

Puerto Rico

PUERTO RICO, a Caribbean island with an area of approximately 40 by 120 miles, lying some 1,600 miles southeast of New York City and 1,000 miles southeast of Miami, passed from Spain to the United States by the Treaty of Paris, at the end of the Spanish American War in 1898. Puerto Rico was known as the "poorhouse of the Caribbean" until the 1940s, when it introduced an industrialization program, "Operation Bootstrap," to raise the economic and social level of its people.

On July 25, 1952 Puerto Rico officially became a self-governing commonwealth of 2,600,000 people, associated with the United States by compact and mutual consent. It adopted a constitution, which was ratified by the U.S. Congress and which is in perfect harmony with the constitution of the United States.

Under Puerto Rico's compact with the United States, the commonwealth has no voting representatives in the U.S. Congress, although it has a resident commissioner in Washington who looks after the interests of the Puerto Rican people. Puerto Ricans, though American citizens, do not vote for president of the United States. They are subject to the draft, serve in the U.S. armed forces, and are under the jurisdiction of U.S. federal courts. Puerto Rico's currency and postal systems are those of the United States.

Inasmuch as the Puerto Rican people cannot vote in federal elections or be represented in Congress, they are not subject to the federal income tax, but to the commonwealth income tax. "Operation Bootstrap" offers tax exemption as an inducement for new industries to come to the island. Hundreds of new factories have been opened under the program. Their stockholders do not have to pay taxes on incomes from profits or dividends, as long as they are residents of Puerto Rico. Tax exemption is granted for a period of 10 to 17 years, depending on the location of the new factory.

THE JEWISH COMMUNITY

An estimated 700 Jewish families, totaling 2,000 persons in a total population of 2,750,000, lived in Puerto Rico in 1969, nearly all in the greater San Juan area, the capital of Puerto Rico. Some 10 Jewish families lived in Ponce, the second largest city, on the southern coast of the island, and

another 10 families in Mayaguez, the third largest city, located on the western coast.

The only native-born Jews are the children of immigrants who came to Puerto Rico after 1930. The Jewish community is basically an admixture of Americans and other Jews who originally came to the United States as refugees from Nazi terror in Europe. The Jews who came to Puerto Rico in the late 1940s and 1950s, came under the auspices of "Operation Bootstrap," and were mostly young people with an average age of under 35 years. With the advent of Castro in January 1959, European Jews who lived in Cuba, together with their Cuban-born children, emigrated to Puerto Rico. Among the arrivals from Cuba were also Jews from the Middle East and North Africa.

In contrast to the Cubans, the earlier American arrivals of the 1950s were a highly transient group, who had no real roots in Puerto Rico. The Cuban Jews, on the other hand, whose primary occupation was in commerce rather than in industry, were able to establish themselves successfully in retail, wholesale, and import businesses, and therefore represented a more stable and permanent kind of immigrant than their predecessors in the industrial management group. Although many of the Cubans were young (between 25 and 40 years of age), they came from traditional Orthodox backgrounds and exerted a significant influence on the development of the synagogue and Hebrew school.

Many Puerto Rican people converted to Judaism, mostly for marriage, but some out of religious conviction.

Nearly all the Jews in Puerto Rico are in industry, commerce, or the professions. On the whole, the community is well-to-do, with virtually no Jews existing at the poverty level.

Jewish Community Organization

There were so few Jewish families in Puerto Rico before the 1930s, that it only then became possible to organize a "minyan." In 1937 an attempt to set up an organized Jewish community in San Juan was made by representatives of the city's 26 families, who met to discuss how best to do so. Finally, early in 1942, when the number of Jewish families had grown to some 35, they held a formal meeting and the first official minutes of the community to be taken recorded the organization of the Social Service League. At the next formal meeting, in June 1942, its name was officially changed to the Jewish Community of Puerto Rico. The group held services in the homes of members, meeting halls, or hotels. In 1945 a Puerto Rican chapter of Hadassah was formed, the first direct link of the community with the world Zionist movement.

During World War II, some 400 Jewish members of the U.S. armed forces were stationed in Puerto Rico. The Jewish families organized a community *Seder* for them, establishing a tradition that has continued to the present

day. All American Jewish servicemen in Puerto Rico and in Guantanamo, Cuba, were invited to annual *Seders* as guests of the Puerto Rico Jewish community.

There was no substantial increase in the Jewish population until 1950, when the community began to grow with the impetus of "Operation Bootstrap." In 1952, a loft was rented, an ark was built, and the Jewish community finally had an organized center. In October 1952 a Sunday school was started, with an enrollment of 35 children. In 1953 the community purchased a building at 903 Ponce de Leon Avenue, Santurce, in metropolitan San Juan, to house a synagogue, classrooms, and a small social hall. The center, known as the Jewish Community Center and Shaare Tzedek Synagogue, was Ashkenazi-Conservative, and an affiliate of the United Synagogues of America.

A sisterhood was founded in 1952. Three years later, the community hired its first rabbi and, by October 1959, established a Hebrew school. By 1961 the community had outgrown its present building; the synagogue was too small for the High Holy Day services, and the Hebrew and Sunday schools needed more classrooms. Ground was broken adjoining the present building, and 10 new classrooms were built, as well as a social hall with a capacity to seat 600 worshippers. In 1964 a chapter of B'nai B'rith was formed, which had more than 100 founding members. With the purchase of a cemetery, the Jewish community achieved maturity.

In 1967 a Reform Jewish congregation was organized. In its building, located only a few houses from the community center, services and meetings were held.

A very active United Jewish Appeal campaign committee raised more than \$250,000 annually in 1966-1969. A Bonds for Israel committee, a United Synagogue youth organization, and Young Judea were organized in the Conservative congregation.

Jewish Education

The Jewish Community Center and Shaare Tzedek Synagogue has a Sunday school for children between six and eight years old. At the age of eight, they enter the Hebrew school which offers a five-year course of six hours a week. Instruction is in English and Hebrew. After *bar* or *bat mitzvah*, children can attend post-confirmation school for two more years. In order to become *bar mitzvah* on a Saturday, boys have to attend the full five-year Hebrew school, or its equivalent. Students transferring from Hebrew school in the United States are required to bring transcripts of their records for class assignment.

The Reform congregation, too, has a Sunday school for its children.

An adult Jewish education program, sponsored by the national B'nai B'rith organization, arranges lectures. Other adult Jewish education classes are sponsored by all the Jewish organizations in Puerto Rico. Hadassah

sponsors lectures, in cooperation with the University of Puerto Rico extension division.

The Morris Rothenberg Memorial Library at the Jewish community center, containing thousands of books on Jewish subjects, is the only Judaica reference library in the Caribbean area. The center presented a 10-volume Spanish edition of the *Jewish Encyclopedia* to the University of Puerto Rico.

Antisemitism

The human rights provisions of Puerto Rico's constitution are much more specific than those of the United States Constitution. It specifically ". . . prohibits discrimination on account of race, color, sex, birth, social origin or condition, and political or religious ideas."

Until recently, there has been no evidence of antisemitism among the native population. Since many Jews were pioneers in establishing factories under "Operation Bootstrap" and also served in many capacities as legal and economic advisors to the Puerto Rican government, they enjoyed enhanced status. Recently, however, with the return of thousands of Puerto Ricans from New York City, resentment against the Jews has begun to develop. Still, there were no overt manifestations of antisemitism.

Though Puerto Rico is basically a Catholic country, the rabbi usually is invited to deliver an invocation at the opening of the Puerto Rican Senate.

Personalia

Although many Jews served as advisors to the highest government officials, none ever sought, or was elected to, political office. The only Jew who ever served in a high government appointive office was the late Chief Justice A. Cecil Snyder, who was a chief justice of the Puerto Rican supreme court.

Max Goldman, an attorney, served as director of the government's board of tax exemption.

