P olitical and social confusion and a steadily deteriorating economy generated serious problems for the Argentine republic during the period under review (July 1, 1962, to December 31, 1963).

After the ouster of President Arturo Frondizi by the military in March 1962 (AJYB, 1963 [Vol. 64], p. 275), the armed forces were divided into two factions: the Blues, ("Azules") who wanted to preserve democratic government and were willing to allow the Peronists to vote, and the Reds ("Colorados"), who were ready to establish a dictatorship in order to forestall the possibility of a Peronist electoral victory. In the revolution that swept the country in September, the Blues threw their support to President José María Guido and championed early national elections, in which the Peronists would be allowed to present candidates. It was rumored that over a thousand men lost their lives during the fighting.

In April 1963 the Colorados, supported by the navy, made an unsuccessful attempt to wrest power from their opponents in order to block elections and prevent the Peronists from voting. After three days of negotiations among the three armed forces, an agreement was reached which ended the critical situation. In May the Popular Union, a bloc that included Peronists and Frondizi followers, was barred from presenting presidential and gubernatorial candidates. The Peronists urged the voters to cast blank ballots as a protest. Almost 85 per cent of the electorate voted in a peaceful and quiet election on July 7. Arturo U. Illia, the candidate of the People's Radical party, won an upset victory on a platform calling for the restoration of constitutional government. Three months later, after more than a year of a military government in Argentina, he was sworn in as president.

In December congress convened to face the problem of the rising cost of living in a weak economy. Forty thousand workers gathered outside to protest against soaring prices and unemployment and to demand an increase in the minimum wage. During much of the period since the overthrow of
Juan Perón in 1955 (AJYB, 1956 [Vol. 57], p. 521), Argentina had suffered from a flight of capital and an economic depression that closed down many businesses and brought unemployment almost to the million mark. During the period under review, there had been countless work stoppages, including a five-day teachers’ strike. Argentina’s economic situation was further complicated by President Illia’s decision in December to annul the oil contracts of 13 foreign companies on the ground that these had been illegally negotiated without congressional approval.

Jews, like other Argentines, were adversely affected by the deterioration of the economic situation. There were many bankruptcies among Jewish firms. Repeated outbursts of antisemitism occurred during the first few months under review. Emigration rose sharply.

In 1959 several individuals connected with the Banco Israelita del Rio de la Plata, which had 17,000 depositors, were involved in a smuggling scandal. Since then, the bank’s financial condition had deteriorated and in August 1963 it was liquidated by the government’s Central Bank for lack of funds. The community’s reaction was one of chagrin and fear of antisemitic repercussions.

**JEWISH COMMUNITY**

Argentina’s estimated 450,000 Jews were mainly urban and middle-class. About a fifth were Sephardim, and there was little organizational contact between them and the Ashkenazim. An effort was under way to unify the Sephardim on a national level. Immigration to the country numbered only 25 under JDC sponsorship not because of restrictive laws but rather because of lack of economic opportunity. From June 1962 to May 1963, 6,000 Argentines emigrated to the United States. Most were technicians, professionals, and university graduates, about a third being Jews. In 1962–63 about 5,000 Jews left for Israel.

AMIA (Asociación Mutual Israelita Argentina) was the largest organized Kehillah (Jewish community) in the world, with approximately 50,000 affiliated families. Because of the unstable political and economic situation of the country, the AMIA board of directors voted to present only one list of candidates for their elections. (In the previous elections in 1960, nine lists with party labels patterned after the Israeli political parties had been presented.) Mapai member Gregorio Fainguersh was elected president, with only 5 1/4 per cent of the membership voting.

All cemeteries were controlled by AMIA and its Sephardi coreligionists; admission to clubs and synagogues was often dependent upon the applicant’s contribution to the United Jewish Campaign; AMIA controlled Jewish education; the Delegación de Asociaciones Israelitas Argentinas (DAIA) officially represented the Jews to the government, and there were institutions such as the Jewish Hospital, Jewish loan societies, and insurance cooperatives.

Almost three-quarters of AMIA’s 1963 budget was spent on education,
and about 7 per cent on welfare. In 1962 AMIA handled 6,800 social-welfare cases.

AMIA and DAIA sponsored the largest Jewish meeting since the establishment of the State of Israel on the 20th anniversary of the Warsaw Ghetto uprising; over 20,000 people attended.

American Jewish Committee Survey

In a survey made by the American Jewish Committee, 150 couples in Buenos Aires were interviewed within two years of their marriage. Since the couples were all married in synagogues, the survey did not touch anyone not already affiliated, at least nominally, with the Jewish community. (Religious marriage, not recognized by Argentine law, was completely optional and was preceded by a civil ceremony.) Eighty-seven per cent of the respondents were native-born; 40 per cent of the men and 26 per cent of the women had some university education; 64 per cent of the couples were affiliated with some Jewish institution, but only 22 per cent participated in their activities; 60 per cent observed some form of Jewish tradition, and 40 per cent attended synagogue on Yom Kippur; almost a fourth were affiliated with a Zionist group; of 71 per cent who had received some form of Jewish instruction, only half expressed a desire to educate their children in like manner, and 19 per cent did not care if their children intermarried. The couples rated the importance of the various Jewish institutions in the following order: Jewish schools; institutions combatting antisemitism; Campaign for Israel; Jewish Hospital; social and athletic clubs; synagogue; Zionist youth groups; assistance to immigrants to Israel; youth organizations, and institutions of higher Jewish learning.

