

Latin America

Argentina

FIVE OUTSTANDING series of events were indicative of the mounting political, social, and economic crises in Argentina during 1970:

1. Assaults by rightist and leftist guerrillas on government agencies, military units, and police headquarters, as well as the kidnapping or murder of diplomatic representatives and prominent Argentinians;
2. The ouster of General Juan Carlos Onganía's government;
3. Various general strikes that paralyzed the country and many other work stoppages in the provinces, followed by student and worker riots;
4. Currency devaluation and increasing inflation;
5. Disruption of the Credit Cooperative network owned and managed mainly by Jews.

Guerrilla Warfare and Political Murders

The barometer of socio-economic malaise was frequent riots by students and workers who openly clashed with the police; sit-ins at almost all universities; public statements by the Third World clergy expressing sympathy for the dispossessed and condemning the policies of the establishment, including the Church, and ever-increasing underground conspiratorial activity. In the main provincial capitals, such as Cordoba, Rosario, Corrientes, Resistencia, and in many other cities frequent clashes with the police occurred.

In Buenos Aires, on March 25 when Paraguayan President General Alfredo Stroessner arrived on an official visit, the Comando Nacional del Frente Argentino de Liberación (National Command of the Argentine Front of Liberation) kidnapped Waldemar Sanchez, Paraguay's consul in the city of Corrientes. He was released three days later. On March 29 an attempt was made to kidnap two Russian diplomats and on April 25 the son of a Chinese diplomat; both attempts failed. Assaults on police headquarters in Buenos Aires, the Delta, Santa Brigida, Florida, and Merlo, and on various police stations in Rosario and Cordoba were successful; many policemen were killed or wounded and weapons and uniforms stolen. In July, revolutionary gangs oc-

cupied for hours the villages of La Calera in the province of Cordoba, and Garin near Buenos Aires, ransacked banks and post offices, and cut telephone lines. There were recurrent reports that some of these attacks were instigated by extreme rightist elements, presumably from dissident military circles, to create distrust of the government.

On April 2 President Onganía issued a decree imposing the death penalty as an emergency measure and a deterrent for kidnappings and armed attacks on ships, planes, military units, or police.

The terrorist activities came to a peak on May 29 when the whole country was shaken by the kidnapping of Lieutenant General Pedro Eugenio Aramburu, who headed the provisional government after the overthrow of Juan Domingo Perón's dictatorship in 1955. The subsequent murder of Aramburu, whose body was found in July, buried in the basement of a farmhouse some distance from Buenos Aires, was the worst political crime in Argentina in this century.

A Peronist guerrilla group, the "Montoneros" (a name taken from ferocious gangs who, during the first half of the 19th century, brought terror and chaos to Argentina in their fight against the establishment), issued a communiqué on May 31, assuming responsibility for the crime. On August 27 the textile trade union leader José Alonso was murdered.

The three chief suspects in the Aramburu murder were arrested, and, on December 16, a criminal court sentenced one of them, a priest, to two years' imprisonment, with suspended sentence, and the other two to a maximum of 18 years. But the impression was that only the assassins, not those who probably engineered the plot, were put on trial. The latter were believed to be entrenched in very high-ranking positions, presumably in the most extreme rightist circles.

Political Crisis

The political situation came to a climax ten days after the kidnapping of Aramburu, on June 8, when the government of General Onganía was overthrown. Five days later a junta of the three commanders-in-chief (Lieutenant General Alejandro Agustín Lanusse, Army; Admiral Pedro J. Gnavi, Navy; Brigadier General Carlos A. Rey, Air Force), which temporarily took over the government, appointed General Roberto Marcelo Levingston president. In a speech before a conference of provincial governors in September, Levingston announced his intention to hand over the government to elected authorities "within four or five years", after having dealt with Argentina's chief political, social, and economical problems.

Social Unrest

The change of government did not ease the situation; socio-economic unrest and underground activities continued. Attacks against police head-

quarters and military units were common occurrences. Strikes in protest against the political situation or economic deterioration were the order of the day. Thirteen strikes, three of them organized by physicians, took place in the main cities of the interior, the most violent in Cordoba, Rosario, and Corrientes where many strikers and policemen were killed in bloody clashes. Also, four general strikes were organized by C.G.T. (Confederación General del Trabajo), in May, October, and November, the last paralyzing the whole country for 36 hours.

A sizeable group of clergymen joined the cause of the students and workers. The Third National Conference of the Movement of the Clergymen of the Third World, which met in Santa Fé May 12, adopted a resolution of support of "a revolutionary process for bringing about the socialization of the means of production, of the political-social power, as well as of the culture in Latin America."

One of the parish priests, Raul Oscar Marturet, was under constant police surveillance, also when preaching from the pulpit, presumably by order of Monsignor Francisco Vicentin, Archbishop of Corrientes. When the priest informed the court of this attempt at intimidation, the Archbishop was summoned to testify in court. He disregarded the summons, and the judge ordered his arrest. A second judge revoked the order of arrest against Monsignor Vicentin, though the case was not under his jurisdiction. According to canon law, the priest was then excommunicated for having been instrumental in bringing his superior before a civil tribunal, as well as for his radical utterances.

Cardinal Antonio Caggiano, the Primate of the Argentine Church, issued a statement on August 7 condemning social violence, with particular emphasis on the increasing involvement of the Third-World priests. Five days later, the Permanent Commission of the Argentine Church issued a similar statement. Both were sparked by the murder of former president Aramburu and the Santa Fé meeting.

Economic Situation

On January 1 Argentina issued new money in the hope of strengthening faith in the economy. The new peso, now the basic currency unit, was worth 100 old pesos, and was valued at 3.5 (instead of 350) to the United States dollar. The Onganía government did all it could to control inflation, which showed an increase of about six per cent in 1969, compared to 20 to 25 per cent in previous years. But in June, the military government that ousted Onganía was moved by economic stagnation and the desire to stimulate exports to devalue the new peso by 14 per cent, i.e. from 3.50 to 4 to the dollar. Once again, there was a return to the old pattern of spiraling inflation. The government admitted to an inflation index of 20 per cent in 1970; the Argentine Chamber of Commerce, on the other hand, put the index at a more realistic 25 per cent.

Breakdown of Credit Cooperative Movement

The most evident sign of the deterioration of the economy was the avalanche of bankruptcies of business enterprises of all sizes and types. For the Jewish community the worst shock was the breakdown of the credit cooperative movement, which consisted of 242 cooperatives, 124 of them Jewish-owned and the others partly owned by Jews, with a membership of 240,000. The combined capital of these cooperatives was \$35 million, saving deposits \$125 million, and outstanding loans \$150 million. The effects of the severe economic crisis were aggravated by a series of embezzlement of funds, in some cases of millions of dollars, by top managers of cooperatives. As the saying went, the commodity for sale by the banking system and the credit cooperatives was not so much money as "good faith." The loss of good faith brought a chain reaction, followed by a panicky rush for the indiscriminate withdrawal of deposited funds from all cooperatives. Long queues formed outside the cooperatives, even those that were financially sound. Obviously, they could not cope with the sudden withdrawal of funds, and the crisis deepened.

As a consequence of the permanent panic and rush, Cooperativa Belgrano, the largest of all and completely managed by Jews, has had great difficulty meeting payments. The government intervened, closed it from March 25–28, and arrested 18 of its directors for several days for thorough investigation; they were released because there was no individual guilt, though there had been gross mismanagement.

