Latin America

ARGENTINA

DURING the period under review (July 1, 1952 through June 30, 1953) Argentinian Jewry achieved substantial accomplishments in the centralization of individual communities, the growth of economic organizations, the development of Jewish educational and cultural activities, the consolidation of the national elements of the settlement, and the elimination of the "progressive," i.e., pro-Soviet elements from the Jewish community.

Communal Organization and Consolidation

Buenos Aires had long been the main focus of the Jewish community in Argentina, as the location of the majority of the Argentine Jewish population (there were still no reliable statistics about the number of Jews in Argentina), as well as of all national organizations. The other Jewish communities had been isolated from the mainstream of communal activity in the capital city. They had organized on their own initiative various organizations, such as societies for mutual aid and representative kehillot, but they lacked experience and a guiding body.

Kehilla Movement

Several efforts had been made in the past to consolidate the activities of these organizations. In September 1944, delegates from dozens of Argentinian cities had come to Buenos Aires to help the kehilla of that city celebrate its anniversary. They had attempted at that time to establish a council of kehillot, but the attempt was unsuccessful. In September 1952 the delegates from the communities assembled in a congress of Jewish kehillot of the Argentine Republic. During a three-day period 106 delegates from forty localities met and succeeded in founding a council of kehillot. The structure of the executive committee, which included, beside representatives from Buenos Aires, delegates from such larger communities as Rosario, Córdoba, Tucumán, Santa Fe, and such smaller communities as Eva Peron, La Plata, Paraná, Bahía Blanca, Corrientes, Mendoza and San Juan, guaranteed that the projected communal activity would not be limited to the capital city, but would be conducted for all the communities.

During the first year of its existence the council of kehillot did indeed

1 Prepared with the assistance of Mordecai Bernstein.
establish lively contact with all the communities; there were frequent visits, lecture series, and concert tours, mutual understanding and interest in practical programs.

Survey

During 1952-53, the council of kehillot conducted an organizational survey among its affiliated communities. Excluding Buenos Aires, thirty-two localities replied to the questionnaire. Actually, these thirty-two replies pertained to sixty-seven localities of Jewish residence, because frequently local communities were in contact with smaller rural areas under their jurisdiction. According to the survey, about 11,000 families, or over 40,000 persons, lived in these localities. The kehillot had 9,300 members, each member generally representing a family. Hence, 90 per cent of the Jews outside Buenos Aires had organizational ties with the Jewish community.

In twenty-seven towns out of these thirty-two, Jews had their own communal buildings; there were twenty-nine houses of prayer, twenty-three cemeteries; sixteen towns had ritual slaughterers, nine cantors; none of them had a rabbi. There were thirty-six Yiddish-Hebrew schools, with about 2,700 pupils.

Almost all of this data applies only to the Ashkenazic (East European) Jews. There were very few replies from the Sephardim (Mediterranean Jews).

Trends

Two important trends were evident in Jewish communal affairs during 1952-53. The pro-Communist elements in the Jewish community, who called themselves “progressives,” lost all their positions of leadership. In the yearly elections which customarily took place in Jewish organizations, pro-Communist slates were defeated. In Buenos Aires, for example, pro-Communist candidates were completely routed in the elections for both the kehilla and the Sociedad Hebraica, a social, sport and cultural organization.

This rejection of Communist influence in the Jewish community was a direct result of the Prague trial and the accusations against the Jewish doctors in the Soviet Union (see p. 273), which had greatly aroused the Jewish community in Argentina. At that time, Argentinian Jewry was unable to forgive the Jewish Communists for their complete support of the official Communist line.

The second trend was evident in the visit of Israel’s Foreign Minister Moshe Sharett to Argentina, Chile, Brazil and Uruguay for the purpose of establishing friendly relations with these governments, of beginning the United Jewish Appeal campaign, and becoming acquainted with the Jewish settlements. This visit made a profound impression on Argentinian Jews. The Argentine government received Sharett in a very friendly manner and treated him as a distinguished guest.

Relations With World Jewry

A large delegation participated in the World Jewish Congress Assembly held on August 4-11, 1953, representing the Delegacion de Asociaciones...
ARGENTINA

There was considerable dissatisfaction with the delegation on the grounds that: its expenses had been met by communal funds and constituted a substantial percentage of the money raised for Jewish needs; the delegation had been composed along party lines, rather than representing the views held by the Jewish community as a whole; the delegates had been drawn exclusively from Buenos Aires, with no representation from other areas.