Cultural Activities

There was evidence of increased interest in Jewish culture and religion among both Jews and non-Jews. Comentario, the Spanish equivalent of Commentary, published by the American Jewish Committee and distributed throughout South America, celebrated its 10th anniversary. Editorial Paidos, a leading South American publishing house specializing in the social sciences, published five Hillel Little Books in Spanish. The University of Buenos Aires sponsored a series of lectures by leading intellectuals on antisemitism, which enjoyed a great response from the student body, and AMIA introduced a weekly TV cultural program. But by far the most important event was the initiation in 1963 of the Mesa de Credos ("religious round table"), a weekly TV hour with a priest, a minister, and a rabbi discussing religious and theological themes with one of Argentina's leading commentators. This program had an audience of over half a million viewers and was commercially sponsored.

Yiddish was on the decline in Argentina, which, in recent decades had been a bulwark of Yiddishism. In the AMIA-sponsored 17th annual book fair, 20,500 volumes were sold at a discount, of which only 15 per cent were
in Yiddish, 12 per cent in Hebrew, and 73 per cent in Spanish. At the previous year's fair 25 per cent had been in Yiddish. The American Jewish Committee survey and another by the Instituto de Investigaciones Sociales of the Kehillah found a definite decline in knowledge of Yiddish among the younger generation. Buenos Aires' two Yiddish dailies had a combined circulation of some 25,000. It was estimated that a little more than a fourth of the total population was Yiddish-speaking, their average age being over 50.

More and more Jewish schools were emphasizing Hebrew instead of Yiddish. The Makhon le-tarbut Israel ("Institute for Jewish Culture") had approximately 1,200 students studying Hebrew, and the Instituto Argentino de Cultura Hebra, founded in 1962, had 400 students.

**Education**

In December 1963 the Po'ale Zion-Hitahadut 'Avodah held an ideological conference attended by 100 delegates. One of the main speakers was Phinehas Karp, director of the Bialik school (Mapai), a large and important day school, who said: "... we are now standing at the crossroads in Jewish education ... the religious, traditional element must be brought into the school" for "the old thought that religion is a private matter" is no longer valid. "Religion is a way of life."

In the heated discussion that followed, the past president of AMIA, Emilio Gutkin, expressed the opinion that the word "religion" should be replaced by "Jewish customs and tradition," and the director explained that he did not mean "religion as such, but spiritual values as a means of Jewish identification." There was obvious searching in this conference and in many other circles for a new ideological and methodological approach to Jewish education. That this was so was revealed in various surveys, and was recognized in AMIA's annual report.

Despite the fact that most Jewish schools were under the tutelage of the Wa'ad ha-Hinnukh and received monetary aid from AMIA, there was great duplication of effort. Since the schools were identified with the policies of the various Israeli political parties, it was impossible to standardize texts and programs or to combine schools whose separate enrolments did not warrant independent establishments. AMIA President Fainguersh called for an analysis of the educational machinery because of its "non-pedagogical and uneconomical" aspects. One school, with only four students per classroom, was still being expanded at the time of writing. Various neighborhoods had two schools where there obviously should have been only one.

Teachers were very much underpaid and many left the profession or held several jobs in order to earn a living wage. Teachers' salaries were several months in arrears. Students were graduated as teachers at the ages of 16 and 17 without having completed secondary school and were largely unequipped to meet complicated educational and psychological challenges. Many of the young graduates never entered teaching.
The Wa'ad ha-Hinnukh reported 56 kindergartens in Buenos Aires with 130 teachers and 5,141 children, a decrease of student enrolment from the preceding year. Primary-school enrolment was 7,865, of whom 25 per cent reached the upper grades and only about 250 completed the sixth year. In the hinterland there were 5,246 students, with 146 teachers. There were a total of 13 secondary schools with 7,301 students. In the entire country 13,111 students attended the first seven years of Jewish schools out of an estimated potential of 63,000. The very small percentage of Jewish children receiving Jewish education, secular, religious, or Zionist, and the very uneven quality of that education were major problems.

Zionism

One of the major forces for Jewish identification was Zionism. This was expressed in increased ‘aliyah, participation in the United Jewish Campaign, affiliation with the counterparts of Israeli political parties, youth activities, and strong ties between the Israeli embassy and the community.

