

Argentina

Domestic Affairs

As La Nación, one of the most influential Argentine dailies, put it at year’s end, “The main Argentine problem is economic rather than political.” In fact, the economy was close to breaking down. The over-all situation in the country has been determined by four developments:

1) the worsening political instability, coupled with increasing guerrilla warfare;
2) the ouster of the government of President General Marcelo Roberto Levingston;
3) the public commitment of his successor, President General Alejandro Agustín Lanusse, to the restoration of constitutional government and his simultaneous overture for an understanding with all political sectors, including the Justicialista (Peronista) party;
4) the unprecedented inflation and catastrophic devaluation of the peso.

These series of events were organically related, with the serious economic crisis as dominant factor.

POLITICAL INSTABILITY AND TERRORISM

The main terrorist activities have been sponsored by Peronista gangs, not all of them controlled by Perón himself, like “Montoneros,” F.A.R. (Fuerzas Armadas Revolucionarias—Revolutionary Armed Forces) and F.A.P. (Fuerzas Armadas Peronistas—Peronista Armed Forces).

The cities of Rosario, Córdoba and Tucumán, after Buenos Aires the largest provincial capitals, were the scene of frequent turmoil, provocation, attacks, and murder, mainly by antigovernment groups, leftist organizations, and extremist Peronista gangs, as well as university students, with priests of the New Left participating. More than 100 such attacks and raids, as well as many strikes, took place during the year under review.

Half a dozen attacks were launched in January by F.A.R.; in one, 20 police assault cars were burned and arms stolen from a military arsenal in
Córdoba. Nine other attacks were made on various governmental offices and banks in February, in San Fernando, La Plata, Buenos Aires, La Tablada, and Bariloche. In Bariloche, 885,000 new pesos ($221,000) were stolen from the Bank of Province. In less than a week, in February, ERP (Ejercito Revolucionario del Pueblo—Revolutionary Army of the People) made three raids against various branches of the Bank of Córdoba.

From February to mid-March, five general strikes with serious clashes occurred in Córdoba alone. In March, General López Aufranc, commander-in-chief of the Third Army stationed in the city, put Córdoba and adjacent zones under martial law. Governor Camilo José Uriburu of Córdoba province resigned on March 20, two days after he was put into office. He was the eighth governor to resign in less than four years—additional proof of the deteriorating social and political situation.

In Tucumán, the municipal police headquarters was assaulted by extremists. The city's Historical House, where the independence of Argentina was proclaimed in July 1816, was raided by Peronista gangs and heavily smeared with Peronista slogans, mainly “Perón o Muerte”—Montoneros (“Perón or Death”—Montoneros). Many more strikes took place in Buenos Aires, Rosario, Tucumán, and other cities.

On March 30, in one single hour, ten bombs exploded in Buenos Aires, all in North American firms causing much damage; three others did not explode.

On May 23, a commando, in the name of E.R.P., kidnapped Stanley Sylvester, the British consul in Rosario, who also was manager of the Swift city's meat-packing plant. He was freed a week later after the kidnappers demanded and obtained a ransom: the distribution by Swift of close to $60,000 worth of food, blankets and school supplies to the poor.

The village of San Gerónimo Norte, 35 miles from the city of Santa Fé, was attacked and taken by three terrorist gangs in June after a battle with the police. Arms were stolen and the main government offices raided. In July a similar raid was launched against Santa Clara de Saguier, a small city 60 miles from Santa Fé. In August another such attack, with similar consequences, was made on the village of Manuel B. Gonnet.

The boldest crime of the year was the murder of former police chief of Córdoba, Major Julio Ricardo Sanmartino, who had been accused of torturing political prisoners and terrorists.

Worst of all, the federal police of Buenos Aires who were ordered to help the local police at Córdoba, some 500 miles distant, assaulted and raided Córdoba police headquarters, stealing and burning documents, and maltreating their Córdoba comrades.

In August a terrorist gang made an unsuccessful attempt to kidnap General Julio Alsogaray, former minister of war in Ongania's government and a very influential man in the armed forces.

In the latter part of December, the Argentine intelligence service disclosed that they had uncovered a plot of a powerful terrorist ring and ar-
rested some of its leaders. The investigation furnished clues leading to the discovery of the worst political crimes in recent years: the murders of President General Pedro Eugenio Aramburu, in 1970, and of Major Julio Ricardo Sanmartino, former police chief of Córdoba, in 1971.

COUP D'ETAT

Two strongly antagonist factions existed in the government: one, headed by then President Levingston, advocated the continuation of the military regime; the other, headed by then Commander-in-Chief and Minister of the Army General Lanusse, insisted on the prompt return to constitutional government, with elections to be held within a period of two or three years.

When Lanusse publicly stated his views, President Levingston ousted him and appointed Chief of Police Jorge Esteban Cáceres Monié to the post. The new minister, in a unique move, appointed Lanusse to the ministry of the army. On March 23 Lanusse, backed by the overwhelming majority of the armed forces, in turn ousted Levingston from the presidency. Three days later, the military junta of the commanders-in-chief of the defense forces proclaimed Lanusse president of Argentina.

In mid-May about a dozen military officers were arrested in connection with a conspiracy against the Lanusse government. Inspired by ultra-rightist elements, the army garrisons of Azul and Ollavaria, south of Buenos Aires, made a serious attempt in October to overthrow the government. Order was restored after a couple of days.

COMMITMENT TO RETURN TO CONSTITUTIONAL RULE

It was clear from the outset that the Lanusse government was eager to hold elections as soon as possible in order to curb terrorism, appease Peronism, and activate the political parties. The June 1966 law suspending all political parties had been repealed on April 1, and all parties, including the Justicialista, permitted to resume full activities.

President Lanusse entrusted the ministry of the interior—a post equal to a kind of premiership—to Arturo Mor Roig, who had been president of parliament under President Arturo Illia and one of the leaders of the important Radical party.

The government encouraged internal peace. La Hora del Pueblo (The People's Hour), a political council in which all non-Marxist parties, including the Justicialista, were represented, was formed to encourage cooperation among the parties and to work with the government on procedures for restoring constitutional rule and holding elections. By mid-April, there were persistent rumors that the government was studying the possibility of the return of General Juan Domingo Perón.

Since many terrorist groups were followers of Perón, the government was
eager to neutralize them peacefully by negotiating directly with him. Perón laid down a number of conditions for exerting his influence on his followers, among them his full rehabilitation to the rank of general and payment of salaries due him since September 1955 as former president.

There was a constant flow of top trade-union leaders, representatives of most political parties—who were wooing him with the idea of reaching some political arrangement—and government officials to Madrid, where Perón lived in exile, to get his backing for the planned elections. However, Perón did not commit himself. As a result, he practically dominated Argentina's politics as an arbiter in a political game that undermined the moral fiber of Argentina, whose people felt that they were being duped.

The government announced in September that general elections would be held on March 25, 1973, and that it would return to constitutional rule on May 25 of that year. The political race began with this announcement.

**ECONOMIC SITUATION**

Argentina's economy reached its most critical stage in 1971. In November the foreign debt was $5 billion, and there was acute danger that foreign payments would cease. A renegotiation of the foreign debt was under way by year's end. There was a drop of $200 million in the export of meat and wheat (normally exports of both items exceeded $600 million annually).

Inflation reached a new high, about 50 per cent; government estimates put it at 40 per cent. The currency was devalued by 250 per cent. The value of the dollar rose from 4 new pesos at the beginning of 1971, to 4.70 at the end of July. From then on, the decline of the peso continued literally uncontrolled. At the beginning of August, the government passed a law establishing two types of exchange rates: the official rate, at 5 pesos per dollar, and the financial rate, which fluctuated between 20 and 25 per cent above the official. At year's end the financial rate had gradually reached 9.50 to 9.70 pesos per dollar. The government used both rates for imports and exports, according to the commodities involved. It bought export dollars at the official rate. A "parallel"—euphemism for black market—rate flourished in an atmosphere of rampant speculation, reaching almost 11 pesos per dollar at year's end, or over 2.5 times the rate at the beginning of the year.

There was general agreement among all political factions and all sectors of society that no change in the political situation could be expected before the economic situation was controlled, and inflation curbed.

