The year 1973 was a confusing, eventful, and violent one for the Argentine Republic. It saw four presidents: General Alejandro Agustín Lanusse, Hector J. Campora, interim president Raúl Lastiri, and General Juan Domingo Perón. When, after 18 years, Perón returned in June, he was welcomed by masses of people; 200 of these were killed in a still unexplained incident. After deftly ousting his stand-in candidate Hector Campora, who had taken office on May 25, Perón promised prosperity, unity, peace, and the emergence of the greater Argentine society. However, the entire year was marked by crime, violence, inflation, strikes, and most unstable economic conditions. Raw materials became scarcer, and industrialists were complaining bitterly as many factories shut down, unemployment increased, and prices climbed despite the official price and wage freeze imposed in November.

Perhaps the single most frightening aspect of Argentine society was the insecurity of human life, which manifested itself in an uncontrollable rash of kidnappings, murders, and paramilitary raids. There were over 170 kidnappings of industrialists, children, and young people; several of the kidnapped and murdered were Jews. Many North American and European firms their executives home after countless threats (14 of the kidnapped were foreign executives), and the entire foreign business community in the main cities lived in constant fear, with many of its members under constant protection of personal bodyguards.

Despite occasional bouts of illness and constant rumors of ill health, Perón continued to be active; he showed no signs of deterioration when he spoke to the General Confederation of Labor (CGT) and to the Argentine public on television. However, it appeared that Perón was
incapable of controlling the infighting among the members of his movement, with the rightists at war against the leftists, which accounted for at least 22 political assassinations and much violence. In September, as soon as Perón had won the election with 62 per cent of the vote, the Ejercito Revolucionario del Pueblo (ERP; People's Revolutionary Army), an extremely violent leftist guerrilla movement, was outlawed, and a day later CGT Secretary General Ignacio Rucci was murdered. The strong attack against the left-wing branch of the Peronist youth somewhat reduced their stronghold in the national university. The lack of stability, both political and economic, was constantly on the increase. The minister of economy was José Gelbard, a Jew, who seemed to be a strong figure in Perón's inner circle.

During the year over 200 gunmen were killed in shootouts with the police in Buenos Aires alone. The Buenos Aires Herald wrote in November:

The blood-chilling murder of the general manager of Transax . . came close on the heels of the wounding of a national senator . . Both these outrages could well signal the start of a new stage in the guerrilla war. Both suggest the beginning of a campaign of out-and-out terrorism—as vicious, mindless, and hateful as anything that has taken place during Ulster's long night of horror.

Perón assumed the presidency on October 13, and his wife Isabel Martinez de Perón became vice president—the first time in Argentina history that a woman achieved so high a post in the national government. After two presidential election campaigns in one year, and the great amount of violence, many Argentines were hardly enthusiastic about the Peronist slogan that "for a Peronist there is nothing better then another Peronist."

JEWSH COMMUNITY

Demography

No demographic study of the Jewish community was undertaken in 1973, so that the number of Jews in Argentina continued to be estimated at 500,000 in a general population of some 23.5 million. Some 350,000 Jews, or 70 per cent of the total Jewish population, lived in greater Buenos Aires; an estimated 65,000 of them were Sephardim.

Other principal centers of Jewish population in the provinces, in the order of their importance, were: Rosario, Córdoba, Santa Fé, La Plata, Tucumán, Mendoza, and Bahía Blanca. About 6,000 Jews remained in
the original agricultural settlements founded by the Baron Hirsch Jewish Colonization Association, with some 2,000 in Moisés Ville, the principal settlement. Small Jewish populations were scattered throughout the Argentine provinces in hundreds of small towns. The vast majority of Jews belonged to the white-collar class.

Communal Organizations

The central organizations of the community were the Asociación Mutual Israelita Argentina (AMIA), Delegación de Asociaciones Israelitas Argentinas (DAIA), and the Organización Sionista Argentina (OSA). Jews of Turkish and Balkan origin, and from the Island of Rhodes, were organized in the Asociación Comunidad Israelita Sefaradi de Buenos Aires (ACIS), which claimed some 3,000 member families. It sponsored for the sixth consecutive year a Sephardi book fair in August. The Congregación Israelita Latina united Jews of Morocco; Jews of Syrian and Lebanese origin formed the Asociación Israelita Sefaradi Argentina (AISA).