The unstable political and economic situation caused many people to be apprehensive of their future in Argentina, and a record number of Argentines migrated to Israel during the period under review—5,000 from January 1962 to December 1963, compared with an annual average of 500 since the establishment of the state. Most of the recent emigrants were young people and middle-class families. In March 1963 the Jewish Agency chartered a special ship, the Flaminia, to take 600 emigrants to Israel. The Israeli Zim line responded to increased traffic by opening a regular passenger service to South America.

The Israeli-Argentine Institute for Cultural Exchange, sponsored by the Israeli embassy, conducted a 40-day "floating ulpan" for adults and young people aboard a Zim ship. Regular classes were conducted during the trip, which included a tour of Israel. Among others who visited Israel were 35 teachers sent by AMIA to continue their studies and 26 Argentine delegates to the second World Conference of Jewish Youth in August 1963. The Hebrew language served as another link with Israel. The Institute for Cultural Exchange was the main center for the study of Hebrew and Israeli arts and culture. An AMIA survey in Tucumán, a northern province, found that of 2,371 intermarried people, 977 knew Hebrew or Yiddish. Of children under 14, about half knew Hebrew.

Although 21 per cent of the young couples interviewed in the American Jewish Committee survey belonged to Zionist parties, none listed them as important Jewish institutions.

Religion

According to an unofficial estimate, a twelfth of the Jewish population of Argentina, over 35,000, attended synagogues on the High Holy Days. The scarcity of religious leadership (there were 12 formally trained rabbis, and even fewer with university training, for Argentina's 450,000 Jews) was a
major cause of the synagogues’ failure to be an effective influence. Even the German synagogues, which were the most active and successful in youth work and religious orientation, had little influence beyond the lives of their members. In an attempt to remedy this situation, several important steps were taken.

In November 1963 the World Union for Progressive Judaism opened an office in Buenos Aires under the direction of Rabbi Haim Asa, sent from the United States. He had the cooperation of Rabbi Natan Blum of the Leo Baeck synagogue. In opening his office, he announced plans for future publications and a summer camp. This was the first time Reform Judaism had officially come to South America.

The four-year-old Latin American Office of the (Conservative) World Council of Synagogues continued to function under the direction of Rabbi Marshall T. Meyer. The council had nine member synagogues in Argentina, Chile, Colombia, Venezuela, and Mexico. Its Spanish quarterly, Majshavot (Mahashavot; [“Thoughts”]), completed its second year of publication with subscribers throughout the continent. Its other educational services included distribution of a weekly guide for Bible study, taped lectures on Judaism, and the publication of a modern translation of the Prayer Book.

The council’s most important project was the founding and sponsorship, together with CENTRA (Asociación de Comunidades y Organizaciones Israelitas en Latinoamérica) of the Seminario Rabínico Latinoamericano in 1962. The Seminario, recognized by CJMCAG and directed by Rabbi Meyer, was the first modern rabbinical seminary in South America. Its 15 students were concurrently enrolled at Buenos Aires University. Second-year students led High Holy Day services for congregations in Rio de Janeiro, Mendoza, and Buenos Aires. An estate purchased in 1963 was to serve as permanent quarters for foreign students and a 4,000-volume library. JTS Professor Seymour Siegel was guest lecturer in Talmud and theology for the second year.

The first unequivocally Conservative synagogue on the continent, Bet El, was founded by 70 families in a suburb of Buenos Aires in March 1962. Led by Rabbi Meyer, it had a membership of over 350 families at the end of the year.

Antisemitism

Since the capture of Adolf Eichmann in May 1960 (AJYB, 1961 [Vol. 62], p. 199; 1962 [Vol. 63], passim), there were over 200 antisemitic attacks against Jewish institutions, stores, schools, and synagogues. Most were reported to DAIA, which in turn protested to police and government authorities. This overt antisemitism served as the greatest unifying factor of the Jewish community during the period under review, bringing into the orbit of the Jewish community Jews who had previously maintained no contact whatever with any phase of Jewish life. Both in the capital and in the provinces Jewish communities directed most of their energies to defense against antisemitic aggression.
Almost all of the attacks were carried out by adolescent members of two national organizations, Tacuara and Guardia Restauradora Nacionalista (GRN), which had support among some sectors of the military and a few Catholic priests. They were armed and had paramilitary training. Their provocations included shooting at a synagogue, where two children were wounded; an armed attack on the Jewish Hospital; an attack on a theater presenting a play with a Jewish theme, and the placement of bombs in AMIA headquarters. After strong pressure from the Jewish community, President Guido declared: "... the activities of Tacuara and GRN place the basic principles of the nation in serious danger. ..." In May 1963 he signed a decree banning Tacuara and GRN, and shutting down their meeting places. Thus for the first time the government showed willingness to take an active part in suppressing antisemitism. Previously there had been many statements but little action.

Father Julio Mienville (whose antisemitic book El Judio en el Misterio de la Historia went into its third edition in 1963) denied a Time magazine statement that he was the spiritual leader of Tacuara. His own statement, that the "Jews were the children of the devil and the enemy of all men," led a Jewish politician to challenge him to a public debate. He remained in good standing as a priest.

