentine beef in an attempt to control the hoof-and-mouth epidemic that had broken out. Some 20 per cent of Argentina’s beef, one of its most important export products, normally went to that country.

Archbishop Jerónimo Podestá, a leader of the progressive wing of Argentina’s conservative Roman Catholic church, was asked to resign in November by the Vatican, which, according to newspaper reports, condemned his activities as “contrary to Roman Catholic orthodoxy.” The resignation of Podestá, who had called for the fairer distribution of wealth and had spoken at Peronist trade-union meetings, ended his five-year leadership of the million-strong industrial diocese of Avellaneda, Buenos Aires. Labor-union circles immediately organized protest rallies in support of the “workers’ bishop.”
Reaction to Middle East War

During the six-day war in June and the weeks preceding it, Argentine public opinion generally was spontaneously pro-Israel. Many important intellectual, political, military, social, and economic groups publicly manifested their support of Israel. Some 450 leading intellectuals and men of letters signed a pro-Israel statement that was handed to the Israeli ambassador in June, and published in the leading newspapers. Among them were Carlos Sanchez Viamonte, Padre Moreno, Américo Ghioldi, Jorge Luis Borges and Victoria O'Campo. Another important manifestation of solidarity was published by leading Argentine artists.

The general press was also very sympathetic in its reports during and after the war. There were only isolated anti-Israeli press reports, as those by the special war correspondents of the news magazines Primera Plana and Propósitos.

The position of Argentina towards the Arab-Israel conflict was important not only because of its traditional policy of friendly relations with Israel, but especially because of its membership in the UN Security Council. On June 5 the ministry of foreign relations issued a declaration calling for an immediate cease-fire and permanent peace in the area—which would necessarily mean the recognition of Israel by the Arab states—as well as recognition of the right of free passage through all international waterways (p. 179).

In the United Nations, on June 27, Argentina Foreign Minister Nicanor Costa Mendez asserted that there was a legal basis for the free passage of Israeli ships through the Strait of Tiran; that, if the Arabs considered themselves at war with Israel, they would have to suffer the consequences of a state of belligerency; that there should be a withdrawal of troops, together with the cessation of the state of belligerency, only on condition of the recognition of Israel. In a later statement, on September 27, Costa Mendez modified his position. He stated that there was a balance of interests between the parties and advocated a withdrawal of troops coupled with an armistice. However, this time he did not call for the recognition of Israel. Immediately following the war, Jacob Tsur, who had been Israel's first ambassador to Argentina, came to Latin America on a special mission, and met with President Ongania to clarify Israel's position.

JEWISH COMMUNITY

Argentina was the sixth largest Jewish community of the world, with an estimated Jewish population of 450,000. Some 360,000 Jews lived in Buenos Aires and environs, and the rest were scattered throughout the provinces. Only a small residue still lived in the original Baron de Hirsch settlements, where, at one time, some 30,000 settlers had cultivated over 800,000
hectares, and strongly influenced the growth of cooperative movements in Argentina.

The highly urbanized Jewish community was largely engaged in commerce and small businesses. Compared with other Latin American countries, a very large percentage of the general population belonged to the middle-class, with a higher than normal concentration of Jews.

The Jewish community structure had its origins in Europe and was steeped in the culture which the immigrants brought to the new world. Despite the change in Argentina from a rural to urban society, the Jewish community structure remained integral, serving the Jews as a continuing and central force. Jewish organizations tended to all Jewish communal needs. They included such groups as the Hospital Israelita, Jewish League for Tuberculosis, loan societies, Bikhur Holim ("Visiting the Sick"), Jewish banks, etc. There was much duplication of effort, mainly because they had been set up according to national origin (German Jews, Russian Jews), religious lines (Ashkenazim, Sephardim), and regional distinctions (Lithuanians, Galicians). The greater integration of third-generation Jews into Argentine society lessened this fragmentation of Jewish life, but it still existed as a dividing and weakening force in the community. Organized Jewish life was politically generally Israel-oriented and secularist.

The Asociacion Mutual Israelita Argentina (AMIA), was the strongest communal body. Founded in 1892 as a Hevra Kaddisha (burial society) with 85 member families, it now had 42,600 members and a budget of 853 million pesos ($2.350 million). AMIA was originally conceived as the parliament of Argentine Jews; its officers were elected by direct vote of its membership. It was organized along political party lines, virtually identical with the structure of Israeli politics. Sephardi Jews (approximately 75,000) were not associated with AMIA, and had their own central organization.

AMIA subsidized itself through its monopoly on Ashkenazi burials. Close to half its budget was allocated to Jewish education. Because of its political organization, political ideology played a large role in the AMIA's sponsorship of educational and cultural activities. Yet, a poll taken by AMIA among parents of children in the schools it financed showed that 60 per cent of them were not AMIA members. Many indicated their interest in joining, but AMIA lacked the apparatus for membership enlistment.

AMIA allocated 55 million pesos for social welfare, and aided more than 8,000 needy individuals. It also contributed funds to the government for assisting flood victims in October. It sponsored 80 cultural events in its own building and throughout Buenos Aires, with a budget allocation of about 28 million pesos. The Casa Estudiantil Moshe Sharett, a Jewish dormitory for university students, completed its second year with 100 resident students from the interior of the country who were studying at Buenos Aires institutions. AMIA also allocated funds for the construction of youth centers and
for the stimulation of aliya, by giving small initial sums and subsequent monthly allowances to individuals who left to settle in Israel.

The Delegación de Asociaciones Israelitas Argentinas (DAIA), coordinating body for all Ashkenazi and Sephardi Jewish organizations and institutions with affiliates throughout the country, represented Argentine Jewry in all political and antidefamation activities. It maintained close contact with the government, and was particularly active in enlisting public and official opinion for Israel during the six-day war. Among its activities were affairs honoring such personalities as José Mora, Secretary General of the OEA, and Dr. Albert Sabin, the American developer of oral polio vaccine. On his 12-day visit to Argentina in July, sponsored by the American Jewish Committee and the Instituto Judío Argentina de Cultura e Información, Dr. Sabin was honored by President Onganía at a special ceremony in the Government House, had private audiences with the president, cabinet members, and welfare officials, and was honored by scientific organizations and many community institutions.

Education

The crisis in Jewish education was outlined by Hayyim Raichenberg, president of the Consejo de Educación Israelita (Jewish Board of Education), under the aegis of AMIA. The number of students attending Jewish schools in 1967 was more or less the same as the year before. In Buenos Aires and surrounding areas, 9,000 students were in primary schools, 5,000 in kindergartens, and 1,500 in high schools. Some 2,000 students entered first grade, 400 less than 1966; only 450 finished the primary grades. In the interior of the country, there was a total number of 4,500 students in Jewish schools. A new government regulation changed the enrollment age for first-grade pupils from six to five. This partially explained the 50 per cent decrease in the number of children entering Jewish kindergartens in 1967. However, there was also an alarming drop-out rate in the first and second grades.

According to Raichenberg, "only routinization existed in the Hebrew schools, and improvisation in the day schools. Planning still has not entered our orbit." In previous years, 40 to 50 per cent of the AMIA budget went to its schools, constituting about 30 to 35 per cent of their total budgets. However, the schools, especially day schools, were no longer so completely dependent on the AMIA allocations. And with the loss of economic control, AMIA and Consejo de Educación also lost pedagogic and organizational control over them.

The schools suffered from lack of a centralized educational system, and were only loosely tied together by the Consejo. In many cases, they were run by their sponsoring organizations, not by educators. Thus, for example, there were far too many high schools for the number of enrolled students. According to Raichenberg, the 1,500 students in secondary grades needed six or
seven high schools, not the 12 or 15 they attended. As a remedy, the Consejo forced some schools to combine classes and did not permit the opening of schools with enrollments of fewer than 15 students.

Another serious problem was the desire of far too many institutions to open day schools without the necessary pedagogic and physical facilities. The community could not support, either with funds or with students, the 14 new day schools that wanted to open.

The lack of planning of a core program, and of reliable statistics (figures that did appear were contradictory) hindered effective action by those in charge. Some of the 750 teachers employed in Jewish schools worked 50 hours a week. Money was generally spent on constructions and not on teachers and educational necessities. Abraham Platkin, a director of the Midrasha (Escuela Superior de Estudios Judaicas of AMIA) stated in a symposium in Mundo Israelita that “it is inexcusable that such a large community should not have several dozen intellectuals who can teach and offer courses in specific Jewish subjects.” In an effort to find a solution, the Consejo announced a plan in November for augmenting the number of students for the following school year, and for creating a greater awareness among parents of the Jewish consciousness and education of their children.

The schools of higher Jewish learning were the AMIA-sponsored Seminario Docente para Escuelas Israelitas (Teacher’s Institute), with 334 students; the Seminario of Moises Ville, with 200 students; the (Orthodox) Rabbinical Seminary, with several dozen students, and the (Conservative) Seminario Rabinico Latinoamericano, with 120 students. Leaders of different sectors of the community discussed the possibility of establishing a Jewish university in Buenos Aires. Tobías Kamenszein, president of the AMIA, called upon these leaders to pool their efforts for more effective planning.

**Youth Activities**

AMIA recently established a department of Nuevas Generaciones e Investigaciones Sociales (New Generations and Social Investigations). Reporting on the new department, its chairman David Roizin spoke of the problem of Jewish identification among youths. He said that their failure to identify with the values and ideals of their parents may result in “a violent rupture of continuity,” because “we are not dealing here with the frequent phenomenon of a confrontation between generations, but rather with a complete rupture with the very roots of the Jewish people.” The danger, he continued, is that “the younger generation has in the offing no new framework or scheme with which it can assure the continuity of Judaism.” He called Liberal Judaism, as practiced in several new synagogues, a “cheapened, diluted, and substitute Judaism,” that, at best, can only retard and not halt the process of assimilation. The purpose of the new department was the establishment of young people’s groups by professions, which would
work for greater Jewish commitment through existing groups, primarily parents' associations and cultural organizations.

In November the Escuela de Instructores y Técnicos (Leadership Institute) and the Confederación Juvenil Judeo Argentina sponsored a three-day seminar on youth community leadership, the first of its kind, which analyzed the problems of Jewish identity, Jewish youth, the Jewish community of Argentina, and Jewish youth leadership. In May delegates from Argentina, Chile, and Peru attended the annual convention of the Confederación Juvenil, seeking to encourage unity, dialogue, and interinstitutional contacts among all youth groups in the country. In November a city-wide dance and music festival was held, with the participation of Jewish youth groups from all over the city.

Summer camps and day camps continued to have large enrollments. In view of their importance for the community, AMIA paid 30 per cent of the salaries of the instructors and teachers at these camps. AMIA also gave scholarships to 600 needy children for vacations at the various institutional camps under its aegis. Some of the larger camps were the Macabi (sports club) day camp with 450 children, Hebraica with 250, and Bet El's Ramah camp (Conservative) with 350 young people.

Religion

In his annual report, in November, AMIA secretary Hirsh Triwaks stated that the “AMIA supports educational institutions of all religious tendencies, but religiously identifies itself only with the traditional spirit that had existed in the old communities of Europe.” This generally was the official attitude toward organized religious life in the community. Though Orthodox tendencies were officially supported, they exercised little influence on the policies of AMIA and other Jewish institutions. And while Liberal tendencies were tolerated, they were viewed as an assimilationist force within the community, according to statements by the chief rabbi of AMIA and other leaders.