David Helfeld, an attorney, is dean of the University of Puerto Rico law school.

ELI ROSS

Latin America

Argentina

AMONG THE MOST critical moments faced by the revolutionary government of Juan Carlos Onganía during its three-year reign were the May riots. Until then, the government made official statements about the economic progress of the country, the stability of the peso, the beginning of the "social phase" of the revolution and, in general, manifested confidence in the future of Argentina. The government felt untouched by the guerrilla movements troubling neighboring countries. Political parties were banned since the revolution in 1966, and the labor movement was atomized and had lost most of its strength.

Relative tranquility was abruptly disrupted by the riots that began after two separate incidents which moved workers and students to join together. In the city of Corrientes, student protests over the increase in cafeteria prices led to the death of one student; 22 others were injured. In Cordoba, a violent clash between auto workers and police, arising from the government's decision to end Saturday afternoons off, caused organized labor to revolt. In 17 large cities there were riots and disturbances, bombings, silent marches, car burnings, looting, and wrecking. The result was 16 dead, hundreds injured, untold property damaged, and over 500 arrested. Martial law was declared in many cities. Almost the entire Argentine press and many professional groups criticized the violent means of repression by police and the military. Also active were sizeable groups of parish priests. In Mendoza, Santa Fé, and Tucuman, priests came out in support of the workers and students, signing statements to the effect that the unrest was an expression of widespread discontent. Official sources, such as Interior Minister Guillermo Borda, put the blame on "extremists and the political ambitions of some labor leaders." He said: "It is a perfectly organized and planned uprising by extremists who want to overthrow the government but who have no further plans." The visit of Governor Nelson Rockefeller to Argentina on a fact-finding tour, in May, set off a wave of terrorism that culminated in the destruction of a chain of six supermarkets backed by Rockefeller money.

As an immediate result of the riots, an army tribunal sentenced Augustin Tosco, leader of the light and power union, to eight years' imprisonment. Cordoba was put under military rule, and the two factions of the Confederación General del Trabajo (CGT; General Confederation of Labor), which had split in 1968, joined forces for declaring a total "regional" strike. Other consequences included the reshuffling of the cabinet; among others, Interior Minister Guillermo Borda was replaced by Francisco Imaz, and Finance Minister Adalbert Kreiger Vasena by José María Dagnino Pastore. In July President Onganía promised an end to the wage freeze and admitted disregard of social laws in many regions and slow progress in cutting down the red tape of bureaucracy. He insisted that all unrest was stirred up by foreign agents and plots hatched abroad.

The remnant of the organized political parties that survived three years of ban and the growing militant left wing of the church refused to accept the government theory that all unrest was the work of international Communist forces. They insisted that these forces only took advantage of existing local social conditions. In May more than 400 priests met in Cordoba for a convention of the New World Movement. They issued a statement charging that an ever-larger number of Argentines were living in growing misery; that the country was in a state of deterioration; that hunger, infant mortality, illiteracy, and unemployment were increasing across the country, and that "it is our duty to work for the freedom of man and change unjust structures."

Despite agitation from the banned parties and labor unions, the government continued to state that there would be no return to an elective system. In May the government launched its program to establish appointed advisory councils at municipal levels in all provinces. At the time Minister Borda told the people to "get it out of your heads: there will be no voting." Among other manifestations of the revolutionary government was a rather strict censorship which, according to Borda, was needed "to protect the high morals of Argentina." In August, the news magazine *Primera Plana* was closed down because it allegedly was carrying on an anti-government campaign and publishing false information in order to cause confusion. After the death of union leader Augusto T. Vandor by an unknown assassin in July, the country was put under a state of siege, a form of martial law which suspended constitutional guarantees for reasons of national security. There were no arrests in connection with this crime.

In August the country was hit by a general strike; a month later, a railroad strike that unleashed bloody strife and destruction crippled the country. The general strike moved the government to grant a small wage increase, free imprisoned labor leaders, and relinquish control over CGT to a commission of 23 labor leaders who were to normalize its status within 120 days.

JEWISH COMMUNITY

In the absence of a new demographic study of Argentina's Jews, estimates of their number continued to be 500,000. Some 80 per cent lived in the capital and greater Buenos Aires, and the rest scattered in 500 cities. The main centers of Jewish population were: Buenos Aires, with 380,000; Rosario, 15,000; Cordoba, 8,000, and Santa Fé, 4,000. There were some 55,000 Jews of Sephardi origin, of whom 40,000 came from Arabic- and 15,000 from Spanish-speaking countries. A high rate of assimilation, inter-marriage, and nonaffiliation with Jewish communal life prevailed.

Communal Organizations

Sephardi and Ashkenazi Jews generally maintained separate clubs, synagogues, philanthropic agencies, cemeteries, and campaigns for Israel. The organized Jewish community was mainly Zionist-orientated, with emphasis on *aliyah* and the Jewish cultural heritage. Religion played a minor role in community life. Many of the organizations, which were established along ethnic lines, often were unsuccessful in their attempt to perpetuate the customs and traditions of their founders.

In Buenos Aires, once one of the leading centers of Yiddish, the number of Yiddish publications and their reading public sharply declined. Some educators were troubled by the failure of many of the schools to retain Yiddish as a required subject in their curriculum. This was also the first year that Buenos Aires did not have a Yiddish theater.

In general, the community was afflicted with the problem of the lack of interest and loss of the younger generation, a problem on which community leaders focused much effort. The Jewish Left also began to question its loyalty to the state of Israel. The criticism of the communally affiliated youth was summed up by one of the young leaders of the Confederación Juvenil Judeo Argentina (Jewish Youth Confederation of Argentina):

The community has a typical European structure which is not geared to attract the younger generations. There must be a change in mentality and organization. There is a profound language difference. Our members do not speak Yiddish. . . . our world is in Spanish and Hebrew. . . . we understand that we cannot live either in a physical or spiritual ghetto. . . . to live means to participate in contemporary problems and in the country in which we live.

The political and social conflicts which exploded on the world's campuses also made Argentine universities tremble in May (p. 208). Since there were an estimated 17,000 Jewish university students, many of them politically active, some Jewish community leaders tried to refocus their thinking about the problems of both affiliated and unaffiliated youths.

The community's central organizations were the Asociación Mutual Israelita Argentina (AMIA), the Delegación de Asociaciones Israelitas

Argentinas (DAIA) and the Organización Sionista Argentina (OSA). Most of the Jewish institutions were affiliated with one or all of them.

AMIA, the largest Ashkenazi communal body in the world, had a membership of some 45,000; more than 20,000 of them were over 60 years of age. It originated 75 years ago, with 11 members, as the Hevra Kaddisha Ashkenazi (burial society). This aspect was still one of AMIA's most important functions, for it owned and controlled all four Ashkenazi cemeteries, its main source of income. AMIA subsidized old age homes, orphanages, summer camps, the Liga Israelita contra la Tuberculosis, 2,000 underprivileged families, publications, libraries, school buildings, and almost the entire Jewish school system. Under its aegis were the chief rabbinate, the Jewish board of education (Consejo de Educación Israelita) and the Federación de Comunidades Israelitas.

AMIA's estimated budget for 1969 was 1,537,000,000 pesos (\$5,344,500). It allocated 524 million pesos for education, 114 million for social work, 70 million for cultural programs, 60 million for youth work, and the rest for diverse purposes. AMIA also sponsored lectures, musical recitals, publications, and the 1969 annual September book fair where 5,000 books in Spanish, Hebrew, and Yiddish were bought at large discounts. It had a youth department which trained leaders, and set up youth centers in Buenos Aires. It also had a department of social studies.