In October 1962 a group of public figures, Jews and others, united to form the Frente Unido Contra el Antisemitismo ("United Front Against Antisemitism") to combat racial hatred. Father Carlos Cuchetti, a leading Argentine liberal intellectual, expressed the hope that the country's clergy would honor the spirit of the document on the Jews presented to the Ecumenical Council (p. 237).

Comentario published the results of a study on antisemitism, sponsored by the department of sociology of the Buenos Aires University and the American Jewish Committee, under the direction of the sociologist Gino Germani. Two types of antisemites were noted in the study of 2,078 cases: the verbal or stereotypers, generally members of the lower class, and the ideological antisemites, members of the middle or upper class. The latter were much less numerous but were considered to be more dangerous because of the influence they were capable of exerting in critical moments on the others. Germani viewed Tacuara as a vehicle for the juvenile delinquency of unintegrated youths. He concluded that the causes of antisemitism were frustration, prejudice, sociological and economic displacement, and political instability. The last two causal factors were particularly acute in Argentina. The study declared that the best cure for antisemitism was education and the fight for democracy, leading eventually to the elimination of fear.

NAOMI MEYER
Brazil *

The period under review (July 1, 1962, to December 31, 1963) saw political, economic, and social crises, which began with the resignation of President Janio Quadros (August 1961; AJYB, 1963 [Vol. 64], p. 282). By a plebiscite in January 1963, President João Goulart (“Jango”) regained the powers which had been stripped from the presidential office as part of the compromise which permitted him to succeed Quadros.

Two elections (October 1962 and October 1963) showed a trend to the “middle of the road” in prosperous states such as Guanabara, São Paulo, Paraná, Minas Gerais, and Rio Grande do Sul. But because of literacy requirements only 15 million out of 45 million Brazilians of voting age had the right to vote.

A mutiny of sergeants in September 1962 was instantly suppressed without gaining momentum outside Brasilia. In the beginning of October 1963 the president considered proclaiming a state of siege, primarily directed against the right-of-the-middle administrations of the states of Guanabara and São Paulo, but refrained when it appeared that public opinion would not support such action. Behind the political maneuvers lay the question whether constitutional presidential elections would take place in 1965, and of how power would be divided between the defenders of the status quo and the president’s supporters.

A 3.1-per-cent annual increase of population largely counterbalanced the rise in national income, which was 7.7 per cent in 1961, 3.5 per cent in 1962, and 2.8 per cent in 1963, when it was even exceeded by the growth of the population.

Inflation continued at a rapid pace. Brazilian cruzeiros in circulation rose from 368,815 billion on July 1, 1962, to 888,800 billion on December 31, 1963. In the same period the cruzeiro fell from 367 to the dollar to an official rate of 620 and an unofficial rate of 1,225 to the dollar. The cost of living increased 52.5 per cent in 1961–62 and 80.6 per cent in 1962–63. Although wages rose at a comparable rate, there was a significant time lag between price and wage increases.

New foreign investments dropped from $85 million in 1960 to $26 million in 1961 and $10 million in 1962. In all three years there was a net outflow of capital, while at the same time low prices for its exports greatly reduced Brazil’s foreign-exchange earnings. Of Brazil’s foreign debt of $3.8 billion, half was due by the end of 1965.

* For meaning of abbreviations, see p. 361.
A major effort to improve conditions in the Northeast, Brazil's most impoverished region, was being made by the SUDENE (Superintendency for the Development of the Northeast of Brazil) under the economist and former Minister for Planning Celso Furtado. Twenty-six million people lived in the 680,000-square-mile area. Total expenditure through SUDENE in 1963 came to 100 billion cruzeiros, including some aid from the Alliance for Progress program of the United States.

**JEWISH COMMUNITY**

Of Brazil's population of approximately 77,500,000 at the end of 1963, there were an estimated 130,000 Jews, but no reliable figures were available. The overwhelming majority lived in the three biggest cities: Rio de Janeiro (about 50,000), São Paulo (about 55,000), and Porto Alegre (Rio Grande do Sul), about 12,000. Perhaps 4,500 more lived in the surrounding areas: about 1,800 in Curitiba (Paraná), about 1,000 in Recife (Pernambuco), and 2,000 or so dispersed throughout the country.

**Immigration**

The immigration policy of the Brazilian government continued to be liberal, but the economic crisis and uncertainty about possible social and political developments slowed the influx of newcomers. Between July 1, 1962, and December 31, 1963, there were 273 directed and registered Jewish immigrants: 104 from Eastern Europe, 85 from Egypt, 55 from the Middle East, 25 from North Africa, and 4 from other countries. Of these, 224 settled in São Paulo and 49 in Rio.

The São Paulo Jewish Federation, in close cooperation with the representatives in Rio of UHS, JDC, and CJMCAG, helped expedite the absorption of immigrants. No data were available as to undirected and unassisted immigration from North African countries, which was believed to be chiefly to the old Sephardi communities in the north of Brazil.