AMIA, the central Ashkenazi organization, controlled the four Ashkenazi cemeteries; subsidized underprivileged families, orphans, and homes for the aged, and was principally responsible for the Jewish educational complex. Under its aegis were the Orthodox Ashkenazi rabbinate, the Jewish Board of Education (Wa'ad Ha-hinnukh), and the Federación de Comunidades Israelitas (Wa'ad Ha-kehillot), with some 145 member communities throughout the entire nation.

The 1973 budget of AMIA, presented by its president, Jaime Rajchenberg, was 4,279 million pesos (approximately $4 million), or about 25 per cent higher than in the preceding year. Some 40 per cent of the budget was allocated for educational purposes; 425 million pesos for social services; 106 million for cultural work; 72 million for religious activities; 70 million for youth work, and 18 million for the Federation of Jewish Communities. The rest was earmarked for administrative expenses. There was an increase of 30 per cent over 1972 in monies received from membership dues and funerals. For the third consecutive year AMIA received a large allocation from the American Jewish Joint Distribution Committee. Some of its educational institutions, like others under different auspices, received funds from the Memorial Foundation for Jewish Culture.

DAIA was composed of representatives of the leading institutions in greater Buenos Aires and the provinces. Its main function was to represent the Jewish community in its relations with the mass media.
and the government authorities. DAIA published the bimonthly Boletín Informativa de DAIA containing news of the Jewish world, with emphasis on the situation of Argentine Jews.

The Zionist Organization of Argentina was ridden by internecine strife. The Federación Sionista Liberal Argentina, Mizrachi-Hapoel Hamizrachi, the Movimiento Sionista Apartidario, and the Union Sionista Revisionista (Herut) separated themselves from the OSA for political and ideological reasons. They held their own celebration of "75 Years of Herzlian Zionism" to avoid participating in the OSA-AMIA-DAIA sponsored 25th anniversary celebration of Israel's independence.

The Jewish community maintained many other important institutions, among them the Sociedad Hebraica Argentina, a 20,000-member sports and cultural center with the only Jewish golf club in the country; Hospital Israelita Ezrah, which ministered to many more Christian than Jewish patients but had an almost completely Jewish staff. The hospital's deficit caused grave concern during 1973. Other institutions were Club Nautico Hacoah, a large rowing and sports club in the Tigre area of Buenos Aires, with over 15,000 members; Confederación Juvenil Judeo Argentina, the union of the leading Jewish youth groups; Comedores Populares Israelitas Argentinas, serving over 200 indigent Jews daily; B'nai B'rith; Organización Sionista Femenina Argentina (OSFA), the local WIZO; the Latin American section of the World Jewish Congress; Sheerit Ha-pleita, the organization of the survivors of the concentration camps; Instituto Judeo Argentino de Cultura e Información; Macabi, another sports organization; Federación de Clubes de Padres de Escuelas Judías; Keren Kayyemet and Keren Hayesod. Many Jewish credit cooperatives realized profits under the favorable official regulations governing such enterprises.

Reactions to Yom Kippur War

Obviously, the event with the most far-reaching consequences within the Jewish community in 1973 was the Yom Kippur war. Committed Argentine Jews lived the 18 days of the war glued to their radios, attentive to the press, actively participating in public demonstrations, and working hard to raise funds for Israel.

There were two largely successful demonstrations. One was held in front of the Congregación Israelita, with approximately 20,000 people participating, the other in Templo Paso. Both were sponsored by the central organizations. During the fighting, the Confederación Juvenil circulated a daily news bulletin throughout the Jewish school system.
and distributed pamphlets in the center of Buenos Aires. Women’s organizations throughout the city donated jewelry for the Israeli soldiers campaign.

The Latin-American Section of the World Jewish Congress held an emergency meeting attended by delegates from ten countries to manifest solidarity with Israel. The main sessions were addressed by Ambassador Eliezer Doron and WJC president, Isaac Goldenberg. Israel’s Finance Minister Pinhas Sapir spoke at the special memorial meeting for the Yom Kippur dead, held at the Congregación Israelita in November.

It was a source of no little consternation that many leftist and unaffiliated Jews were not only not moved to support Israel’s cause, but actively voiced opinions and attitudes unfavorable to Israel. A large part of the medical staff at the Hospital Israelita Ezrah refused to back a demonstration in support of Israel, and when funds were finally collected, they were donated to the Red Cross rather than to Israel. Many Jewish teachers in Jewish schools were dismissed for refusing to back the Israeli war effort in the classroom and openly opposing Israel’s position. Although no figures were available on the monies raised, it was admitted by some of the foremost communal leaders that the amounts fell short of expectations. All these symptoms indicated the harsh reality of the creeping advance of the assimilation of Argentine Jews and the lack of forceful leadership to stem this tide.