Relations with the Government

The relations of the Jewish community with the government were excellent. President Peron issued many friendly statements to the Jews. Yet a rise of anti-Semitic agitation in the ultra-nationalist press was evident. Every attempt on the part of Argentinian Jews to stop this agitation proved fruitless, meeting with the objection that Argentina permitted complete freedom of speech and the press. However, in official circles all anti-Semitic agitation was strictly forbidden; there was no distinction between Jews and non-Jews in selecting government officials. The Organizacion Israelita Argentina (OIA) was most active in working with the government on questions of Jewish interest.

Defense

The Instituto Judío Argentino de Culturo, an organization working along lines similar to the American Jewish Committee, published several pamphlets, books and a magazine. During 1952-53 the Instituto worked together with other organizations, including the B'nai B'rith and the Jewish kehilla, to find ways whereby the Argentine Congress could legislate against discrimination and attacks upon religious institutions. There were hopes that a law drafted along these lines might be passed.

Economic Development

Contrary to common opinion, the agricultural colonies of Argentina originally established by Baron De Hirsch were not in a state of economic decline.

Agricultural Colonies

During 1952 the Jewish colonies had made several attempts to strengthen their position and continue their development. The colonists' association, Fomento Agrario, established a special group of colonists whose purpose was to develop Jewish colonization and solidify their present holdings. A founding meeting was held in 1953 and the group was conducting a basic program. The following figures reveal something of the situation of the colonies as of 1950-51. Of the 16,603 persons who resided in the colonies, 9,313 were farmers. They possessed 43,000 hectares of land under contract and over
400,000 hectares to which they had full title. The total assets of the colonists exclusive of real estate in 1950 had been over 95,000,000 pesos ($6,690,140). In 1951 the assets were about 180,000,000 pesos ($9,154,929).

In 1950 the farm production of the Jewish colonies had amounted to over 38,000,000 pesos ($2,676,056); in 1951 it amounted to 72,354,294 ($5,095,372). In 1950 145,562 hectares, and in 1951 169,536 hectares were under cultivation.

The communal capital of the institutions amounted to 6,971,752 pesos ($490,968). Social-cultural organizations included 12 agricultural cooperatives with 3,134 members; 32 dairy cooperatives with 5,481 members; and 7 bank and loan associations with 2,695 members. There are 113 different cultural organizations with 13,123 members. In addition, the colonists supported 83 schools with 7,270 pupils.

**OTHER ECONOMIC ORGANIZATIONS**

Jewish economic organizations in Buenos Aires showed a remarkable growth. Lending banks were especially significant. Beside the large private Jewish banks, the system of loan and savings associations on a cooperative basis had recently become very popular. There were over fifty such associations affiliated with various organizations in Buenos Aires. The Jewish People's Bank, the largest of the Jewish loan associations, had, in 1952, 14,758 shareholders. Loans issued during 1952 totaled over 321,000,000 pesos ($22,605,633) (in 1951 the amount had been 231,000,000 pesos [$16,267,606]). The savings on deposit in 1952 totaled just under 33,000,000 pesos ($2,323,943); in 1951 they had totaled 23,000,000 pesos ($1,619,718).

Of particular interest were the Jewish trade cooperatives, which were influential in the Jewish community from the social as well as the business point of view. The growth of these cooperatives was illustrated by statistics for the Second Cooperative. In 1943, the volume of its sales had been 2,015,900 ($141,964); in 1948, it had been 5,537,900 ($389,993); in 1953, it was 18,032,900 ($1,269,922). On the other hand, the rate of increase in communal contributions was even greater. In 1943, subsidies for Jewish institutions had amounted to 3,600 ($253); in 1948, they were 27,700 ($1,950); and in 1953, 81,400 ($5,732).

**Jewish Education**

During 1952-53, 56 schools with 9,151 pupils and 356 teachers, operating on a full-week basis, were affiliated with the school system of the Vaad Hachinuch (Board of Education) of the Buenos Aires kehilla. The following figures indicate the development of these schools since 1941.