Strangely enough, this disruption of the economy, for which some Jews were in some way responsible, provoked no direct antisemitic reaction. But the collapse of the Credit Cooperatives did very serious harm to the Jewish community itself. It left a negative impression on the non-Jewish world, deprived small Jewish businessmen and industrialists of credit, and put a stop to financial support by the cooperatives of Jewish social, communal, and educational institutions. Many millions new pesos had poured in yearly from the Credit Cooperatives, each one supporting a Jewish school or social agency, or both, and contributing also to any number of Jewish communal activities, from UJA campaigns and Israeli Bond drives to the work of DAIA and the fight against antisemitism. Now this financial source had almost vanished, or at best was drastically curtailed.

JEWISH COMMUNITY

Demography

Argentina's Jewish population was estimated roughly at slightly more than 2 per cent of the general population which, according to the last census

of September 30, 1970, reached 23,364,431. Since there has never been a full demographic study of Argentine Jewry, our estimates were based on the following data:

GREATER BUENOS AIRES

<i>Communities</i>	<i>Families</i>
AMIA's (Central Ashkenazi Buenos Aires community) membership	57,000
ACIS (Sephardic community—Balkan origin)	3,000
Sephardi community of Moroccan origin	800
Various Sephardi communities originating from Arab countries	10,000

This made a total of about 350,000 Jews (including the nonaffiliated) for the Great Buenos Aires, of whom about 70,000 were Sephardim.

THE PROVINCES

The Jewish population in the provinces was estimated at about 150,000, of whom some 15,000 were Sephardim, scattered in about 140 medium-sized and small communities of between 3,000 to 20 families.

The estimated Jewish population of the main Jewish communities was as follows (general population figures represent preliminary data from 1970 census; the exact figures have not yet been released);

<i>City</i>	<i>Jewish Population</i>	<i>General Population</i>
Greater Buenos Aires	350,000	5,380,447
Rosario	15,000	807,000
Cordoba	10,000	685,000
Santa Fé	6,000	297,000
La Plata	5,000	442,000
Tucuman	5,000	310,000
Mendoza	4,000	213,000
Bahia Blanca	4,000	160,000
Mar del Plata	3,500	294,000
Parana	3,500	199,000
Resistencia	2,000	89,500
Moisesville	2,000	5,000
Rivera	2,000	5,000
Salta	1,500	130,000
Corrientes	1,500	120,000

Some 6,000 Jews still lived in a dozen colonies and agricultural settlements, founded by the Jewish Colonization Association in 1890. They varied in size from 20 to 250 families, totaling 1,325 families. For a complete picture of Argentine Jewry, another 120 small communities scattered all over the country with 20 to 200 families each, must be added.

Communal Structure

The three main Jewish organizations are:

1. AMIA (Asociación Mutual Israelita Argentina), the central Buenos Aires Ashkenazi community, and the Wa'ad Ha-kehillot (Federation of Communities), with Gregorio Fainguersch as president of both. AMIA was based on individual membership; the Wa'ad Ha-kehillot was a federation of all Jewish communities in the country, except the Sephardim from Arab countries, who were reluctant to join with Ashkenazim.

AMIA's budget, by far the largest of any Jewish organization in Argentina, was close to \$5,000,000, of which 39 per cent went for Jewish education, 10 per cent for social welfare, 6 per cent for youth and children, and 3 per cent for culture.

2. DAIA (Delegación de Asociaciones Israelitas Argentinas), whose president Gregorio Faigon was succeeded by Sion Cohen Imach in October, was a kind of board of deputies with which communal, political, synagogal, cultural, welfare, and social bodies were affiliated. DAIA represented Argentine Jewry before the government and the non-Jewish world. In each big city, it had local representation reflecting the principal trends in Jewish life.

3. OSA (Organización Sionista Argentina), with Nachman Radzichowski as president, was in fact a council of the Zionist parties, with no participation by the independent Zionists thus far.

The threefold structure was augmented by many synagogal, welfare, educational, social, cultural, and sports organizations. Among the most important were the Sociedad Hebraica Argentina, with a sports and cultural network and one of the principal and most valuable Jewish libraries in the country; the Hospital Israelita Ezrah; the OSFA (local WIZO); B'nai B'rith; the Confederación Juvenil Judeo Argentina; the Instituto Judío Argentino de Cultura e Información, whose new president was Mauricio Kurchan, and many others. The Latin American Jewish Congress, headed by Dr. Isaac Goldenberg, had its headquarters in Buenos Aires.

The Sephardim had a separate communal organization, though two of its branches (Jews of Balkan and Moroccan origin, but not those from Arab countries) have some kind of coordination with the Ashkenazim through DAIA and the Wa'ad Ha-kehillot.

The Sephardi community of Jews from the Balkan states, ACIS (Asociación Comunidad Israelita Sefaradi) of which Chalom, the separate body of Jews from the Isle of Rhodes, was a component, had a half dozen syna-

gogues including the beautiful main synagogue on Camargo Street; four Jewish schools with an enrollment of close to 1,000; their own cemeteries, and a UJA branch called DESA (Delegación de Entidades Sefaraditas Argentinas). The Arabic Sephardim had three communal organizations, a dozen synagogues, and eight schools that put strong emphasis on religious observance.

On the eve of Rosh Ha-shanah, President Levingston sent DAIA a message for the Jewish community, stressing "the participation of the Jews in the greatness of our fatherland of which they are an organic part."

Communal Activities

The Jewish community was deeply concerned about the unethical behavior of some of its members. In January AMIA, meeting in plenary session, unanimously decided to suspend 20 members for fraudulent handling of money in some Jewish-owned cooperatives. DAIA president Gregorio Faigon expressed concern over the damaging effect of this situation on the image of the community.

In March UJA launched its 1970 campaign at its annual convention attended by 450 delegates from all parts of the country; Menahem Begin was guest speaker. In April Argentina's Magen David Adom inaugurated the "Republica Argentina" health unit in the city of Nazareth. In July Keren Ha-hinnukh was launched to provide financial help to the distressed Jewish school system.

The third plenary session of the Latin American Jewish Congress, held in Buenos Aires in May and attended by delegates from 14 countries, discussed chiefly what could be done to prevent acts of Arab terrorism in Latin America, such as the murder of the wife of an Israeli diplomat in Asunción, Paraguay, in 1969. The organization's fourth plenary meeting, in December, gave special attention to the internal problems of the East European Jewish communities. The conferees also strongly criticized the propaganda tour to justify the Soviet treatment of Jews by a Soviet-Jewish delegation composed of General David Dragunsky and Paulina Ghelman. They first went to Montevideo, Uruguay, but were not permitted to enter Argentina.

In Defense of Soviet Jewry

There was intense activity in behalf of Soviet Jewry. Memoranda, meetings, and public demonstrations were held throughout the year.

In January DAIA addressed a memorandum to Soviet Ambassador Yuri Volsky, who refused to accept it. It spoke of the deep concern of Argentine Jewry over the fate of 18 Georgian families that had expressed the wish to leave for Israel. A mass meeting protesting USSR policy regarding its Jews was held in May at the huge Luna Park winter stadium; some 20,000

persons attended, including 800 representatives from the provinces and from six Latin American countries.