Many observers felt that non-Jewish reaction to the war was no longer overtly favorable to Israel. In general, however, the Argentine press was fairly objective in its coverage of the war, with the daily papers Clarín and La Opinión notably in favor of Israel. Both of these Spanish papers sent their own correspondents to the war front. La Prensa and La Nación gave thorough and objective coverage. However, television and radio coverage left a great deal to be desired. Most Argentine Jews listened to Radio Colonia from Uruguay during the war. Many non-Jewish artists, writers, intellectuals, and Christian leaders spoke out in favor of Israel. Among them were Jorge Luis Borges, José Luis Romero, the Bishop of Avellaneda, Monsignor Quarracino, and Father Jorge Mejía, editor of the Catholic weekly Criterio.

Of course, the leftists and ultra-nationalists were overtly anti-Israel. The Communists, in their periodical Nuestra Palabra, spoke of “Yankee-Zionist aggression.” Juan Carlos Coral wrote in the Marxist periodical, Avanzada Socialista, that the “only possible solution for this conflict . . . is the disappearance of the Zionist state.” The Voz Proletario said that the war was a “revolutionary offensive by the Arabs against the Israeli imperialists.” The well-known fascist Raúl
Jassen wrote in the popular weekly, Primera Plana, that "the Zionists of the Diaspora, among them those who sabotage our country, are not beyond playing games of utilizing their invented fantasies to destroy the fighting spirit of the peoples of the Third World." The official Peronist press was, on the whole, fairly objective in its reports of the war. The weekly Las Bases pleaded for "a face-saving compromise for both Arabs and Jews." One of the strongest anti-Israeli and anti-Jewish pamphlets to be widely distributed during the war was one signed by the Organización Montoneros (left Peronist). It said in part: "We must fight against the Jew. We must overcome him by force and alienate him, and if this is not enough, we must exterminate him." The Peronist newspaper, El Descamisado, later denied that the Montoneros were responsible for the piece. The office of the Arab League in Argentina was naturally vociferously anti-Israel. Specifically, the Syrian ambassador in Argentina, Jawdat Atassi, gave several public lectures in Cordoba, Salta, Jujuy, and other cities, openly making aggressive statements against the local Jewish community and DAIA. At a conference he held at the University of Rosario, pamphlets signed al-Fatah were distributed.

Communal Activities

Demonstrations in support of Israel were by far the most important manifestations of Argentine Jewish communal activity during 1973. The public celebration of the 25th anniversary of the establishment of the State of Israel, sponsored by all central communal organizations, was a most disappointing affair. Because of much bickering and infighting, the meeting took place in August, more than two months later than scheduled, in Luna Park (Buenos Aires's Madison Square Garden). There were several thousand empty seats, and Israel's official representative, Itzhak Navon, was heckled by left-wing Zionist youth, demanding sovereignty rights for the Arabs in the occupied territories. Organized Zionist Jews were very much disheartened by the entire episode. Many leading figures openly declared that the community had reached its nadir.

Another leading community event was the commemoration of the 30th anniversary of the Warsaw Ghetto uprising, with Israel Ambassador Eliezer Doron as main speaker. In May the South American office of the American Jewish Committee sponsored a third seder that was attended by Catholic dignitaries from the Office of Catholic-Jewish Relations of the Latin American Episcopal Council. In the same month, at a celebration in New York City marking 25 years of
American Jewish Committee work in Latin America, Dr. Samuel Daien, president of the Instituto Judío Argentino de Cultura e Información, received a medal and Simon Mirelman, who had launched that program, was presented with a scroll.

Education

The Mapai party paper, Mundo Israelita, reporting in July on a special AMIA meeting, which discussed the situation and condition of Jewish education on all levels, stated editorially: "Once again we are informed, as if it were a healthy sign, that there are approximately 15,000 students in our schools. Let's face the truth. This is more or less the same figure we have been using for the past years, and this alone should prove the constant stagnation of our school system." The editorial further pointed out that there were far too many schools and classrooms for the number of students. This it attributed to a lack of willingness to devise a more organic system by combining many of the educational endeavors. The editorial further stated that the vast majority of students leave the Jewish schools after attending the lower grades for five or six years. One might say that the common denominator of the multitude of educational debates during the year centered on the desperate situation prevailing in the system. It was stated over and over again that Argentine Jews were not paying the cost of Jewish education.