**TABLE 1**

| DEVELOPMENT OF JEWISH SCHOOL SYSTEM, BUENOS AIRES, 1941, 1947, 1953 |
|-------------------|-------|-------|-------|
|                   | 1941  | 1947  | 1953  |
| No. of schools    | 49    | 55    | 56    |
| No. of teachers   | 89    | 210   | 356   |
| No. of pupils     | 2,447 | 7,116 | 9,151 |
The *kehilla*, which subsidized the schools to the extent of 40 per cent of tuition costs had contributed in 1951, 1,182,144 pesos; in 1952, 3,547,800; and in 1953, 3,921,000 pesos.

Figures for 1952-53 did not include the YKUF schools, which were expelled by the Vaad Hachinuch (see below). YKUF accounted for 4 schools with about 1,400 pupils.

The Jewish Teachers Seminary had grown from 2 classes, 6 teachers, 33 pupils, and 24 hours of instruction in 1940, to 24 classes, 25 teachers, 550 pupils, and 524 hours of instruction in 1953.

A number of students were graduated from the Jewish Teachers Seminary and from the Institute for Higher Jewish Religious Studies during 1952-53. The new teachers were placed in various Jewish schools, thus somewhat easing the shortage of Jewish teachers in the country.

Since 1952 a new institution, a training school for kindergarten teachers, had been functioning. It had an enrollment of 54, 6 teachers, and 27 hours of instruction in 1953.

During 1953, seven new school buildings were erected in different parts of Buenos Aires.

*Religious Life*

During 1952-53 two new rabbis began practicing, one in an Orthodox synagogue and another for a Sephardic congregation. A number of rabbis on various missions visited Argentina.

The *kehilla* reorganized its Rabbinical Council, after a conflict over a chief rabbi who was to have been brought over from the United States. There was now a head of the Beth Din (religious court), but no chief rabbi had been appointed.

*Cultural Activities*

The efforts of various Jewish cultural organizations (World Jewish Culture Congress, Writers and Journalists Union, and others), with the help of the Hebrew Sheltering and Immigrant Aid Society (HIA) to obtain entry permits from President Juan Peron for a number of Jewish writers, artists, and scholars were successful during 1952-53, and these persons were now contributing to the enrichment of Jewish cultural life in Argentina. They were employed in the Jewish newspapers, schools, and organizations.

About ten communal publishing organizations (both new and previously established) issued books in both Yiddish and Spanish. The publishing house *Dos Poylishe Yidntum* issued the one hundredth volume in its series. The Argentinian publishers printed books by Jewish authors of North America, Israel, and other countries.

During 1953 some ten new periodicals in Yiddish and Spanish were published. Most cultural organizations conducted weekly cultural meetings.
The Culture Department of the kehilla had Sunday morning programs, which an average of 500 persons attended; the Hebraica group was known for its Friday evening Oneg Shabat affairs; the Yiddish Scientific Institute (YIVO) held weekly meetings; and the Union of Polish Jews conducted a weekly People's University.

Zionist and Pro-Israel Activities

During 1952-53 the Instituto Cultural Argentino-Israeli for cultural exchange between Israel and Argentina was organized under the aegis of the Israel legation. The new organization gave lectures about Israel culture and courses for the study of Hebrew. The Israel legation had a cultural attaché whose responsibility it was to conduct the work of this organization. He was assisted by a board consisting of Argentinian Jews.

Elimination of the YKUF Elements

The refusal of the YKUF to condemn the Prague trial and the arrest of the Jewish doctors in the Soviet Union; its open accusations against local Jewish institutions as "agents of Yankee imperialism"; and, finally, its total acceptance of everything taking place behind the Iron Curtain, led to the YKUF's complete expulsion from the Jewish communal scene during 1952-1953. Its representatives had been expelled from the Delegación de Asociaciones Israelitas Argentinas (DAIA); its schools had been excluded from the kehilla's Vaad Hachinuch system.

Considerable ferment was taking place within the group, and certain signs of internal collapse were visible. A number of actors, headed by the director David Licht, left the YKUF theatrical group IFT and formed the Argentinian Yiddish Art Theatre. Several fraternal associations which had been under YKUF influence broke away. One of its schools also severed its connections with the YKUF.

BRAZIL

Partial results of the Brazilian census of 1950 recently published showed that of a total population of 52,000,000, 69,957 were Jews, of whom 36,022 were male and 33,935 female. According to the 1940 census, there had been 55,666 Jews; in 1900, there were 1,021. The Brazilian census did not inquire into ethnic identification; the figures on Jews had been derived from the category on religious adherence. It may, therefore, be assumed for this and other reasons that the number of Jews in Brazil was somewhat larger than these census figures show. It had been estimated by the community itself that there were about 120,000 Jews in Brazil. The actual figure lay somewhere between the official statistics and the communal estimate.