**JEWISH COMMUNITY**

Since the end of World War II, the Argentine community has been trying to shed its "East-European ghetto" outlook. A native-born generation has
been replacing the European-born leadership; Yiddish was being rapidly replaced by Spanish in public life, and with Hebrew in education. Practically all Jews who were about 30 years of age or younger (50 per cent of the total Jewish population) were native-born, or at least educated in Argentina; an estimated 80 per cent of the entire Jewish population was native-born.

Consequently, a new community was being shaped. Jews wanted to become integrated into the life of the country by participating in political, cultural, artistic, and social activities. While this was all to the good, it brought with it also acute danger of assimilation. The 1970 estimated intermarriage rates of 33 per cent in the smallest communities, and 10 to 15 per cent in the largest, and some 5 per cent in Buenos Aires (AJYB, 1971 [Vol. 72], p. 296) were based on registered cases. Taking into account also intermarriages that were not registered as such, the proportion should probably be increased in each instance by 5 per cent for 1971.

Demography

During the last quarter of a century, the Jewish population has remained almost unchanged. Thus, the 1971 estimate for Greater Buenos Aires (with a general population of about six million) remained at 350,000, with some 75,000 of them Sephardim. The approximately 140 Jewish communities in the provinces had a total of 150,000 Jews, some 15,000 of them Sephardim. Of these communities, only 14 were large or medium-sized, with populations ranging from 1,500 to 15,000 Jews each (AJYB, 1971 [Vol. 72], p. 292).

Communal Organizations

The three main Jewish organizations were: AMIA (Asociación Mutual Israelita Argentina), the central Buenos Aires Ashkenazi community with 45,000 member families, and the Wa'ad Ha-kehillot, under the presidency of Gregorio Faingersch, which had a budget of about $5.5 million in 1971; DAIA (Delegación de Asociaciones Israelitas Argentinas), the political representation of Argentine Jewry, with Sión Cohen Imach continuing as president; OS A (Organización Sionista Argentina), with Nachman Radzichowski as president (AJYB, 1971 [Vol. 72], p. 293).

A revival, mainly in cultural and educational activities, took place among Sephardi Jews, who were well organized in half a dozen communities. The main, though not the largest, was ACIS (Asociación Comunidad Israelita Sefaradí), with a membership of about 3,000 families, half a dozen affiliated synagogues, three schools, and two cemeteries. The spiritual leader of ACIS was Rabbi Aarón Angel. Some 10,000 families originating in Arab countries belonged to Congregación Sefaradí Yessod Hadath, whose spiritual leader was Rabbi Isaac Shehebar. Affiliated with it were also half a dozen syn-
agogues, three schools, and two cemeteries. Another, small Sephardi community, Congregación Safaradí Latina, with a membership of some 1,000 families from Spanish Morocco, was headed by Rabbi Saadia Benazquen. It had its own synagogue and cemetery.

Communal Activities

The annual convention of Campaña Unida (equivalent to UJA) was held in Buenos Aires in April, with 480 delegates from all parts of the country attending.

The first Latin American Convention of Jewish survivors of concentration camps and former resistance fighters, which met in Buenos Aires in April, founded the Latin American Federation of She'erit Ha-pleita (remnant of refugees); Katriel Katz, president of Yad Vashem, was guest speaker.

Hospital Israelita Ezra, the Central Health Organization of Argentine Jewry, celebrated its 50th anniversary in May.

An important event was the first Latin American Conference for the Hebrew Language and Culture, held in April under the auspices of Rosario University, with Professor Abraham Blejer presiding. Six universities, among them the University of Chile and the Catholic University of Buenos Aires, sent delegates. Professor Roberto Sartor, rector of the University of El Salvador said, at the opening ceremony, that “the widespread study of Hebrew at Latin American universities is a sign of the beginning of spiritual peace between us. For this reason, I greet you with Shalom Israel and Shalom Yerushalayim.”

Between June and August, four liturgical concerts were presented by the Congregación Israelita de la República Argentina in its synagogue, which was packed at each performance.

In Defense of Soviet and Arab Jews

Seven delegates from Argentina participated in the World Conference of Jewish Communities on Soviet Jewry held in Brussels in January. In May some 300 Jewish women made an unsuccessful attempt to hand to Soviet Ambassador to Argentina Youri Volski a memorandum protesting the persecution of Soviet Jews. Dov Sperling and Mordechai Shoham, who not long ago had left Russia for Israel, were guest speakers at two mass rallies in Buenos Aires and held two press conferences.

The Jewish community organized a mass meeting in Buenos Aires in November, in protest against the persecution of Syrian Jews. Syrian Ambassador to Argentina Jewdat Atassi responded with an open letter denying that there was persecution in his country and condemning all the fuss as being no more than Zionist slander aimed at besmirching his country.
protest rally of Jewish women that was to take place a day later outside the Syrian embassy was cancelled at the very last moment by DAIA. High-ranking Argentinian authorities had suggested that this be done because Arab circles in the city were spreading rumors that Jews were organizing an anti-Arab pogrom.

Religion

Religious observance among Argentina's Jews was quite limited. Most of them restricted their Jewishness to respect for Jewish tradition. They flocked to the synagogue for the Kol Nidre service much more as a demonstration of Jewish belonging than an expression of religious feelings. Kashrut was observed by no more than about two per cent of the community. Argentine Jews were interested mainly in being married in a synagogue, except in the case of intermarriage, in celebrating bar mitzvahs, and in being buried in a Jewish cemetery. Hundreds of boys born in small communities were not ritually circumcized, simply for lack of mohelim. As a general rule, Sephardim were much more observant than the Ashkenazim.

There were some 50 synagogues in Buenos Aires, but only two dozen of them managed to have a minyan on Friday evening. Attendance was higher in Sephardi synagogues.

The Chief Rabbinate, financed by AMIA and the Wa'ad Ha-kehillot, was headed by Chief Rabbi David Kahana, former chaplain of the Israeli air force, who also presided over the Bet Din. Buenos Aires had 22 rabbis: 15 Orthodox, four Conservative, and three Reform. There was not a single rabbi in the provinces until 1971, when Hungarian-born Rabbi Yaakov Yolis came from Israel to be spiritual leader for the provinces of Santa Fé and Entre Ríos. The Rothschild Foundation, which helped finance the post, offered a similar arrangement to the community of Córdoba, but there was no decision by year's end.

The main community centers were the (Conservative) Congregación Israelita de la República Argentina, the oldest in Argentina, which had been founded in 1862 and was headed by Rabbi Dr. Guillermo Schlesinger until his death on November 30; Gran Templo Paso (Orthodox), where Mordechai Herbst was rabbi. Bet-El (Conservative) an affiliate of the World Council of Synagogues, of which Rabbi Marshall Meyer was spiritual leader; Emanu-El (Reform), affiliated with the World Union for Progressive Judaism and headed by Rabbi Leon Klenicki, and the three Sephardi communities discussed above.

When Israel's Minister of Interior Yosef Burg visited Argentina in August, a meeting of rabbis and synagogue leaders was convened at the Israeli embassy for the purpose of forming a federation of all religious organizations and rabbis. Thus far nothing appeared to have come of the plan.
Education

The crisis in Jewish education (AJYB, 1971 [Vol. 72], pp. 296–97) became much more acute during 1971 for financial reasons, as well as for lack of coordination and a common educational program. Of course, Argentina's economic crisis was felt in all sectors of Jewish community life.

While state education was free on all levels, including university, Jewish education was expensive, ranging from some $40 per month per child in kindergarten to $100 in high school.

In order to curb withdrawls from Jewish schools, AMIA and Wa'ad Ha-hinnukh established about 3,500 partial and full scholarships, but this was not sufficient. As the year began, some 100 out of about 1,000 Jewish teachers in Buenos Aires were without jobs because of the nearly 15 per cent drop in enrollment, which reduced the number of students by 2,400. The Congregación Israelita's integrated (including the state curriculum) school Makhon Lelimudei Ha-yahaduth, founded a quarter of a century ago for training religious teachers, closed its doors because of financial difficulties.

To prevent a catastrophe in Jewish education, AMIA obtained a loan of $1 million, for education purposes only, from Bank Leumi of Israel, at four per cent interest and payable over the next ten years. In 1971 AMIA subsidies to Jewish schools totaled about $2 million.

The 44 Jewish schools in the Greater Buenos Aires area had a total of 14,250 students in integrated schools: 4,650 in kindergarten, 7,700 in elementary schools, and 1,900 in high schools. Another 1,100 studied in complementary Jewish schools (without state curriculum). There were also four yeshivot with some 200 students. Of these, Yeshivah Guevoha, with an enrollment of 17 students, was a rabbinical school whose students received ordination in Israel after further study there. Four of the students became shohatim and one a mohel. There were three other religious schools, with 250 students, besides a dozen Sephardi elementary schools, mainly religious or traditionalist, with some 3,000 pupils.