According to Marcos Kornhendler, president of the Wa'ad Ha-hinnukh, who spoke at the convention of the Jewish National Fund in September, the enrollment figure of some 15,000 was the total for all those attending Jewish schools—from two-year-olds in nursery school to students of the midrasha and rabbinical institutes. Forty per cent of all the classrooms used had a maximum of ten students. In the capital and Greater Buenos Aires, there were 4,290 children in 45 kindergartens and 1,239 students in all-day schools. The rest of the school population attended supplementary schools. Kornhendler further said that only some 25 per cent of Jewish school-age children attended some kind of Jewish school or received some Jewish instruction. This is "our cultural self-genocide," said Kornhendler. As an example of the situation in the provinces, the following data was submitted at a regional convention of the Federation of Jewish Communities in August. In Tucumán, with 900 Jewish families, 269 students constituting about half the school population were enrolled in the day school.

In May the Seminario Rabínico de Estudios Superiores (Rabbinical
Seminary of Advanced Studies; Orthodox) was inaugurated under the directorship of Rabbi Samuel Levi. The Seminario was sponsored by the Escuelas Religiosas Israelitas Argentinas (Jewish-Argentinian Religious Schools), which also sponsored a day school, a teachers seminary, and a summer camp. The premises, as well as funds for several scholarships, were donated by Helio Guertzenstein.

In April the Hebrew Teachers' Organization went on strike for higher salaries and their prompt payment; some had had to wait up to four months for their money. Also in April Daniel Meyer, world president of ORT, inaugurated a new ORT school in Buenos Aires.

In May the Zionist Organization of Argentina established the Instituto Judío de Estudios Universitarios, which will offer a two-year program of courses in Jewish history, sociology, and philosophy. The Seminario Rabinico Latinoamericano (Conservative), directed by Rabbis Marshall T. Meyer and Mordejai Edery, had 180 students in its various departments. It granted three rabbinic ordinations in combination with its program of study in Israel, under Rabbi Theodore Friedman. One of the young men, Avraham Skorka, became spiritual leader of the Lamroth Hakol synagogue in Buenos Aires.

The Argentine Jewish community was the only one on the Latin American continent to train teachers for primary and secondary schools, all of them at the AMIA-maintained Institute Ha-midrasha Ha-ivrit, directed by Rabbi Edery. Courses were being given for 25 hours weekly in the following subjects: Bible, Hebrew, literature, Jewish history, Midrash, Halakhah, pedagogy, psychiatry, and others. The institute's 250 students were simultaneously enrolled in various faculties at the Buenos Aires University.

For the first time, the Catholic University of Salvador in its School Of Oriental Studies offered, in cooperation with the South American office of the American Jewish Committee, courses in Hebrew and Jewish history and philosophy, given by Rabbi Istvan Veghazi and Dr. Jaime Barylko.

Religion

Religious life in Argentina appeared to be declining further. Due to the assassination of CGT secretary general José Rucci on the day before Rosh Ha-shanah, many synagogues were practically empty during the Holy Days. Temple Emanu-el (Reform), whose spiritual leader was Rabbi Leon Klenicki, inaugurated its new building in April, with the participation of visiting dignitaries from the United States, including the late president of the Union of American Hebrew
Congregations. Rabbi Maurice N. Eisendrath. In June the Comunidad Bet El (Conservative), under the spiritual leadership of Rabbis Marshall Meyer and Mordejai Edery, inaugurated its new sanctuary, which was dedicated to the memory of Professor Abraham J. Heschel. Mrs. Sylvia Heschel and Professor Seymour Siegel of the Jewish Theological Seminary attended. A new Conservative synagogue of the Centro Israelita Sionista was dedicated in September; its rabbi was Victor Cuterman. In the same month Rabbi Klenicki left his position at Temple Emanu-el to head the department of intercultural affairs of the Anti-Defamation League in New York. In February Sephardi Rabbi Ben Oliel of Tangier took a position as Orthodox rabbi in Bahía Blanca. In November, at a CENTRA convention in São Paulo, Brazil, the Union of Latin American Rabbis (non-Orthodox) was founded, with Rabbi Mordejai Edery as its temporary president. Its offices were located in the Seminario Rabínico Latinoamericano.