According to the official figures, 25,222 Jews lived in Rio de Janeiro, 22,808
in São Paulo, 5,557 in Porto Alegre, and the remainder were dispersed throughout the country.

**Civic and Political Status**

The Brazilian Constitution of 1946 guaranteed equal rights to all citizens, regardless of race, color, or religion. Only a small number of high political offices were designated exclusively for native Brazilians. Despite these guarantees, there were frequent cases of covert discrimination against Jews in bureaucratic government circles.

The naturalization law of September 18, 1949 (promulgated on the third anniversary of the enactment of the constitution) contained several improvements over the superseded law of 1938. As a result, the number of naturalized Jews who had obtained the right to vote had increased. At the time of writing (July 1953), however, Jews did not occupy any political positions. The only Jew in the cabinet of President Getulio Vargas had been Finance Minister Horacio Lafer, who resigned together with the entire cabinet during the government crisis of June 1953.

**Immigration**

There had been no trace of open discrimination against Jews in the history of Brazilian immigration, though there had been restrictions against immigrants of the black and yellow races. In recent years, however, Jewish immigration had been made difficult by the operation of the selective criteria which dominated the immigration law; Jewish immigration became particularly difficult after 1945, when a number of new restrictions were introduced because of fear of a large postwar immigration to Brazil. Jewish immigrants had been limited since that time to skilled technicians in specified trades or persons who had well-to-do relatives in Brazil. Tourists had the legal possibility of exchanging their temporary visas for a permit to remain permanently in the country.

**Anti-Semitism**

During 1952-53 there was no expression of organized anti-Semitism. Occasionally, second-rate newspapers published articles of an anti-Semitic nature in connection with problems of immigration, naturalization, or the Brazilian economy. However, the more important newspapers published favorable articles about Jews in relation to Israel or important Jewish occasions.

**Community Organization and Communal Affairs**

Organized Jewish communal life was centered in the Confederation of Jewish Institutions. This representative body, which included over a hundred communal organizations, had been founded in September 1951; its first
The president had been Fritz Feigel, a world renowned chemist from Austria who came to Brazil at the invitation of the government. All the federations which had existed for a very long time in the larger cities were affiliated with the Confederation, as were the individual institutions in the smaller communities where there were no federations. Besides having authority over Jewish communal affairs, the Confederation had also assumed the function of representing Jewish interests vis-à-vis the general community, such as combating anti-Semitism. The Confederation had even become involved in international Jewish affairs. For example, when Austrian Chancellor Karl Gruber visited Brazil in August 1952 to obtain the support of the Brazilian Government for a plan to end Austria's occupation status, the Confederation made use of his visit for an intensive campaign against the amnesty law favoring Nazis which had been passed by the Austrian parliament. A memorandum on the subject was submitted to Chancellor Gruber, who informed the Brazilian press that the protest of the Brazilian Jews would be seriously considered.

The Confederation was not competent to speak authoritatively in the name of all Brazilian Jews, but efforts were being made in this direction. With rare exceptions, all Jewish organizations, Ashkenazic and Sephardic, were affiliated with the Confederation. Even the well-organized community of German Jews in São Paulo, which had always remained outside federation confines organizationally, had during the latter half of 1952 become a member of São Paulo's Jewish representative body, and hence of the Confederation. The Confederation hoped to exercise control over Jewish religious life by the establishment of an authoritative rabbinate.

**Cultural Activities**

Three Yiddish books were published during 1952-53: Parmetn, memoirs by Menashe Halpern, the oldest Yiddish writer in Brazil; Zamlbukh, an anthology edited by Bernardo Schulman in honor of David Pinski; and Kroshnik-Rio, short stories by Rosa Palatnic. A new literary award of $1,000, to be divided equally between the best book on Israel and the best study about Jews in Brazil, was announced by Leon and Antonietta Feffer of São Paulo. It was expected that the award for 1953 would be made in 1954.