In the provinces, there were 41 schools, with a total of 4,500 students: 1,050 in kindergarten, 2,750 in elementary schools, and 700 in high schools.

The Instituto de Intercambio Cultural Argentino Israeli, sponsored by the Israel embassy, continued to offer special courses of Hebrew to some 850 students. The Casa del Estudiante (Student's House) Moshe Sharett, sponsored and financed by AMIA, provided full board to about 80 Jewish students from the provinces, who were studying at Buenos Aires universities.

Press and Publications

Argentina had four important Jewish publications: the Yiddish-language 57-year-old Di Yidishe Tsaytung and 54-year-old Di Presse, and the Spanish-
language 47-year-old weekly Mundo Israelita and the 41-year-old fortnightly news magazine La Luz.

Other periodicals were the German-language Jüdisches Wochenblatt; the Mapam fortnightly Nueva Sión; the Yiddish-language Davke, devoted to sociological and philosophical problems. The Yiddish-Spanish monthly Rosarier Leben, the only Jewish paper published outside of Buenos Aires. The Yiddish and Spanish Fraye Shtime, a leftist, but not anti-Israel weekly, was published by a splinter group of the Communist and extreme anti-Israel ICUF (Yidisher Kultur Fareyn). The latter published the Spanish weekly Tribuna. There also were a number of institutional publications, which had limited circulation or were distributed free.

The economic crisis also dealt a sharp blow to Jewish journalism. At least two important publications disappeared: Comentario, published by the Instituto Judío Argentino de Cultura e Información, and Indice, a sociological quarterly published by DAIA. Raíces, a monthly published by the Argentine Zionist Organization and financed by the Jewish Agency, which had a deficit of over $100,000 in the last three years, appeared again in March 1972, after some seven months' suspension. The quarterly Davar, published by the Sociedad Hebraica Argentina has not appeared for many months. Di Yiddische Tsaytung and other important papers also were in severe financial difficulties.

In the Jewish book market, AMIA has been by far the most generous patron of Jewish literature in Yiddish, Spanish, and Hebrew, encouraging authors and publishers with purchases of 50 to 100 copies of each new title. AMIA's annual book fair, which offered publications at big rebates, was aimed at bolstering sales. The twenty-fourth Jewish Book Fair, held August-October, exhibited 3,350 titles; sales totaled 15,367 volumes.

Among books of Jewish interest, published in 1971, were: The seventh volume, Shabbat, of the first Hebrew-Spanish edition of the Babylonian Talmud, edited by Abraham Weiss with Spanish translation by Mario Cales; a Hebrew-Spanish four-volume edition of the Bible, with translation by Abraham Rosenblum, Enrique Zadoff and Abraham Katzenelson, published by Yehuda; the ninth volume of Obras Completas de Scholem Aleijem ("Complete Works by Sholem Aleichem"), published by Acervo Cultural; Yerushalayim Ir Ha-netsah ("Jerusalem, The Eternal City"), a collection of essays written in Hebrew by Chief Rabbi David Kahana, Moshe Guttertag, Shimon Sharoni, Nissim Elnecavé, Maximo Yagupsky, and Tsevi Bronstein, and published by the Jewish Biblical Society of Argentina; Dese vuelta, Señora Lot ("Look Mack, Mrs. Lot"), by Ephraim Kishon, published by Ediciones Hormé; Jesús de Nazaret ("Jesus of Nazareth"), by Yosef Klausner, and Profeta en Israel? ("The Prophet Motive"), by George Mikes, both published by Paidos; Las suaves trompetas de Jericó ("Blow Softly in Jericho"), by Ephraim Kishon (Editorial Candelabro); El Exodo ("The Exodus"), volumes 7 and 8 of Nissim Elnecavé's Biografía de la Tierra de
Zionism and Israel

While sympathy and support for Israel was very strong among Argentina's Jews, support for the Organización Sionista Argentina (OSA) was far from enthusiastic, especially since young Jews considered it as tailored to diaspora standards. This explains, for example, the failure of the Zionist Organization's drives to increase its membership, now totaling 19,600. Of these, 7,473 went to the polls on November 14 to elect 21 delegates to the 28th World Zionist Congress in Jerusalem. The results were as follows: Avodah polled 2,528 votes (7 delegates); Mizrachi, 1,254 votes (3 delegates); Mapam, 1,128 votes (3 delegates); Liberal Zionists, 813 votes (2 delegates); Hanoar Hatsioni, 574 votes (2 delegates); Herut, 560 votes (2 delegates); Sephardim, 369 votes (1 delegate); Independents, 247 votes (1 delegate).

Of the 20,000 Jewish university students in Argentina (out of a total of 220,000 students at 15 universities), some 80 to 85 per cent supported the extreme left and the Third World. The Zionist movement failed to attract even a reasonable number because of a feeling that it was governed by an old-fashioned bureaucracy.

About 23,000 young people, among them a very small group of university students, were organized in Zionist youth movements or clubs. No less than half of Jewish youth was alienated from any kind of Jewish life, according to a report released by AMIA's president, Gregorio Fainguersch. EDITTI (Escuela de Instructores y Técnicos en Trabajo Institucional), a school for Jewish leaders, was sponsored jointly by AMIA, the Jewish Agency, and Sociedad Hebraica Argentina.

The State of Israel received all-out support through Campaña Unida (UJA), Bonds of the State of Israel, and many other funds. Israeli visitors were given warm receptions. Among them were Katriel Katz, president of Yad Vashem; Eliahu Nawi, Mayor of Beersheva; Mordechai Bar On, Jaime Finkelstein, and General Uzi Narkiss, members of the Zionist Executive; Aaron Yadlin, deputy minister of education; Professors Haim Beinart and Abraham Peskin of the Hebrew University; Arieh Tzimuki, president of World Association of Jewish Journalists, and General Moshé Lahav, who lectured at Argentina's High Military Academy. In April the Argentine Friends of the Hebrew University laid the cornerstone of the Republica Argentina building, housing dormitories for 72 students, on the university campus. Its Argentine donor, Simon Mirelman, received an honorary degree in recognition. In June the Argentine financier
Sam Mallah and his wife inaugurated at Tel Aviv University dormitories for 48 students, which they donated.

In September AMIA's president, Fainguersch, took issue with the official Argentine position on Jerusalem, as expressed by Ambassador to the UN Carlos Ortiz de Rozas. He stated: "The Argentine authorities have not as yet carefully considered the importance of Jerusalem to the Jewish people, for there are, in Argentina, 500,000 Jews whose hearts palpitate for Jerusalem."

Argentina's Minister of Culture and Education José Cantilo visited Israel in February. A month later, the commander-in-chief of the air force of the navy, Rear Admiral Hermes José Quijada, was the official guest of the Israeli army.

There was a rise in aliyah in 1971, with 2,300 olim, as against 1,700 in 1970, 1,300 in 1969, and 900 in 1968. Local Jewish leadership reacted angrily against what was considered systematic pressure from Israeli emissaries, and even from Arieh Pincus himself, who apparently described the situation in Argentina as extremely serious and predicted catastrophe in an effort to stimulate aliyah. Pincus, for example, bluntly attacked Argentine Jewish leaders when, at the opening ceremony of the Latin American House in Tel Aviv, he suggested that Argentine settlers in Israel return home to form a new leadership. Although Argentine Jewry was doing all it could to stimulate aliyah, it was also ready to fight for Jewish rights and to do all it could to consolidate Jewish life at home.

Anti-Semitism

While no antisemitism existed in higher government echelons, some circles close to the government occasionally took an anti-Jewish position, which was largely inspired by the Church.