When the Moscow philharmonic orchestra performed in Buenos Aires in July, one of its members, Naum Froidman requested, and was granted, political asylum. In August DAIA held a memorial meeting for the Soviet Jewish writers who had been executed in 1952. On December 29, 3,000 people assembled in AMIA's auditorium to protest against the Leningrad trials. On that day, a column of 1,000 Jewish youths held an orderly demonstration in front of the Soviet embassy.

As a consequence of the six-day war, a split occurred in the pro-Soviet ICUF (Yidisher Kultur Fareyn). A pro-Israel (or at least not anti-Israel) wing was formed around the Spanish- and Yiddish-language weekly *Voz Libre-Fraye Shtime*, and the Asociación Cultural Judeo-Argentina. On May 25 a group of Jewish artists, similar to ICUF, published in the Argentine press an open letter denouncing DAIA's protest in defense of Soviet Jewry.

A fist fight between Zionists and pro-Soviet Jews broke out at an open meeting organized in June by the Cordoba branch of ICUF on the occasion of Israel's 22nd anniversary. The speakers accused both the state and the people of Israel of being imperialists and warmongers. On December 2 a group of 250 Jews, students, artists, and others, published an anti-Israel open letter, presumably inspired by ICUF, which asked for "peace without annexation" in the Middle East. At the end of the month the pro-Israel ICUF splinter group, too, sent a memorandum to Soviet Ambassador Volsky, calling for the liberation of Jews who had been imprisoned because they identified as Jews, and the free emigration of those who wished to leave the country.

Religious Life

Religion was not at the center of Jewish life in Argentina. As a general rule, Jewish tradition was respected, though observance was far from strict. For example, according to a study made some years ago by this writer, *kashrut* was observed by only 2 per cent of Argentine Jewry, chiefly by the much more religion-oriented Sephardim. Buenos Aires had no more than two kosher restaurants, quite poorly equipped, and two dozen kosher butcher shops.

There were some 50 synagogues in Buenos Aires, but the number of Sephardi synagogues was disproportionately large. Of these, ten were large Orthodox synagogues having daily services. Four of the five Conservative synagogues functioned mainly on Friday night, Saturday, and on the High Holy Days. The main Conservative Central Synagogue of the Congregación Israelita de la República Argentina was the first to be established in Argentina, in 1862. Christians called it the Jewish Cathedral. It had daily services and maintained a community center, with extensive educational, youth,

social, and cultural programs and a Jewish museum, as well as an elementary day school with state curriculum, and a Hebrew high school. Its spiritual leader was Rabbi Guillermo Schlesinger.

Other synagogues, also functioning as community centers, were the Ashkenazi Grand Templo Paso; the ACIS (Asociación Comunidad Israelita Sefaradí); the (Conservative) Bet-El, affiliated with the World Council of Synagogues; and the (Reform) Emanu-El synagogue, affiliated with the World Union for Progressive Judaism.

On October 24 an impressive crowd of 3,000, headed by Chief Rabbi David Kahana, celebrated the consecration of the new Sephardi Shaarei Tefilá synagogue. They danced in the streets with Torah scrolls, in honor of Soviet Jewry.

Argentina had only 22 rabbis, 15 Orthodox, four Conservative, and three Reform, all of them in Buenos Aires. Of the five Sephardim among them, four were Orthodox and one Conservative. The 140 communities in the provinces had only cantors and Torah readers, but not a single rabbi. This fact alone indicated the true level of Jewish religious observance.

David Kahana, former chief chaplain of the Israeli Air Force, was Chief Rabbi of AMIA and Wa'ad Ha-kehillot, as well as the president of the *Bet Din*. A learned and respected man, Rabbi Kahana was struggling very hard to bring order into the religious life of the communities.

The dozen religiously inspired Sephardi schools, some of which taught Jewish studies as well as the state curriculum, had an enrollment of about 3,000. There also was an Orthodox school, fully devoted to religious studies with some 120 pupils, another for religious-school teachers with 40 students, and a Seminario Rabínico Latinoamericano (Conservative), with less than a dozen students.

It was estimated that in Buenos Aires at least five per cent of the Jews who married chose non-Jewish spouses. The percentages were 10 to 15 in the important provincial communities and up to 33 per cent in the smallest communities. Some conversions to Judaism performed by Conservative rabbis were condemned as irresponsible by the Chief Rabbinate. In Buenos Aires in 1970, one Conservative rabbi dispensed with the required circumcision.

Some 50 small communities were on the verge of extinction as a result of assimilation, the Wa'ad Ha-kehillot stated in June.

Education

Several years ago, Argentine Jewry could boast of having one of the best equipped educational systems in the diaspora. About 120 daily supplementary schools were in operation, 60 per cent of them in Greater Buenos Aires and the rest in the provinces. About 80 per cent of the approximate total of 24,000 pupils in Argentina's Jewish schools were in the Greater Buenos Aires area.

In 1970 a severe crisis occurred in Jewish education for two reasons. A 1968 reform in the state school system had changed elementary school attendance from half- to full-day sessions (AJYB, 1969 [Vol. 70], p. 300). Therefore Jewish children in state schools, who formerly could attend Jewish supplementary schools, now had to choose between all-day attendance either in state or Jewish schools. This induced Jewish educators to incorporate the state curriculum into their schools. Almost all Jewish schools tried to adapt themselves to the new situation, but they needed considerable additional funds to survive. High tuition fees were therefore established, varying from \$40 to \$100 per pupil per month, which created a problem since state education was free. AMIA spent some \$2 million for education in Buenos Aires, and twice that amount came from other sources.

The second cause of the crisis was the breakdown of the credit cooperative system, which had generously subsidized the Jewish schools.

Many Jewish schools now had to be merged and others simply closed; 300 of the 948 teachers in the Greater Buenos Aires area expected to lose their jobs at the end of the school year. Raul Novick, president of AMIA's Wa'ad Ha-hinnukh, stated in March that Greater Buenos Aires had 44 elementary Jewish day schools, all of which adopted the state curriculum, and 14 Jewish high schools, which did not, with a total of 16,669 pupils (4,775 in kindergarten, 9,670 in elementary school, 2,224 in high school).

These schools employed 948 teachers (460 in kindergartens, 460 teachers and principals in elementary schools, and 28 professors in high schools). Most of them were trained in Argentina, but some also had further schooling in Israel. During the current year, 310 students attended the seminary for high school teachers, 140 the school for kindergarten teachers, and 154 the seminary for elementary school teachers. Enrollment in *yeshivot* was 218.

There are about 50 Jewish schools in the provinces, with a total student body of 4,660 (860 in kindergarten, 3,000 in elementary schools, and 800 in high schools).

The Sephardi school system, which was not affiliated with Wa'ad Ha-hinnukh, had a dozen schools, all in Greater Buenos Aires, with about 3,000 pupils and some 130 teachers. In the provinces, Sephardi and Ashkenazi children attend the same schools.

Other important educational institutions were: the Instituto de Intercambio Cultural Argentino Israeli offering special Hebrew courses for adults, with about 800 students; the Casa del Estudiante "Moshé Sharett," sponsored and subsidized by AMIA, which provides full board for about 80 Jewish students from the provinces who were studying at Buenos Aires universities.

Press and Publications

The Argentine Jewish community published four important papers: two Yiddish dailies, *Di Yidische Tsaytung* (56 years) and *Di Presse* (53 years old) and two Spanish papers, the weekly *Mundo Israelita* (47 years old)

and the fortnightly news magazine *La Luz* (40 years old). *La Luz* marked the publication of issue 1,000, on March 13, by devoting 100 pages to the demographical, social, historical, and religious development of Argentine Jewry.