**Press**

In August 1952, the oldest Yiddish newspaper in Brazil, Di Yidishe Presse, published in Rio de Janeiro for over twenty years, celebrated the publication of its 1,000th issue. A new Yiddish weekly, Di Brazilianer Yidishe Tsaytung, founded by Jacob Parnes, had been appearing since June 1952. There were besides, two weeklies and one monthly in Portuguese. All these periodicals were Zionist-oriented. In São Paulo, the left-wing Undzer Shtime had been appearing twice weekly since 1947 and the Zionist Der Nayer Moment once a week. Besides these Yiddish periodicals, São Paulo had also a biweekly
published in German and Portuguese, as the organ of the German-speaking Jews, and a monthly Brasil-Israel, in Portuguese.

Education

Over 3,000 Jewish children attended about 30 secular and religious Jewish schools, most of them located in Rio de Janeiro and São Paulo. General subjects were taught in these all-day schools in accordance with the official curriculum of the general schools, and with Portuguese as the language of instruction. An average of two hours daily was devoted to Jewish subjects. The school system was controlled and supported by the Education Department of the Zionist Organization in Rio de Janeiro and by the Vaad Hachninuch (Board of Education) of the Federation of Jewish Institutions in São Paulo. There was a trend to reorganize the educational system nationally under the supervision of the Confederation.

In accordance with a previous agreement, the Jewish Agency for Palestine sent a number of Hebrew teachers to Brazil in 1952 to reorganize and standardize the school system under the supervision of Nahum Levin. They brought more spirit into the school system and even organized several new institutions and a model kindergarten. But at the third national convention for culture and education, held July 1952 in São Paulo, a conflict broke out between the local educators and the Israelis, the local educators charging that the Israel emissaries had bureaucratized the school system by setting up an apparatus that was out of proportion to actual needs and possibilities.

Zionism and Relation with Israel

On April 12, 1951, the official government bulletin published a decree authorizing the establishment of a Brazilian legation in Tel Aviv. A year later, on April 8, 1952, the first Israel minister David Shaltiel presented his credentials to Brazilian President Getulio Vargas. The establishment of diplomatic relations between Brazil and Israel increased the prestige of the Brazilian United Zionist Organization, which embraced all Zionist parties and was the largest and most important organized Jewish body in the country. The campaigns in behalf of Israel, often conducted jointly with campaigns for domestic and foreign welfare organizations, had expanded. In May 1953, Israel Foreign Minister Moshe Sharett came to Brazil as the guest of the government and of the Jewish settlement.

Elias Lipiner

MEXICO

On December 1, 1952, Adolfo Ruiz Cortines succeeded Miguel Alemán as President of Mexico. The new President introduced an "austerity" program, reducing government spending in a way that made a tremendous impact on the economic life of the country. The transition from previous inflationary policies produced a business recession which seriously affected
the Jewish population. There was a number of bankruptcies of Jewish enterprises, strongly felt not only by those directly concerned but by many other Jewish families, as well.

Jewish Population

There were no official statistics, but the Jewish population of Mexico appeared to be slightly less than 20,000—less than one-tenth of one per cent of the total Mexican population.

The bulk of the Jewish population lived in the capital, Mexico City. Smaller groups had settled in the cities of Monterrey, Guadalajara, and Puebla. There are also a few Jews in some other cities, such as Torreon.

Light industry and commerce still were the basic occupations of the older generation. The younger generation, mostly Mexican-born, included a considerable number of professionals. The number of white-collar workers was also increasing.

Most Mexican Jews were by now citizens of the country. With the exception of the emigration of seventy-eight families to Israel, there had been no Jewish emigration from Mexico. Nor was there any Jewish immigration, as Mexico's doors remained tightly closed to permanent immigrants.

Civic and Political Status

There was no official discrimination against Jews, and they had full legal equality.

Occasionally anti-Semitic material appeared in the tabloids, but it seldom found hospitality in the major vehicles of public opinion. An Anti-Defamation Committee operated to combat such manifestations of anti-Jewish feeling.

There were a few Jews in government service and among the faculty of the Universidad Nacional de México.

Community Organization and Communal Affairs

Two main bodies represented the community: the Jewish Central Committee and the Kehilah Nidje Israel. During 1952-53 efforts were made to unite them into one central and more effectively organized representative body, but so far these efforts had had no success.

1 In a dispatch from Mexico City dated October 4, 1953, Sydney Gruson reported in The New York Times of October 5 a sharp increase in the circulation of anti-Semitic pamphlets, particularly in Mexico City, Puebla, and Torreon, during the previous three months. A pamphlet issued by the National Union for Country and Race accused the Jews of perpetrating a variety of social and economic evils, and asked "real" Mexicans to boycott Jewish-owned shops. The anti-Semitic press campaign stemmed from the attempt of Federal District officials to wipe out the practice of home labor in the textile industry, particularly in dressmaking.[Ed.]
The Central Committee (under its newly elected president, Sygmunt Bibring) represented the Jewish community in dealing with the outside world. Nidje Israel concerned itself with all the aspects of religious life, and to some extent with social welfare.