In March an Israeli flag was burned by young nationalists at a fascist ceremony held in the elitist La Recoleta Catholic cemetery, in Buenos Aires. The Ramat Shalom school was daubed with antisemitic slogans, as were the premises of the Friends of the Hebrew University, the Congregación Sepharadi Latina, and the Sepharadi Luz Eterna community. In August similar daubings were found on the main entrance of the Ashkenazi cemetery of La Tablada, near Buenos Aires; a homemade bomb exploded in the Sociedad Hebraica building in Rosario. In September the Asociacion Sepharadi Luz Naciente premises were smeared with anti-Jewish slogans. Pupils of various Jewish schools were molested near their schools. In the city of Córdoba there were a series of daubings on the premises of Jewish organizations, and homemade bombs exploded in many places. Some universities held symposia, which were clearly anti-Jewish and anti-Israel in content. The discussants' leftist and rightist views on Israel and Zionism were so similar as to make a distinction not quite possible.
At a public meeting marking Sovereignty Day, held in Rosario in November, rightist organizations Mazorca, Tacuara, and Peronista youth made anti-Jewish statements. The monthly Peronista paper, *El Puente*, protested against the Jewish oligarchy. In a symposium at the Catholic University El Salvador, in Buenos Aires, one Catholic priest, Ferreiro, declared that, as a Christian, he must be an anti-Zionist, though not an antisemite. Another priest, Marieu, replied that a good Christian must be both antisemite and anti-Zionist.

Antisemitic cartoons, in the spirit of *Der Stürmer*, were published in various papers. The most offensive was published under the imprint of the municipality of Tucumán as a propaganda piece for collecting taxes. DAIA protested, and the mayor of the city apologized.

The most viciously antisemitic statement was produced by Walter Beveraggi Allende (attorney, former member of parliament, and a collaborator of Appleton's English-Spanish and Spanish-English Dictionary) who, on November 1, released an open letter to Trade Union General Secretary José Rucci, which was reminiscent of the *Protocols of the Elders of Zion*. In it he talked of Jewish conspiracy to create chaos, which would lead to Argentina's economic strangulation. This would make possible the establishment, in the richest western provinces near the Andes Mountains, of the Jewish state of Andinia, which was to be proclaimed in 1972.

**Arab Propaganda**

Throughout most of the year, the Arab League and representatives of al-Fatah in Argentina carried on an openly antisemitic campaign in the guise of anti-Zionism. It took the form of open letters, with the signatures of hundreds of Argentinian politicians, professors, artists, and trade-union leaders, which were inserted as paid advertisements in the country's largest newspapers.

A Palestine Week, launched in Argentina in May, was financed by the Arab embassies for the purpose of making money and winning over Argentina's trade unions to the Arab cause. Trade-union leader, Andrés Framini, who was a key figure in the newspaper campaign, championed this effort as well. Arab agitation led to the formation of the largely Peronista Movimiento Argentino por la Liberación de Palestina (Argentine Movement for the Liberation of Palestine), under the auspices of Yousouf el-Bandake, Latin American director of the Arab League, Algerian Ambassador Mohammed Khelou, and Syrian Ambassador Jewdat Atassi.

Raul Bustos Fierro, an outstanding Peronista leader, whose signature appeared on one of the open letters, declared at a meeting of 3,000 persons, held on November 29 to commemorate the 24th anniversary of the UN resolution establishing the State of Israel, that he had signed no pro-Arab and anti-Israeli statements. He pointed out that Perón had established
friendly relations with the State of Israel and permitted no anti-Jewish activities when he had been head of state, and that his position has not changed.

A Day of Peace, sponsored by Pope Paul VI, was celebrated in December jointly by Catholics, Jews, Protestants, and Muslims; some 100,000 persons filled the Plaza de Mayo in front of the Catholic cathedral. A Jewish youth contingent of Dror demonstratively left the meeting because provocative Arab posters were on display and the Muslim delegate, Carlos Abram, called for the liberation of Palestine, promising no peace in the world until justice was done to the Palestinians. The representative of the Orthodox rabbinate remained on the dais when the meeting's chief coordinator, Monsignor Ernesto Segura, asked him to do so “to prevent a scandal.” The rabbi was sharply criticized within the Jewish community.

Personalia

Francisco Belfer, Zionist and a leader of Rosario Jewish community, died in Rosario on March 11, at the age of 71. Salomón Wapnir, writer and journalist, died in Buenos Aires on June 13, at the age of 67. Israel Hoffman, outstanding Argentine sculptor and director of the city of Paraná Museum of Arts, died in Paraná, on June 25, at the age of 75. German Rosenmacher, a writer known in Argentine and Jewish literature, died in Buenos Aires on August 8, at the age of 50. David Sevi, communal leader, died in Buenos Aires on August 21, at the age of 82. Rabbi Guillermo Schlesinger, chief rabbi of the Congregación Israelita and long time leader in the movement for Jewish-Christian friendship, died in Buenos Aires on November 30, at the age of 68. Alberto Hazan, former president of the Buenos Aires Sephardi community and of the Sephardi Zionist Organization, Bible commentator and writer, died in Buenos Aires on November 9, at the age of 75. Raul Novick, president of the Wa'ad Ha-hinnukh, died in Buenos Aires on December 11, at the age of 68.

Nissim ElneCAVÉ
Brazil

The two-party system, instituted by decree of October 27, 1965, which dissolved the 13 former parties, continued to function in Brazil's two-house National Congress. The present government party, the Aliança Renovadora Nacional (ARENA; National Renovating Alliance), and the opposition party, the Movimento Democrático Brasileiro (MDB; Brazilian Democratic Movement), were actually regroupings of the old parties, but now the government process was smoother. The government's firm hand and its long-term economic and financial policy instituted in 1968 under Finance Minister Delfim Netto, one of Brazil's great intellects who served under two presidents, began to show definite results in 1971. Inflation was under control, and the economy showed a steady upward trend, generally. Internal monetary discipline has been tightened up to such an extent that the Central Bank was able to decree two reductions in interest rates. Internationally, the United States has recognized Brazil as the giant of Latin America.

On the political scene, Brazil has had no difficulties in South America, and relations with the other countries on the continent ranged from friendly to cordial. There has been no change in policy toward Cuba since 1965; diplomatic ties remained suspended.

Large vistas of progress in the almost completely undeveloped Amazonas area were opened up by the gigantic project of the 1,300-mile-long Transamazon Highway cutting through thousands of square miles of virgin jungle, where no white man has ever set foot and whose Indian population was unknown. The first few sections of the highway were opened up to traffic in 1971.

Within the framework of the Amazon development schemes were the attractions offered to industry in Manaus, capital of Amazonas state. The city was declared a free port and offered fiscal and tax benefits, that induced industrialists from Brazil's southern regions, among them a considerable number of Jews, to open up factories. However, since their residences remained in the south, their interest in the social or religious life of Manaus was almost nonexistent. The Manaus Jewish community numbered 500, most of them of Moroccan origin; many had intermarried. They built a synagogue, which was inaugurated about 12 years ago. A few of the old families were prominently active in politics, commerce, and industry.

The State of Israel has always enjoyed the general sympathy of the government and people. Just as there was no problem in relations between
blacks and whites in the country, there also was no "Jewish problem," despite efforts by some Arab diplomatic missions to stir up sentiment against the Jews.

JEWISH COMMUNITY

Demography

Communal census-taking has not been very successful in Brazil. A study conducted in 1970 has been inconclusive. Thus, the estimated Jewish population of Brazil remained at between 150,000 and 155,000, with 70,000 in Rio, 85,000 in Sao Paulo, 10,000 in Porto Alegre, 2,400 in Belo Horizonte, 1,300 in Salvador (Bahia), 1,000 in Curitiba, 1,000 in Niteroi, 1,000 in Santos, 1,000 in Recife, 1,000 in Belem, 500 in Manaus, and 350 in Campinas. The number of Jews living in the new capital of Brasilia was not known, but it appeared to be sizeable. There has been no move by Brasilia's Jews to construct a synagogue on a plot donated by the government for this purpose in 1963.

Of some 100 Jews who immigrated from Chile, about 20 either returned or went on to other countries. Since Brazil has been a country of immigration—the government has not looked kindly upon emigration—aliyah figures have not been publicized. It is known that they dropped from 930 for 1970, to 600 in 1971, no doubt because of a feeling of stabilization both in the political and economic spheres.

Community Activities

Systematic organization has been much more difficult in these parts of the world than in the Northern Hemisphere or in countries of Anglo-Saxon culture. And Jewish institutions and communal bodies have been suffering from the same shortcomings. What aggravated the situation for the Jews was the unusually great heterogeneity of the community, with each sector not large enough to have been able to create its own strong unit. The German Jews in Rio and Sao Paulo were the exception, in both organizational tradition and numerical strength.