Other papers were the German-language weekly *Jüdisches Wochenblatt*; the Mapam fortnightly *Nueva Sión*; the monthly *Raíces*, published by the Organización Sionista Argentina; the bimonthly *Comentario*, published by the Instituto Judío Argentino; the 25-year-old literary quarterly *Davar*, published by Sociedad Hebrea Argentina; the sociological quarterly *Indice* published by DAIA; Yiddish-language *Davke*, devoted to sociological and philosophical problems, and the Yiddish and Spanish *Rosarier Lebn*, the only Jewish paper in the interior of the country (Rosario). *Fraye Shtime*, a new leftist weekly in Yiddish and Spanish, was published by the ICUF splinter group (p. 295); *Tribuna*, the Spanish-language weekly of ICUF reflected the group's pro-Soviet and rabidly anti-Israel position. There were a number of institutional publications with limited circulation.

In Argentina, as in other Latin American countries, the market for Jewish books was rather limited. Some publishers estimate the total number of readers of Jewish books throughout Latin America at 9,000–10,000. AMIA was by far the most generous patron of Jewish literature; it tried to stimulate interest in various ways, such as sponsoring an annual Jewish Book Fair, purchasing from publishers 50 to 100 copies of each book of Jewish interest, or importing Hebrew books from Israel and selling them at 25 per cent below cost.

AMIA opened its month-and-a-half long 23rd Jewish Book Fair in mid-September. Of the 4,735 Hebrew, Yiddish, and Spanish titles on display, 17,125 volumes were sold (23,163 in 1969). The fact that in 1970 not a single Yiddish book appeared in Buenos Aires which, until a few years ago was one of the most important centers for such publications, was indicative of waning interest.

Among important 1970 Jewish publications were: the sixth volume (*Mishnayot*) of the first Hebrew and Spanish edition of the Babylonian Talmud, edited by Abraham Weiss, with Spanish translation by Mario Cales; a Hebrew-Spanish five-volume edition of the Pentateuch, with translations by Abraham Rosenblum and Enrique Zadoff, published by Lehudá; the eighth volume of *Obras completas de Sholem Aleijem* ("Complete Works of Sholem Aleichem"), edited by Acervo Cultural; *La locura de Dios* ("God's Madness"), by Elie Wiesel, and *Jeremias*, by Jaime Barylco.

Candelabro published *El Zorro en el Gallinero* ("The Fox in the Poultry Yard"), by Ephraim Kishon; *El Espíritu de Israel* ("The Spirit of Israel"), by Rabbi Mordechai Herbst; *Comunidades Judías de América Latina* ("Jewish Communities in Latin America"), edited by José Isaacson and Santiago E. Kovadloff of the South American office of the American Jewish Committee; *Dossier IX*, by Barry Weil; and *Gimen los bosques de Siberia* ("The Grievance of Siberia's Woods"), by Abraham Zac.

Horme published *Yidische Mame* ("How to Be a Jewish Mother"), in Spanish, by Dan Greenburg; and Ediciones de la Flor published *Israel sin Sionismo* ("Israel Without Zionism"), by Uri Avneri. In 1970 the Latin American Jewish Congress brought out 17 pamphlets in its series on Jewish historical, social, biographical, and Israeli subjects, reaching a total of 100.

It was announced in November that Dr. Marcos Aguinis, a Jewish physician of the city of Cordoba, was awarded the coveted Madrid "Planeta" literary prize of \$15,000 for his book *La Cruz Invertida* ("The Inverted Cross").

Zionism and Israel

In Argentina, support of Zionism was not identical with support of the Zionist organization. While OSA (Organización Sionista Argentina) has no sizeable public backing, Zionism and love of Israel were deeply rooted in the hearts of Argentinian Jews, most of whom have lived through, or were touched by the tragedy of Nazi persecution.

In fact, OSA could be considered a federation of Zionist parties that were obsolete and alien to the local realities. As such it seemed a kind of local office of the Jerusalem Jewish Agency, with little influence on local Jewish life. As a matter of fact, the United Jewish Appeal, Bonds for Israel, Keren Kayyemet le-Yisrael were separate agencies, as were the departments for *aliyah*, youth, and others. With much publicity, OSA declared November the month dedicated to acquiring new members. According to official figures, no more than 8,000 persons joined.

There were some 18,000 Jewish university students in Argentina (out of a university population of 220,000), who were predominantly in sympathy with the extreme Left and the Third World. The Zionist establishment did not succeed in attracting many. Two years earlier OSA had founded the monthly *Raices* ("Roots") with a \$60,000 subsidy from the Jewish Agency. The magazine tried to appeal to the Leftist Jewish students by devoting its pages to discussions of the Left and the Third World, but it succeeded only in arousing the wrath of moderate Zionist circles. The delegates to the Congress of the Latin American Zionist University Federation, which met in Buenos Aires in December, adopted a resolution calling *aliyah* the only solution for Jewish youth and strongly recommending membership in the OSA.

Aliyah was increasing; 1,700 persons settled in Israel in 1970, the largest number in seven years (1,300 in 1969, 900 in 1968, and fewer in the four previous years).

Though indifferent to OSA, Argentine Jewry wholeheartedly supported the State of Israel through all the various funds for Israel. The national convention of the Friends of the Hebrew University was held in November; Professor Bernard Cherrick, vice-president of the university was its guest. During the same month, the Latin American convention of the Weizmann

Institute of Sciences was attended by delegations from six Latin American countries. Professor Albert Sabin, its guest of honor, was received by President Levingston.

Other outstanding Israeli visitors included Menahem Begin, who participated in the Campaña Unida (UJA) convention at the end of March; author Yehuda Amichay, who lectured on Hebrew literature in April; Shimon Peres, who was guest of the Sociedad Hebraica Argentina and Bonds for Israel in August; Yaacov Tsur of Keren Kayyemet, who came on a diplomatic mission in August; Benyamin Mazar, who gave a series of lectures on Israeli archaeology in September.

In August the Israel Foreign Ministry organized a consultative meeting of Israeli ambassadors in South America, chaired by Nathaniel Lorch, director of the Latin American department of the Israel Foreign Ministry. The ambassadors to Argentina, Brazil, Chile, Colombia, Paraguay, Uruguay and Venezuela attended. A Histadrut delegation, headed by its deputy General Secretary Yerucham Meshel, visited Argentina in mid-September to improve relations with the Argentine labor movement. An Israeli commercial mission headed by Benyamin Gibli, vice-president of the Israel Institute for Exports, came in October.

In mid-June two large housing projects, at a cost of \$20 million, were begun in Argentina with the direct technical assistance of Solel Boneh, Histadrut's building and public works company. They consisted of 3,600 apartments for workers at Ranelagh and 1,600 apartments at Villa Lugano, both on the outskirts of Buenos Aires.

In May a delegation sponsored by the Argentine chamber of commerce, participated in the Tel Aviv business fair.

Antisemitism

While there were no indications of official antisemitic feeling, the fact was that the police had not been able to arrest or punish one single perpetrator of the many antisemitic acts, including bombings, damage to Jewish property, and daubing walls with antisemitic slogans.