The bulk of the Jewish population was Ashkenazic, but there was also a considerable Sephardic group. Representatives of both Ashkenazim and Sephardim took part in the Central Committee. Intermarriage between members of the two communities, formerly very rare, was now becoming somewhat more common.

The Fareynikter Kampeyn (the Mexican equivalent of the United Jewish Appeal) was an autonomous body. Eighty per cent of its proceeds went to the upbuilding of the State of Israel. During 1952-53 it was adversely affected by the worsening of the economic situation of the Mexican Jews.

**Jewish Education**

There were six Jewish schools in Mexico City, one in Monterrey, one in Guadalajara, and one in Puebla. Of the six schools in Mexico City, four were Ashkenazic, one was Sephardic, and one was conducted by the Jews who hailed originally from Aleppo.

All of these were full-time schools, with their own buildings, and school buses, incorporated into the governmental school system of Mexico. Spanish was the official language for general subjects and special time (two hours daily) was allotted for Jewish subjects.

Each of these schools had kindergarten, elementary school, and high school departments. The Colegio Israelita de Mexico had, in addition, its own faculty of architecture, which was incorporated in the National University of Mexico, so that its diplomas had the same status as those of the central Universidad Nacional Autónoma de México.

There were no official data available as to the total enrollment, which was believed to be about 3,000. This represented about 75 per cent of all the Jewish children of school age in Mexico. The Colegio Israelita de México had the largest enrollment, 1,045 during 1952-53.

During 1952-53 the ministry of education granted the Jewish subjects the legal status of an integral part of the curriculum. Previously they were tolerated but not officially recognized. The Jewish subjects taught were: Hebrew, Yiddish, Bible, Jewish history, and Hebrew and Yiddish literature.

Some of the schools, including the Colegio Israelita de México and the strictly Hebraistic Tarbut, published their own textbooks.

All the Mexican Jewish schools were financed by the tuition payments of the pupils, membership quotas, and by the Fareynikter Kampeyn. One school, Yavne, was supported by Nidje Israel.

**Religious Life**

There were seven synagogues in the capital and one in each of the provincial towns where there were Jews.
Recently Nidje Israel engaged Rabbi Jacob Avigdor to share with Rabbi David S. Rafalin the religious leadership of its members.

Zionism and Relations with Israel

Some 90 per cent of the local Jewish population was pro-Zionist, 8 per cent was non-Zionist, and only another 2 per cent was outspokenly anti-Zionist. Every Zionist tendency was represented in the Mexican Jewish community. Each had its own publication and carried on its own cultural activities.

A recent split in the General Zionist Organization led to the formation of the Zionistshe Fareynigung, which was working parallel to the older body.

The number of Jewish tourists from Mexico to Israel during 1952-53 was 176, as compared with 170 in 1951-52.

At the close of the year, it became known that Israel would soon exchange diplomatic representatives with Mexico. The recently established Mexico-Israel Chamber of Commerce had been active in promoting effective commercial contact between the two countries. The Mexican government had agreed to send an important exhibition of Mexican art products to Israel.

Social Services

The main institutions in this field were the medical welfare organization OSE, the relief organization Hilfsfarayn, the women’s relief organization Froyenfarayn, and the social welfare department of Nidje Israel. They reported a considerable increase in the number of individuals and families needing help because of the worsening of the economic situation during 1952-53. Of the 1,300 patients at the OSE medical center, the vast majority was sent by the Hilfsfarayn.

The Sports Center, with many diversified activities, had developed into one of the most important local Jewish institutions.

Cultural Activities

Two books in Yiddish were published: Fun Mexike bis Elat un Tzurik, by Mordechai Corona (impressions of a trip to Israel), and Farelone Vegn (“Lost Ways”), a novel by Meir Corona.

A new weekly in Yiddish appeared during the year under review: the Zionistishe Tribune, put out by the General Zionist Organization.

Lectures arranged by the Institute of Cultural Relations between Mexico and Israel attracted considerable audiences. B’nai B’rith arranged a series of important cultural activities for its members.

Solomon Kahan