According to Rabbi Mordejai Herbst, who temporarily headed the rabbinical department of AMIA, 500 weddings were registered with AMIA in 1973; there were 830 applications for divorce in the same period.

Press and Publications

In June the Spanish language weekly Mundo Israelita, edited by Gregorio Fainguersch, celebrated its 50th anniversary. It received many congratulatory messages, some from such personalities as Israel’s Premier Golda Meir and Arieh Pincus of the Jewish Agency. The occasion was marked by a round-table discussion, in which the important Argentine authors José Blanco Amor, Dardo Cuneo, Sylvia Poletti, Cesar Tiempo, and Bernardo Verbitsky participated.

After repeatedly fighting bankruptcy, the Yiddish daily El Diario Israelita (Di Yidishe Tsaytung) ceased publication after 59 years of existence. The other Yiddish daily, Die Presse, continued publication. Among other periodicals were the German language weekly, Jüdisches Wochenblatt; the well-known Yiddish Davka; the Spanish fortnightly La Luz; the quarterly Majshavot, published by the World Council of Synagogues, and the Mapam fortnightly Nueva Sión.

Several books of Jewish interest appeared during the year: Etiquetas a los Hombres (“Ceremonies of Men”; Planeta Argentina), by Bernardo Verbitsky; Entre Ríos, Mi País (“Entre Ríos, My land”; Plus Ultra), written by Alberto Gerchunoff in 1914, but published for the first time in 1973; Panorama Actual de los Judíos de Europa Oriental (“Review of the Present Situation of East European Jewry”), by
Hanna Desser, published by the South American office of the American Jewish Committee in its "Cuadernos de Estudios Judaicos" series; Leivek, by Eliahu Toker, published by the World Jewish Congress in its "Biblioteca Popular Judia." When the Zionist Organization published a translation of Albert Memmi's La Liberacion del Judio ("Liberation of the Jew") in August, the famous French philosopher came to Argentina for the occasion. In the same month, Editorial Paidos published Abraham J. Heschel's Los Profetas ("The Prophets") in three volumes. Wa'ad Ha-hinnukh published the first Hebrew textbooks for the primary grades; previously, all textbooks had been imported.

A number of important events in the publishing field took place in 1973. In August the Jewish Museum of the Congregacion Israelita had an exhibition of books by German-speaking Jewish authors. Jorge Luis Borges wrote the introduction to its catalogue.

In August, too, Editorial Candelabro, which was founded by Abraham Mibashan, celebrated 20 years of publishing for the Argentine Jewish public. Among its 82 titles comprising some 250,000 volumes, were El Retrato de un Judio ("Portrait of a Jew"), by Albert Memmi; El Rebelde de Jerusalem ("The Rebel of Jerusalem"), by Robert St. John; Amanecer de un Estado ("The Birth of a State"), by Ben Gurion, and Hombres e Ideas ("Men and Ideas") by Hayim Greenberg.

In October the Asociacion Pro Cultura Judia (Culture Congress) celebrated its 25th anniversary. Throughout these years, it produced in Yiddish such works as Simon Dubnov's three-volume History of the Jewish People and his History of Hasidism, as well as Israel Zinberg's History of Literature in the Jewish World. The AMIA-sponsored book fair, held in October and November, and attended by some 10,000 persons, reported a sale of 14,488 Spanish, Hebrew, and Yiddish books on Jewish themes. Many lectures and cultural meetings took place in conjunction with the fair.

Relations With Israel

Arye Dulzin, treasurer of the Jewish Agency and vice-president of the World Union of General Zionists, visited Buenos Aires in March. On that occasion he met with AMIA directors to discuss what could be done to solve the problems of Jewish education in Argentina. Secretary General Jose Rucci of the Argentine Confederation of Labor (CGT) invited the Histadrut to participate in its annual congress, held in May. The Histadrut delegation was headed by Amos Degani,
member of its executive and former member of the Kneset. In August General Haim Bar-Lev met with Dr. Miguel Revestidio, deputy secretary of commerce and industry. Bar-Lev also participated in the opening of the new office of the Argentine-Israeli Chamber of Commerce, which celebrated its 25th anniversary. Other Israeli visitors to Argentina were: Dr. Itzhak Navon, member of the Kneset, and Haim Finkelstein, head of the education department of the Jewish Agency, in August; 23 students of the Hebrew University on a South American tour; Itzhak Harkavi, former ambassador to Brazil; Iakov Margolit, president of the Histadrut’s department for the Diaspora; Labor Minister Yosef Almogi, who met with his Argentine counterpart Ricardo Otero; former ambassador to Argentina Jacob Tsur, the official Israeli representative at Perón’s inauguration, all in September. Tsur came again, during the Yom Kippur war, for a private meeting with Perón.