In the AMIA elections of May, 13,183 votes were cast, representing less than one-third participation by those eligible to vote. Since AMIA was administered along Israeli political lines, eight lists were presented, each corresponding to a different Israeli party. Gregorio Fainguersch of the Bloque Democrático Unido (Mapai and Ahdut Ha-avodah) was elected president; the outgoing president was Tobias Kamenzain. The party with the second largest vote was the Frente Nacional (a coalition of Liberal Zionists, Herut, etc.). According to election statistics, very few of AMIA's younger members voted.

The Federación de Comunidades Israelitas united 145 Jewish communal bodies, including AMIA, throughout Argentina. These communities were divided into eight regions which dealt with the problems of Jewish education, strengthening Jewish cultural life, and the lack of trained leadership in the provinces, especially in the smaller communities.

DAIA was composed of representatives of the leading Jewish institutions in the capital and the interior. Its president was Gregorio Faigon. Its main function was to fight antisemitism and to present to the authorities the Jewish community's position on this and other important issues. Thus, it was successful in intervening for the cancellation of a mass at the Buenos Aires cathedral, at which the notorious antisemite, Father Julio Meinvielle, was scheduled to speak. It continuously conducted a campaign against the antisemitic and anti-Zionist propaganda of the Arab League in Argentina,

and kept the minister of the interior informed about antisemitic publications and demonstrations.

DAIA sponsored and edited many bulletins and publications. One of its most important functions was the sponsorship of the Centro de Estudios Sociales (Center of Social Studies), which published *Indice*, a quarterly dedicated to the social sciences. It also had research groups working in Santa Fé and Mendoza. DAIA's annual convention, in October, was attended by 300 delegates from all over the country, almost 10 per cent of whom represented youth groups. In November DAIA paid tribute to the two leading Argentine dailies, *La Nacion* and *La Prensa*, on the occasion of their centennials.

Sephardi Jews of Turkish and Balkan origin were organized in the Asociación Comunidad Israelita Sefardi de Buenos Aires (ACIS), which had some 3,000 member families. In August ACIS and the Latin American office of the American Jewish Committee jointly sponsored a meeting of Spanish-speaking Sephardi leaders for discussing institutional problems, among them the possibility of unifying all Sephardi institutions. ACIS also sponsored, for the third consecutive year, a Sephardi book fair held in August. Jews of Moroccan origin were organized in the Congregación Latina, and the Jews of Syrian-Lebanese origin in the Asociación Israelita Sefardi Argentina. The three Sephardi institutions maintained separate synagogues, schools, and cemeteries. Their educational system, with six day schools, was generally independent of the AMIA-sponsored Jewish board of education. Other institutions, which included all sectors of Sephardim, were sports and social clubs, and the Delegación de Entidades Sefaraditas Argentina (DESA), the Sephardi Israel Campaign.

The Jewish community maintained several other important institutions: The Sociedad Hebraica, a sports and cultural center, had some 25,000 members. Its professional theater was one of the important in the city. The Hospital Israelita Ezra, supported by Jewish funds, serviced both the Jewish and general communities. It opened a new orthopedic wing in May. The Organización Sionista Argentina (OSA) was the central organization of all Zionist groups, whose main function was to stimulate *aliyah* and strengthen ties between Israel and the Argentine Jewish community. Its president was Nachman Radichowski. The Confederación Juvenil had 104 youth group affiliates, with a total of 12,000 members. Originally composed only of Zionist groups, it now included youth groups of all tendencies. The educational and publication departments of the Confederación offered to its members library services, audiovisual materials, and a bulletin entitled *Paginas del Madrij* ("Notes for Leaders").

Communal Activities

In February AMIA, DAIA, and OSA sponsored a meeting of protest against the executions in Iraq. In September they joined with the Federation

of Jewish Communities to sponsor nation-wide meetings commemorating the 17th anniversary of the execution of Jewish writers in the Soviet Union. In the same month, AMIA and DAIA sent protest letters and held mass meetings repudiating new executions in Baghdad.

The Congreso Judio Latinoamericano, a branch of the World Jewish Congress, under the presidency of Moises Goldman and the direction of Marc Turkow, held its first plenary session in May; delegates from all over the continent attended. The discussions were devoted to cultural and educational problems of the Latin-American communities. In June the Friends of the Weizmann Institute held its second conference. Israeli scientists were invited to join in celebrating the institute's 25th anniversary. The younger generation department of the Keren Ha-yesod sponsored a series of lectures on Jewish life and culture by noted local leaders. The first Latin-American Congress of the Hebrew University was held in September, with president Abraham Harman and vice president Bernard Cherrick of the Hebrew University as guests. In October the community celebrated the 80th anniversary of Jewish colonization in Argentina in 1889 by a group of 150 families who, under the auspices of the Baron de Hirsch Colonization Association, founded the first Jewish agricultural settlements in the provinces.

Throughout the year, the Community Service of the American Jewish Committee's Latin American office sponsored more than 50 presentations of audio-visual material and travel exhibits on Jewish subjects at various religious, educational and communal Jewish organizations in Buenos Aires and the interior. Seminars conducted in 1969 by the American Jewish Committee office, in cooperation with the Ihud Habonim youth group, included one on "Religion and Religiosity" in Santa Fé, and another on "Judaism in Our Present-Day World" in Cordoba.

In September the Instituto Judio Argentina de Cultura e Información presented the biennial *Comentario* award for Argentine journalists who championed the cause of human rights to Adolfo Lanús, editor-in-chief of *La Prensa*, and Juan Valmaggia, consulting editor of *La Nación*.

Education

The government policy of changing the schedules in many public schools to all-day sessions (AJYB, 1969 [Vol. 70], p. 300) encouraged Jewish educators to convert Hebrew schools into all-day schools. As a result, the student enrollment in Jewish schools rose. Throughout the republic, 24,000 students attended Jewish elementary and high schools; there were 1,600 registered teachers, most of them Argentine-trained. According to the report of Jaime Raichenberg, president of Consejo de Educación Israelita, the larger number of day schools encouraged more parents to be active in school affairs, discouraged the high percentage of dropouts formerly common in the first few grades (20-25 per cent of the student body, annually), and attracted a much younger staff of teachers and school directors.

However, the creation of new day schools also presented new problems for local leaders and the board of education. There was a great need for more adequate and complete school buildings and facilities, and for at least 100 more teachers. It became necessary to hire many non-Jewish teachers to teach Spanish subjects, and this presented the serious problem of how to maintain the Jewish spirit and how organically to relate the Spanish and Hebrew departments in the Jewish day schools. Gregorio Fainguersch, in a speech delivered at the South American Convention of Jewish Education in October, stated:

It has to be stressed, once and for all, that any form of education, no matter how perfect it might be in theory, which does not have as its main purpose the formation of a full Jewish consciousness of the students, does not fulfill its purpose and is not worthy of the community's efforts in this direction.

One of the steps taken to solve this problem was the creation by AMIA of a Teachers' Institute for Community Day Schools.

AMIA also helped solve the new financial difficulties of the students. It awarded 1,000 scholarships to students who transferred from Hebrew schools to day schools. It also raised the monthly subsidies to schools for each enrolled student to help cover the increase in costs of the new programs. Included in the 1969 AMIA budget was also an allocation of 17 million pesos for scholarships and subsidies for Jewish summer camps.

In April, AMIA inaugurated a seven-floor modern building to house the Casa de la Educación Judía (House of Jewish Education). The Casa consisted of the following institutions: Seminario Docente para Escuelas Israelitas of Buenos Aires, the most important Argentine teachers' seminary; the Colegio Secundario Integral Rambam, an all-day high school; the Midrasha Haivrit, a school for advanced Jewish studies, with 228 students; the Instituto for kindergarten teachers, and AMIA's central library of some 17,000 volumes. A total of 800 students attended the different schools. The Casa also served as a cultural center for many of AMIA's activities. It was decorated with numerous works of art by some of Argentina's leading Jewish artists.