The revolutionary government, especially President Onganía's, stressed time and again that the Argentine revolution was inspired by "Christian Western civilization," a slogan incorporated as a basic principle in the Statute of the Revolution. As a direct consequence of this ideology, no Jew was to be found in high-ranking administrative posts. The opposite was true of the governments of Presidents Arturo Frondizi and Arturo Illia. Under Frondizi, a militant Jew, David Blejer, was minister of labor, and two governors and several high-ranking officers were Jews.

In 1970 there was a substantial change in the tactics and the socio-ideological background of antisemites. In the past, the principal promoters of antisemitism were a few bands of young men, mostly ultranationalistic teenage members of high society, who were organized around Tacuara,

G.R.N. (Guardia Restauradora Nacionalista), and other rightist organizations under the spiritual patronage of Nazi-fascist Catholic priests, like Father Julio Meinvielle. Their number was limited to a few hundreds. They were poorly trained, though they had the direct or indirect backing of some highly placed military circles; their arms were mainly primitive or homemade; their actions were more noisy than physically dangerous, and were limited to smearing walls with anti-Jewish slogans, throwing tar bombs and homemade grenades having quite limited explosive power. Damages were generally insignificant.

Now there was a radical change in propaganda as well as in tactics, which made antisemitic action more effective. The composition of Argentine antisemitic groups was basically threefold: high officers of the armed forces; extreme rightist elements organized as terrorist gangs against the Left, who used the Jews as scapegoats; and the Arab League, al-Fatah delegates and similar agitators working with New-Left and Third-World ideologists. Though there was no coordination between these groups on antisemitism, there was no doubt that Jews were their common target, whether or not under the pretext of fighting "Zionism."

Direct antisemitic action was taken throughout the year. On February 4 a bomb was thrown at the beautiful 13-floor building of the Sociedad Hebraica Argentina. Two days later, two assaults were made simultaneously on the premises of WIZO and B'nai B'rith. On February 10 there was an anti-Jewish demonstration at a centrally-located restaurant in the Villa Gessel seashore resort. On the same day, the walls of the Buenos Aires teachers seminary were smeared with antisemitic slogans. On March 31 tar bombs were thrown at the facade of the building of the daily *Yidishe Tsaytung*, and a day later at the AMIA offices. It was believed that all these attacks were synchronized.

On May 16 a powerful bomb was thrown at the Jewish community building of La Plata, the capital of the province of Buenos Aires. Damages were substantial, but there were no casualties since the bombing took place after midnight, when the building was empty. For the first time, a complicated device was used, which could be handled only by experts. For this and other reasons it was believed the bombing was the work of certain officers of the La Plata garrison. The local AMIA organized a mass protest in the wrecked building.

On December 12 a homemade device was used to bomb the Ramat Shalom school on the outskirts of Buenos Aires.

Connections of some pro-Nazi elements with antisemitic activities and Arab propagandists were quite evident, especially so in alliance with extreme rightist Argentine circles. In April the death of the Nazi war criminal Ludolf Hermann von Ausleben was announced in Cordoba; his funeral took the form of a solemn Nazi ceremony.

An underground neo-Nazi congress which was antisemitic in nature was convened in Resistencia (province of Chaco) in June. It was chaired

by Klaus Eichmann, the son of Adolf Eichmann, who called himself Nicanor Dorrego and presumably represented the National Socialist World Union at the congress.

In October Adolf Galland, general in Hitler's *Luftwaffe*, visited Argentina on behalf of the German aircraft industry. He had been an instructor in the Argentine air force after World War II.

In February, and again in May, DAIA sent notes of protest to then Minister of the Interior General Francisco Imaz, pointing to an alliance between nationalist elements and the Arab League "which leave no stone unturned to bring here [to Argentina] the tensions and turmoil of the Middle East." Imaz promised all sorts of guarantees, but in fact not a single antisemite was ever arrested or prosecuted. DAIA sponsored many meetings and conventions for mobilizing ways and means to arouse public conscience against the danger of antisemitism.

Antisemitism was promoted as much by the forces of the New Left, allied with the Arabs, as by extreme rightist elements, which represented rightist Church reaction against priests of the Third World, in coalition with some circles of high society and gangs of militarists who were creating a climate of violence through active terrorism.

Leftist and rightist forces were engaged in a deadly clash for power. But they apparently agreed on the Jews as a common target, for each accused the other of being the ally of the Jews. Obviously, as far as the end result was concerned, it made no practical difference whether antisemitism came from the Left or the Right. The fact is that Jews were caught in the worst possible spot between two powerful, clashing contenders.

Arab Propaganda

In March the Arab League launched a poster campaign which depicted the plight of the Arab refugees in a manner openly hostile to the Jews. Al-Fatah agents, under the guise of being representatives of the Arab refugees, were able to carry on anti-Zionist agitation without interference. Also, at the beginning of the year, Syrian Ambassador to Argentina, Colonel Jawdat-el-Atassi, made a propaganda tour of Cordoba, Tucuman, Santiago del Estero, Salta and Jujuy, cities with large Arab populations, where he agitated against Israel and "Zionists." On a similar tour, in May, Rahdi-el-Khatib, former lord mayor of the city of Jerusalem under Jordan rule, and al-Fatah leader Zohbi el-Tarzi held a press conference in which they accused Israel of aggression and of planning to annex Arab territory.

After the death of Egypt's President Gamal Abdel Nasser, some 3,000 Arab and pro-Arab Argentinians met in the large Opera theater in Buenos Aires in November to pay homage to him. Yousouf el-Bandake, director of the Arab League in Latin America, and Father Ismael Quiles, rector of the Catholic University El Salvador, presided. A gang of about 50 Peronists, strategically dispersed in the theater, disrupted the meeting by singing

Peronista songs. El-Bandake later agitated for the Arab cause in several other cities.

In the latter half of the month, the central display in the Arab Tourist Office pavilion at the Argentine Industrial fair at La Plata was a large relief map of "Occupied Palestine." Following a strong protest by DAIA, the organizers of the fair asked the Arab Tourist Office either to withdraw the map or close their pavilion; the map was removed. Earlier, in March, DAIA sponsored a public meeting, to protest Arab terrorism and political agitation in Argentina.

On February 28 a bomb was thrown at the Arab League offices from a speeding car. Windows were smashed and a fire broke out, which was immediately extinguished.

Personalia

Professor Moisés Senderey, teacher and historian, for almost 50 years correspondent for local and foreign Jewish newspapers, editor of the five-volume Yiddish and Spanish editions of *General History of the Jewish People*, died in Buenos Aires on January 25, at the age of 78. Dr. Mario Schteingart, a noted physician, and former president of B'nai B'rith, the Friends of the Hebrew University, and the Instituto Judío Argentino, died in Michigan on July 5, at the age of 77.

NISSIM ELNECAVÉ

Brazil

THE YEAR 1970 was characterized chiefly by the war against inflation that has been waged since the overthrow of pro-Leftist President João Goulart in April 1964. Inflation had begun earlier, during the administration of his predecessor Juscelino Kubitschek, who initiated an industrialization speed-up program under the slogan "Fifty years in five." After the April upheaval, the inflation rate, which had risen to 80 per cent, was gradually reduced, and, in the course of the past year, was brought down to 20.9 per cent by President Guarastazu Médici's government.

At the same time, the gross national product increased to 9.5 per cent; exports were at a record high of \$2.7 billion, a rise of 16 per cent from the year before, and of 105 per cent since 1963. Coffee continued to be on top of the export list, followed by cocoa, cotton, sugar, corn (maize), minerals, automobiles, and other industrial products.