In the Ramah camp of Bet El (Conservative) in Córdoba, a Catholic marriage of two employees was celebrated by the local priest in the presence of all campers. No Catholic symbols were used, and the instructors and directors, Rabbis Marshall Meyer and Jeffrey Wohlberg, led a choir in Hebrew and English hymns. The Jewish press violently reacted to what it called this “Judeo-Christian promiscuity,” and a public statement by the Buenos Aires Orthodox rabbis maintained that the wedding “weakened the faith and beliefs of Judaism, and could only lead to the separation of the youth from the true faith and make them lose respect for those bearing the title ‘Rabbi.’” Others concluded that this was a direct step towards assimilation, while the general and Catholic press called this unprecedented ceremony in Argentina a “ceremony of faith and human respect.”

In an interview, published in the New York Times, in March, Rabbi
Rifat Sonsino of the two-year-old Buenos Aires Reform synagogue said he was encountering suspicion and opposition within the community. In September Rabbi Leon Klenicki, an Argentine graduate of the Hebrew Union College (Reform), arrived from the United States to become the director of the Latin American office of the World Union for Progressive Judaism.

The Seminario Rabínico Latinoamericano sent students to conduct High Holy Day services in communities having no rabbis, in Mexico, Guatemala, Brazil, Colombia, Bolivia, Uruguay, Chile, Peru, and Argentina. The Seminario graduated two students, who then enrolled in the Jewish Theological Seminary of America to complete their rabbinic studies.

In October the World Council of Synagogues published a complete High Holy Day prayer book, with a new Spanish translation by Rabbi Marcos Edery, which had distribution throughout the continent. Its introduction, original notes, prayers, and readings, prepared by Rabbi Meyer, placed emphasis on the life of Latin American Jewry.

Cultural Activities

The Center of Jewish Documentation, co-sponsored by the American Jewish Committee and the Sociedad Hebraica, Argentine Jewry's largest sports and cultural center, organized the first symposium on social service institutions ever held in the country. Social scientists, social workers, community leaders, and journalists participated. A special section for documents on human rights and Judaism, named after the late Eugenio Hendler, former executive director of the Instituto Judío Argentina, was opened at the Center of Jewish Documentation.

The Community Service, sponsored by the American Jewish Committee Latin American office, continued its program during the year. Its facilities included audio-visual material on basic Jewish themes for community centers and schools, travel exhibits, taped programs of Jewish music, leadership seminars on human relations, community studies workshops, and educational guides, such as the newly published Social Work with Groups and Discussions with Groups.

Comentario, the most important literary Jewish bi-monthly Spanish publication of the Instituto Judío Argentina de Cultura e Información, devoted an entire issue to Soviet anti-Jewish policies in tribute to the Yiddish writers who had been killed in Russia in 1952. Paidós and the Instituto Judío Argentina de Cultura e Información jointly published Inmigración y Nacionalidad ("Immigration and Nationality") a series of essays by prominent Argentine intellectuals on the role of different immigration groups and cultures in the developing consciousness of Argentine nationality. Other books that appeared in 1967 were: El Problema judío en la Unión Soviética ("The Jewish Problem in the Soviet Union") by Ari Benami (Paidós); translations of two popular books on the Israeli war, La Guerra de los Seis
Dias ("Israel’s Fight for Survival: Six Days in June") by Robert J. Donovan (Paidós) and La Guerra de los Seis Dias ("The Six Days War") by Randolph S. and Winston S. Churchill (Editorial Candelabro), which became best sellers. The famous Argentine Jewish historian Boleslao Lewin published a biography, Julio Popper: Un Conquistador Patagonico ("A Jewish Conquerer of the Patagonia"), as well as a new edition of his famous study, La Inquisición en Hispanoamérica ("Inquisition in Hispano America").

The annual AMIA-sponsored book fair was dedicated to the 70th anniversary of the first Zionist congress in Basel. Almost 19,000 books were sold at reduced prices during the month-long fair. There was a marked decrease in the sale of Yiddish books, an indication that Argentina has ceased to be an important Yiddish center and that the affiliated younger generation chose Hebrew as its second language.

In April the World Jewish Congress organized the first symposium in Latin America, dedicated to the Hebrew language and culture, with participants from all over the continent. A public rally was held in August in memory of the Jewish writers killed in Russia. The guest speaker was the prominent Argentine man of letters, Jorge Luis Borges. The Congregación de la Republica Argentina inaugurated a small Jewish Museum on its premises (October). The tremendous amount of public Jewish activity prompted one prominent Jew to say, “We live under the illusion that we have great Jewish vitality because of the fact that there is an overabundance of public meetings, board of directors meetings, and rallies, all more or less spectacular.”

Solidarity with Israel

The strong Zionist influence in organized Jewish life came to the forefront with the outbreak of hostilities in the Middle East. Jewish leaders and institutions immediately mobilized their own organizations and the general public to come to the aid of Israel. Fund-raising campaigns and public manifestations and declarations were organized throughout Argentina. Many of the previously “assimilated” or non-affiliated Jews also gave moral and financial support. However, an internal struggle developed in the Jewish community for control of the collection of funds for Israel, which was not resolved by year’s end. In June DAIA, AMIA, and OSA (Argentine Zionist Organization) signed a joint public denunciation of the USSR for its role in the Middle East war. The only negative response within the community was the attitude taken by a small group of leftist intellectuals who repudiated Israel’s “aggression.”

Visitors from Israel

Israel Minister of Finance Phineas Sappir came to Argentina in September to meet with Secretary of Industry and Commerce Angel A. Solá and
the Argentine ambassador to Israel, Rodolfo Baltierres, on questions related to Argentina-Israel commercial interchange. At present, Argentina was selling much more to Israel than it was buying. Another step for intensifying relations and collaboration between the two countries was the visit of an Israeli technical mission of specialists in agricultural planning, headed by Etan Ron, which met with government officials and various organizations to discuss agricultural development projects for the provinces.

Israeli visitors to the Jewish community included Eliahu Dopkin, youth director of the Jewish Agency; Arie Pincus, president of the executive of the Jewish Agency; Israeli journalist and writer Mordechai Tzanim, and the Gadna Orchestra, travelling with Danny Kaye for the benefit of Keren Ha-yesod.

Antisemitism

For many years, Jewish opinion has looked upon antisemitism as a very strong force in Argentina. Although antisemitism still existed, it was well controlled by DAIA and other antidefamation organizations, and did not present an overwhelming threat to Jewish life. (The real crisis of Jewish existence lay in apathy and indifference to Jewish values and community structure.) In general, the official government policy was to avoid discriminatory acts, and to respond favorably to all protests made by DAIA and the other agencies.

In March members of Tacuara, the most vociferous antisemitic movement in the country (AJYB, 1967 [Vol. 68], p. 282), met in the Basílica of San Francisco in Buenos Aires. They wore Nazi uniforms and used the Nazi salute. The police did not interfere, although all political activity was prohibited at this time. A letter was sent by DAIA to Cardinal Antonio Caggiano, protesting this public demonstration which was evidently held with the permission of the church authorities. The Argentine press echoed the feelings of the Jewish community, and called upon the government to prohibit further meetings and violent acts of this kind on the ground that it disrupted the peace of the nation.

Another important incident occurred in April, when several young people entered the theater of the Instituto Torcuato di Tella in downtown Buenos Aires, shouting “long live Hitler,” “death to the Jews,” and “long live Tacuara.” They created a disturbance, which resulted in the death of a policeman who was summoned by some of the spectators.

The Buenos Aires Herald reacted strongly in an editorial entitled, “Immunity for Extremists?” It said that “the most recent violent attack by Tacuara has also been greeted with silence. We are dealing with an illegal organization, yet it operates publicly. The government has assured the people that it will not tolerate any form of extremism, yet it seems that some extremists are more acceptable than others.” Other newspapers reacted similarly. DAIA president Isaac Goldenberg sent an official letter of
protest to Minister of the Interior Guillermo A. Borda, calling upon the government not to regard these acts with indifference.

What grieved the Jewish community and Argentine liberals was that, while the government officially condemned all forms of extremism and antisemitism, it did little to curtail them. Among other incidents were the planting of a bomb in a Mar del Plata synagogue, and antisemitic-slogan smearing on the walls of a public school in Buenos Aires in May, for which the principal apologized to the Jewish community.

Antisemitism in Argentina generally has been identified with anti-Zionism, as was clearly demonstrated during and after the June war. In the course of those few days, many more incidents were registered with DAIA than had occurred during the entire year. In Córdoba, bombs were placed in the Israel Bank of Córdoba and the Sephardi society. In the suburbs of Buenos Aires, antisemitic slogans were painted on a Jewish cooperative society and Molotov cocktails were thrown at the Bet Am school at Lanus. In Buenos Aires, 300 people gathered in front of the Syrian embassy, shouting “death to the Jews” and handing out Tacuara flyers. DAIA protested against all these incidents in a letter to Minister Borda.

A huge public pro-Israel rally, planned jointly by all the Jewish institutions of the capital, was cancelled at the last minute by the municipality which stated that it feared possible violence by antisemitic groups. Antisemitic pamphlets, calling Israel an imperialist aggressor and the Middle East war a “capitalist plan to conquer Syria,” also stressed the idea that Jewish organizations, such as DAIA, tended to encourage a separate Jewish nationalism that was inimical to the interests of the country. These pamphlets were signed by a professor of the faculty of law, whose name was not mentioned, and by “Argentine Socialist youth.”

**Personalia**

Lazaro Zitnitzky, director of the Yiddish newspaper *Di Presse* and president of YIVO (Instituto Cientifico Judio, Jewish Scientific Institute), died in January.

*Naomi F. Meyer*
Brazil

U
nder Brazil’s new constitution Marshall Arturo da Costa e Silva was elected president by indirect vote at a joint session of parliament, with the opposition abstaining. He took office on March 15, 1967.

The last quarter of President Humberto de Alencar Castelo Branco’s term of office was marked by a scurry of legislative activity to put the last touches on the formal structure of a different kind of Brazil. The draft of the new constitution, giving the executive increased power over parliamentary initiative and establishing strong federal control over the states, was sent to parliament at the end of 1966 with a choice of adoption within 60 days, or imposition by decree. It was adopted in January. Debate on how to change the constitution, especially its provision for the indirect election of the president by an electoral college, began immediately after it was adopted.

Parliament also passed a press law in January, providing stiff penalties for reporting what the government considered damaging to national security or financial stability. It also held editors responsible for violations by members of their staff if the latter were not available for prosecution. The law stirred up a heated controversy, but parliament made only small alterations and it became effective on February 9.

One day before leaving office (March 14) Castelo Branco decreed a national security law formalizing the basic revolutionary philosophy of the so-called “Sorbonne” (AJYB, 1967 [Vol. 68], p. 284), the higher school for warfare of which Castelo Branco was an ardent disciple. While giving no legal definition of national security, it implied a strong, military-oriented executive and a malleable parliament. The Costa e Silva government promised not to enforce the press and national security laws, but they remained on the statute books as strong instruments to be used at the government’s discretion when necessary.

The completely new cabinet appointed by Costa e Silva was quite military in character. Many of the posts went to military men who, however, wished to be regarded as representatives of civil, not military power.