The Instituto Intercambio Cultural Argentina Israeli had an enrollment of 750 students, mostly adults, in its Hebrew classes. It also sponsored many cultural events related to Israel, and an annual study trip to Israel for young people. In August, the ACIS inaugurated the S. Ben Gabirol day school for Sephardi students. In September the all-day Bialik school celebrated its 40th anniversary. In the same month, the Asociación Israelita de Culto, Educación y Beneficencia David Wolfsohn celebrated the 50th anniversary of its founding. The Asociación sponsored primary and secondary day schools, a synagogue, a country club, a summer camp, youth groups, and a credit cooperative through which it subsidized most of its activities.

In September, the department of education and culture of the Jewish Agency and the Argentine board of education cosponsored a South American

convention of Jewish education. Five hundred delegates from Argentina and other Latin American countries attended the sessions which heard reports on the state of Jewish education and the means to raise educational standards and student enrollment. In October, the American Jewish Committee office and "Horim," an organization of parents and Jewish students at 27 schools in Buenos Aires and the interior, sponsored a round-table discussion on "Education for Jewish Children."

Religion

Buenos Aires had some 50 synagogues and 14 rabbis. Outside the capital, there was not a single practicing rabbi. The synagogues were organized mainly on the basis of their founders' country of origin, and were Orthodox in practice. There was little attempt to modernize or adapt to the Argentine way of life. Most synagogues were used only for religious services and functions, such as weddings and *bar mitzvoth*. The few exceptions included the Sephardi Temple Shalom; the German Lamroth Ha-kol, Arcos, and Leo Baeck; the Congregación Israelita de la Republica Argentina; the Reform Emanu-el, and the Conservative Comunidad Bet El, all serving as community centers. They offered youth and women's activities, educational programs for adults, and social activities, and maintained their own Hebrew schools. Several of them had summer and day camps.

The rabbis of the communities were mainly of European and North African origin. There were two rabbinical seminaries: the Orthodox Seminario Rabínico, was sponsored by AMIA, and its students spent a year in Israel upon completion of their studies before ordination. The Seminario Rabínico Latinoamericano (Conservative) was sponsored by the World Council of Synagogues and CENTRA, and had secondary, university, and post-graduate teachers' departments. Its rabbinical students, who simultaneously studied at Buenos Aires universities, completed their rabbinical studies at the Jewish Theological Seminary of America. Under the rectorship of Rabbi Marshall Meyer, the Seminario also sponsored a series of monthly seminars for rectors and professors of the principal religious seminaries of the three faiths, on Communism and Marxism in Latin America and on Herbert Marcuse.

Chief Rabbi David Kahane, chosen by AMIA, was the official head of the Orthodox rabbinate. The rabbinical department of AMIA registered marriages, granted divorces, performed conversions, and controlled *kashrut*.

The central organization of the Reform movement was the Latin American office of the World Union for Progressive Judaism, headed by Rabbi Leon Klenicki who also was rabbi of the Reform Emanu-el synagogue. The Asociación Religiosa y Cultural Israelita Lamroth Ha-kol and the Culto Israelita de Belgrano Leo Baeck were Reform in practice. But only the latter was affiliated with the World Union. In May Lamroth Ha-kol synagogue, the most active Reform synagogue in Buenos Aires celebrated its 25th

anniversary. Its rabbi was Paul Hirsch. In October the Leo Baeck synagogue celebrated its 30th anniversary.

The oldest Conservative synagogue, the Congregación Israelita, was the first synagogue founded in Argentina and was affiliated with the World Council. Its spiritual leader was Rabbi Guillernio Schlesinger. The leading Conservative synagogue, the Comunidad El, had 550 member families; its rabbi was Marshall Meyer. The tenth Argentine Camp Ramah season was successfully held in Cordoba, under the sponsorship of Bet El, with 300 campers from Argentina and neighboring countries.

In July Rabbi Wolfe Kelman, executive director of the Rabbinical Assembly of America, and members of his organization came to Buenos Aires where they, together with local Conservative rabbis, established a Latin American branch of the Rabbinical Assembly. In November Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, headed a delegation of Reform rabbis on a visit to Buenos Aires, where they were received by local Jewish institutions.

Publications and Press

Argentina had four Jewish newspapers: the Yiddish dailies, *Di Presse* and *Di Yidische Tsaytung*, the German-language weekly *Jüdische Wochenschau*, and the Spanish-language weekly *Mundo Israelita*. Other Jewish publications included house organs; *Davar*, a literary magazine published by the Hebraica; *Davke*, a Yiddish magazine dedicated to literary and philosophical thought; *Indice*, a social science magazine published by the DAIA Center for Social Studies; *Raices*, a popular news monthly published by the Zionist Organization of Argentina; *Maj'shavot (Mahashavot)*, a Spanish quarterly dedicated to modern religious thought and published by the Latin American office of the World Council of Synagogues, and *Teshuva*, published by the Reform community.

Comentario, a bi-monthly on Jewish and general subjects, published by the Instituto Judío Argentino de Cultura e Información and edited by José Isaacson, completed 15 years of uninterrupted publication. In April, a special index of articles, published in *Comentario* since its inception, was prepared by the Instituto. Also, *Comentario* off-prints of such articles as "The Ghost of Social Fascism," "The Black Revolution and the Jewish Problem," and "The Soviet Policy and the Middle East" were issued to meet additional local distribution needs.

One of the most important Jewish publishing events was the eight-volume illustrated Spanish edition of Salo Baron's *Social and Religious History of the Jewish People* (Ed. Paidos). Other publications included the translation of Elie Wiesel's *The Beggar of Jerusalem* (Ed. Candelabro); *The Revolution of Jewish Thought*, by Jacob Agus (Ed. Paidos); *Siónidas desde la Pampa y Sonata Judía de Nueva York* ("The Pampa Ode to Zion and the Jewish Sonata of New York"), poems by Lázaro Liacho (Ed. Candelabro); *La*

Mitad de Nada ("Half of Nothing"), a novel on antisemitism by Samuel Tarnopolsky (Ed. Candelabro); *Nuestro Destino* ("Our Destiny"), a collection of speeches by Isaac Goldenberg, former president of DAIA (Ed. DAIA); *El Pensamiento Nacional Judío* ("Thoughts on Jewish Nationalism"), selections from classic Zionist essays (AMIA); *La Guerra de los Seis Dias* ("The Six-Day War"), a short story by Violeta Scheps, a young Argentine writer.

Publications issued by local institutions included a Spanish edition of selections from the *Commentary* symposium on "The State of Jewish Belief" (Community Service of American Jewish Committee); a booklet summarizing addresses at the American Jewish Committee-sponsored conference on "The Concept of Man in Judaism," held in July 1968 (Community Service); an abridged version of talks at the "Conference on Jewish Identity," sponsored by the Latin-American office of the American Jewish Committee office in 1967. The Latin American office of the World Council of Synagogues published a Spanish edition of the Sephardi *Mahzor* for Yom Kippur, completing the translation of the complete Ashkenazi and Sephardi *Mahzorim*. The World Jewish Congress office added another title to the Biblioteca Popular Judía pamphlet series, *Resurrección del Estado* ("Resurrection of the State") by Mati Megued.

Zionism and Relations with Israel

Zionism and the strengthening of ties between Israel and the Argentine Jewish community played an important role in organized Jewish life. Many institutions stressed the importance of *aliyah*. In January, 23 graduates of the AMIA teachers seminaries Moiseville and Mendoza were awarded scholarships to study at the Sde Boker teachers seminary. In August AMIA set up a special commission to stimulate *aliyah* and, in cooperation with the Latin American Organization in Israel, to aid the new settlers during the first few months of adjustment.