Thus, the Sao Paulo Congregacao Israelita Paulista (CIP) was the largest single congregation, with 2,500 families. Today, after 35 years of existence, Jews originating from all parts of the world—even some Sephardim—have felt attracted to it. CIP had its own Hevra Kaddisha, social service, children's home, and Hebrew classes. Being an Einheitsgemeinde, it also had an Orthodox sector and synagogue. The Associacao Religiosa Israelita (ARI) in Rio de Janeiro, with the same history as the Sao Paulo CIP, had the same structure, though no Orthodox group. But it was neither as numerous nor as strong and lively as CIP.
Despite efforts to shape the Federação das Instituições Israelitas (Federation of Jewish Institutions) in Rio and São Paulo into a proper umbrella organization, and despite the fact that, with the exception of a handful of extremists, all religious and secular bodies were affiliated with it, the Federation still had a long way to go, though it already had attained a good measure of government recognition. It had not yet centralized welfare activities and social services for greater efficiency, controlled kashrut, or given the necessary intellectual stimulus to education. Centralization made itself felt only in the wrangle for subsidies. The Federation's main activity remained fund raising for Magbit (communal funds), which kept it busy throughout the year. São Paulo, Brazil's largest city and industrial center, had the most active and productive Jewish community in the country and in the whole of South America, with the possible exception of Buenos Aires, whose Jewish population was five times that of São Paulo. Thus, the Confederação Israelita de Brasil (Jewish Confederation of Brazil) which was to be the over-all organization for the Federations, transferred its seat from Rio to São Paulo, where its leading members lived.

The new generation of Jews, who have shown a remarkable awakening and active desire to identify as Jews, gained a sweeping victory in the 1969 elections of the São Paulo Jewish Federation (AJYB, 1970 [Vol. 71], p. 382). The new leadership changed the Federation's system of representation. In 1971 the direct election of half of the 194 representatives of the General Council was instituted; the other half were nominated by the Federation's member organizations in proportion to their size. The incumbents, whose list went under the name of Education and Culture, lost, with only 28 per cent of the seats, to "Shalom," an opposition list. But though they lost in representative power, the Federation's president Marcos Firer came from their ranks. Mrs. Susanna Frank, a greatly respected activist in Jewish welfare and former president of the International Council of Jewish Women, was elected vice president. Unfortunately, only 2,535 voters turned up at the polls, even though all who could identify themselves as Jews were permitted to vote. Failure to vote was due only in very small measure to the customary weekend exodus from the city of the more affluent.

São Paulo's new Einstein Hospital, one of the most modern Jewish hospitals in existence, was founded independently, and not by a communal body. In the past, the only Jewish hospital facility in the city had been an emergency out-patient clinic.

Dr. Noah Kaplinsky, vice dean of the Tel Aviv Medical faculty who visited Brazil in May and lectured also at the São Paulo Medical Association, conferred with doctors and students at Einstein Hospital with a view to closer medical and scientific exchange. The hospital was inaugurated in July by Brazil's President Emilio G. Médici, a great honor for the city's Jewish community. He was accompanied by members of the cabinet, among them Minister Alfredo Buzaid, São Paulo State Governor Laudo Natel, São
Paulo’s Mayor Figueiredo Ferraz, and many other high officials and military men. Governor Natel celebrated the occasion with a reception. The hospital’s out-patient department had been functioning for some time; the maternity wing had just opened.

The old Hevra Kaddisha in Rio was reorganized in June 1970 (AJYB, 1971 [Vol. 72], p. 307), around the new Communal Cemetery by six communal bodies. Though it retained the name of Hevra Kaddisha, it assumed most of the functions of a kehilla, among them allocations for Jewish education, which now were more generous than in the past. The tiny old Jewish hospital in Rio was in serious financial difficulties and was threatened with closure.

Warsaw Ghetto commemorations were held throughout the country. Israeli Ambassador Itzhak Harkavi attended the ceremony in São Paulo.

Communal activities included several regional and national conferences. The third regional conference of Latin American organizations affiliated with the International Council of Jewish Women, held in São Paulo in May, discussed women’s participation in the social evolution of Latin America in the 1970s. In August São Paulo also was host to the first Convention of Jewish Communities of the South American Continent, Southern Region, with Argentina, Bolivia, Brazil, Chile, Paraguay, Peru, and Uruguay participating. The delegates were received by the state governor.

The second southern regional congress of the Latin American Friends of the Hebrew University, held in São Paulo October 27 to November 2, was attended by the university’s president Avraham Harman, vice president B. Cherrick, director of its Latin American department, Professor Haim Avni, and board of governor president S. Rothberg, Latin American Friends executive director Professor Nelson Pilosof, as well as over 150 delegates from Argentina, Brazil, Uruguay, Paraguay, and Chile.

National meetings included the tenth National WIZO congress in São Paulo in August and the first national B’nai B’rith convention in Curitiba, Paraná.

Communal Relations

In January São Paulo’s newly elected state governor, Laudo Natel, appointed José Meiches, president of the São Paulo Jewish Federation’s General Council, secretary of public works. Meiches had held the same post in the São Paulo city administration of the late Mayor Faria Lima, and both became known as the most dynamic, imaginative, and the fastest working road-building and town-planning team of all time.

Jaime Lerner, an architect and very active member of the Jewish community, was elected mayor of Curitiba, capital of the southern state of Paraná, which was one of the most progressive in Brazil.

As participant in the government’s great drive to wipe out the still very
high degree of illiteracy in Brazil, the women's division of the Congregação Israelita Paulista organized three classes on its premises, where 100 students were taught to read and write.

In the lower chamber of the National Congress, Father Freitas Nobre, a Catholic priest, made an eloquent speech praising the Jews, Judaism, and the State of Israel, in the course of which he spoke out against the injustice of the Leningrad trial. Referring to a letter he had received from a relative of one of the accused, telling of the violations of human rights and of the forced confessions, he said: "No matter where such violations occur, our protest is justified and must be voiced." In the upper house, Senator Danton Jobim denounced the secrecy of the trial, the Soviet tactic of equating criminal intent with a consummated act, as well as the almost complete absence of legal defense and the violent coercion of witnesses to accuse their friends of offenses they did not commit.

In Rio de Janeiro and São Paulo, the largest Jewish and, even larger Arab, communities permitted their Brazilian citizenship to overrule their ethnic origin; they have been living peacefully side by side and have been doing business with one another. Nothing has ever upset this relationship, and this naturally contributed to the feeling of reassurance among Jews. It should be noted, however, that, as a rule, the smaller the provincial town the more pronounced and strained were relations between Jew and Arab, to the point of avoiding all business contact.

In August a leading daily in Salvador, capital of the northern state of Bahia, reported on a study by a non-Jewish member of its staff, which found harmonious and peaceful coexistence between that city's Arab and Jewish communities. Still, the influence of Arab diplomatic efforts can be gauged by the reply of one respondent, a director of one of Salvador's most important clubs of the Arab community. While advocating peace between the two peoples, he blamed the Middle East situation on "international Zionism."

Vianna Moog, one of Brazil's best known writers, appealed to the Arab countries to respect the human rights of their Jewish minorities, in an interview given to Rio de Janeiro's leading daily, *Jornal do Brasil*.

Shortly before terminating his term as mayor of São Paulo, Paulo Salim Maluf, who was of Arab extraction, visited the Hebraica Club in the company of Jewish city councillor David Roysen.

A victim of the Arab-Jewish situation, the huge non-Jewish beverage firm Antarctica was barred from exporting to Arab countries because of a Magen David on its labels, which had been its trademark since its founding. The concern did not remove the offending mark, but it did reduce its size to make it almost invisible.

On the official level, the prime example of Arab-Jewish coexistence was Minister of Justice Alfredo Buzaid, a man of Arab descent and chief political figure in the government, who not only decreed against antisemitic manifestations, like a repeated ruling forbidding the publication and sale of *Mein Kampf* in Brazil, but took part in important Jewish functions.
Jewish Education

Jewish day-school attendance increased by about 10 per cent, to approximately 13,700, in 1971 (AJYB, 1971 [Vol. 72], p. 308).

São Paulo's Renascença School, the largest in the country, opened a branch in the fashionable residential district of Higienópolis and immediately attracted over 300 pupils. The school's total enrollment was 2,400. It also initiated preliminary consultations for the opening of what would be the first Jewish school on the college level in the country.