In his first address to the nation, in March, President Costa e Silva said that he had “to ask for a sacrifice today to offer benefits tomorrow. I cannot, and nobody could, reverse immediately and in all respects the process of erosion which for some 30 years destroyed the noble future of our national organism.” Eight months later, in his end-of-the-year message, he stated that he “took care to guarantee Brazilians the tranquility that reigned in our country this year, and that permitted all of us to work efficiently.”

Brazil’s economy continued to be the main focus of the government.
Castelo Branco's policy was adjusted under the new Minister of Planning Heitor Beltrão to prevent a further intensification of the continuing economic crisis. The government tightened controls, reducing the rate of inflation from 41 per cent in 1966 to 26 per cent in 1967. Prices rose 21.7 per cent in 1967, compared with 37.4 per cent in 1966. Money in circulation increased by 763 billion, to 3,603 billion (26.9 per cent, compared to 30.6 per cent in 1966). The new cruzeiro, introduced in February, so far had little more than technical value. The government decreed an increase in the exchange rate from 2,200 cruzeiros to the dollar at the end of December 1966, to 2,710 in February, and 3,200 on December 19, 1967 or, in new cruzeiros, from 2.20 to 2.71, to 3.20, respectively. The government raised taxes and tightened enforcement of their collection. The national deficit at the end of 1967 was about 1.3 billion new cruzeiros.

Whatever the fiscal advantages of the scheme, they exacted enormous sacrifices by the masses and reduced purchasing power at home. Production figures rose slightly, estimates of the over-all growth rate indicating that some real progress may have been made in 1967. However, as a result of the annual population growth of 3 to 4 per cent a year (official December 1967 estimates put the population at 87,209,000), the per capita income remained modest. In São Paulo alone, the number of business failures increased from 1,791 between January and September 1966, to 2,923 for the same period in 1967. Unemployment increased because very few jobs were available for some 1½ million people annually entering the labor market.

Brazil's foreign policy, as Costa e Silva defined it at an inauguration on April 5, was one of "diplomacy for prosperity." Some days later, at a conference of the American heads of state in Punta del Este, he listed his government's aims as "liquidation of colonialism, creation of adequate conditions for economic and social development, integration on a continental scale, technological advance, peaceful use of atomic energy," and stressed, "We can only be guided by our national interest, the permanent basis of a sovereign foreign policy." In general, Foreign Minister Magalhães Pinto worked toward a more independent position of Brazil in international relations.

Costa e Silva tried to have personal contact with the people. Several times a year the government seat was temporarily set up in different parts of the country—so far in São Paulo, Recife, and Belo Horizonte—so that he could observe regional conditions. But Costa e Silva's efforts to develop good relations did not silence opposition, particularly because some cabinet members did not always adhere to his basic political orientation, and he often had to calm ruffled tempers. Parliament accused the president of encroaching on the legislative process, which he categorically denied in November 1967.

The most remarkable development was the clarification of the situation of the Catholic church. When Costa e Silva took office, he stated that he would be guided by the Encyclica Populorum Progressio, which was also basic to the program of the church. However, there was some friction between church
and army. In Recife it was the military commander who answered Archbishop Helder Camara, leader of the progressive wing of the church (AJYB, 1967 [Vol. 68], p. 285), when he severely attacked the government’s economic policy. In the Volta Redonda diocese, police entered the bishop’s palace in pursuit of youths distributing leaflets. The incidents were played down when the highest government and church officials interceded. However, church leaders openly criticized existing conditions. In Belo Horizonte in October 300 priests signed a declaration asking for social changes. The Central Conference of Brazilian Bishops issued pastoral letters, in March and November, unequivocally criticizing the condition of the Latin American masses and of the Brazilian people in particular. The declarations were signed by conservative church leaders, such as Jaime Cardinal Camara of Rio and Archbishop Vicente Scherer of Porto Alegro; by militant progressives, like Archbishop Helder Camara of Olinda and Recife, as well as by Agnello Cardinal Rossi, Archbishop of São Paulo, representing the middle-of-the-road hierarchy.

Efforts by military groups close to some government circles to have Papal Nuncio Sebastiao Baggio recalled were unsuccessful; Foreign Minister Jose Magalhaes Pinto declared on behalf of the president that there had been “no intention whatsoever to substitute the apostolic nuncio who merits the appreciation of the Brazilian government.” The situation was summed up at the end of the year by a church leader and a government spokesman: Archbishop Eugenio Sales of Salvador, after an audience with Costa e Silva said, “Profound social reforms, not reactionary measures, must be immediately adopted.” General Orlando Geisel, military advisor to the president, declared almost simultaneously in an address commemorating the victims of the 1932 Communist revolution, “Autocratic governments of military or Communist orientation are not necessarily harmful in underdeveloped countries.” He advocated adopting “Brazilian solutions” rather than those “copied or imitated from the outside” as “the challenge which unites us.”

Middle East

Brazil’s position on the Arab-Israeli conflict reflected its strong support of the United Nations and its quest for the peaceful resolution of all conflicts. But Brazil was also bound to Israel by special ties. Oswaldo Aranha, a Brazilian, presided over the UN General Assembly that gave Israel its legal basis in 1947; the so-called Brazilian “Suez battalion” has been part of the UN Emergency Force in the Gaza strip since 1956; agreements of cooperation, such as the 1962 Recife treaty between Brazil and Israel, began to have beneficial effects.

Israel, in turn, recognized the importance of the Latin American countries in the UN Security Council debates (Brazil and Argentina were temporary members), and in the special meeting of the Assembly. Israel President Zalman Shazar sent Jacob Tsur and Joseph Avidar, former ambassadors to
Argentina, as his special envoys to Brazil (August and October respectively). In
November, Eliachev Ben Horin, director of the Latin American desk of
the Israel Foreign Office, also visited Brazil. The press commented favorably
on these events. Of course, official Arab and Yugoslav emissaries, too, came
to Brazil to influence government policy, and were given the same official
courtesies as the Israelis.

Brazil's foreign minister, always after consultation with the president, kept
the public informed of government policy. Brazil voted against both the Rus-
sian proposal in the Security Council and the Tito formula. In compliance
with a last-minute appeal from President Shazar, Brazil and Argentina did
not submit their joint counterproposal (p. 179). Israel Foreign Minister Abba
Eban had private talks with the Brazilian delegates at the UN. Brazil had
free access to the Israeli and Arab governments and diplomatic representa-
tives, and made frequent use of it. The fact that, in Brazil, hundreds of thou-
sands of citizens of Jewish and of Arab origin were living together harmo-
niously strengthened the moral weight of Brazil's position. Groups of Jewish
and non-Jewish intellectuals, among them many of Arab descent, issued public
statements in support of Israel, which were significant historic documents.

The Brazilian government stressed its "neutral but equidistant" attitude
towards Israel and the Arab states; the mass media reflected it by presenting
side by side pro-Israel and pro-Arab points of view. Wire services and spe-
cial correspondents gave complete coverage of events.

The problems of war and peace were discussed on all levels. In the cham-
ber of deputies the six Jewish members (AJYB, 1967 [Vol. 68], p. 288) spoke
out courageously. They had the support of the vast majority of their col-
leagues, as did the Jewish state and city officials. Jews from distant commu-
nities, far in the North, went to Brasilia to talk to their representatives. Close
cooperation between Israeli diplomats and the major Jewish communal
agencies permitted the steady flow of information to the parliament and
press. Public statements showed a marked tendency toward Israel's point of
view, especially since influential economic and conservative groups in Brazil
hoped that, with Nasser's defeat, his ideological influence in Brazil would
wane.

Several potentially explosive situations could have been exploited if or-
ganized antisemitism existed in Brazil: the death of Sergeant Adalberto Ilha
Macedo of the Suez battalion in the Gaza strip on June 5; the so-called ap-
propriation of personal belongings of Brazilian soldiers at Fort Shand; the
sometimes sensational accounts of the war by Brazilian soldiers who returned
home (July). References to the events were made in parliament and in the
press, but were quickly forgotten.
JEWISH COMMUNITY

Since no new comprehensive Jewish population data appeared, it is assumed that the number of Jews living in Brazil in 1967 was well below 150,000. (AJYB, 1967 [Vol. 68], p. 286). The United HIAS Service stated that 38 Jews entered the country with the aid of Jewish agencies. Of these, 28 came from the Levantine and North Africa and 10 from Eastern Europe. In October, a delegation of the Jewish Confederation received assurance from Sérgio Corrêa da Costa, director general of the Itamaraty, that the government would continue to grant visas to the persecuted Jews in Arab countries.

Effects of Arab-Israeli Conflict

During the Middle East crisis the Brazilian Jews, with their diverse origins and ideologies, became one and were deeply conscious of what Israel and Jewish peoplehood meant to them. At the same time, the government's Israel policy coincided so closely with their own hopes that it engendered in the community a new feeling of being an integral part of the country. Neither the authorities nor public opinion objected to Jewish manifestations of solidarity with Israel.

In mid-May all routine activities stopped as the Jewish community organized on all levels for full support of Israel's cause. Young people, many of them university students and many far removed from Jewish life, flocked to the Jewish centers and spontaneously gathered in huge meetings. Hundreds offered to go to Israel as volunteers to replace workers who had joined the army. There was no official count of how many left; a group of 23 returned in October and many others returned singly.

Communal Activities

The Confederacao Israelita do Brasil (CIB; AJYB, 1967 [Vol. 68], p. 286) continued to be the coordinating agency of and spokesman for Brazilian Jewry. It expressed to Foreign Minister Magalhães Pinto the community's gratitude for Brazil's efforts at the United Nations to alleviate tension in the Middle East (p. 180); sent to the government of Israel a declaration of solidarity (June); published in the Brazilian press a message of faith in a just solution of the Middle East crisis, and appealed to Brazilian Jewry to respect order and preserve dignity (June). The Confederation also sent a memorandum to Nikolai V. Podgorny on the 50th anniversary of the Bolshevik Revolution, asking that Jews be granted the cultural and civic rights enjoyed by all other minorities in the Soviet Union.

In April the Federação Israelita do Estado de São Paulo, the most influential regional body of Brazilian Jewry, held elections (AJYB, 1966 [Vol. 67], p. 296). Only 2 per cent of the 25,000-30,000 members who were entitled to vote participated. Benno Milnitzky was elected president to succeed
Raphael Markmann; Marcos Firer vice president; José Knoplich, secretary general. Maurício Prist was elected president of the general council of the Federation, replacing Moysés Kauffmann.

The regional council of B'nai B'rith, at its convention in Belo Horizonte in January, voted in favor of affiliation with the Confederation. In April B'nai B'rith founded the EMET lodge in São Paulo, making a total of three lodges in the city, a total of 13 in Brazil. The agency's fifth Latin American convention, in September, brought a hundred Jews from all South American countries to São Paulo. At the convention the B'nai B'rith medal for human rights was awarded to Julio de Mesquita Filho, president of the Inter-American press association and editor of the São Paulo daily, O Estado de São Paulo.