There were no new figures on immigration from Israel, but 91 people emigrated to Israel during the second half of 1962 (221 during the entire year), and 380 in 1963. It was not known whether these included some of the approximately 7,000 immigrants who had come from Israel in previous years.

**Communal Activities**

The Jewish representative organization CERCIB (Confederation of Representative Bodies of the Jewish Communities of Brazil), founded in September 1951, although still weak in structure and authority and lacking funds, proved its value as a coordinating body and representative spokesman for the community. Its constituent organizations were the federations in Rio de Janeiro, São Paulo, and Porto Alegre and community centers in Curitiba, Belo Horizonte (Minas Gerais), Salvador da Bahia, Recife, and Belém do
Pará. Only the budget of the São Paulo federation was known. It amounted to nearly 41 million cruzeiros in 1962 and to a little over 70 million in 1963. The Federation of Rio Grande do Sul was established in December 1962.

A special meeting of the CERCIB executive was called at Curitiba in July 1963 to celebrate the fiftieth anniversary of the Centro Israelita do Paraná in Curitiba, capital of the coffee state of Paraná. (The Centro was founded by 10 families as the União Israelita do Paraná, more than a quarter of a century after the first two Jewish immigrants came to Paraná.) The governor of Paraná, General Ney de Aminta Barros Braga, presided at the main ceremony, and the metropolitan archbishop of Curitiba, D. Manoel da Silveira d’Elboux, was present.

The fifth national convention of CERCIB in Porto Alegre, in December 1963, changed the organization’s name to Jewish Confederation of Brazil. Moyses Kauffmann of São Paulo was elected president.

A conference of Jewish communities, convoked by WJC and WZO, in October 1962 in São Paulo, met at a moment when there was a very active propaganda campaign to promote large-scale panic emigration of South American Jewry by exaggerating outbursts of antisemitism in the Argentine, Uruguay, and Chile and predicting “Cubanization” of the whole continent, with disastrous consequences for middle-class Jews. The conference cut the problem down to size and led to a change in the tone of propaganda for mass emigration, which had assumed proportions endangering the Jewish position in the various countries.

Brazilian Jewry was represented at various international Jewish conferences, among them the World Congress on Jewish Education and the World Conference of Jewish Youth, both held in Israel in August 1963 (p. 316).

Contributions to most of the Jewish organizations were tax-exempt under local, state, or federal law.

Between July 1, 1962, and December 31, 1963, CJMCAG distributed 14,317,250 cruzeiros (p. 184) in São Paulo; 3,465,000 in Rio de Janeiro; 2,145,000 in Porto Alegre; 1,225,000 in Curitiba, and 155,000 in Belo Horizonte.

Community life was that of an “affluent society,” with all its positive and negative aspects, especially among the youth. In many organizations new leadership from the second generation was taking over, often without deep Jewish knowledge but compelled by a feeling of commitment to the survival of the community. A sense of urgency was apparent. The young Brazilian community wanted to catch up with the standards older communities had reached in a much longer history. For the period under review the following incomplete list may give an impression of the scope of activities.

Rio de Janeiro: The Hevra Kaddisha finished a three-story building; the Bar Ilan school completed another phase of its building program, and the Home for the Aged opened a new building accommodating 300 people. In
November Las Damas Israelitas in Rio de Janeiro celebrated their 40th anniversary.

São Paulo: The organization for sick people, Linat ha-Tzedek, moved into its own new building in September 1962. In May 1963 the old-age hostel finished its fourth pavilion with accommodations for 140 people in 82 individual apartments. The Albert Einstein Jewish Hospital finished the first phase of its 15-story hospital and scientific center in August. The Jewish school, Renascença, completed its building extension in October, and the Talmud Torah expanded its program by adding a high school in a new building in November. The Congregação Israelita Paulista laid the cornerstone for a ten-story youth house in October and opened a building for religious education in December. The country club-like organization, A Hebraica, opened the most modern and beautiful theater in Brazil in December; designed by the architect Jorge Wilhelm, it had a seating capacity of 506. The sport club Macabi, founded in 1927, opened its sports field in November.

In Campinas, near São Paulo, the Hebrew Society Beth Jacob, founded in 1914, finished a community center with synagogue, school, and club in August 1962.

The 20th anniversary of the revolt of the Warsaw Ghetto as well as Israeli Independence Day were solemnly commemorated in all communities; all Jewish papers brought out special editions on the latter occasion. The Jewish community reacted generously to appeals for help in the catastrophic forest fire in Paraná in September 1963.

The death of President John F. Kennedy in November 1963 was deeply mourned. Rabbis eulogized him in their sermons, and in Rio de Janeiro Rabbi Henrique Lemle presided at a special service of American Jews.

Communal Relations

In spite of economic crisis, social unrest, and high political tension, Brazil's basically humane and tolerant attitude remained unchanged, and the constitutional equality of all Brazilians was never in question. References to Jewish problems, if any, were positive. When some Jewish candidates nevertheless sought the support of a "Jewish vote" their attitude was criticized by CERCIB, in July 1962 and on other occasions.