Relations between the governments of Argentina and Israel continued to be cordial. In June Argentina again granted permission to Israel to bring into the country duty free \$650,000 worth of industrial and commercial products for an Israeli exposition and fair. The fair that was to be opened in October 1968 was totally destroyed by unknown terrorists (AJYB, 1969 [Vol. 70], p. 305). "Israexpo 69," as it was called, was attended by thousands of Argentines, both Jews and non-Jews, and some of the benefits were donated to local philanthropies. Israel Finance Minister Phineas Sappir and Argentine officials attended the opening. In June Israel Ambassador Eliezer Doron presented his credentials to President Onganía, replacing Moshe Alon.

The Jewish community invited many leading Israelis to visit Argentina under the auspices of various institutions. In March Israel's ambassador to the United States Yitzhak Rabin came for a week for the Campaign for Israel, and was warmly received by the general press and public. Andre

Chouraqi, vice-mayor of Jerusalem; Yitzhak Korn, secretary general of Tnuat Ha-avodah Hatsionut; Nathaniel Lorch, director of the Latin American department of the Ministry of Foreign Relations; Dov Sadan, professor of the Hebrew University; Arie L. Eliav, vice minister of immigration, and Ruth Dayan were among the other Israeli notables who visited Argentina. During his visit in June, Ben Gurion was widely acclaimed by the entire country; he was honored at a mass rally of 25,000 people. Jorge Luis Borges, a leading literary figure, was one of the most important Argentine visitors to Israel.

Antisemitism

Antisemitism was generally linked with anti-Zionism, and propagated by the local Arab League office and the ultranationalist groups, such as Tacuara and the Guardia Restauradora Nacional. An increasing amount of antisemitic and anti-Zionist literature was openly sold in bookstores and newsstands. In November *Mazorca*, the Guardia Restauradora Nacionalista publication, reappeared on newsstands, its cover carrying the slogan "for the resurrection of race." In the same month, "Tacuara returns" was painted on public buildings throughout the Jewish district of Buenos Aires; other antisemitic acts were perpetrated in the interior. In January a small explosive was placed in front of the AMIA building, and in Mar del Plata the premises of a kosher hotel were vandalized.

DAIA protested all these incidents to the government and, in May, sent a letter to the Vatican denouncing a proposed mass for al-Fatah which was to be held in the Buenos Aires cathedral. During this same period, anti-semitic posters in Arabic script were pasted on the city's buildings.

In November the Foundation for Human Rights sponsored a three-day seminar on "Discrimination and Antisemitism in the Contemporary World." The seminar was led by the Argentine philosopher Rodolfo Mondolfo, with the noted sociologist Enrique Butelman as secretary. Other leading Argentine intellectuals participated. Claude Lansman of the editorial staff of the French magazine *Temps Modernes* was guest of honor.

In November President Onganía officially consecrated the nation "to the protection and divine invocation of the immaculate heart of Mary" in a religious pilgrimage he led to one of the local shrines. Although this act in no way had antisemitic overtones, Jewish leaders, together with other minority religious groups, particularly the Protestant churches, and some sectors of the Catholic clergy, strongly criticized this official dedication ceremony as *de facto* nonrecognition of a pluralistic society and a political move designed to give the impression that the church and people supported the government's policies.

Personalia

Mordechai Levin, former president of AMIA and the Midrasha, leader in the Hebraist movement in Argentina, and important industrialist, died in Buenos Aires in April, at the age of 74. Teresa Kohan de Gerchunoff, an important literary figure and wife of Alberto Gerchunoff, one of the leading Argentine Jewish writers and author of the famed *Los Gauchos Judios* ("The Jewish Gauchos"), died in Buenos Aires in April, at the age of 82. Jose Mendelson, a pioneer of the Argentine Yiddish press, former editor of the Yiddish daily *El Diario Israelita*, and director of the Seminario Docente of AMIA, died in Buenos Aires in June, at the age of 78. Jacobo Bronfman, president of the Liberal Zionists and life-member of the World Zionist Organization, died in Buenos Aires in July, at the age of 67. Lázaro Liacho, author, poet, and journalist, died in Buenos Aires in August, at the age of 72. Jacobo Garfunkel, honorary president of Amigos del Instituto Weizmann, philanthropist and industrialist, died in Buenos Aires in September, at the age of 69. Rabbi Fritz Steinthal, founder of the Leo Baeck synagogue and its rabbi for thirty years until his retirement, died in Buenos Aires in October, at the age of 80.

NAOMI F. MEYER

Brazil

JEWISH COMMUNITY

Pending the findings of the 1970 census, the estimated number of Jews in Brazil remained at less than 150,000. According to a study of the São Paulo Jewish community, there were no more than 60,000 Jews in that city.

Between January and November 1969 United HIAS Service reported that 1,100 persons applied for immigration to Brazil. It assisted 97 new arrivals in the country: five from Egypt, 69 from Lebanon, four from Morocco, one from Hungary, 13 from Rumania, four from the USSR, and one from Czechoslovakia. The immigration authorities (Itamaraty) had an extremely liberal and open-minded policy.

Communal Activities

The Confederação Israelita do Brazil (CIB) (AJYB, 1969 [Vol. 70], p. 310), the Jewish coordinating and representative agency, with headquarters in São Paulo, had three meetings in 1969: in March at Rio de Janeiro, in June at Belo Horizonte, Minas Gerais, in October at Curitiba, Paraná. Executive board members from all parts of Brazil came to discuss their problems, such as the establishment of a community and welfare fund, an information center, a public relations apparatus, and more.

As spokesman for the community, CIB, as well as the Jewish Federation of São Paulo, sent greetings to President Médici on the occasion of his inauguration, and received a very friendly reply. They also sent good wishes to President Costa e Silva for his recuperation, and expressed their sympathies when he died.

CIB represented Brazilian Jewry at international conferences, such as the conference of communal leaders in Jerusalem in January, and the World Jewish Congress (WJC) governing board in Rome in January and in London in July. CIB delegates, among them many youths, went to the first session of the WJC-Latin American Section in Buenos Aires in May, and the second in Lima, Peru, in November.

Moysés Kauffmann, president of the Jewish Confederation, represented CIB at a meeting of the executive of the Memorial Foundation for Jewish Culture in Jerusalem in January. The Foundation's board of trustees meeting in Geneva in July approved the creation of a Brazilian Center of Jewish Studies at São Paulo university. After negotiations, for which Mark Uveeler, the Foundation's executive director, came to Brazil, the university approved the installation of the center as an interdepartmental entity, to start activities in March 1970.

The São Paulo Federation held elections in June; 2,544 out of 25,000 members voted for the reelection of Benno Milnitzky as president. Marcos Firer was elected vice president and Jurgen Engel, a leading member of the Congregação Israelita Paulista which represented the new generation, second vice president. José Meiches, right-hand man of the former mayor of São Paulo, became president of the general assembly.

The Federation's demographic and social study of the São Paulo Jewish community, conducted by Heinrich Rattner and co-financed by the American Jewish Committee and the Memorial Foundation was completed in June. The data showed that about a third of the São Paulo Jews lived in the Bom Retiro district. They were mainly an adult population, with a high level of education; 37 per cent of the young men between the ages of 20 and 24 years were studying at universities. Fifty per cent of the children of kindergarten and elementary-school age attended Jewish schools; 35 per cent of the 11-to-15-year-olds attended Jewish schools. The occupational structure was as follows: 15 per cent were in the liberal professions; 15 per cent managers, and 27 per cent employers. The majority belonged to the upper middle class, owned their homes, had cars, employed domestic help.

In Rio de Janeiro, B'nai B'rith Grand Lodge, District 25 was founded in November (AJYB, 1968 [Vol. 69], p. 401). Dr. Luiz Eigier, a São Paulo physician and president of the former B'nai B'rith regional council of Brazil, was elected president. A new lodge was founded in Brasília in June. The recent growth of B'nai B'rith was mainly due to the interest of many young professionals in its activities. At the end of 1969, Brazil had 24 lodges with some 1,000 members and three youth chapters. Hillel Foundation work was begun in Brazil after a visit to São Paulo by Rabbi Alfred Jospe of the Washington office in May. A Portuguese edition of the B'nai B'rith monthly *Herança Judaica* ("Jewish Heritage") began publication in December.