The welfare organization EZRA celebrated its 50th anniversary in São Paulo in January. Lar dos Velhos, the home for the aged in São Paulo marked its 30th anniversary in October. The Albert Einstein Jewish hospital in São Paulo opened two new departments, a center for cancer detection and prevention for women and a clinic for the treatment of mental disorders. The hospital received $200,000 from the Brazilian office of the Evangelische Zentralstelle fuer Fluechtlingshilfe E.V. (Evangelical Center for Assistance to Refugees) in Bonn; an additional $35,000 was raised at the hospital's annual art auction in October.

The Brazilian Society for Jewish Studies was founded in São Paulo in July for the purpose of advancing Jewish culture and tradition in Brazil and of fighting all forms of racial discrimination.

**Community Relations**

Rabbi Menahem Diesendruck represented the Jewish community at ceremonies in January, marking the founding of São Paulo. The city council invited the participation of delegates and speakers from all religious communities. On the occasion of the 350th anniversary of the founding of Belém do Pará, a city in Northern Brazil, local Jews, among them Abraham Athias, president of the Centro Israelita do Pará, were honored.

On the High Holy Days and other Jewish festivals the press and the communications media explained the significance of these days to the Brazilian population. High local and national government officials visited synagogues and sent new year messages to the communities. President Costa e Silva's message expressed the hope of all Brazilians for a just and lasting peace in the Middle East. On the 19th anniversary of the State of Israel, high-ranking Brazilian officials joined Jewish leaders and Israeli diplomats in celebrations throughout Brazil; Jewish and non-Jewish representatives marked the occasion in the national, state, and city legislatures. In Rio and São Paulo, Federation-sponsored meetings, commemorating the 24th anniversary of the Warsaw ghetto revolt, were attended by top state officials and received wide coverage in the general press; state and city governments voted motions of sympathy.
Christians and Jews joined in commemorating the 15th anniversary of the execution of Jewish intellectuals in the Soviet Union. The event was featured in the newspapers, and the Confederation and the local federations arranged public meetings in Rio and São Paulo. The Rio meeting, addressed by Danton Jobim, president of the Brazilian Press Association, and the Jewish writer Henrique Yussim, sent a resolution to the Soviet government, asking for the posthumous rehabilitation of the dead. The São Paulo meeting was addressed by the sociologist Florestan Fernandes of the State University, Dr. Mesquita Filho, and the Yiddish writer Meyr Kutchinsky. The actor Sérgio Cardoso read Evgeny Evtuchenko's *Babi Yar*.

In the spirit of ecumenism, in Rio, Rabbi Henrique Lemle spoke to the Associação Cristã Feminina (Christian Women's Association) in Guanabara shortly before Rosh Ha-shanah on the significance of the day. Students at the Bennet and Pedro II colleges and at the Escola Normal Brasil-Israel joined the secular André Maurois high school in a Rosh Ha-shanah celebration. The Pedro Ernesto hospital inaugurated its interfaith chapel in which only one picture, that of Moses holding the tables of the Law, was displayed; the first service was conducted by Rabbi Lemle in January. The chapel on the Rio premises of the Brazilian Welfare Association for Rehabilitation displayed a cross, the Shield of David, and the Bible.

In São Paulo, Archbishop Rossi and Leon Joseph Cardinal Suenens, Primate of Belgium, visited the Latin American convention of B'nai B'rith in September. The Conselho de Fraternidade Cristã-Judaica (Council for Christian-Jewish Brotherhood) (AJYB, 1967 [Vol. 68], p. 288) arranged a symposium, in May, at which its co-president Carlos A. Levi explained the meaning of Passover. Brotherhood Week was observed, in November, at a meeting that was concluded with a common prayer commemorating the infamous Nazi Crystal Night. Rabbis Lemle and Fritz Pinkuss lectured on such controversial issues as birth control, divorce, cremation, at the Escola dos Pais, Pius XI Theological Seminary, at medical schools, and elsewhere.

**Religious Activities**

Rabbi David Nelson, a graduate of the Jewish Theological Seminary of America, was appointed Rabbi Lemle's assistant by the Rio de Janeiro Associação Religiosa Israelita (ARI) in February. As before, two students of the Buenos Aires Rabbinical Seminary assisted in the High Holy Day services at the São Paulo Congregação Israelita Paulista. Sidor Belarsky, the famous Yiddish singer, conducted services in the theater of A Hebraica club (AJYB, 1967 [Vol. 68], pp. 289–90). The Egyptian congregation Mekor Haim held Rosh Ha-shanah services in their own, not quite completed synagogue. Jewish community leaders recognized the need for new rabbis who would attract to the community young academicians by offering them intellectual stimulation as well as spiritual guidance.
Education

The central office of Jewish education in São Paulo continued its program of education and teacher training (AJYB, 1967 [Vol. 68], p. 290). Brazil had 38 Jewish schools with an enrollment of 10,892, compared with 33 schools with 10,409 students in 1966. Of these students, 3,016 were in kindergarten and the pre-primary grades, compared with 2,907 in 1966; 4,767 in grammar school (primário), compared with 4,611 in 1966; 2,330 in high school (ginásio), compared with 2,383 in 1966; 779 in college, teachers training schools and others, compared with 508 in 1966. A small percentage of non-Jewish children were in some of these schools; no exact figures were available. Rio de Janeiro had 13 schools with an enrollment of 3,801; São Paulo 16 schools with an enrollment of 4,867; Belo Horizonte two schools with an enrollment of 209. There was one school each in Salvador with 103 students; Porto Alegre, with 920; Belém with 380; Recife, with 298; Curitiba with 205, and Niterói with 79. The yeshivah college in Petrópolis had 30 students, and enlarged its premises to accommodate 50.

The Conselho Educativo of the São Paulo Federation sponsored a post-graduate course in pedagogy for Hebrew teachers in local Jewish schools. The central office of Jewish education published educational material on Jewish festivals for parents, kindergarten teachers, and children.

Youth

The youth department of the Congregação Israelita Paulista, the largest single youth organization, had a membership of 850. Its members attended lectures, camps, and seminars, ranging in content from the philosophy and history of Judaism to contemporary society, Zionism, and techniques of leadership. B'nai B'rith established its first youth chapter in Recife. It also sponsored a seminar for 143 students at Salvador, Bahia, (July) on basic values of Judaism and on contemporary issues, such as Jews and Communism, the concept of Israel in the world today, and Israel aid to underdeveloped countries. Another seminar, arranged by the youth organization Irgun Magen Yehuda (IMI) in a small village in Rio in July, drew attendance from various states. The Grupo Universitário Hebraico (AJYB, 1967 [Vol. 68], p. 291) had branches in Bahia, Belo Horizonte, Guanabara, São Paulo, and Porto Alegre, and a membership of 2,500.

Cultural Activities

The Instituto Brasileiro Judaico de Cultura e Divulgação (AJYB, 1967 [Vol. 68], p. 291), in collaboration with the community service of the American Jewish Committee, arranged an exhibit of photographs of third to twentieth century European synagogues in Rio in January. The first in a series of leadership training courses for students, a joint venture of the Instituto São Paulo and B'nai B'rith, were held in São Paulo from April to December.
It consisted of 22 lectures by Brazilian Jews on Judaism and the modern community organization. In September the Centro Cultural Esportivo Monte Sinai, Rio (AJYB, 1966 [Vol. 67], p. 302) initiated a center of Jewish studies, offering weekly lectures on contemporary Jewish problems.


The second publishing house, Editora Tradição in Rio de Janeiro, promoted its first publication, Cecil Roth’s three-volume Enciclopédia Judaica (“The Standard Jewish Encyclopedia”), by having the author lecture to university groups and Jewish organizations in Rio and São Paulo in March and April. Roth was warmly welcomed by the press and the public. Other 1967 Editora Tradição books were Conhecimento Judaico (“The Book of Jewish Knowledge”) by Nathan Ausubel; Historia Geral dos Judeus (“History of the Jews”) by Solomon Grayzel; O Judeu nos Tempos Modernos (“The Course of Modern Jewish History”) by Howard Morley Sachar; Arte Judaica (“Jewish Art”) by Cecil Roth; Israel (“The Jews in their Land”) by David Ben Gurion; Caminhos da Bíblia (“Pathways through the Bible”) by Mortimer J. Cohen.


The six-day war in Israel was the subject of other books: Cinco Dias de Junho (“Five Days in June”), a compilation of reports by the journalists Arnaldo Niskier, Joel Silveira, Murilo Melo Filho, and R. Magalhães, Jr. (Bloch, Rio de Janeiro); Morrer por Israel (“To Die for Israel”) by Flávio Alcaraz Gomes (Globo, Porto Alegre); Haganah by Munya M. Mardo (Documentos Humanos, Portugal). Other volumes on Israel included Por-
tuguese translations *A guerra do Sinai* ("Diary of the Sinai Campaign") by Moshe Dayan (Bloch, Rio de Janeiro); *A Face no Espelho* ("The Face in the Mirror") by Yael Dayan (Livraaria Brasiliense, São Paulo); *Israel Rumo a Suez* ("Strike Zion!") by William Stevenson (Distribuidora Record); *Israel—de Abrão a Dayan* ("The Story of Israel") by Meyer Levin (Edições de Ouro, Rio de Janeiro). Books by Brazilian authors were: *A Terra de Israel* ("The Land of Israel") by Faustino Nascimento Desenburg (Livraaria São José, Guanabara); *Israel—Origin of a Crisis* by Marcos Margulies (Difusão Europeia do Livro, São Paulo).

Translations of books of general Jewish interest included *Crenças Básicas do Judaísmo* ("Basic Jewish Beliefs") by Louis and Rebecca Barisch (Edigraf S.A., São Paulo); *História de Israel* ("Concise History of Israel") by Martinus A. Beek (Zahar, São Paulo); *A Essência da Arte Judaica* ("The Essence of Jewish Art") by Ernest Namenyi (Biblos, Rio de Janeiro); *Judaísmo* by Rabbi Isidore Epstein (Biblos, Rio de Janeiro); *Treblinka—A revolta de um Campo de Externamento* ("Treblinka") by Jean F. Steiner (Nova Fronteira, Guanabara); *Requiem em Terezin* ("Terezin Requiem") by Josef Bor (Publicações Europa-America); *O Livro de Job* ("Book of Job") translated by Lucio Cardoso (de Ouro, Rio de Janeiro); *Prosas Política e Filosófica de Heinrich Heine* ("Heinrich Heine’s Political and Philosophical Writings") edited by Otto Maria Carpeaux and translated by Enrico Remer (Civilização Brasileira, São Paulo); *Eva* by Meyer Levin (Biblioteca de Literatura Moderna, Rio de Janeiro), and *Por um Fio* ("Dangling Man") by Saul Bellow (Bloch, Rio de Janeiro). Roger Peyrefitte’s much discussed book *The Jews* also appeared in translation (Difusão Européia do Livro, São Paulo).

The continuing great interest in Franz Kafka (AJYB, 1966 [Vol. 67], p. 301) was reflected in the translation of his *Cartas a Milena* ("Letters to Milena"; Edições de Ouro, Rio de Janeiro); two volumes, *Kafka Vida e Obra* ("Kafka—Life and Work") by Leandro Kander (José Alvaro, Rio de Janeiro), and *Franz Kafka e a Expressão da Realidade* ("Franz Kafka and the Expression of Reality") by Sérgio Kokis (Tempo Brasileiro, Rio de Janeiro).