In the elections of October 1962 Emanuel Waismann was elected to the Federal congress and Dr. Aaron Steinbruch became the first Jew to be elected senator. Both were from Rio de Janeiro. Henrique Henkin of Porto Alegre, Gerson Berger and Silbert Sobrinho of Guanabara, and Jacob Salvador Zveibil of São Paulo were elected to state legislatures. In the São Paulo elections of October 1963 Helio Dejtiar, Marcos Kertzmann, and David Lerer became city councillors.

On Human Rights day, December 15, 1962, the Instituto Brasileiro Judáico de Cultura a Divulgação in Rio de Janeiro arranged a public celebration. The guest of honor was Austregesilo de Athayde, who in 1948 had participated in the drafting of the declaration. Chief Rabbi Fritz Pinkuss of
the Congregação Israelita Paulista represented the Jewish community at the official Thanksgiving Day ceremony in 1963.

The Brazilian government exempted Jewish soldiers and students from attendance on Yom Kippur.

In Brazil, with the largest Catholic population of any country in the world, the clergy was generally liberal and understanding. Their attitude on matters concerning Jews at the Ecumenical Council (p. 237) in Rome was positive.


The death of Pope John XXIII was mourned in June 1963. Les Juifs—foi et destinée, by the French priest Paul Démann, was published in Portuguese in the same month.

**Religious Activities**

No new congregations were founded. The number of rabbis, about a dozen—remained unchanged. In 1963 Rabbi Istvan Veghazi and his family arrived from Budapest, through the intervention of the Brazilian foreign office, and settled in Belo Horizonte. Rabbi Shabbethai Alpern, of the United States, settled in Rio de Janeiro as director of the Talmud Torah. The six synagogues of Curitiba and Porto Alegre were without rabbis and so were the Sephardi community and the large, six-year-old Egyptian congregation Meqor Hayyim in São Paulo (altogether about 2,500 families).

There was a growing sentiment for religious instruction. For the first time, CERCIB included religion in its program of Jewish education, pleading also for efforts to provide rabbis.

Rabbi William A. Rosenthal, executive director of the World Union for Progressive Judaism, was in Brazil in October 1962 while on a fact-finding tour of South America. Charles Rosengarten, president of the World Council of Synagogues, who visited nine South American countries in October and November 1963 stopped in Rio de Janeiro and São Paulo in October, to promote interest in the Seminario Rabinico Latinoamericano (p. 182) in Buenos Aires.

No statistics on mixed marriages were available. It was the general impression that most such marriages were of Jewish men to Christian women, and that the women tended to become part of the Jewish community.

The effort to create a Council of Congregations in São Paulo (AJYB, 1963 [Vol. 64], p. 284) was suspended in view of the consideration being given to a new constitution of the São Paulo Federation. If adopted, the new constitution would serve the religious purpose which had been contemplated for the council.
Education

Semiofficial statistics indicated that there were 40 Jewish schools with an enrolment of 8,203 children, of whom 2,040 were in kindergarten. The remaining 6,163 accounted for about 20 per cent of Jewish children of school age. Of these, 1,231 were in high school and 244 in so-called seminaries or normal schools, in government-accredited courses leading to elementary-school teaching certificates. The Hebrew Seminary, under the auspices of the Federation in São Paulo, gave no instruction in religion.

There were 20 schools, three with high-school departments, in São Paulo city and state; 14, of which four had high-school departments, in Rio de Janeiro and the state of Guanabara; two in Belo Horizonte; and one each in Porto Alegre (including a high-school), Curitiba, Recife, and Salvador.

The organization of the schools remained unchanged (AJYB, 1963 [Vol. 64], p. 284). The board of education in São Paulo, although a department of the federation, followed the lines of the Zionist-directed board of Jewish education in Rio.

The shortage of teachers, especially for high schools, created grave problems. The profession offered little attraction to male students, who had better opportunities in other callings, and in 1963 eight out of ten graduates of the São Paulo Hebrew Seminary were women.

In spite of the separation of church and state, in May 1963 there were isolated attempts by various denominations to introduce religious lessons in the public schools of Guanabara and São Paulo states. In Guanabara the governor vetoed such attempts immediately. The legal situation in São Paulo was unclear, and in practice little was done.

Cultural Activities

The Institutos Brasileiros Judáicos de Cultura e Divulgação in Rio de Janeiro and in São Paulo continued their efforts to fill the gap in adult education. A number of seminars were organized, sometimes in connection with other organizations. In Rio a cycle of nine conferences around the theme “Perspectives of Judaism in the 20th Century” was organized by the Instituto in connection with the Centro Cultural Brasil-Israel, and a course in Jewish history was given at the Monte Sinai club. In São Paulo there was a seminar on “The State of Israel and the Jews in the World” in September 1962; round tables on “Experiences in Cultural Work of Jewish organizations in São Paulo” in April and May 1963, and a seminar, “Does a specifically Israeli culture exist?” in October 1963. As many as 400 persons attended sessions in a series of 12 lectures on Jewish history given by Jewish and non-Jewish experts in Porto Alegre in 1963.