In Brasília, the cornerstone of the Associação Cultural Israelita center was laid in June. Mekhor Hayyim, the congregation of Egyptian Jews in São Paulo, opened its new synagogue and community center in June. Brazilian religious life was seriously affected by the lack of rabbis, which was felt most strongly in the smaller communities, but also in Rio and São Paulo, where interest in religious activities was growing. The São Paulo Federation established a synagogue council.

One of the oldest Jewish institutions in São Paulo, the Cooperative de Crédito Popular do Bom Retiro (People's Cooperative Loan Bank) celebrated its 40 anniversary in March.

Among the Americans to be officially received were eight leaders of the Council of Jewish Federations and Welfare Funds, headed by its president Louis J. Fox, who were on a fact-finding tour, in March; six Conservative rabbis of the Rabbinical Assembly of America, headed by Rabbi Wolfe Kelman, in July. S. J. Roth, director of the WJC Institute for Jewish Affairs in London, came to Brazil in November.

Communal Relations

In response to an appeal by CIB asking the government to protest the execution of Iraqi Jews, Foreign Minister Magalhães Pinto instructed the permanent Brazilian representative at the United Nations in January to transmit to the Iraqi government Brazil's deepest concern. Religious services were held for the Baghdad victims in all major cities of the country. The entire press voiced its protest.

In April, Paulo Salim Maluf, the new São Paulo mayor who was of Arab origin, appointed Mrs. Susanna Frank, a leader in Jewish social work, secretary for social welfare of the São Paulo municipality.

The Associação Religiosa Israelita (ARI) in Rio de Janeiro participated in the "Week of the Fatherland" (Semana da Pátria) celebrations in December. Rabbi Henrique Lemle and ARI president Hermann Zuckermann were the speakers at a religious ceremony in the synagogue.

Jewish secular and religious holidays were discussed widely and in a friendly manner in the general press.

Ecumenism

The Conselho de Fraternidade Cristão-Judáico de São Paulo (Council for Christian-Jewish Brotherhood; AJYB, 1969 [Vol. 70], p. 311) again held interfaith Passover-Easter services in April.

As the first in a series of pamphlets, the Council, together with the National Office of Ecumenism (CNBB), published *Responsabilidade Humana e a Morte de Cristo*, a translation of "Human Responsibility and the Death of Christ," a publication of the Center for Biblical and Jewish Studies in London. The Council continued publication of its bulletin, *Encontro* ("Encounter"). It also had several conferences with Irmã Paula Tereza, the sub-secretary of the National Conference of Brazilian Bishops, in charge of ecumenical questions and relations of the Catholic Church.

Rabbi Fritz Pinkuss represented the Confederation at a memorial meeting for the late Cardinal Bea in March in São Paulo. Among the interfaith graduation ceremonies in São Paulo, Rio, and Belo Horizonte, the most important was that of the law faculty of Mackenzie university, São Paulo, held in March in a Presbyterian Church and attended by some 3,000 persons. The assembly was addressed by Rabbi Fritz Pinkuss as well as by a Catholic and a Protestant speaker.

Human Rights

The Council for the Defense of Human Rights in Brazil (AJYB, 1969 [Vol. 70], p. 312) was revitalized by Minister of Justice Alfredo Buzaid, and held several meetings in November and December, largely dedicated to the problem of alleged cruelty to the Brazilian Indians and police excesses.

A report submitted to the council in December by the president of the Brazilian press association stated there could be no question of genocide.

Human Rights Day was commemorated in Rio and São Paulo in December. In Rio, a high-ranking officer of the ministry of justice spoke on democracy and human rights. At a meeting organized by the Brazilian Institute of Human Rights (IBRADIU) in São Paulo in November, Professor Alfredo Cecílio Lopes spoke on "Human Rights in the Modern Constitutions"; Professor Isaac Schifnagel opened the International Year of Education. In January IBRADIU also sent a telegram to Magalhães Pinto praising Brazil's condemnation of the executions in Iraq.

Jewish Education

The school situation remained basically unchanged (AJYB, 1968 [Vol. 69], p. 412). It was outlined by Walter Lerner, director of the Colégio Hebraico Brasileiro Renascença, the largest São Paulo Jewish school, in a paper submitted to the First South American Convention on Jewish Education held in Buenos Aires in October, as follows:

São Paulo had 13 Jewish day schools (besides one CIP-administered Sunday school with 303 pupils, and courses given by the Israel House of Hebrew Culture, with 210 pupils), ranging from kindergarten to high school. Their total enrollment was 5,318, out of a total of 20,000 Jewish children between the ages of two and a half and 18. Their staffs consisted of 38 teachers, some of them giving courses at several schools. The Renascença school has grown from 618 students in 1957 to 2,100 in 1969, although there has been little increase in the city's Jewish population. Enrollment in its high school department increased from 32 in 1949 (its records go back to that year) to 590 in 1969, and in the kindergarten from 129 in 1957 to 450 in 1969. The new Bialik high school, founded in 1965 with 87 pupils, now had a kindergarten and primary school as well, and a total of 308 children. The I. L. Peretz school had an enrollment of 705.

This great increase in enrollment was only partly a result of the desire for Jewish identity. Of equal importance was the improvement in quality of the schools: modern facilities and the high quality of teachers of whom 60 per cent were Jews and many were college graduates. Some of the schools had first-rate pedagogic advisers. These factors generally raised the schools to a level at least as high as that of the best non-Jewish high school.

Youth

The strongest proof of the quest for Jewish identity was the wide range of youth movements working closely with each other regardless of their particular philosophies and aims.

The Brazilian Youth Front Hazit Noar Brasilait (AJYB, 1969 [Vol. 70], p. 312) was composed of, and largely sustained by, Jews of central

European origin. Its branches were: ARI, Rio de Janeiro, with 220 members; SIBRA, Porto Alegre, with 30 members; Belo Horizonte, with 80 members; CIP, São Paulo, with 1,300 members, including boy scouts and girl guides. It maintained youth centers in Rio and São Paulo. The Youth Front's main activities were camping for all age groups and educational work in small groups under the slogan "Youth Educates Youth": three basic groups with approximately 45 youngsters each; two for leadership training, with 65 each; a regional group, with 50 youngsters, and a national congress.

In November, a three-day symposium, sponsored by the São Paulo Jewish Federation and organized by the Jewish Youth Council, discussed problems of Jewish identity in the diaspora.

In June B'nai B'rith, which maintained three youth chapters in Brazil, organized a week of concentrated study in small communities, with youths from all its South American chapters attending. A B'nai B'rith seminar, held in July in Belo Horizonte, decided on the establishment of six new youth chapters, in Porto Alegre, Santos, Belo Horizonte, Salvador, São Paulo, and Rio de Janeiro (the last two already had a chapter).

Cultural Activities

The Instituto Brasileiro-Judáico de Cultura e Divulgação (AJYB, 1969 [Vol. 70], p. 313) continued its manifold activities. Its quarterly publication *Comentário*, edited by Balfour Zapler, had its tenth anniversary. A special (March) edition, *Um Genocídio Cultural* ("Cultural Genocide") dealt with Jewish writers in the Soviet Union. The *Comentário* offices moved from Rio to São Paulo.

Sefardi religious objects and photographs were exhibited, in Rio de Janeiro in May, by the Instituto, in cooperation with WIZO, and, a month later, in São Paulo, where they attracted adults and school children. Israeli diplomats attended the opening at which Rabbi Menahem Diesendruck lectured.

As in the past, the Instituto joined B'nai B'rith, the Congregação Israelita Paulista (CIP) and Federation, in sponsoring the seminar for Jewish Studies held August to November. Walter Rehfeld, CIP director for cultural activities, was coordinator.