Argentine Nobel Prize-winner Luis Leloir, who was director of the Instituto de Investigaciones Bioquimicas in Argentina, visited Israel in June at the invitation of the Asociación Casa Argentina in Israel.

**Antisemitism**

The four men who succeeded each other to the presidency of Argentina in the course of 1973 officially spoke out against antisemitism. During his candidacy, Hector J. Campora stated in an interview with Mundo Israelita in February (he became president on May 25): “We shall not hesitate to repress and to control all illicit action, which threatens the harmonious brotherhood between Argentines and those who dwell on Argentine soil, whatever their origin.” In March DAIA interviewed all presidential candidates in order to clarify the issues and problems that concerned the Jewish community. It also pointed out that antisemitic statements appeared in the following journals: Nueva Plana, Aquí y Ahora, Prensa Comprometida, and Política Internacional.

DAIA President Sion Cohen Imach stated in April that, “during the elections, there were no specific manifestations directed against the Jewish community, except in the province of Tucumán, where a nationalist party was founded by Alberto Trego, who charged that the Jewish community was dominated by Zionism and Israel.”

However, a number of disquieting incidents occurred later. A strongly antisemitic statement, published in June, was attributed by the Argentine press to ERP, but DAIA later contradicted this charge. Two extremely antisemitic pamphlets, entitled Ulises and Cabildo, ap-
peared at the same time. In July Buenos Aires Templo Chalom (Sephardi), as well as the Baron Hirsch center in Villa Clara in the province of Entre Rios were vandalized. DAIA held an emergency meeting in July, when it was reported that the Palestine Liberation Organization was to open an office in Buenos Aires. In August a bomb was thrown at the Camargo synagogue in Buenos Aires, but caused no damage. In October antisemitic slogans were painted on the building that housed a Zionist youth group in Buenos Aires, the Sephardi center in Rosario was bombed. Leading Argentine author, Jorge Luis Borges, a well-known philosemite and for years director of the National Library, was replaced in October by Farías Gómez, former director of an Arab-front organization called Comité pro Palestina. All these were indications that antisemitic sentiment, publications, and activity were on the rise.

Personalia

Dr. Aron Kaminsky, one of Argentina’s leading dermatologists and professor at the University Medical School died in March, at the age of 66. Mrs. Felisa F. Kohan, the founder of the Argentine branch of the Council of Jewish Women and active participant in Latin American women’s affairs, died in Buenos Aires in June, at the age of 69. Moises Kaplan, a major benefactor of the Paso Synagogue’s day school, died in Buenos Aires in June, at the age of 93. Author Falic Lerner, well known editor of the Yiddish daily, Die Presse, and a correspondent of Tel Aviv newspapers, died in Buenos Aires on November 8, at the age of 70.

Naomi F. Meyer
Brazil

The political structure of this country remained unchanged in 1973. President General Emílio Garastazu Médici conducted the government with the same firmness and stability as in former years. The most important internal political event was the nomination by Médici of General Ernesto Geisel as successor to the presidency. When ARENA (National Renovating Alliance), the government party, ratified the nomination in July, it assured Geisel’s victory in the forthcoming January 1974 parliamentary elections, for it had the majority of seats in parliament as well as in the states’ electoral colleges. Geisel, brother of the Brazilian minister of the army and of the president of the state-owned Piratini steel corporation, was president of the state-owned Petrobrás, the largest Brazilian company, which had a monopoly in oil exploration, refinement, and trade. Under his administration, Petrobrás grew by more than 50 per cent yearly. Through its foreign subsidiary Braspetro, it sold its technological and professional know-how to some Arab countries.