The import figure, too, rose considerably; still, by the end of 1970 foreign reserves in the state treasury had increased to \$1.3 billion, from a little over \$200 million in 1963.

The Jews of Brazil kept pace with this rapid development of the national economy not only in the independent professions, but in small business, industry, commerce, as well as in the production of coffee, sugar, cotton, and cocoa, though on a smaller scale.

During the year, Brazil's security forces again were involved in the struggle against Leftist terrorist groups of Maoist and Castroist persuasions, who, though small in number, appeared to be well organized and focused their activities on robbing banks and businesses, and kidnapping foreign diplomats. (Rumor had it that the Israeli ambassador in Rio de Janeiro was on a list of potential victims.) As a result of the "liquidation" of several of the terrorist leaders and numerous arrests (including several young Jewish men and a woman), the terrorists lost their initiative and activities had slowed down by year's end.

In the past year, the government concentrated on innovations in the economy that held out hope for improved conditions among workers and peasants. Especially encouraging was the government program for eliminating hunger and illness plaguing millions of people in the northeastern sections of the country. Of visible benefit were the Israeli technical missions that helped locate water and establish model farms.

In 1970 the government made great strides toward democratization, holding elections on November 15 for the National Congress, which had been dissolved in December 1968 by decree of President Costa e Silva. Elec-

tions were also held for the legislative assemblies in Brazil's 22 provinces. One Jewish deputy, Rubens Medina, was elected; the previous Congress had had four Jewish members: three deputies and one senator. Two Jews, Francisco Silbert and Mauricio Pinkusfeld, were elected to the legislature of Guanabara (the city of Rio de Janeiro and its environs), and two others, Jacob Salvador Zveibil and Alberto Goldman, to the São Paulo legislature. This left the number of Jewish legislators in Guanabara the same, but reduced it by one in São Paulo.

JEWISH COMMUNITY

Population

The expectation that the September 1970 national census would finally reveal the actual number of Jews in Brazil was not fulfilled. The questionnaire did not contain a category on ethnicity, and the category on religion applied only to Catholics, Evangelists, and Spiritualists, the three main denominations in Brazil. Had the leaders of the organized Jewish community been concerned about this matter in advance, a category for Jews might have been inserted in the questionnaire.

There has been much difference of opinion on the number of Jews in Brazil. Some claimed a population figure of 140,000 and others insisted it was not below 170,000. The Jewish Community's current estimate was between 150,000 and 155,000.

During the year, 353 Jews were buried in the two Jewish cemeteries in Rio: 227 in the cemetery of the *Hevra Kaddisha* (burial society), mainly East European Jews, and 126 in the Cemitério Communal Israelita, mainly Central European and Sephardi Jews.

Immigration

The government of Brazil continued its liberal immigration policy instituted in 1955 by President Kubitschek. In 1970 the law regarding family unification was limited to permit only the immigration of parents and children of residents. In effect, however, immigration authorities did not enforce this provision too strictly. Immigration was open also to certain categories of professionals needed by Brazil, such as engineers, electricians, agricultural technicians, and others. Beyond that, entry was granted to persons having job contracts from Brazilian firms.

There were no statistics on the number of Jewish immigrants of all categories who came on their own, without help from any organization. Estimates put their figure at several hundred, including some from Israel. In 1970 United HIAS Service helped 64 Jews enter the country: 42 from Lebanon, 12 from Rumania, 6 from Czechoslovakia, and 4 from Poland. In the last three months of the year, United HIAS Service was concerned

with the emigration of Jews from Chile. Of the 94 who asked the agency for help, 49 settled in Brazil, Argentina, and other Latin American countries, and 45 left for the United States and Europe.

Antisemitism and Racial Discrimination

After the downfall of the the Third Reich, the pro-Nazi organization *Acção Integralista* was broken up, and from then on there has been no organized antisemitism in Brazil. At the time of the swastika epidemic in 1959-1960, buildings in Rio, São Paulo, Porto Alegre, and Curitiba were smeared with anti-Jewish slogans and tombstones were desecrated. The police looked upon the episode as a spontaneous outbreak rather than an organized antisemitic tactic. This does not mean that Brazil no longer had any anti-semites. It certainly did, as newspaper reports and letters to editors indicated from time to time. But, inspired by Communist and Arab propaganda, they chose as their present target not the Jews but the Zionists.

No antisemitic material appeared in print in 1970, except for several letters to the editor in newspapers which were known to be friendly to Israel and to Jews in general.

In the latter half of the year, some book dealers stocked the *Protocols of the Elders of Zion* in Portuguese translation, put out by an unknown publisher and printed in Rio. The physical appearance of the book was similar to that of publications by the Arab League in Brazil, such as stories of the heroism of Arab terrorists and translations of Moshe Menuhin's anti-Zionist writings.

The Arab League Rio office's monthly, *Oriente Árabe*, generally devoted half of its pages to the description of life in Arab countries, especially the archaeological discoveries in Egypt, and the rest to attacks on Israel and Zionism. In 1970 the League published an expensive 310-page book, *O Mundo Árabe* ("Arab World"), containing articles that spoke in glowing terms of the economic and cultural "wonders" accomplished by the Arab states. Israel was described as temporarily-conquered Palestine. Artfully contrived photographs showed the "murders" of Arabs by Zionists in the "conquered territory." Publications of the Arab League were distributed in Brazilian intellectual circles and among high government and military personnel.

In the early part of 1970, the New Left weekly *Pasquim* ("Lampoon"), which first appeared in 1969, began to attack Israel and Zionism. It repeated the Soviet accusation that Jews owned the press in America and served Israeli propaganda purposes. It also published a denunciation of American millionaires for "giving Israel \$100,000 and receiving receipts for \$1 million." Sharp protests from readers put a stop to the attacks. The weekly's circulation began to fall off, from a high of more than 200,000 copies in mid-1970 to below 100,000 at year's end—still a large circulation by Brazilian standards. At that time the police detained the top editors

for several weeks, apparently for violating security regulations, and the editorial offices were padlocked for two weeks.

On March 5 Moisés Goldman of Buenos Aires, honorary president of the Latin American Jewish Congress, presented the organization's human rights medal to the former Brazilian Justice Minister Afonso Arinos de Melo Franco, the author of a 1960 law making acts of racial discrimination punishable by prison. Thus far, there had been no publicly known convictions under this law, but not because there had been no violations. A public opinion poll on racial discrimination, conducted in August in Rio by *Jornal do Brasil*, revealed that 67 per cent of the respondents thought such discrimination existed in Brazil, especially against blacks. Only 26 per cent maintained there was none.

Community Activities

Jewish life in Brazil was organized in a system of federations. Each state where Jews lived had its own federation, with which almost all Jewish institutions and groups were formally affiliated. The federations, in turn, were joined in one central representative organization, the Confederação Israelita do Brasil (Jewish Confederation of Brazil). However, the structures of both the federations and the Confederation were very weak. Though fairly effective as representative bodies, they had very little influence on internal Jewish life, mainly because of chronic financial difficulties.

Fifteen years earlier, an attempt had been made to transform the financially strong *Hevra Kaddisha* in Rio de Janeiro into a communal body, modeled after the *kehillot* in neighboring Argentina and Uruguay, which were the central organs of Jewish life. This idea was strongly opposed by the *Hevra Kaddisha* leaders, who had controlled the society under statutes going back to 1920. Struggle and patient intervention throughout the years finally brought success in June 1970, when the statutes were changed. The *Hevra Kaddisha* (the name was not changed) acquired the legal basis to perform most functions of a *kehillah*. Elections for a new administration, consisting of a committee and a board and based on new democratic standards, were planned for early 1971. It was expected that São Paulo would emulate the reorganization in Rio if it proved to be effective.