Jewish day-schools existed also in Rio, Niterói (near Rio), Belo Horizonte, Salvador (Bahia), Recife (Pernambuco), Curitiba (Paraná), and Porto Alegre. The school in Porto Alegre had an enrollment of 1,400 pupils, a considerable number of them non-Jews, who wished to take advantage of its very high academic standards. Forty São Paulo and one Salvador women teachers participated in a kindergarten and primary-school teachers' seminar in Cordoba, Argentina, in December.

Bet Hinnukh yeshivah in São Paulo celebrated its 25th anniversary. The Lubavitcher movement opened a school for pre-primary grade children in fashionable residential Higienópolis.

The Yeshivah High School in Petrópolis (near Rio), founded by Israeli Rabbi Chaim Binjamini, completed its sixth year. Three young Israeli rabbis, Avraham Gan-Zvi, the school's principal, Chaim Heisler, and Shlomo Zimmerman, looked after the 55 young people from all parts of Brazil who studied and boarded there in 1971.

The Jewish Federations, which some years ago instituted a Wa'ad Ha-hinnukh for the purpose of controlling, or at least guiding, Jewish education, completely failed in this task because of party politics. The Jewish Agency's department of education and culture, on the other hand, has been taking a great interest in the schools and was furnishing both teachers and principals for day schools. It also had its emissaries in the Talmud Torah and Bar-Ilan schools in Rio, the Talmud Torah and Bet Hinnukh schools in São Paulo, and the Theodor Herzl school in Belo Horizonte. Students and graduates of these schools have been leaving for Israel, where they continued their studies at the high-school, yeshivah, and college levels.

The Jewish studies seminar, organized by the University Students' Circle in Belo Horizonte, was opened in May with an inaugural lecture by Ambassador Itzhak Harkavi. In August the University Circle, by far the most active Jewish cultural group, organized a youth seminar to which it invited 15 young São Paulo Jews. Earlier, in July, 98 São Paulo youths made an excursion to Belo Horizonte, where they were lodged and taken care of by the kehillah. The purpose of the excursion, i.e., to demonstrate to the provinces the moral support of the main centers of Jewish life, was fully achieved.

The Brazilian Center of Jewish Studies at São Paulo State University
completed its second year of existence with over 200 students, 20 per cent of them Jews. Subjects taught were Jewish sociology, philosophy, literature, and history, including the history of the Marranos and the geopolitical study of Israel.

The São Paulo Jewish Federation sponsored its fifth seminar of Jewish studies, with the collaboration of nine institutions. The popular Yiddish university, meeting weekly at the São Paulo Hebraica Club, offered a varied program, which, though not successful in reviving Yiddish as a living language, has been doing much good for those who continued to use Yiddish exclusively.

Sports

São Paulo held its Second School Maccabiah in May. Six of the 13 existing Jewish schools participated in 10 sports disciplines, including chess. The São Paulo state secretary of tourism and the municipal sports secretary attended the opening. The Rio de Janeiro Jewish schools held their own fifth Olympiad in September, with seven schools participating.

Three hundred athletes from eight Brazilian states took part in the 13th Maccabiah festival, which took place in September in Porto Alegre, capital of the southernmost state of Rio Grande do Sul.

Religious Life

As other areas, religious life, too, has been suffering from lack of organization, particularly in some of the provinces, which had considerable shortage of personnel. Thus, on the occasion of the Conference of Jewish Communities in São Paulo in August, several representatives of northern states made a strong effort to find shohatim and mohalim for their communities. At the initiative of B’nai B’rith, five youths of the Congregação Israelita Paulista went to Campinas, near São Paulo, in July to conduct Sabbath services. In September two other students of the São Paulo’s Bialik day school and the Congregação Israelita Paulista went to Curitiba, where two of them addressed the congregation at the Sabbath services.

By contrast, the Sefardi Mount Sinai congregation in São Paulo laid the foundation stone for a new synagogue, which was to be ready for Rosh Hashanah 5733. The Knesset Israel synagogue, founded in 1916, was in the process of being enlarged to hold 1,000 worshippers. In August the American- and Israeli-trained young Conservative Rabbi Michael Leipziger left his post at the São Paulo Congregação Israelita Paulista, after six years of service, for a pulpit in the United States.

Rabbi Henrique Lemle (Liberal) and Rabbi Rachmiel Blumenfeld (Orthodox), Rio’s principal religious leaders, were among the official guests at the induction ceremony in March of Guanabara’s new governor, Chagas Freitas.
There were two shehitot in Rio and two in São Paulo. In Rio, only one was under official rabbinical supervision, that of Chief Rabbi R. Blumenfeld, while in São Paulo, each of the two was under the supervision of an Orthodox rabbi. The price of kosher meat rose by about 20 per cent in 1971, in keeping with the rise in the price of nonkosher meat.

No statistics were available regarding intermarriage, though the number was not inconsiderable. The number of prenuptial conversions of non-Jewish girls was relatively large, and this could create problems for the Orthodox rabbinate.

In October in reply to a request, the São Paulo Jewish Federation received assurances from several universities that all would be done to avoid holding entrance examinations on the Sabbath. So far, the Orthodox students continued to have this problem with a number of colleges.

**Relations with Israel and Zionism**

Close relations between Brazil and Israel continued, particularly in industry and technology. The Brazil-Israel Chamber of Commerce greatly increased its activities and set for itself new and more ambitious targets for the expansion of trade exchange. Among its members were both Jewish and non-Jewish leaders in commerce and industry, and notable public figures.

Moshe Kol, Israel's minister for tourism, visited Rio, São Paulo, and Porto Alegre in May, several months after an Israel national tourism office was opened in São Paulo. An Israeli commercial mission consisting of ministry of commerce and industry and Bank Leumi representatives arrived in November to study possibilities of intensifying trade with Brazil.

Negotiations in August between El Al representative Mordechai Ben-Ari and Varig Airways Company in Rio for direct flights to Israel were without result.

Governors P. Barreto de Menezes of the northeastern state of Sergipe and C. de Oliveira Filho of Ceará in the same region officially visited Israel in March for talks with the Israel Foreign Ministry’s department for international cooperation. Northeastern Brazil benefited most from Israel's irrigation cooperation scheme. The Brazilian São Francisco Valley Authority entered into an agreement with Israel to work out a preliminary study of a huge irrigation project, which was to be part of the development plan to benefit a large area of the Brazilian continent.

Israel's vice minister of education, Aron Yadlin, was invited by the Brazilian Ministry of Education and Culture in August for consultations with Brazilian authorities responsible for a nationwide program to stamp out illiteracy with educational TV and other methods and for the signing of an agreement of cooperation in this area.

Professor Albert Sabin, president of the Weizmann Institute at Rehovot, signed an agreement in Brasilia in October with the Brazilian Ministry of
Education and Culture, providing for interested Brazilian professors to go to the Weizmann Institute, and for Institute staff to go to Brazil as consultants to help develop teaching, book production, and laboratory equipment methods. Professor Sabin received honorary degrees from the Rio Grande do Sul Federal University in Porto Alegre and from the Guanabara State University in Rio de Janeiro.

In May the Federal University of Minas Gerais State in Belo Horizonte invited two young people, who had served a training period in kibbutzim in Israel, to give a lecture on the State of Israel.

On the occasion of Israel embassy's move from Rio to Brasilia in May, Father Freitas Nobre, a Catholic priest and member of the government opposition party, made an official speech of welcome in parliament, in which he summarized Jewish history in these words: "Jewish survival is based on faith." Israel Sima was appointed Israel's consul in São Paulo; industrialist Leon Feffer remained honorary consul.

The Brazilian Friends of the Hebrew University were represented at the university's congress in Jerusalem, March 28-April 2, by its president Bernardo Akerman and co-president, Mrs. Sara Abramovich, both of São Paulo. Akerman was reelected to the university's board of governors and Mrs. Abramovich was elected to the board. Rio de Janeiro was represented on the board by Rabbi Henrique Lemle of the Associação Religiosa Israelita and Joseph Eskenazi, president of the Instituto Brasileiro-Judáico de Cultura e Divulgação (Brazilian Institute of Jewish Culture and Publications). Akerman went to Rio in September to help strengthen the Friends there. A special Mount Scopus Association in Brazil had the specific task of aiding the Hebrew University's development scheme there.

The importance attributed to the Brazilian Jewish community by the Hebrew University was apparent from the visits of such outstanding personalities as Professor Moshe Altbauer of the Slav linguistic and Russian studies and linguistics department and historian Professor Haim Beinart, director of Institute of Jewish Studies.