Jewish-book expositions were organized by the Institutos in Rio de Janeiro, Belo Horizonte, and Porto Alegre.

Three books were translated into Hebrew: Josué de Castro’s The Geog-
raphy of Hunger; Jorge Amada's novel The Gentlemen of Hope and the Brazilian painter Candido Portinari's book on Israel.

Production of genuine Brazilian literature on Jewish matters remained low, and so did the number of books translated.

The Fundação Fritz Pinkuss, a department of the Congregação Israelita Paulista for the publication of basic books on Judaism in Portuguese, published the first two volumes of Cecil Roth's History of the Jews in September 1962 and April 1963. Other books published were A Nobreza do Povo ("The Nobility of the People") by Rabbi Lemle, Rabbi Matsliah Melamed's Pentateuch with Commentary, and André Chouraqui's A History of Judaism, in translation.

Pamphlets published by the Instituto Brasileiro Judáico de Cultura e Divulgação were Marcos Margulies' The Rising of the Warsaw Ghetto, on the occasion of the 20th anniversary, which became a text in Jewish schools; Portuguese Books on Jewish Topics, a bibliography, and translations of Martha Gellhorn's The Arab Refugees and Salo Baron's European Jewry Before and After Hitler (AJYB, 1962 [Vol. 63], pp. 3–53).

The quarterly Comentário was recognized as one of the foremost Brazilian cultural publications by the National Council for Culture, which took 125 subscriptions for distribution in 16 different places in the north of Brazil, visited by a culture caravan which it organized.

The situation of the Jewish press remained unchanged.

Zionism and Relations with Israel

Relations between Brazil and Israel continued friendly. The importance Israel attached to its relations with Brazil was indicated by the fact that in addition to Ambassador Aryeh Eshel (since April 1962) there were three diplomats with the rank of minister in Rio: Isaac Levy, minister for agricultural affairs in South America; Saul Levin, minister for cultural affairs in South America, and Avigdor Shoham, minister and first secretary.

The 1962 treaty of Recife (AJYB, 1963 [Vol. 64], p. 287) was implemented by three agreements. In February 1963 the Israeli ambassador signed one agreement with the Brazilian foreign minister and another with the governor of Rio Grande do Norte, under the SUDENE program, which set up a mixed company, CASOL, with a capital of 100 million cruzeiros, 55 per cent of which was to be supplied by Brazil and 45 per cent by Israel. A third agreement was signed with the governor of the State of Goias in October. Experimental farms of the moshav type were being established under the guidance of Israeli experts.

Israel was the only Asian country at a November 1963 meeting of an Organization of American States technical committee in São Paulo.

Friendship for Israel was symbolically expressed by the naming of a Theodor Herzl street in São Paulo in June 1963, a State of Israel Street in Curitiba in July, and a Theodor Herzl Place in Porto Alegre in July.

A week of social studies on Israel was arranged in Porto Alegre, and a
committee for the Tel-Aviv Museum was founded in São Paulo in October 1963.

The Centros Culturais Brasil-Israel, composed mainly of intellectuals associated with universities, were revived in Rio de Janeiro, São Paulo, Porto Alegre, and Recife. Former Foreign Affairs and Finance Minister Francisco Clementino de Santiago Dantas took over the national presidency of the centros.

An illustrated magazine on Israel, edited by the Israel embassy, started publication in November 1963.

Israel was the first country to send medicines to the state of Paraná when it was stricken by the greatest forest fire in Brazilian history in September 1963.

Except in São Paulo, where the UJA system had been in effect since 1951, separate Israel campaigns were the rule. Although the nominal results were considerably higher in 1962 than in 1961 and in 1963 than in 1962, the increase was not sufficient to compensate for the diminished value of the cruzeiro.

Besides the annual general campaigns for Israel, there was a variety of special campaigns, including those of WIZO, Pioneer Women, Jabotinsky House, and Jewish National Fund.

Youth

The Council of Jewish Youth in Brazil, an affiliate of the Jewish Youth Council of Latin America, consisted of the two halutz movements, the Grupo Universitario Hebraico (GUH), the only organization of Jewish college students, and the Brazilian Jewish Youth Front. The council held a seminar in São Paulo in May 1963.

The Brazilian Jewish Youth Front, founded in July 1960 in Campos do Jordão (State of São Paulo), was a Jewish youth movement, Zionist but nonpartisan, which considered the Kehillah as the most appropriate form of organized Jewish life in the Diaspora. The Front was recognized by the youth and halutz department of the Jewish Agency and was authorized to send young people to the institute for youth leaders in Jerusalem. It was the biggest Jewish youth organization in Brazil, with memberships of 700 in São Paulo, 250 in Rio, 80 in Porto Alegre, 70 in Belo Horizonte, and 50 in Pelotas (Rio Grande do Sol). Each group was connected with the local congregations or communities affiliated with CENTRA (Asociacion de Comunidades y Organizaciones Israelitas en Latinoamérica, with headquarters in Montevideo, Uruguay), founded mainly by Jews of Central European origin.