In 1970 the Rio *Hevra Kaddisha*, which had large sums at its disposal in the form of income from cemeteries and monthly dues of its 2,000 members, gave financial assistance to the home for the aged, the children's home, women's and other charitable organizations, the Jewish hospital, religious institutions including the Wa'ad ha-Rabanut, headed by the Chief Rabbi, and a number of cultural undertakings.

The São Paulo *Hevra Kaddisha* granted subsidies to the federation for the support of charitable institutions, such as the 53-year-old welfare organization EZRA, which currently provided care for 1,680 needy families.

The Jewish Confederation held its biannual national convention in São

Paulo in April. It reelected Moysés Kauffmann as president. The Associação Religiosa Israelita (ARI) in Rio de Janeiro, which consisted of 1,200 families, largely of German origin, elected a new executive committee on which young people were now represented. Hermann Zuckermann was reelected its president.

The Federação das Instituições Israelitas (Federation of Jewish Institutions) in Rio changed its statutes. According to the new provisions, the governing body of the federation was to be elected like that in São Paulo: 50 per cent by the affiliated institutions, and 50 per cent by individual members who were to be elected by the Jews of Guanabara. Under the old statutes, the federation's executive committee was elected only by the representatives of the affiliated institutions.

Federation president Samuel Malamud, speaking at a meeting of the federation's council (advisory board) in December, strongly criticized the leaders of the affiliated institutions for showing little interest in the federation, thus harming its prestige and even endangering its very existence.

Jewish Education

In the last decade the number of pupils in Jewish schools increased by more than 50 per cent, from 8,000 in 1960 to close to 12,500 in 1970. Rio had nine Jewish day schools, ranging from kindergarten to secondary school, with a total enrollment of 4,300. Another 55 students attended the *yeshivah* college Mahane Israel at Petrópolis, near Rio, and another 50 the Escola Normal Brasil Israel (teachers seminary). In the eight years since its establishment the seminary graduated 250 teachers; but fewer than 100 actually accepted posts in Jewish schools in Brazil.

In the 13 Jewish day schools in São Paulo, approximately 5,100 pupils were attending kindergarten and elementary and secondary-school classes. The Porto Alegre Jewish school had some 1,800 pupils in the elementary and high-school departments; 25 per cent of them were non-Jewish. Renovation of the school was completed in the latter half of 1970 to accommodate 2,500 pupils. A total of about 1,000 children attended Jewish schools in Curitiba, Belo Horizonte, Recife, Belém, and Salvador (Bahía).

A major problem of these schools was that the largest number of pupils attended only kindergarten and elementary classes. On the secondary-school level the enrollment fell off, and only a small student body attended upper high-school classes. The reason was that parents had doubts about the usefulness of Jewish education for their older children and transferred them to non-Jewish schools, even though the Jewish schools maintained a higher academic standard in their general studies programs. As a matter of fact, the emphasis on general studies led to the neglect of Jewish subjects to which only seven to ten hours a week were devoted in lower secondary schools, and two to four hours in the second to fourth high-school grades. These courses were given in Portuguese. Yiddish was taught only in two Rio schools and in two São Paulo schools.

In Rio and São Paulo, more than a dozen Hebrew language courses were offered for adults by the Zionist women's organizations, ORT, and the Institute for Hebrew Culture of São Paulo. Some 500 persons attended.

The department of literature of Rio de Janeiro University, with the cooperation of the Hebrew University, Jerusalem, instituted a course in Hebrew language for teachers, given by Rabbi Henrique Lemle. The department also offered a course in Hebrew literature in the hope of attracting enough students for an advanced Hebrew institute. Sixteen students, 11 of them non-Jews, enrolled in the course.

São Paulo University introduced courses in Hebrew language and literature, Jewish history and philosophy, taught by Rabbi Fritz Pinkuss and Professor Nahman Falbel. Over 200 students registered for them.

The Center for Jewish Studies, established by eight Jewish organizations in Rio, sponsored ten lectures from May to September, which attracted 300 listeners. Lecturers were: Israel Ambassador Itzhak Harkavi, Professor Haim Pinski, Rabbi Henrique Lemle, Dr. Marcus Margulies, Dr. Jose Ashkenazi-Pernidji, Israel embassy secretary Hanan Olamy, Samuel Malamud, Samuel Oksman, and Dr. Leah Lerner, on topics ranging from the definition of "Jew" and the relationship between Israel and the Jews, to current Middle-East problems and the new antisemitism. The final lecture was a round-table discussion of "The Future of our Community Life."

Religious Life

The outstanding issue in the Jewish community was the high price of kosher meat, of which some 30,000 kilograms were sold monthly. Prices asked by the four kosher butchers in Rio were double those in non-kosher shops. The religious Bar-Ilan School, which ran a cafeteria and was a big meat consumer, opened a butcher shop and charged competitive prices. Chief Rabbi Rachmiel Blumenfeld supported the action of the school. The controversy remained unresolved by year's end. The problem of high-priced kosher meat existed also in São Paulo, where the demand was double that in Rio. Here no competitive price standard had as yet been set.

On the initiative of Rabbi Blumenfeld, the Rio community set up a *kashrut* committee consisting only of young people.

The Monte Sinai Jewish Center of Rio, with a membership of 2,500, built a synagogue with a 300-worshipper capacity. The Grande Templo Israelita in the city's center, remodeled and enlarged for 800 worshippers, was filled only on the High Holy Days. No more than 30 persons usually attended Sabbath services, and, to insure a *minyan* on weekdays, ten men were paid to attend. Things were far better at Kehilat Yaakov in Rio's Copacabana section, in the Centro Israelita Brasileiro (CIB), and in the Associação Religiosa Israelita (ARI), where several dozen persons worshipped on the Sabbath.

Zionism and Relations with Israel

Ten years ago the Organização Sionista Unificada (United Zionist Organization) was the dominant force in Brazilian Jewish life, with Poale Zion and the General Zionists as the main driving forces.

At the present writing, the parties were still in existence, but were inactive. The leadership was no longer in the hands of the older generation, and the younger Jews developed their own life-style: large, sumptuous social clubs, such as the Hebraica in Rio and São Paulo; the Monte Sinai Center and the Centro Israelita Brasileiro (CIB) in Rio de Janeiro. The activities of these clubs, which had a total membership of 6,000 families in Rio, and again as many in São Paulo, were devoted mainly to recreation and sports; there were some cultural and pro-Israel programs for smaller groups.

The Zionist-*halutzit* youth groups, in particular Ihud Habonim and Hashomer Hatzair, still existed, but their number and membership had declined. The result was a drop in *aliyah* of *halutzim* to Israel. However, the total 1970 emigration to Israel was larger than in preceding years: 930 *olim*, including a considerable number of students.

The work of registering members of the Jewish community for the election of delegates to the forthcoming World Zionist Congress was being done largely by the youth organizations. By year's end, the registration figures were 1,500 in Rio, 1,200 in São Paulo, and slightly less than 300 in all the interior communities.