On the tenth anniversary of the death of Lasar Segall, the Lithuanian-born Brazilian painter, the Segall museum (AJYB, 1966 [Vol. 67], p. 302) was officially presented to Governor Abreu Sodré by the artist’s sons at the opening of the ninth Bienal in São Paulo (September). The Museum of Modern Art in Rio in November opened the most complete exhibition of Segall’s paintings, many secured by his family from private and public collections in Brazil and abroad.

The São Paulo painter and sculptor Nelson Leirner, who had a one-man exhibition in São Paulo (May), received an award at the Bienal in Toquio. Rubens Guerchman, an artist and leader of the neo-objectivist movement,
was awarded the prize at the 16th National Modern Art Exposition in Rio de Janeiro (May).

One of the drawings by Fayga Ostrower (AJYB, 1967 [Vol. 68], p. 293), on exhibition in Israel in March, was purchased by the Jerusalem National Museum. Her works were also exhibited at the Ljubljana Bienal in Yugoslavia, in Munich, and in São Paulo. The Israeli Embassy sponsored an exhibition of Augusto Barbos's paintings called "Trip to Israel" in Rio (July). Art critic Lisette Levi organized an exhibition of Brazilian engravings in Tel Aviv (March) and of 29 Israeli artists in São Paulo and Rio (August-September). Works by the Israeli artists, the painter Avigdor Arikha and the sculptor Yagael Tumarkin, were exhibited at the Bienal in São Paulo.

Pianist Estelinha Epstein, returning from a successful European recital tour, gave performances in São Paulo and Rio. Pianist Ana Stella Schic (AJYB, 1967 [Vol. 68], p. 293) was one of the Brazilian artists to perform in the concert series "Panorama do Piano Brasileiro" in November. Isaac Karabchevsky (AJYB, 1966 [Vol. 67], p. 302), one of the foremost Brazilian conductors, initiated a campaign in defense of classical music to counteract the trend among the younger generation. He was invited to conduct the Liège Royal Opera in Belgium (December). In December the actress Natalia Timberg received the coveted Saci award for 1966.

Antisemitism

Efforts by small groups to revive the "integralista" movement, a remnant of the old fascist Integralist party that had been outlawed by Getulio Vargas in 1937 (AJYB, 1938-39 [Vol. 40], pp. 340-41), were strongly condemned by the Rio and São Paulo press. Plinio Salgado, a congressman and former Integralist leader, dissociated himself from the movement after having been told by Castelo Branco (reported in January) that Brazil would not tolerate integralist ideology.

In an unprecedented act, São Paulo's State Governor Roberto de Abreu Sodré announced on television in February that Franz Paul Stangl, Nazi commandant of Treblinka and Sobibor camps, had been captured. (Stangl had come to Brazil by way of Damascus in 1951, had a job in a large Volkswagen plant, and had been leading a normal middle-class life in a São Paulo suburb.) During months of elaborate extradition proceedings when high-ranking public prosecutors from Austria, Poland, and West Germany testified to Stangl's guilt, heated debates took place in parliament on whether denial of political asylum for Stangl would not violate Brazil's traditional policy. He was extradited to Germany in June with the understanding that his punishment would not exceed Brazilian legal limits.

Court action was initiated against the Brazilian edition of the British Encyclopedia (BARSA) by the son of the late Herbert Cukurs, the Riga war criminal who died near Montevideo (Uruguay) in 1965 (AJYB, 1966 [Vol. 67], p. 303). The suit was brought because the encyclopedia's Book of the Year
1966 described Čukurs as "responsible for the death of 30,000 Latvian Jews during the second world war."

Syrian Chargé d'Affairs Hassan Sakka's reference to Zionism as a coloni- alist and racist movement, in a statement to the press, was formally protested by the Brazilian Minister of Foreign Affairs to the Syrian government in May. The June war brought only minor incidents of antisemitic slogan smearings in Curitiba and Porto Alegre. The highly respected Rio Jornal do Brasil warned against the exploitation of Arab anti-Israel and antisemitic propaganda.

**Zionism and Relations with Israel**

The Middle East crisis heightened interest in Hebrew among Brazilian Jews and non-Jews. Courses, offered by Jewish high schools in Rio, by the São Paulo Instituto Moderno de Ensino Sensorial (IMES), and by the Casa de Cultura e Língua Hebraica (AJYB, 1967 [Vol. 68], p. 295), were very well attended. The Casa's information center annually answered between 8,000-10,000 inquiries about Israel, the Jews, and Judaism.

Israel Ambassador Shmuel Divon, who began his tour of duty at the end of 1966, made an extensive tour of Northern Brazil to view the experimental farms, set up in accordance with the 1962 treaty of Recife with Israel (AJYB, 1967 [Vol. 68], p. 294). Two supplementary agreements in 1967 regulated details of technical cooperation between the two countries. In August an Israeli technical mission, headed by Divon, initiated a pilot project for the development of the state of Piauí. The search for underground water in arid areas, carried on with Israeli aid, brought the first results in Natal, capital of the state of Rio Grande do Norte. In December Israel granted a loan of $2 million to the Superintendency for the Development of the Northeast of Brazil (SUDENE; AJYB, 1966 [Vol. 67], p. 304), for a program of colonization in the region between Floriano and Nazaré.

José Oswaldo Meira Pena, author of *Foreign Policy, Security and Development*, was appointed Brazilian Ambassador to Israel to succeed Aloysio Régis Bittencourt (November).

The Bror Chail kibbutz of Brazilian immigrants in Israel inaugurated an Oswaldo Aranha cultural center in May (AJYB, 1967 [Vol. 68], p. 294) to honor the Brazilian statesman. The ceremony was attended by Brazil's Ambassador Bittencourt; Aranha's grandson Euclides Aranha Netto, director general of the Brazilian Foreign Office, and Sergio Correa da Costa, Aranha's son-in-law. Israeli participants included Abba Eban. In Brazil, Aranha was honored by A Hebraica in Rio de Janeiro in November. Eliashev Ben Horin, director of the Latin American section of the Israel Foreign Ministry, announced the establishment of ten Israeli government scholarships in Aranha's memory.

Among visitors from Israel to Brazil were Professor Israel Drapkin of the Hebrew University, who lectured in March on criminal and penal law; Pro-
Professor Paul Doron and Dov Quastler, who came in connection with the Israel-sponsored land reclamation and irrigation projects; the nuclear physicists Israel Dostrowsky, director-general of the Israel atomic energy commission, and Katzir Katchalsky, president of the Israel Academy of Science; former Ambassador to Brazil David Shaltiel, who signed a coffee agreement with Brazil in August; Finance Minister Pinhas Sapir, David Horowitz, governor of the Bank of Israel, and Yaacov Aram, director-general of the Finance Ministry, who attended an International Monetary Fund conference in Rio (September).

Brazilian visitors to Israel included Bishop José Gonçalves da Costa, General Secretary of the Conference of Brazilian Bishops (July); scientist Murillo Belchior who lectured at the Weizmann Institute at Rehovot (July), and Brazilian Interior Minister Alfonso Augusto de Albuquerque Lima, who studied irrigation and agricultural problems in Israel (October-November).

**Personalia**

Dr. Pedro Bloch, oculist and playwright, became Comendador of the order of medical merit in January. Professor Fernando de Azevedo, president of the Brazil-Israel Cultural Center (AJYB, 1966 [Vol. 67], p. 301) was made honorary citizen of São Paulo and an "Immortal" of the Brazilian Academy of Letters in August. Professor Fritz Feigl, world-renowned chemist and honorary president of the Confederation of Brazilian Jews, received the Order of Rio Branco from Foreign Minister Magalhães Pinto (October). Stanislau Krinsky, a São Paulo psychiatrist, was elected president of the International Society for Scientific Study of Mental Retardation (November). Adolfo Bloch, publisher of the weekly Manchete, was named 1967 Man of Propaganda by the Brazilian Association of Propaganda in November.

Benjamin Kulikovsky, founder and president of the welfare organization EZRA, died at São Paulo in January, at the age of 80. Vittorio Camerini, Italian-born community leader and Zionist, died at São Paulo in February, at the age of 70. Geza Klinger, community leader died at São Paulo in April, at the age of 86. Martin Grumach, a leader of the Congregação Israelita Paulista, died at São Paulo in July, at the age of 75.
Chile

In the six years that have passed since the last report on Chile appeared in the American Jewish Year Book, the country has maintained its democratic government without interference by the military. An underdeveloped economy continues to be Chile’s main problem.

In 1964 Eduardo Frei Montalva, a Christian Democratic intellectual, was elected president to succeed the Conservative Jorge Alessandri. He won by a vote of 1,400,000, against 975,000 cast for the left-wing candidate Salvador Allende, who was supported by the Socialists, Communists, and other leftist groups. The slogan of the new government was “Revolution in Liberty”—accelerated economic development under democracy.

In November Frei reported to the nation on Chile’s achievements since he had become president three years earlier: under the agricultural reform program, a million hectares of land redistributed among 12,000 farm workers, 92 per cent of school-age children attending primary school, and 80 new hospitals built.

In 1966 President Frei signed legislation making the government co-owner of the country’s copper mines and increasing both copper production and the amount of copper to be refined in Chile. In spite of the unexpectedly high price of copper in 1966, the economy did not improve. The cost of living index had been rising 20 per cent annually, and the value of the dollar doubled in the last three years. The increase in foreign investment was below expectations; industrialization was too slow; the foreign debt was $1,667 million. As a result, Frei was forced to raise taxes and to impose a compulsory savings program for 1968, affecting executives, employees, and laborers. The government faced hard opposition. In November 1967 the Central Única de Trabajadores de Chile (CUTCH; Labor Confederation) called a 24-hour nationwide strike during which rioting broke out and five persons lost their lives.

The climate at the University of Chile, too, was one of agitation. Students have been struggling for active participation in the affairs of academic institutions, and have been quite successful.

Frei’s difficulties were reflected in the municipal elections in April. The percentage of the total vote cast for the Christian Democratic party declined, while that of the Marxist and the middle-of-the-road Radical parties rose. In recent years a split had been developing among the leftist parties. The Communists insisted on a peaceful electoral strategy in alliance with the Radical party, while the Socialists (extreme left) and other minor groups
preferred the violent approach preached by Castro. There was an ideological split also between the leftist and conservative factions of the Christian Democratic party, which nevertheless remained the most powerful political force.

Diplomatic relations were resumed in 1965 with all Communist countries except Cuba.

**Reaction to Middle East Crisis**

Before and during the Israeli-Arab war in June public opinion was pro-Israel, and shifted only slightly after the Arab defeat. The Radical party issued a statement accusing the Arabs of wanting to destroy Israel. Similarly, 60 leading intellectuals, writers, professors, and politicians expressed solidarity with Israel and concern about Arab aggression. On July 2 a public meeting held in behalf of Israel was addressed by leading Chilean intellectuals.

Intensive and aggressively hostile pro-Arab propaganda was conducted by the Communist party, which strictly followed the Moscow line. The Socialist party and Labor Confederation also clearly supported the Arab position.

The Chilean government emphasized the need of peace in the Middle East, but remained neutral. At the UN it shared the position of most of the other Latin American countries. No public statement was issued by the Catholic Church. But if it did not come out in support of Israel, neither did it ask for the internationalization of Jerusalem nor for the resettlement of Arab refugees.