The Brazilian Scientific and Technical Council for the Technion was founded in Rio in June, with the participation of leading Jews of Rio and São Paulo. Jose Schor, a petroleum specialist and engineer and one of its members, now spent half of each year in Israel.

The Brazilian section of the Israel Medical Association's nonresident members also was very active in São Paulo; it was visited, in May, by Dr. Noah Kaplinsky, vice dean of Tel Aviv University medical faculty and world chairman of the association. Professor Shaul Feldman, president of the Israel Medical Association's scientific council and board member of its nonresident section, was officially invited to lecture at the Pan-American Neurology Congress held at the São Paulo Hebraica Club in October.

Among other distinguished Israeli visitors to Brazil were: Amram Luk, mayor of Bet Shemesh; Russian emigré to Israel Dov Sperling; Yitzchak
Artzi of Israel radio and TV; Mordechai Bar-On, head of the Jewish Agency youth department; Colonel Uzi Narkiss, head of the Jewish Agency's aliyah department; Dr. Moshe Rachmilevitz, professor of medicine and prorector of the Hebrew University; Menahem Begin; Professor Michael Zohary of the Hebrew University, 1954 winner of the Israel Natural Sciences prize; General Shlomo Lahat, chief of staff of Israel's central command.

The National Zionist Congress elections in November, which also determined representation of the various lists at the 1972 World Zionist Congress in Jerusalem, drew just over one-third, or 4,390, of the registered voters. Mapai elected 60 representatives, as against 58 for the other five lists combined.

Publications and Cultural Activities

A modest number of books on Jewish subjects appeared in 1971. Érico Veríssimo, one of only two or three Brazilian authors who earned their living as writers, recorded his impressions of Israel in Israel em Abril ("Israel in April"), as did Mozart Monteiro in Israel, País de Milagres ("Israel, Land of Miracles"). Leon Uris's book QB VII was translated into Portuguese under the same title, and has appeared in several printings. Meyer Kayserling's famous and important book História dos Judeus em Portugal ("History of the Jews in Portugal"), which appeared in December, has aroused great interest. None of the publishers of these books was Jewish.

Further publications were: Abba Eban's História do Povo de Israel ("My People: The Story of the Jews"); one of Ephraim Kishon's humorous writings, A Baleia Moreada ("The Seasick Whale"); Martin Buber's O Socialismo Utopico ("Paths in Utopia"), and two books by São Paulo authors: Os Judens na Historia da Russia ("The Jews in Russian History"), by Marcus Margulies, a concentration camp survivor who has been living in Brazil for over 20 years; a doctoral dissertation published under the title Os Judeus no Egito Helenistico ("The Jews in Helenistic Egypt"), by Jaime Pinsky, professor at several universities including the Center of Jewish Studies at the São Paulo State University.

The commentaries to Israel-published art books, by Mane Katz and Kaethe Ephraim Marcus, were translated into Portuguese and distributed by B'nai B'rith, which published several other small books of Jewish interest, some in collaboration with the Brazilian Center of Jewish Studies.

Less gratifying was the publication, in Portuguese, of a translation of Saint-Loup's rather anti-Jewish book Sangue de Israel ("Blood of Israel," original French "Le Sang d'Israel," Paris, 1970), as well as the constant reeditions, under fictitious publishers and without commentary or notes, of the Protocols of the Elders of Zion; Mein Kampf had been banned by the authorities several years ago.

An Israeli Book Fair, held between June and August in Porto Alegre,
Rio, and São Paulo, exhibited 1,103 titles comprising over 5,000 volumes. Professor Moshe Altbauer of Hebrew University, who was at the opening of the Fair in São Paulo, discovered a Wagenseil manuscript, possibly the only one in existence, at the Library of the Congregação Israelita Paulista.

The São Paulo Renascença School founded its own publishing department, which was to publish books of Jewish interest in pocket format in cooperation with the Jewish Confederation and the education department of the São Paulo Jewish Federation.

In May the São Paulo Art Museum exhibited 100 works of the late Russian-Jewish painter Lasar Segall, who had lived in Brazil for many decades. His last residence had been converted into a museum bearing his name.

Israeli artist Emmanuel Sela exhibited his recent paintings in São Paulo in November.

The Youth Bible Contest, in 1971, had participants from São Paulo only. Owing to the very close finish, three winners were sent to Israel: two students of the Bet Hinnukh school and the third, a student of Yeshivah High School in Petrópolis.

The São Paulo Jewish radio program, Programa Mosaico, completed 30 years of uninterrupted broadcasting. Two other programs, initiated in the last decade, ceased broadcasting after a few years. A weekly Sunday TV program showed the important Jewish events of the week and interviewed distinguished visitors from out of town and abroad.

After having been shown in Rio for a few short months, Fiddler on the Roof came to São Paulo at the beginning of September, and was still going strong.

Two Israeli teams of singers performed in Rio and São Paulo; Miri Sorianu and Zvi Porolo, came in February, and Shlomo Nitzan-Nira and Galia Rabinovitz in November.

Personalia

Professor Fritz Feigl, Viennese-born world famous biochemist, microbiologist of the Brazilian ministry of agriculture, president and later honorary president of the Jewish Confederation of Brazil, died in Rio de Janeiro in February.

Dr. Alfred Hirschberg, German-born representative in Brazil of the American Jewish Committee; for many years contributor to the American Jewish Year Book; executive director of the Instituto Brasileiro-Judáico de Cultura e Divulgação, for over 30 years editor of the Crônica Israelita and one-time correspondent of the London Jewish Chronicle, died in São Paulo on September 22, at the age of 69.
Moshav in the Caribbean—Sosúa Revisited

Few of the German and Austrian Jews who were seeking a haven of refuge from Hitler's Nuremberg Laws took seriously the offer made by Rafael Leonidas Trujillo to the international conference on refugees held at Evian-les-Bains in France in July 1938. The dictator of the Dominican Republic announced on that occasion that he was willing to absorb 100,000 Jewish refugees to offset the increasing immigration of landless peasantry from Haiti, the neighboring black republic occupying the western third of the Caribbean island of Hispaniola.

With the outbreak of World War II in 1939, the options were rapidly closing for Jews attempting to flee Europe. Thus in 1940, the Agro-Joint (now the Joint Distribution Committee) took Trujillo at his word and purchased an area of 8,952 hectares at Sosúa on the northeastern coast of the island. The United Fruit Company of the United States had established an experimental station on this site in 1908, but because of the extreme salinity of the soil, the area had been abandoned in 1922, at the time of the withdrawal of the American Marines who had occupied the republic since 1916.

The Agro-Joint rented a ship sailing under the flag of the then neutral United States, and in 1940 transferred 600 Jews from Germany, France, Poland, and Czechoslovakia to the port-capital of Santo Domingo (AJYB, 1941–1942 [Vol. 43], p. 355). These were joined in 1941 by four other groups, each consisting of 50 Jewish settlers of similar background. Trujillo's aim was to integrate the refugees by intermarriage with Dominican women. Visas had in most cases been issued to single young men who could claim some experience in agriculture. It soon became clear, however, that very few of the 800 had a farming background and that claims that they had were made in a desperate attempt to sail virtually on the last refugee-ships leaving war-torn Europe.

On arrival at Sosúa, a rocky strip at the edge of the jungle adjoining the small town of the same name, the Jews set up the Dominican Republic Settlement Association (DORSA) and organized themselves into two cooperatives: La Cooperativa Industrial Lechera (CILCA) for dairy products and La Cooperativa Ganadera for meat products. Produce was to be sold cooperatively at the weekly market in the capital.

The settlers lived communally in four barracks that had been left intact by the United Fruit Company. These buildings, having been refurbished, now served as the community's synagogue, the cooperative offices, and a cinema-lecture hall.
First Years of Settlement

In the period 1941–47, the settlers established: a general store, now privately managed by three of the original settlers; a hotel, which was later sold to local non-Jewish Dominicans; a small hospital with its own power generator, which introduced electric power into the area; an elementary school for the settlers' children, now mainly attended by Sosúa town children; a German-Spanish monthly, *La Voz de Sosúa*, which ceased publication in 1947, and a library.

During these years the community dwindled to less than one hundred members, as most of the settlers left for the United States or Israel. Those who remained were each allocated a 30-hectare parcel of land from the Agro-Joint holdings, with an interest-free mortgage repayable over 20 years. Since 1947, the community has diminished even further: despite the arrival of 12 families from Shanghai, in 1946, and three from Israel, in 1953 and 1955, it now counted only 50 families, most of them based on mixed marriages.