The American Jewish Committee study on *Aspects of French Jewry* was distributed to community leaders, the press and libraries.

The Yiddish weekly *Imprensa Israelita* edited by David Markus, celebrated its 40th anniversary in May. It was one of the first Yiddish papers to appear in Brazil.

The *Crônica Israelita*, a Portuguese language bi-weekly that had been published for 32 years, closed down in September.

Books on Jewish subjects or by Jewish authors written in Portuguese or translated from other languages increased. Elias Lipiner's *Os Judaizantes*

nas Capitancias de Cima ("The Judaizers of the Captaincies of the North") dealt with the 16th and 17th centuries' New Christians of Brazil. José Gonçalves Salvador, a non-Jew, wrote *Cristãos-Novos, Jesuitas e Inquisição* ("New Christians, Jesuits and Inquisition"); Anita Novinsky wrote *Uma Devassa do Bispo Dom Pedro da Silva* ("An Inquest of Bishop D. Pedro da Silva"); Assis Brasil, in *Clarice Lispector*, analyzed this foremost Brazilian writer.

Translations were still predominant among volumes published by Jewish publishers. However, the number of books on Jewish subjects or by Jewish authors, written in Portuguese was growing. Editôra Perspectiva completed volume 12 of its *Judaica* collection *Quatro Mil Anos de Poesia* ("Four Thousand Years of Poetry"); in its *Debates* series: Georges Friedman's *Fim do Povo Judeu?* ("The End of the Jewish People?") with a special introduction by the author; *Distúrbios Emocionais e Antisemitismo* ("Antisemitism and Emotional Disorder") by Nathan W. Ackerman and Marie Jahoda, sponsored by the American Jewish Committee; *Kafka: Pró e Contra* ("Franz Kafka") by Gunther Anders.

Bloch editors in Rio de Janeiro published translations of *Os Dois Filhos da Morte* ("Death Had Two Sons") by Yael Dayan; *O Nu Despido e Outros Contos* ("Idiots First") by Bernard Malamud; *Israel e Seus Vizinhos* ("Israel and Her Neighbors") by Alexandre Lossovsky (written in Portuguese); also *Liberdade no Banco dos Réus* ("On Trial: The Soviet State Versus Abraham Tertz and Mikolai Arzak") edited by Max Hayward; *As Seis Pontas da Estrêla* ("The Six Points of the Star"), probably the first modern Brazilian novel dealing with Jewish life in Brazil, written by Zevi Ghivelder, editor-in-chief of *Manchete* and recipient of a literary award.

Editora B'nai B'rith published *O Romance de um Provo* ("The Jews: Story of a People") by Howard Fast.

Translations of books on Israel included *Israel—do Sonho à Realidade* ("Trial and Error"), autobiography by Chaim Weizmann; *Fonte de Israel* ("The Source") by James A. Michener; *A Guerra Relâmpago* ("The Shortest War") by Ury Paz. The report by Erico Veríssimo, dean of Brazilian literature on his 1966 visit to Israel was published under the title, *Israel em Abril* ("Israel in April"; AJYB, 1967 [Vol. 68], p. 295).

The Pioneer Women's Organization (Organização das Pioneiras dos Estudos Hebráicos de São Paulo) edited *Antologia da Literatura Hebráica Moderna* ("Anthology of Modern Hebrew Literature").

Among theological works were *A Essência do Talmud* ("The Essence of the Talmud") by Theodore M. R. von Keler, with an introduction by Rabbi Henrique Lemle; *A Religião de Israel* from the Netherland original ("De Godsdienst van Israel") by H. Renckens; *Os Salmos de David em Forma Poética* ("The Psalms of David in Poetical Form") by Oscar Oliveira; *Geografia Bíblica* ("Biblical Geography") by Osvaldo Ronis, professor of biblical geography at Batista Theological Seminary, Rio de Janeiro.

Other translations were: *As Cruzadas* ("The Crusades") by Zoe Oldenbourg; *A Cavalaria Vermelha* ("The Red Cavalry") by Isaac Babel; *Babi Jar* ("Babi Yar") by Anatoly Kuznetsov; *Nove Estórias* ("Nine Stories") by J. D. Salinger.

Publications of historical and political significance were: Norman Cohn's definitive study on the Protocols of the Elders of Zion, *A Conspiração Mundial dos Judeus: Mito e Realidade* ("The World Conspiracy of the Jews: Myth and Reality"); *O III Reich e o Brasil* ("The Third Reich and Brazil") a selection of secret correspondence between German ambassadors to Latin American countries and the Nazi government, based on an official text published by the American government (no author given), and *O Processo Dreyfus* ("The Dreyfus Affair") by Maximilian Jacta. A Brazilian lawyer, Jacob Pinheiro Goldberg, wrote a volume on *Teoria Social da Comunicação* ("Social Theory of Communication").

There were many lectures on Jewish culture and art: Gregório Sapoznikov of Argentina spoke in Rio and São Paulo on Jewish humor and its psychology and Elias Milies of Uruguay on "Medicine in the Bible" (September). Art critic Lisetta Levi lectured at the Modern Art Gallery in Tel Aviv (February), where works by the Brazilian artists Fayga Ostrower, Isabel Pons, Roberto Delamonica, and Maria Bonomi were exhibited under the auspices of the Brazilian Ambassador José Osvaldo de Meira Penna. In São Paulo she showed works by the Israeli artists Mordechai Ardon, Tuvia Beeri, Genia Berger, Motke Blum, Josef Koonsenegi, Yakov Pins, ArieH Rothmann, Reuven Rubin, and Yigal Tumarkin (September). The Israeli art critic Walmir Ayala was one of the judges on the jury at the 10th Bienal of modern art in São Paulo in March. The sculptor Moshe Gershuni and the painter Uri Lifschitz, who received honorable mention, represented Israel in the Bienal.

Roberto Burle Marx, leading Brazilian landscape painter, was chosen by the government as Brazil's official representative at the Bienal held in Venice, Italy, in December.

Exhibits of paintings by Alice Brill, Hanna Brandt, and Irene Luftig received good reviews (May). A Hebraica Club in São Paulo opened an exposition of the works of Itzhak Neshet, an internationally-known primitive painter, in Israel (June). The famous Brazilian Jewish engravers, Franz Kracjeberg, Fayga Ostrower, and Marcelo Grassmann had an exhibit in Brasília in December, and the São Paulo Museum of Modern Art showed "Marcelo Grassmann—25 Years of Engraving," with 387 of his works (December). An exposition of antique and new book bindings and restorations of old books by Ursula E. Katzenstein of São Paulo was widely praised (October). One of the three winners of a competition for posters promoted by the Brazilian Institute of Coffee was Aron Cohen of Rio (November).

The Israel embassy in Rio de Janeiro, in collaboration with WIZO and

the Instituto, opened an exhibition of Israeli original mosaics and photographs of others (November).

Estelinha Epstein, Ana Stela Schick, and Yara Bernette continued to be recognized as first-rate Brazilian pianists. Vicky Adler won second place in an international piano competition at Montevideo, Uruguay (December). Israeli violinist Itzhak Perlman was soloist in Rio de Janeiro in May, with the Brazilian Symphony Orchestra conducted by Isaac Karabtcchewsky.

Antisemitism and Arab Propaganda

The Belo-Horizonte newspaper *A Voz de Minas*, used personal defamation to attack a group of Jewish businessmen. But when editor Mario Assis Cordeiro switched to general antisemitic racial attacks, the paper was closed, and he was jailed for several days. Jewish shops were shot at in São Paulo in June. The young Arab in Curitiba, who shot at cantor Moshe Getstein (AJYB, 1969 [Vol. 70], p. 315) was sentenced to 18 months in prison in October but was immediately released since he served his term while awaiting trial.