GUH, with branches in Rio de Janeiro and São Paulo, included about 500 of the approximately 2,000 Jewish students at all universities. No visible progress was made in organizing students in Brazil. A delegation attended the World Conference of Jewish Students in Jerusalem in the summer of 1963.
Antisemitism

Although there were isolated antisemitic incidents, no evidence of organized political direction could be found. The former Integralist party, now named Partido Representativo Popular (People's Representative party), with something of a pro-Nazi past, had considerable success in the 1962 elections, but denied racial or antisemitic ideology.

In Salvador de Bahia there were outrages against Jewish and other shops and community centers in January 1963, the criminals escaping.

In Belo Horizonte (Minas Gerais), during a labor dispute in August, leaflets having antisemitic overtones were distributed; they attacked non-Jewish firms as well as Jews. The most serious antisemitic incident was the planting of a bomb in the entrance to the Shel Gemilut Hasadim synagogue in Rio in October; the criminals could not be discovered. In Curitiba 30 gravestones were overturned. In Rio de Janeiro, São Paulo, Porto Alegre, and Curitiba there were smearings on Jewish buildings in October, November, and December. Newspapers, radio, and television condemned the events in every case.

The Arab-Israel conflict did not affect the relations between Jews and the large and influential Arab group, mostly Syrians and Lebanese, a great many of them Christians.

The problems of Jews in Soviet Russia received attention in both the Jewish and general press. In September 1963 a conference of Latin American intellectuals was held in Rio de Janeiro to discuss the problem, with about 50 participants from seven countries. A memorandum handed to the Soviet embassy in Rio was returned unopened.

Personalia

José Grossman, the first Jewish professor at the University of Rio Grande do Sul, became head of the faculty of agronomy in Porto Alegre; he represented Brazil at the 1962 International Congress of Genetics in New Zealand. The chemist Waldemar Cantergi of Porto Alegre presided at the Brazilian Congress of Sanitary Engineering and was elected president of the Latin American Organization for Sanitary Engineering. The physician Dr. Estela Budianski of Porto Alegre was appointed by UNESCO to organize the department of pediatrics in Bangkok, Thailand. The publisher Abraham Kogan of Rio de Janeiro received the medal of merit of the Academia Brasileira de Letras in January 1963. Dr. Bernardo Leo Wajchenberg received the Nami Jaffet Prize for 1963 for his studies on diabetes. Clarice Lispector got the coveted José Lins de Regos Prize for her book *The Wall of Stones* on March 29, 1963; she was to be guest of honor of the Institute of Ibero-American Literature at the University of Texas. Ansky's *Dybbuk*, translated by Jacó Guinsburg, was performed by a mixed group of Jewish and non-Jewish amateurs in the São Paulo Brazilian Jewish theater in April 1963 and re-
ceived favorable notices. Cecilia Meirelles published *Poesia de Israel* in 1963. Alberto Dines, editor of the Rio daily *Jornal do Brasil*, and Arnaldo Niskier, editor of the illustrated weekly *Fotos & Fatos* (Rio), received the order of Admiral Tamandaré of the Brazilian Navy in June. Vladimir and Rosa Kliass received prizes from the governor of São Paulo for architecture and landscaping in July. In August the chemist Fritz Feigl of Rio de Janeiro received an honorary doctorate at the Pontifical Catholic University in Rio de Janeiro; Henrique Lemle, rabbi of the Associação Religiosa Israelita in Rio, was named professor of Hebrew civilization in the philosophical faculty of Rio University; Richard Cohn and Pavel Martyn Lieberman were awarded the prize for the new state capitol building in Belo Horizonte. In October the Centro Cultural Brasil-Israel established an annual Brazil-Israel prize for the best work in history, geography, and sociology. Adolpho Bloch of Rio, publisher of the illustrated weekly *Manchete*, was decorated by the air force in December. Isaac Karabchevsky of Belo Horizonte, founder and conductor of the Renascença choir was named “Brazilian music personage” for 1963 by the great Rio newspaper *O Globo*.

Isai Leirner, who established the Leirner Prize for modern art and was instrumental in setting up the Israeli section at the various São Paulo Bienials, died in November 1962; Moises Vainer, the dean of Jewish education in Brazil, in November; Aaron Raw, a 34-year-old engineer and secretary general of CERCIB, in December; Eliza Kaufmann, a leading educator in January 1963; Eduard Levy, founder of the Associação Religiosa Israelita in Rio de Janeiro, in February; José Tabacow, president of the São Paulo United Jewish Campaign for many years, in February, and Gemma Camerini, WIZO leader in São Paulo, in April.

*Alfred Hirschberg*