**Jewish Community**

Precise statistical data on the Jews were not available; their total was estimated at about 35,000-40,000 (0.4 per cent of Chile's population). At least 90 per cent lived in Santiago, with the rest in Valparaiso, Temuco, Concepción, La Serena, Arica, and Valdivia. Since the Hungarian uprising in 1956, immigration had virtually stopped.

More than 90 per cent of Chile's Jews were believed to be of Ashkenazi origin; 20,000 from German-speaking Central Europe, 15,000 from Eastern Europe, and 3,000 from Hungary. A study conducted in 1965 by the Zionist Federation and the American Jewish Committee's Latin American office found that 7,000 were affiliated with major Jewish institutions. Other surveys undertaken by the Jewish University Center in cooperation with the American Jewish Committee office in 1963, 1965, and 1967, showed that there were 700 to 800 Jewish university students in the country. At the University of Chile, Jews constituted 4 per cent of the student body. Sociological studies conducted by the Jewish University Center and the Latin American office of the American Jewish Committee, have shown a clear preference among Jewish students for engineering, medicine, science, research, and economics. Others were pursuing studies in law, architecture, dentistry, psychology, and
chemistry. The high percentage of matriculated Jewish women compared with non-Jewish women, was striking.

The Chilean constitution guaranteed equal rights for all citizens, and in fact there has been no discrimination against Jews in education, government, or business. They were found mainly in trade, industry, and the liberal professions, and were well off economically. The immigration of refugees from Nazi Germany was a very important factor in the industrial and technical development of Chile.

A number of Jews were university professors or assistants and some made important contributions to Chile's academic life. Professor Felix Schwartzmann's philosophic work *Teoría de la Expresión* ("Theory of Expression") was one of the most important books published in 1967. Professor Alexander Lipschutz, the 84-year-old still active cancerologist and anthropologist, and Dr. Moises Agosin, biochemist and secretary of the university's science faculty, were noteworthy in scientific research. Attorney David Stitchkin was president of the University of Concepción for two consecutive terms of office. Among the younger men, Professor Jaime Wisniak was appointed dean of the engineering faculty of the Catholic University; Efrain Friedmann, an engineer, became vice chairman of Chile's atomic energy commission. Gil Sinay and Enrique Testa, professors of law, and Abraham Weinstein, professor of anatomy, were also leaders of the Jewish community.

As for Jews in political life, Angel Faivovich and Jacobo Schaulsohn were members of parliament until defeated in the 1966 elections. Since then, the Communist writer Volodia Teitelboim, who had never identified with any Jewish or Israeli cause, was the only Jewish senator.

**Community Organization**

The central organ of the community, the Comité Representativo (Representative Committee), founded in 1940, had 40 affiliated organizations in Santiago and the provinces.

The principal segments of the Jewish community were the Eastern Europeans (Kehila Ashkenazi and Círculo Israelita), the Germans (B'nei Isroel), Sefardim (Central Sefaradí de Chile), and the Hungarians (Club MAZSE). The divisions tended to disappear among the native-born Jews, of whom only few spoke Yiddish or Hebrew. The youth was organized in *halutz* movements financed by the Zionist parties, as well as in independent centers (Barcaí, Maccabi, Moisés Montefiore), which, despite their solidarity with Israel, were ideologically broader. Jewish university students founded the Centro Universitario Judío eleven years ago. All these organizations were affiliated with the Federación Juvenil Sionista (Zionist Youth Federation). Only 20 to 30 per cent of the young people belonged to these organizations.

The Centro de Profesionales Judíos (Center for Jewish University Graduates) was formed in 1965. There was also a Jewish medical center, reorganized in 1967, and a regularly functioning Jewish Dental Center. A con-
siderable number of young men and professionals were members of B'nai B'rith lodges in Santiago, Valparaíso, and Concepción.

The politically oriented Zionist groups were affiliates of Federación Sionista, with which nonparty institutions also cooperated. Jewish women were organized in the WIZO (Women's International Zionist Organization) and Pioneras de Chile (Chilean Pioneer Women).

**Israeli-Arab War**

Feeling ran very high, especially among Jewish youths and intellectuals who formerly had shown no interest in Jewish life. Miguel Saidel and Jaime Faivovich, the leading Jewish members of the Socialist party, and Professor Alejandro Lipschutz of the Communist party, publicly declared their solidarity with Israel.

A Coordinating Committee of Jewish Organizations was created to organize efforts for Israel and to conduct public relations on its behalf. Many Jews volunteered to fill jobs left vacant by Israeli soldiers; 200 left for Israel to work, mainly in kibbutzim, as long as they were needed.

**Social Services**

Each of the communal organizations took care of its indigent members. In addition Bikkur Holim, the health organization, cared for all who needed medical aid. A home for the aged (Hogar Israelita de Ancianos) was established in 1950. Its beautiful building offered a home and religious facilities, and gave medical care to a hundred persons.

**Jewish Education**

Since the school system in Chile required all-day attendance, the Jewish schools had to be all-day schools offering both Jewish and general subjects. The Wa'ad Ha-hinnukh (Board of Jewish Education) directed and, with subsidies from several communal institutions, maintained three schools in Santiago and one in Valparaíso, as well as sporadic courses in several smaller cities. The Santiago school had an enrollment of 1,217: 212 in kindergarten, 572 in primary grades, and 433 in the secondary grades. The Valparaíso school had 140 pupils.

It was estimated that 20 to 30 per cent of all school-age Jewish children attended these schools, and of late there has been a steady rise in the annual enrollment. Kindergarten and primary-grade studies were conducted in Hebrew. In the secondary grades only six to eight hours a week were devoted to Hebrew and other Jewish subjects. In 1966 graduates of the Jewish schools achieved the highest marks in the country-wide university entrance examinations. Six Israelis (5 in Santiago and 1 in Valparaíso) and 23 teachers trained in Chile taught the Jewish subjects.

The seminary for Jewish teachers, founded in Santiago 8 years ago, has
had a total of 50 students; altogether, 18 have graduated, and six graduates received scholarships to continue their studies in Israel.

Courses in Hebrew language and culture also have been conducted by Professor Bernardo Berdichewsky, an anthropologist, at the University of Chile, and were attended by 40 Jewish and non-Jewish students.

**Religion**

Chile had only three rabbis, Manfred Lubliner and Egon Loewenstein in Santiago, and Guenther Friedlander in Valparaíso, all Conservative and of German origin. (David Gruenwald, the only Orthodox rabbi, left Chile in 1967.) The rabbis tried to give religious education to the young, but without marked success, and the Kehilá Ashkenazí, Círculo Israelita, and Central Sefaradí were looking for rabbis experienced in working with children and young adults. Ruben Nisembaum, a Buenos Aires Rabbinical Seminary student, came to Santiago during the High Holy Days to conduct a special youth service in Spanish, which proved to be successful beyond expectations. At year's end the Kehilá Ashkenazí inaugurated a small synagogue.

**Cultural Life**

The Centro de Estudios Judaicos of the University of Chile, Centro de Profesionales Judíos, the Ashkenazí Kehilá and the American Jewish Committee Community Service have begun setting up a program to involve young Jewish intellectuals in Jewish cultural life. In June University of Montevideo Professor Nelson Pilosof gave three lectures at the University of Chile on the development of Jewish philosophy. Professor Guenther Boehm, an art expert, organized an exhibit of Jacob Steinhardt's wood engravings at the Colegio Hebreo, and another of Jewish ceremonial art at the National Library. These drew a considerable non-Jewish audience.

A two-week summer seminar for Jewish studies, sponsored by B'nai B'rith, was held at Viña del Mar, Chile's principal beach resort. Among the speakers were Lia Schasochio of Montevideo and the Argentinian writer Cesar Tiempo.

The cultural programs of the various institutions were conducted mainly in Spanish. Outstanding were those of the Centro Universitario Judío. The activities of the Unión Israelita Polaca were conducted in Yiddish.

**Publications**

Two Jewish weeklies were published in Chile: *Mundo Judío*, the Spanish-language organ of the Federación Sionista, with a circulation of 4,000, and *La Palabra Israelita* ("Dos yidishe vort"), in Yiddish and Spanish, with 2,000. A number of institutions published house organs, the most important being the Spanish-German *Boletín Informativo* of the B'nei Israel Cultural Society.

Very few new books of Jewish interest appeared in recent years. The Centro Universitario Judío published *Sobre nuestras fuentes* ("On Our Sources"),
a collection of Bible lectures. The report of the Conference on Jewish Identity and Identification held in Santiago, June 1966, under the auspices of the American Jewish Committee, the Kehilá Ashkenázi, the Círculo Israelita, and the Centro de Profesionales Judíos, appeared in December. Rabbi Guenther Friedlander's *Los héroes olvidados* ("The Forgotten Heroes"), a historical study of the first Jewish settlers in South America, was published at the end of 1966. There was urgent need for serious Jewish publications.

**Antisemitism**

The government maintained a close watch on the two existing Nazi groups in Chile, the Partido Nacional Socialista Obrero (PNSO; Nazi party) and the Movimiento Revolucionario Nacional Sindicalista (MRNS; National Revolutionary and Syndical Movement) which together had fewer than 300 to 500 members. No violent incidents occurred in recent years. In 1967 the PNSO organ *Cruz Gamada* ("Swastika") ceased publication. In the municipal elections in April 1967, the PNSO candidate obtained only 200 votes in one of the largest Santiago election districts.

In June the Argentine priest Julio Meinville, spiritual leader of Tacuara, came to Chile, but did not attack the Jews in his lectures.

**Intergroup Relations**

The Comité Representativo was recognized as the official voice of the Jewish community in its relations with the general population. One of the first attempts of the Jews to extend their communal services to the general community had been the creation, in 1920, of the Policlínico Israelita, which occupied an entire building and gave medical, dental, and laboratory services to all indigents.

More recently, the Consejo Chileno de Mujeres Judías (Chilean Council of Jewish Women, affiliated with the International Council of Jewish Women) has been doing important welfare work since its establishment in 1961. It also has been cooperating with specialized United Nations agencies. One of its efforts has been the annual celebration of Human Rights Day, in which the highest Chilean civil and religious authorities participated.

The Salomon Sack Foundation, founded by a distinguished community leader, was the greatest benefactor of the University of Chile, having donated the land and the new building of the School of Architecture. Leopoldo Donnebaum created a foundation devoted to the education of feebleminded children.

Distinguished politicians and intellectuals of varying ideologies participated in the Instituto Chileno-Israelí de Cultura. An affiliate of the institute, the Hillel group, was founded in 1965 by Christians for the purpose of familiarizing the non-Jewish population with Jewish culture.

The Catholic church in Chile was considered to be one of the most pro-
gressive in the world. Raúl Cardinal Silva Henríquez was one of the leading sustainers of the new Catholic policy toward Jews.

The Confraternidad Judeo-Cristiana, founded in April 1965, had a membership of distinguished Catholic priests, Protestant ministers, and rabbis. Monsignor David Iglesias, one of its members, lectured on Jerusalem during Israel Tourism Week.

The synod of the Church of Santiago, in October 1967, unanimously adopted a resolution calling for a fraternal reconciliation with Judaism. It asked for the establishment of a Catholic-Jewish commission to work toward this end. Rabbi Egon Loewenstein and Robert Levy, president of the Brotherhood Council, were invited to the synod as observers.