Friendly relations between Brazil and Israel continued, even though former Foreign Minister José de Magalhães Pinto openly advocated the internationalization of Jerusalem. Interior Minister General José Costa Cavalcanti visited Israel and when he returned told an audience of 1,000 at the Hebraica Club that "I even put a slip of paper with a wish on it in the Wailing Wall, for I might be a Jew myself—Cavalcanti? no; but Costa? maybe." He added, "Many Brazilians will some day find that Jewish blood flows in their veins."

In São Paulo, collage paintings by Berl Zerubavel, the cultural attaché of the Israel embassy in Brazil were exhibited in July. In Rio, about 100,000 persons visited the Israel pavilion at the International Fair of Science and Technology held in November. The Israeli singer Eliza Azikri participated in the Rio International Folksong Festival at Rio in mid-November.

On the initiative of a group of Rio and São Paulo Jewish businessmen and industrialists, the cornerstone was laid for a Brazil House on the Tel Aviv University campus. The cost of the structure was estimated at \$1 million.

In September Israel Ambassador Itzhak Harkavi was again invited by the military academy in Rio to lecture on the Israel-Arab conflict. This time, no Arab speaker was invited to "balance" the presentation of the Israeli diplomat, as was the case in September 1969.

The Arab Boycott Committee announced that it had placed on its "blacklist" the non-Jewish Rio engineering firm Sondotécnica, which had a Jewish president, because it collaborated with the Israeli firm Tahal in the irrigation project in underdeveloped provinces of Brazil. The non-Jewish São Paulo beer and soft-drink manufacturers, Brahma and Antarctica Paulista, were also put on the blacklist because the trademark on their labels resembled the Star of David.

Among Israeli visitors to Rio and São Paulo were: Finance Minister Pinhas Sapir; Labor Minister Yosef Almogi; Transportation Minister Shimon Peres; Keren Ha-yesod President Israel Goldstein; Professor Albert Sabin, president of the Weizmann Institute in Rehovot; Keren Kayemet president Yaakov Zur, and Colonel Stella Levy, former commanding officer of the women's division of the Israeli army.

Solidarity with Soviet Jewry

A delegation from the Jewish Confederation of Brazil visited Foreign Minister Mario Gibson Barbosa to ask Brazil's intervention with the USSR to permit the emigration of Soviet Jews to Israel. The minister promised to intercede. At the same time, Samuel Malamud, president of the Federation of Jewish Institutions in Rio, and Beno Milnitzki, president of the São Paulo Federation, each held a press conference with local and foreign newspaper correspondents on the plight of the Soviet Jews, in particular the arrest of the Jews accused of attempting to hijack a plane to take them to Israel (p. 407). Their statements received wide coverage in all Brazilian newspapers.

To protest the Leningrad trials, a group of some 30 Jewish students demonstrated outside the Municipal Theater in Rio, where the Moscow Moiseyev Ballet was performing. After the announcement of the Leningrad trial verdicts, some 100 students and members of Zionist youth groups demonstrated in front of the Soviet embassy in Rio; they were dispersed by the police. During this period, about 300 students and members of Zionist youth organizations held a protest march through the streets of Bom Retiro, the São Paulo Jewish section.

Cultural Activities

More than 1,000 young people participated in the Hebrew music festival, which took place in the Hebraica Club in Rio. Fifteen choral groups from Rio, São Paulo and Belo Horizonte participated. A house for culture, named after Moshe Sharett, was opened in São Paulo.

More than 3,000 persons attended the annual concert in Rio's Municipal Theater of the 120-member choir of the Instituto Israelita Brasileiro de Cultura e Educação, which offered a program of Hebrew and Yiddish

songs. The choir was also invited to perform in honor of Brazil's independence day, September 7.

Two youth contests on Jewish themes were sponsored jointly by the Hebraica Club and the Rio *Hevra Kaddisha*. Cash prizes were awarded to the winners, and the contest aroused much interest among young Jews. Sunday morning lectures on a variety of topical subjects were held regularly at the Hebraica Club in São Paulo and the Bialik Library and the Monte Sinai Center in Rio.

A number of Yiddish cultural events took place in the Yivo-Circle in São Paulo, the Center for Yiddish Culture in Rio, and the Instituto Brasileiro-Judáico de Cultura e Divulgação (AJYB, 1969 [Vol. 70], p. 313) in Rio. WIZO (Women's International Zionist Organization) and Pioneer Women were sponsoring regular cultural programs through chapters in Rio, São Paulo and all cities in the interior where Jews lived.

The Instituto quarterly, *Comentário*, a serious publication intended for intellectual Jewish and non-Jewish circles, devoted an entire issue to Jerusalem. The Instituto also published information bulletins on Jewish problems and made available to Jewish schools slides on Jewish holidays and other Jewish subjects. Another of its activities was to help run the Centro de Estudos Judáicos (Center for Jewish Studies). A contribution to Rio University library by the Instituto was earmarked for the purchase of books for the Judaica section used by students taking Hebrew courses offered by the university's department of literature.

In April the Rio and São Paulo federations and the Jewish centers in smaller communities throughout the country conducted activities in memory of the six million Jews who died in the Holocaust.

Personalia

Arnaldo Niskier, secretary of science and technology in the Guanabara government and general secretary of the Brazilian Committee for the Weizmann Institute, was awarded the national order of Rio Branco by president Médici (April).

Fritz Feigl, honorary president of the Confederação Israelita do Brasil and professor of biochemistry, was nominated for membership in the Vatican Academy of Science (May).

Deputy Francisco Silbert was unanimously elected president of the Legislative Assembly of Guanabara (July).

Alberto Dines, editor-in-chief of the Rio newspaper *Jornal do Brasil* received the Maria Moors Cabot award (a gold medal and \$1,000) from the rector of Columbia University of New York, for his account of the fight for freedom of the press (November).

Isaac Kerstenetzki, an economist in the fields of technology and planning, was named director of the Brazilian Institute for Geography and Statistics, one of whose functions has been census-taking (March).

Publisher Abraham Kogan, who issued Stefan Zweig's works and the *Larousse* Encyclopedia in Portuguese, was awarded the Machado de Assiz medal by the Brazilian Academy of Literature (December).

The 1970 São Paulo critics awards for best actress and best actor of the year went to Berta Zemel and José Piltcher (December).

A street in the Copacabana area was named for Joseph Bloch, founder of the Bloch publishing house in Rio, which put out the popular illustrated journals *Manchete* and *Fatos e Fotos*, and about a dozen books a year.

Busi Rosenblit, leader of the Mizrahi party in Rio, died in Rio in March, at the age of 46. David Treiguer, president of the Jewish Center in Niteroi, died in Niteroi in March, at the age of 48. Samuel David (Leão) Peretz, known as "the educator of half the population of Rio" because he had been professor of philosophy and philology at numerous colleges and universities for more than 50 years, and founder, in 1916, of the first Portuguese-language Rio newspaper, *A Coluna*, died in Rio in April, at the age of 76. Vojtech Winterstein, director of the Brazilian section of World Jewish Congress, died in Rio in June, at the age of 67. Marcos Kaufmann, founder in 1920 of Sociedade Beneficente Israelita in Rio, which aided new Jewish immigrants, died in June, at the age of 81. The Jewish writer Zelik Mazur, São Paulo representative of the Rio *Yidishe Presse*, died in São Paulo in September, at the age of 57. Dr. Leo Guertzenstein, one of the first Jewish doctors to practice in Rio, died in Rio in November, at the age of 76.

DAVID MARKUS