The general climate and strict police and military supervision reduced antisemitic excesses. There was some shift in public opinion on the Israeli-Arab situation. The general attitude of the Brazilian press, especially the leading São Paulo and Rio papers, remained correct, if not always friendly. However, the news value of Arab terrorists activated by al-Fatah and other terrorist or guerrilla groups was growing, and reports, some prepared by special correspondents, were featured with illustrations. This, of course, had a negative effect on the Brazilian public, especially the younger people who, for various reasons, reacted sympathetically to guerrilla fighting. A one-month study of the Brazilian press showed at least a more critical approach in the use of headlines. The Arabs attempted to change the public's image of themselves and Israel by using the well-known formula of distinguishing between Jews, Israelis and Zionists; of rejecting and condemning what they called Zionist imperialism. A statement to this effect was made in May by Husni Saleh Khuffash, counsel of the General Confederation of Arab Workers.

A protracted struggle began between Arab and Israeli diplomats who tried to justify their governments' policies in public statements that were couched in diplomatic language, yet very informative. Thus, the Israel ambassador explained the Israel policy wherever he made official visits; an especially important one was a reception given in his honor by the State Assembly in Porto Alegre in May.

In answer to reports that a former Syrian ambassador to Brazil had supported Brazilian terrorist groups, the embassy released a statement in August, saying that it supported only one type of terrorism: that of Palestinian refugees against Israel.

Arab diplomats made it a point to praise Brazil's Middle-East stance in press interviews and public appearances. UAR Ambassador Ahmed Aboushady did so at a conference held in June at the Higher School of Warfare, to which the Israel Ambassador Itzhak Harkavi also was invited to give his country's views. The press featured both opinions. In October Aboushady praised the Brazilian government for having prohibited the enlistment of young Brazilians in the armies of hostile nations in the June 1967 war. At the time, the participation of young American Jews on Israel's side was widely discussed in Brazil.

Relations with Israel

The staff of the Israel embassy in Rio de Janeiro was enlarged to cope with its growing tasks. Besides Ambassador Harkavi, there was Hanan Olamy, first secretary; Berl Zerubavel, cultural attaché, and Emanuel Riklis and Arnon Schmorak, counselors. Consul General Shlomo Nahmias and Consul Nethal Z. Lirom remained in São Paulo. David Bruchis was chief of the mission for Israeli-Brazilian technical cooperation, with offices in Recife.

Brazil's Ambassador to Israel José Osvaldo Meira Penna said that trade between the two countries tripled in the last two years, from \$3 million to \$10 million. Israel Minister of Commerce and Industry Zeev Sharef met in June with his Brazilian counterpart, Macedo Soares, and other high officials to discuss a further increase of trade.

Brazilian Minister of the Interior Costa Cavalcanti succeeded in establishing scholarships for Brazilians to attend a year's course in planning and development in Tel Aviv, beginning in April. The Israel government and the Organization of American States (OAS) sponsored a course on fertilizers in Israel, July to October. An Israeli technician and an OAS representative arranged at the Ministry of Agriculture in Campinas for an intensive SUDENE-sponsored (AJYB, 1969 [Vol. 70], p. 315) course in rural soil reclamation and the use of fertilizers in Campinas, Rio Grande do Sul, and Recife (June).

Contracts were signed in July between Brazil and the Brazilian-Israeli Consorcium Sondotécnica-Tahal (AJYB, 1969 [Vol. 70], p. 315) for the first phase of a national irrigation plan, and an irrigation project for 7,000 hectares of land in Pernambuco (region of Bebedouro).

Brazil sent 70 athletes to the 8th Maccabiah festival in Israel in July-August.

Israel's independence day in April was officially celebrated in the Municipal Theater in Rio, at "A Hebraica" in São Paulo and in all Jewish communities with youth demonstrations and receptions of Israeli diplomats. Israel Ambassador Harkavi travelled widely, visiting São Paulo university in April and the governors of Ceará and Piauí and Archbishop Helder Câmara, in July. In October, the traditional ceremony in honor of the late Osvaldo Aranha, who presided over the UN General Assembly

that voted the creation of Israel (AJYB, 1967 [Vol. 68], p. 294), took place at his grave in Rio, with the participation of the entire Israel embassy staff and many Brazilian Jews.

There was a constant stream of visitors between Brazil and Israel. Israelis who came to Brazil were: vice president of El-Al airlines, Davidai Benjamin, to Rio, for talks on direct flights to South America, and Myron Sheskin, director of the Weizmann Institute, in February; General Itzhak Rabin, Israel ambassador to the United States, in March; André Chouraqui, vice mayor of Jerusalem, in April; in May: David Ben-Gurion, former premier of Israel, and Ambassador Nathanael Lorch of the Foreign Office in Jerusalem for official receptions; in July: scientists Michael Feldman and Michael Sela of Weizmann Institute, advisors to the World Health Organization, for conferences concerning immunology; Israel Kafkafi on a four weeks' lecture tour on the adequate use of radioactivity in agriculture in Piracicaba in São Paulo, and Iustiz Dayan, director of Fairs and Expositions in Israel, in preparation for Israel's participation in the 1970 Rio science exposition; in August: Professor Davi Lavie of Weizmann Institute for a symposium in Brasília; General Uzi Narkiss, at the invitation of the Brazilian Zionist Organization for a lecture in Rio; Dov Cheheviot, director of the ministry of finance computer division, to Rio; Ruth Tekoah, wife of the Israel representative at the UN, for lectures in São Paulo and Rio; in September: Ruth Dayan, wife of Defense Minister Moshe Dayan for lectures in São Paulo on the Middle East situation and on handicraft; Avraham Harman, president of the Hebrew University, Jerusalem; in October: Nathan Rottenstreich, rector of the Hebrew University for lectures in São Paulo; Meir de Shalit, director general of the ministry of tourism; in November: Marcus Wasserman of the Hebrew University for a lecture at the Pan-American Congress of Labor Health Service in Santos; Paul K. Hoenich, professor of experimental art at the University for Architecture in Israel, for an exhibit of his works by the Rio Museum of Modern Art; in October: the Israeli poet Avraham Shlonski who was given a reception by the Brazilian Academy of Literature in Rio.

Among the Brazilian visitors to Israel were, in June: Governor Negrão de Lima of the state of Guanabara, invited by Premier Golda Meir; the Bahia painter Mário Cravo for an international conference of great artists and writers in Jerusalem to discuss beautification of that city; in July: a group of Brazilian clergymen, headed by the Bishop of São Paulo D. Lucas Neves de Moreira, invited by the Israel government to visit the Holy Places; in August: Dr. Edson Dias Teixeira, medical advisor of the Guanabara department of science and technology for a lecture at Weizmann Institute.

Rubens Sousa Sarmiento, Brazilian chargé d'affaires in Israel, presented the Tel Aviv University with 2,000 Portuguese books for its Center of Latin American Studies Library.

Personalia

The sixtieth birthday of Rabbi H. Lemle, Rio de Janeiro, was celebrated in October.

Lipman Braz, editor of *Imprensa Israelita* died in Rio de Janeiro in May, at the age of 72. Leizer Levinson, president of Keren Kayemet le-Yisrael, died in Rio in July, at the age of 70. Nathan Jaffe, honor president of the Confederation, died in Rio in July, at the age of 70. Dr. Luiz Lorch, a physician, a founder of the Congregação Israelita Paulista who did much for the integration of refugees from Hitler, died in São Paulo in July, at the age of 75. Juergen Engel, executive vice president of CIP in 1963, president of its general assembly in 1966, and vice president of the São Paulo Federation in 1969, died in São Paulo in August at the age of 46. Salomão Gelman, a Jewish leader died in Rio in August at the age of 74. Simão Dain, a journalist and Jewish community leader died in Rio in August, at the age of 73.

ALFRED HIRSCHBERG