Among other interfaith activities were a joint Christmas radio broadcast by Cardinal Silva Henríques, a Protestant minister, and Rabbi Loewenstein, and the consecration in December of a new building of the largest Santiago first-aid station by a Catholic priest, a Greek Orthodox priest, a Protestant minister, and Rabbi Lubliner.

Zionism and Relations with Israel

At the 47th Zionist convention, in September 1967, Israeli General Isacar Shadmi was the guest of honor. He also met with Defense Minister Juan de Dios Carmona and lectured to the top officers of the Chilean army. His visit was widely discussed in the press.

Between September 1965 and November 1966, 216 persons left Chile to settle in Israel; for the year ending November 1967, the number was 111.

There was much sympathy for Israel’s development in Chile. The constant stream of visiting political and intellectual leaders between these countries reached a peak in 1966, with Israeli president Zalman Shazar’s visit to Chile and the attendance of the presidents of the Chilean House of Deputies and Senate at the inauguration of the new Knesset building in Jerusalem. After the six-day war, Jacob Tzur, first Israeli ambassador to Chile, and Isaac Arkavi visited Chile as personal envoys of Shazar.

The Israel embassy’s annual scholarship, permitting Chilean writers to experience life in Israel, was awarded to Braulio Arenas in 1966 and to Guillermo Atías in 1967. Israel Tourism Week, organized by the Israeli Tourism Office with the collaboration of LAN (National Air Line of Chile), took place in Santiago in November. Israel has been giving Chile technical assistance, particularly in cultivating desert land and setting up cooperative farms. In 1967 three Israeli technicians were living in Chile.

The term of Israeli Ambassador Uri Naor ended in December 1967. In August First Secretary of the Embassy Ithiel Pann was succeeded by Herzl Inbar.
**Personalia**

The *Kadish* symphony, composed by León Schidlowsky, director of the University of Chile music-extension department, won a coveted music prize in 1967.

Mrs. Ana Albala-Levy, fiction writer, president of the Consejo Chileno de Mujeres Judías, and leading member of the Confraternidad Judeo-Cristiana, died in December.

*Raúl Schikrut*
Uruguay

In the November 1966 national election, Uruguay's constitution was amended by referendum. The national council system, governing the country since 1964, was replaced by a one-man chief executive, with a five-year term of office. The Uruguayan people wanted a president who had authority. They elected Oscar Daniel Gestido, a retired air force general, and a leader of the center-left Colorado party, who was well known for his administrative ability and honesty.

Soon after Gestido took office in March, it became apparent that he did not bring to the presidency the clear-cut resoluteness expected by all. In a country suffering from serious economic problems, experimentation with various economic policies was too much of a luxury. The first cabinet included both advocates of free enterprise and those who preferred a state-controlled economy, and the regime vacillated between these two approaches to economic affairs. Finance Minister Amilcar Vasconcellos ended Uruguay's affiliation with the International Monetary Fund. He initiated a "Patriotic Bank Account" to retain capital that was being driven abroad, but this measure proved unsuccessful. Vasconcellos and four other ministers resigned in October in protest against Gestido's decision to impose strong measures against a wildcat syndical strike in the state-owned National Bank. Gestido then decided to reverse Vasconcellos' policy. César Charlone, a conservative economist who succeeded Vasconcellos, carried out the difficult job of the biggest devaluation in Uruguay's history, raising the official rates of the dollar from 99 to 200 pesos. At year's end the peso remained stable.

When General Gestido died of a heart attack in November, the people of Uruguay, including his critics, felt sincere grief. They remembered the good qualities of this modest, hard-working man, who had had deep respect for the country's traditional democracy. But his death left many problems unresolved. The attempt to increase exports by devaluing the peso did not succeed because of the devaluation of the English pound and the subsequent ban on imports of South American meat by Great Britain in an effort to curb an epidemic of hoof-and-mouth disease.

The inflation in Uruguay was perhaps one of the highest in the world, and all measures of General Gestido and Jorge Pacheco Areco, who succeeded him to the presidency, could not curb it. The vicious circle constantly repeated itself: prices rose to meet the higher cost of raw materials bought with the devaluated peso; an increase of wages was needed to meet the rising prices; taxes continued to increase, and producers and merchants again raised prices to cover their higher expenses.
There was not much hope of a quick change in the situation. In his first important public speech at Paysandú, President Pacheco Areco pointed to Uruguay's many economic problems. At the same time, he discussed the approach to the problem of certain intellectuals, who began to ask themselves whether Uruguay can remain an independent state. His speech was deeply patriotic, poised in tone, with no grievances against anyone, and full of hope. But, of course, it offered neither magic nor quick solutions to the country's difficulties.

**JEWISH COMMUNITY**

In 1967 the estimated number of Jews was over 52,000 in a total population of 2.5 million. Jews began to arrive in Uruguay at the beginning of the 20th century, mainly from Eastern Europe. The first Jewish community institution, Ezra, was founded in 1909, and the first Zionist organization, Dorshei Zion, in 1911. Before the First World War, some 200 Jewish families, Sephardim and Ashkenazim, were already in Uruguay. In 1916 the first Hevra Kaddisha (burial society) bought land for a Jewish cemetery. The foundations of Jewish life in the country were laid during the twenties and the thirties. Some experimental agricultural settlements, the "19th of April" (1914–1935), Mercedes (1924), and "Tres Arboles" (1938–1941) were established, but did not last for various reasons, and now almost the entire Jewish community was concentrated in the cities. The overwhelming majority lived in Montevideo, 85 or 90 families in Paysandú, and the rest were scattered in other cities in the provinces. Some 60 per cent of them were native-born.

There has been considerable improvement in recent years in the community's standard of living. In Montevideo, Villa Muñoz (also called "Goes"), the poor quarter, ceased to be the main center of Jewish life that it had been in the 1930s. Perhaps more than 50 per cent of the Jewish population were living in Pocitos, the residential section where the two largest Jewish schools, Escuela Integral Hebreo-Uruguay and Ivriá, were located.

Most Jews were active in trade, industry (mainly light industry, wool, underwear, furniture-making and, of late, also building), and the import business. The younger generation increasingly tended to enter the liberal professions; they became doctors, architects, lawyers, and engineers. Jews were not very active in politics. Parliament had only one Jewish senator, Jacobo Guelman, who was a member of President Pacheco Areco's Government party. But Jews were an important part of university life. The proportion of Jewish professors in the various faculties was much higher than that of Jews in the general population. Still, the intellectual weight of the community must not be overestimated. Very few Jews were writers, artists, and thinkers, and most of these had no contact with Jewish communal life and were far removed from Jewish problems. One notable exception was L. Biriotti, an outstanding composer who also was active in Jewish affairs.
Community Organization and Communal Affairs

The Comité Central Israelita del Uruguay, the representative body of Uruguayan Jewry, consisted of four principal community institutions—the Comunidad Israelita de Montevideo (Ashkenazi), the Nueva Congregación Israelita (German-speaking), the Comunidad Israelita Sefaradi, and the Sociedad Israelita Húngara (Hungarian speaking)—and representatives of the General Assembly of Jewish Institutions and the Paysandú community. In recent years the status of the Zionist organization, to which all Zionist groups and parties belong, has been equal to that of the Comité Central. It has been cooperating in important action, such as the political and financial mobilization of the community during the six-day Israeli-Arab war. Some of the so-called second generation (those in the 35 to 45 age group) of Jews, who have assumed communal leadership, looked upon separation of the community by national origin as unimportant. But, for the time being, they did not venture to change the existing organizational structure.

Each community had its own religious and cultural programs. The leading rabbi in Uruguay, Dr. Fritz Winter, a Conservative Jew and spiritual leader of the German-speaking community, played an active role in Jewish public life. However, the main cultural and social life of Uruguayan Jewry was outside the kehillot. Zionist organizations, such as the WIZO (Women’s International Zionist Organization), the old and prestigious Federación Juvenil Sionista, the Hebraica-Macabi sports club, groups of parents whose children attended Jewish schools, philanthropic and sports organizations, and such Yiddish culture groups as the Center Iacov Zrubabel, Bund, and YIVO, kept alive Jewish life.

The Uruguayan Jewish Institute for Human Relations was established in May 1967, with the cooperation of the American Jewish Committee, for the purpose of strengthening Jewish identity and continuity and advancing Jewish culture and humanistic values. Its first public action was the presentation in July of a special edition of Comentario (bi-monthly publication of the Instituto Judío Argentino de Cultura e Información en Argentina), dealing exclusively with culture in Uruguay. The publication was hailed by the mass media and leading intellectuals as an important contribution to Uruguayan culture, as well as a token of good will. The Institute presented a series of programs on Jewish subjects, based on film strips and slides and traveling exhibits.

General Trends

Although synagogue attendance on the High Holy Days was large, most Uruguayan Jews were not observant. The Orthodox groups constituted a minority, having little contact with the organized community. Homes observing kashrut were the rare exceptions.

Though the economic and professional integration of Uruguayan Jews
was complete, their social integration remained very superficial. While the rate of intermarriage was relatively small, it was becoming a serious problem in the smaller Sephardi and Hungarian communities.

Overwhelmingly, Jewish life was influenced by Israel. But there were some Yiddishists who continued to cling to the cultural values of their countries of origin. So far, the issue of dual allegiance has not been raised. Uruguayan politicians looked upon the links between Jews and Israel as something natural, that could not be otherwise. Some Israeli ambassadors were occasionally surprised to hear reference to "the votes of your people."

**Reaction to the Middle East Crisis**

In the days preceding and following the six-day war, all Jewish institutions and parties, with the sole exception of the Communists, forgot their differences and rallied to Israel's aid. People who had been completely estranged from Jewish life were brought back to the community. Fund raising for Israel reached a new peak, with contributions totaling about a million dollars. Never before had Uruguayan Jewry shown such generosity. The community's political mobilization, too, was unprecedented in importance and extent. Some 200 volunteers went to Israel. Most of them returned after six months of service, but after the war a small *aliyah* movement began, also among well-to-do families.

The Uruguayan government and people also expressed solidarity with Israel. Parliament unanimously adopted a statement urging "peace without harm to Israel," and President Gestido offered his aid in establishing a just peace, which would guarantee the sovereignty of all states in the Middle East. Uruguayans participated in large numbers in a demonstration held in the center of Montevideo on June 8. A day later leaders of all political groups, except the Communists, attended a rally of the Uruguayan Movement for Solidarity with Israel. The movement also sponsored a nation-wide television program expressing support of Israel.

**Leftist Attitude**

The ideological battle was fought against leftist groups, both Jewish and non-Jewish, which took more or less pro-Arab positions. The Jewish Communists, although a small, isolated group, maintained their own building, housing the Zhitlovsky Center and their Yiddish newspaper *Unzer Fraint* (Our Friend). If the gap between them and the Jewish community had been deep before June, it now broadened until it could no longer be bridged. They were held responsible for somewhat hurting the community's efforts of gaining Uruguayan sympathy for Israel. Jewish leaders engaged in roundtable and other public discussions to counteract their propaganda and that of other groups.
Antisemitism

The strongest polemic was carried on with the influential pro-Castro Uruguayan weekly Marcha, widely read by intellectuals and leftist students. Its anti-Israel position was bolstered by the publication of letters to the editor that were antisemitic in tone. Indeed, these were among the very few overt signs of antisemitism in Uruguay during 1967. The small groups of antisemitic fanatics, which once published the newspaper, El Federal, seemed to have disappeared completely from public life.