The Community Today

Nevertheless, the forms of Jewish religious and communal life have been maintained. Though the rabbi, who had come from Berlin with the first group of settlers in 1941, left for the United States in 1949, a minyan continued to gather in the synagogue each Friday night. Most prayers were recited in Hebrew, but few of the worshipers understood their significance. Spanish was introduced for the sake of the Dominican wives, especially at bar mitzvahs. A mehitzah (physical division) separated men and women congregants. Although kashrut was not being observed, a communal Pesach Seder was held in the synagogue. All male infants were circumcized in accordance with the ritual. A separate cemetery was maintained by Mr. B. Arnoldi, a Berlin Jew and current president of DORSA, who still maintained a traditionally observant home.

The Christopher Columbus elementary school founded by DORSA served 65 children, of whom only 15 were from settler families. The four teachers, all Jewish, devoted three hours of instruction weekly to Judaism. Beyond the age of ten, however, the pupils of Jewish origin attended high school in the nearby city of Puerto Plata, where they received no Jewish education. However, Arnoldi provided pre-bar mitzvah classes for the boys. The school's budget, established at $3,000 per annum, was being maintained by an annual contribution of $60 from each family. Scholarships were provided from these funds for the education of the children of the 25 Dominicans employed by the cooperative.

Communal affairs were managed by two representative committees. The
annually-elected eight-member Administrative Council of the Cooperatives, meeting each week, governed factory production and marketing policies, and supervised the school and hospital. Since much of the land which once had been part of the Agro-Joint holdings was bought by Dominican neighbors, it was recently decided to seat non-Jews on the Council in the next two years. Moreover, the 14-bed hospital, founded in 1946 by Joseph Rosen, then New York chairman of the Agro-Joint, was recently sold to a non-Jewish physician and now served the town of Sosúa, though it continued to be maintained out of community funds.

The second administrative committee, the Association of Jewish Settlers of DORSA, represented the community in relations with the Dominican government, managed the repayment of outstanding debts to the American Jewish Joint Distribution Committee, and was responsible for the synagogue and the cemetery. Elected every three years, the current administrative director was T. Philip, honorary consul of Israel and resident of Santo Domingo.

The settlement now had certain marked similarities to the Israeli moshav in that all produce was marketed cooperatively; credit was obtained and policy set by the Cooperative Council, and every effort was made to make the settlement self-sufficient in social services. Each member had authority from the Council to specialize in the product most suitable to the soil quality and location of his parcel of land. In this fashion farms on the rocky shoreline, unfit for the cultivation of crops, concentrated on raising poultry or pigs. Farms further inland had enough pasture to raise cattle for the beef and dairy markets. Milk was pasteurized in the cooperative's dairy and delivered daily to nearby Puerto Plata for sale. Sosúa cheddar-type cheese and butter were the only cheese and butter produced in the Dominican Republic, and were, therefore, transported by truck through the jungle to the capital at the southern end of the island. Profits were shared unequally, according to what each settler produced.

One farm visited by this author was rather typical of the entire moshav. The owner, Mr. Koch, a former concentration-camp inmate originally from Vienna, explained that the region's major problem was lack of water. The few existing wells were inadequate for irrigation, and their water far too saline. The lack of rainfall between June and September made his land too dry to provide fodder for his 30 cows and one bull, and they therefore had to be fed on sugar-cane molasses. The cows were milked twice a day by hand, for labor was much cheaper than the installation of milking machines.

According to Koch, the cooperative never had any labor problems; the Dominican employees received $150 per month, the highest wages for farmhands in the country. The average annual per capita income in the Dominican Republic for 1967 was only $264! As a foreign element, the Jews treated their workers with considerable discretion, and the result was great interest in obtaining jobs at the cooperative. Indeed, a large proportion of the 6,000
Dominicans in the nearby town of Sosúa were, directly or indirectly, dependent on it for their livelihood.

**Attitude Toward Jews**

There was little antisemitism in the Dominican Republic. The church was not very active and the peasantry practiced a form of folk-Catholicism that has little to do with the catechism. Moreover, the average Dominican who was racially *mestizo* (half-breed) regarded all whites with curiosity, but with little awareness of religious or national distinctions. However, resentment can be racially or nationally motivated, and in 1963, after the election of trade union leader Juan Bosch as president of the republic, there was a propaganda campaign to expropriate by force the lands of “the rich foreign imperialists” living in the country.

The Jews, who until then had been dispersed, residing on their plots of land, quickly came together for protection and now were living in houses surrounding the police-station. This campaign came to an end after the Jews invited President Bosch to visit their farms. He came away highly impressed with their contribution to the nation, expressing the hope that Dominican farmers would learn from their methods. Though nonpolitical and nonparty, the Jews generally tended to support the president of the moment. But when the peasantry was incited against them once more during the civil war of 1965, several of the settlers claimed that their lives had been saved indirectly through the intervention of the United States Marines. Infrequent incidents, such as the theft in 1971 of the whole stock of 1,000 chickens from a Jewish poultry farmer, have been due more to extreme local poverty than to antisemitism. The large Syrian and Lebanese minority in the Republic were, in the main, shopkeepers in the capital. Those not assimilated into the Dominican population shared the same anxieties as the Jews, and Jewish-Arab relations therefore were relatively cordial.

**Relations With Israel**

The existence of an Israeli embassy in Santo Domingo and a highly successful rural settlement project sponsored by Israeli technical assistance experts at Azua on the southern coast of the republic, has had little effect upon the Jews of Sosúa. To quote one of them: “The Israelis come here to help the poverty-stricken Dominicans and to settle them; we Jews are already settled.” The settlers did, however, make to this correspondent the following unusual suggestion: Most of the eighty-odd developing countries of the world, which have received technical assistance from Israel, had small and transient Jewish communities. Only Latin America had established Jewish communities of some size, but their members were mainly urban
merchants and intellectuals having little relevance to an Israel technical assistance program of agricultural or youth development. However, Jewish moshavniks of Sosúa felt that their expertise and knowledge of local Dominican conditions put them in a unique position to act as filter between the Israeli technicians (who despite their qualifications and good-will, still were foreigners) and the Dominican peasantry, who were being assisted. Indeed, it could be said that cooperation of this sort began with the visit to Sosúa of this correspondent in the company of two Israeli technicians, who had come to learn whether the methods of dairy production used by the Jews were adaptable to other areas of the country.

The Dominican Republic has had a tradition of sympathy and support for Israel. This has been attributed to a variety of reasons: United States influence; religious affinity based on the Judaic-Christian heritage or guilt for past Catholic antisemitism; admiration for the prowess of the Israeli armed forces; inertia in foreign policy making; Israel’s technical assistance and cooperation; the pressure of the local Jewish community. The settlers at Sosúa claimed it was mainly Dominican admiration for their efforts and successes in agriculture that maintained the generally pro-Israel attitude of the country. They further mentioned the impression made on the campesinos of Sosúa by film-shows on the six-day war which the cooperative presented in 1967. Though some members of the settlement have made short visits to Israel to see relatives, their children showed no sympathy for Zionism nor, for that matter, did they feel loyalty or sentiment for the Dominican Republic.

The Future

Some of the young have intermarried with Dominicans, but, following the example of their parents, neither of the partners converted to the other’s religion. It was asserted that Dominican girls from Sosúa town would expressly seek husbands from the cooperative because they knew that they would be well treated; thus far, no Jewish husband has left his Dominican wife.

However, the majority of the moshav’s youth snatch at the first opportunity to leave the island, usually to continue their studies, and most never return. They generally attended university at nearby Miami, Florida, where their parents could visit them regularly. Though parents have made some efforts to involve their children in Miami’s Jewish community, most have gone their own way and were lost to Sosúa and to the Jewish People.

The community was growing smaller each year, despite the great potential of the Sosúa holdings. The cooperative did not exploit much of its land, and the members felt that production could be doubled if only they could obtain new blood. But there have been no Jewish newcomers. As a result, local Dominicans were now buying into the cooperative and building their homes alongside those of the Jews. This development, though regarded as
necessary, was seen as an added impetus to intermarriage and assimilation among the young who remained.

Thirty years have passed since the establishment of the cooperative, and it was clear that, though the Jews of Sosúa have made their mark on the Dominican Republic, their future as a Jewish community was bleak.

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