Intergroup Relations

The Jewish-Christian Brotherhood organization made no public statements during the June crisis, but some of its leaders worked for Catholic support of Israel. The Church and the Catholic establishment, too, remained silent and neutral. However, the Christian Democrats published a statement, defending Israel's right to exist and live in peace, and one of their most important leaders, Américo Pla Rodriguez, participated in the June 9 rally for Israel.

Otherwise the Brotherhood organization continued its work on a small scale. In November 1966 three of its top leaders (a Protestant, a Catholic and a Jew) visited Paysandú to speak on brotherhood. Padre Caballero, the leading Catholic churchman of Paysandú who was known as a stanch conservative, expressed complete agreement with the views of the speakers at the impressive meeting.

Jewish Education

Some 2,000 students—about 20 per cent of all Jewish children of school age in Montevideo—attended Jewish schools. The quality of education in these schools improved greatly in recent years. Large and comfortable classrooms replaced old and shabby ones, and Israeli teachers, using modern methods, have taken the place of old-fashioned Hebrew teachers. Jewish education was largely Israel-centered. Altogether, Uruguay had eight established Jewish schools; the Jewish community of Paysandú also held Hebrew classes for children whenever a teacher was available. All schools taught Hebrew and had a clear-cut Zionist orientation. The exception was the Communist school that taught Yiddish to a very small group of children.

Escuela Integral Hebreo-Uruguaya and Escuela y Liceo Integral Iavne, the latter of religious Mizrachi orientation, were all-day schools. Among afternoon schools, Ivriah had the largest enrollment and instituted college-level instruction. The Sholem Aleichem school remained the only institution with Yiddish as a main subject. The three teacher seminaries expanded, but together they had only 50 students, and could not furnish enough teachers to fill the needs. The ORT school offered professional training and taught
mechanics to Jewish and non-Jewish pupils. In 1967 it instituted classes in bookkeeping and other more commercial subjects in an effort to attract more Jewish pupils. Many Hebrew courses were offered by youth and Zionist groups. WIZO continued its traditional Bible classes. This also was true of the Zionist Organization, where classes were conducted by the distinguished Talmudist, Professor Schoschani, who died at the end of 1967. Some of his students carried on his work.

Social Services and Welfare

In 1967 the Mutualista Israelita, a medical aid organization sponsored by Jewish groups close to the Communist Jews, opened its new, big and modern sanatorium. Despite its sponsorship, the organization, the oldest and largest of its kind, still had a much larger membership than did its new and relatively unknown rival organization, Centro Médico Israelita. This because its service was excellent, and many Jews, including Zionists and strong anti-Communists, preferred to make use of its facilities. There was talk of merging the two organizations, but nothing came of it, primarily because of Mutualista Israelita’s political orientation. Still, in contrast to its friends of Unzer Fraint and the Zhitlovsky Center, Mutualista Israelita, in June, declared its solidarity with Israel.

The German and Ashkenazi communities each supported a separate home for aged people. The German community also ran a home for poor and orphaned children. Each community cared for its poor and administered its part of the Jewish cemetery at La Paz, near Montevideo.

Jewish Press and Radio

Although there was a serious decline in the number of Jewish readers, two Yiddish newspapers were published in 1967: the Zionist-oriented daily Haint (Today), which had one page in Hebrew, recently celebrated its 10th anniversary. Unzer Fraint, as already stated, was a pro-Communist daily, which justified the Soviet Union’s role in the June war and viciously attacked Israel.

The most important weekly was the Spanish-language Semanario Hebreo. It gained much in prestige, readership, and advertisers as a result of its excellent coverage of the six-day war. The two other regular weekly papers were the Orthodox Der Moment in Yiddish, and La voz semanal (half German—half Spanish), published by the Nueva Congregación Israelita. Among irregular publications were Shalom, edited by the Hebraica-Macabi Association, and various Zionist bulletins.

Two Yiddish-language radio programs, that had been broadcasting for many years, recently went off the air. They were Voz Hebreá Nocturna, directed by Moisés Waltuch, and Hora Cultural Israelita, directed by Pedro Springberg and once a leading voice in the Jewish community. The only
remaining program was *La voz de Sión*, conducted by the gifted journalist José Jerusalinsky, editor of the weekly *Semanario Hebreo*. Two German-language programs, conducted by Jews, also broadcast some news of Jewish interest.

EGON FRIEDLER
Venezuela

The fall of General Marcos Pérez Jiménez in 1958, marked the end of a decade of dictatorship in Venezuela. The presidency of the successor, Rómulo Betancourt, distinguished itself by the smooth transition to a democratic system of government and the fact that he was the first constitutionally elected president to complete his term of office. The political philosophy of Acción Democrática, the party that emerged victorious at the end of the dictatorship, was being carried forward by the present government, headed by Raúl Leoni.

Venezuela is a country with abundant natural economic resources. Lake Maracaibo is one of the world’s most productive petroleum areas. The country is also very rich in important metal ores. This wealth has been used wisely to promote public works and a degree of social welfare.

JEWISH COMMUNITY

There were indications that Dutch Jews settled in Venezuela in the 17th century. The oldest known Jewish community was established in Coro, whose cemetery dates from 1858. However, the descendants of these settlers no longer identified themselves as Jews. Among those who trace their ancestors to the Coro community were quite prominent figures in politics, industry, and even the Catholic church.

At the turn of the century, a number of Jewish families, coming from North Africa, settled in Caracas, the capital of Venezuela. They founded a mutual aid society in 1926, and three years later, the Sephardi Asociación Israelita de Venezuela, which acquired cemetery grounds and built the first synagogue in 1935.

The Ashkenazi community was formed by an immigration from Central and Eastern Europe in the 1920s and 1930s. It was swelled after the Second World War by those who escaped the Nazi concentration camps.

Population

There were only estimates of the Jewish population of Venezuela, and these varied between 12,000 and 15,000. The great majority of Jews lived in Caracas, some 50 Jewish families each in the neighboring cities of Maracaay and Valencia, and some 200 families in Maracaibo. The Jews constituted 0.15 per cent of the total population, nearly 1 per cent in Caracas.

Jews were engaged mainly in light industry and as merchants. Some held important executive positions with large firms. A large number of the younger
generation were professionals, occupying leading positions at Central University in Caracas.

Immigration

Jewish immigration to Venezuela was usually determined by family ties. A great wave of immigration followed the Second World War, some 2,000 persons coming from Israel. Aside from family reunion, the main cause of immigration was the country's known wealth. Immigration laws had made it necessary for many Jewish newcomers to enter as Catholics, and there was reason to believe they did so with the knowledge of the authorities. Although the laws have since been liberalized, immigration to Venezuela remained a complex process. Many of the Jews had become naturalized citizens and enjoyed full equality. Emigration of Jews was virtually non-existent.

Community Organization and Communal Affairs

The representative body of the Venezuelan Jewish community was the Confederación de Asociaciones Israelitas de Venezuela (CAIV). Its constituent bodies were the Unión Israelita de Caracas (Ashkenazi kehillah), the Asociación Israelita de Venezuela (Sephardi kehillah), the Federación Sionista, and B'nai B'rith. David Katz, a past president of the Unión, was president of CAIV.

The Unión Israelita de Caracas, with the largest membership numbering some 1,300 families, provided religious, social, and educational services. It recently erected a new building, housing a large synagogue, a banquet hall with kosher catering (Caracas had three kosher butcher shops), meeting rooms, a library, a social center, and a mikveh. Under the able leadership of Leon Wiesenfeld, the Unión performed many social services, including aid to needy families by its Hevra Kaddisha. Several youth groups used the Unión's facilities.

The Sephardi community's Asociación Israelita de Venezuela maintained a newly erected, beautiful synagogue building, housing a social center and conference rooms.

The line of demarcation between the Sephardi and Ashkenazi kehillot was rapidly disappearing, with both administrations working toward complete fusion.

The Federación Sionista directed the community's efforts with regard to Israel. Among its affiliates was an extremely active Women's International Zionist Organization (WIZO). A group of English-speaking women were organized in the Damas de Hatikva, with a program of aid to Israel and to general local charities.

The B'nai B'rith, in addition to a program of fellowship among the membership of its three Caracas lodges, houses in its building an extensive youth program.
Jewish Education

A very large percentage of the Jewish children attended the Colegio Moral y Luces, Herzl Bialik, with grades from kindergarten through high school. It was Venezuela's only Jewish all-day school, and was maintained by the Unión Israelita de Caracas. Its curriculum included two hours of Jewish studies daily. With a steadily increasing enrollment of 1,600, the school had one of the highest scholastic standings in the country. David Gross, a famous scholar and very able administrator, headed its highly competent staff of 80 secular and 24 Hebrew teachers. The school was officially recognized by the ministry of education.

Religious Life

The Unión housed a small chapel where services were held twice daily and a large synagogue, with a seating capacity of over 1,000, for Sabbaths and holidays. For the last few years, Rabbi Samuel Cywiak has been the community's spiritual leader, as well as its shochet and mohel. In September 1967, the Unión Israelita engaged Rabbi Pynchas Brener, formerly of New York, as its Chief Rabbi. With the cooperation of local rabbis, Rabbi Brener instituted an extensive program of adult Jewish education. A group of Unión members, the Sabbath observers, maintained a small synagogue of their own. There was another synagogue for a dissident Orthodox group, the Rabinato de Venezuela.

The Sephardi community's main synagogue, Tiferet Israel, conducted services daily and on holidays. Rabbi Moises Binia, who has been the spiritual leader of the community for nearly 40 years, was recently joined by Rabbi Amram Amselem to assist in religious functions. Many former Egyptian Jews worship in Keter Tora, a small Sephardi synagogue. A Bnei Akiva (religious Zionist) group was being revitalized. It was to be directed by an Israeli youth leader, scheduled to arrive in the near future.

The recently established rabbinical council, Consejo de Rabinos de Venezuela, headed by Rabbi Brener, planned an extensive program of publications on traditional Judaism for the Spanish-speaking element of the community.

Reaction to Middle-East War

Strong emotional ties with Israel moved the Jewish community to respond most generously to the call for help during the crisis. It distinguished itself by making the highest per capita contribution in all Latin America to the Israel Emergency Appeal.

Publications

A number of Jewish periodical publications appeared in Caracas. El Mundo Israelita, an independent Spanish weekly, recently celebrated its 25th
anniversary. The bi-weekly *La Prensa Israelita* contained material written in Spanish, Yiddish, and Hebrew. Each major organization also published a house organ for the information of its members.

Biblioteca Isak Kohn, the library of the Unión, scheduled a number of cultural programs, including lectures, exhibitions, and musical programs.

**Antisemitism**

Firm steps by the government quickly dealt with a wave of antisemitic outbreaks in 1964, that included the placing of a bomb in a small synagogue. On the whole, however, the liberal attitude of officials, together with the government's espousal of equality for all races and creeds, have made Venezuela virtually free of antisemitism. Indicative of this was the strong sympathy of the Venezuelan people toward Israel during the six-day war.

*Pynchas Brener*