With peaceful presidential succession assured, the government’s activities concentrated on economic progress and the fight against inflation. In view of external pressures, the scarcity of steel, the shortage of paper, the inadequacy of meat production, and the worldwide oil crisis, the authorities took measures to assure economic stability. In fact, the gross production increased by 11.4 per cent, exports totaled $6.1 billion (53 per cent more than in 1972), while imports were $5.9 billion, a growth of only 39 per cent. Thus, for the first time in 20 years, Brazil had a favorable trade balance. Efforts to increase exports were made in all sectors: a special trade mission went to the People’s Republic of China; some high-ranking trade delegations visited different Arab countries, and a large exposition of Brazil’s exports was organized in Brussels to show potential buyers among Common Market countries the capability of Brazilian industry.

Foreign currency reserves reached $6.3 billion—the highest level achieved in Brazil’s history. The government offered possibilities for international investors, in keeping with the national interest. Japanese and Arab groups, as well as the Italians and the Germans, have already shown interest in the potential of the Brazilian economy and the advantages offered.

However, inflation could not be contained at the 12 per cent level.
planned in the beginning of 1973; the cost of living in Rio de Janeiro rose by 13.7 per cent. Nevertheless, given Brazilian conditions, this level still was a big achievement; for ten years earlier, Brazil experienced an inflation rate of 0.4 per cent per day.

Other achievements were: the dynamization of potential production possibilities; the elimination of the administrative and technological obsolescence in public affairs, as well as in the private sector; the eradication of ethnic and cultural differences by all possible means; the colonization of the Amazon region; the construction of new highways, bridges, river and sea harbors, and airports, and the general improvement of the communication media.

The unification of all ethnic components was best exemplified by the nomination of General Geisel to the presidency; for the first time in Brazilian history the son of an immigrant (from Germany) will govern the nation. Also, for the first time a non-Catholic—Geisel is a Lutheran—will be president of an overwhelmingly Catholic nation (93 per cent of the 100 million total population). Here the following statement by Minister of the Army Geisel on Armistice Day, May 8th was significant in that it made official reference to the Holocaust: "A new era of peace followed six harrowing years [of the Second World War], during which the Nazi totalitarian ideology disseminated dread; ignored sovereignties; corrupted, plundered, and destroyed; tried to enslave the world by force of arms and, by mass killings, sought the extirpation of the Jewish people."

Much was done to foster intergroup harmony: symbolically, in the presence of Foreign Minister Mário Gibson Barboza, the Brazilian authorities planted in São Paulo’s large Place of Universal Peace, trees characteristic of various antagonistic nations, among them a Lebanon cedar and an Israeli olive tree; pragmatically, parliament decided not to dedicate a special session to the 25th anniversary of the State of Israel to forestall a possible split between deputies of different ethnic origins; politically, the foreign minister has been trying to maintain traditional Brazilian evenhandedness in the Middle East conflict by officially visiting both Cairo and Tel Aviv during his trip in March.

This official position reflected public opinion. The Night of Peace, organized during the Yom Kippur war by the São Paulo’s Jewish Federation under the direction of the leading Brazilian journalist Salomão Schwartzman, was an event in which the Jews were joined by dozens of non-Jewish intellectuals, actors, writers, painters, professors, movie and TV producers, and others, some of them of Arab descent.
JEWISH COMMUNITY

No exact demographic data were available for Brazil's Jews. In the last official census (1970), the Jewish religion was included in the "other" category, probably because of its numerical insignificance: some 160,000-170,000 Jews in a total population of 100 million. There has been practically no new influx or migration of Jews.

Community Activities

Almost everywhere in the country Jewish life became more dynamic in 1973, which was an eventful year.

ANNIVERSARY OF WARSAW GETTO REVOLT

Jews throughout Brazil marked the 30th anniversary of the Warsaw Ghetto uprising. On that occasion, widely disseminated Polish-inspired propaganda was discernible in many newspaper articles and in some well produced TV programs, which linked the resistance of the Warsaw Ghetto Jews to the general antifascist resistance of the Polish proletariat. It is significant that some anti-Israel charges appeared in the press, together with articles dedicated to the Warsaw Ghetto revolt.

A large exhibition of photographs was organized by the Sao Paulo branch of Sherit ha-Pleta, and the Sao Paulo Federation sponsored a television program, with the participation of some leading Jewish intellectuals and journalists. In Rio de Janeiro and other cities the ghetto uprising was publicly commemorated by the Jewish organizations. The city's Jewish Federation sponsored the publication of Marcos Margulies's book, The Warsaw Ghetto: A Millennial Chronicle of a Four-Week Fight, published by the Editora Documentario and very warmly received by literary critics. Some newspapers stressed the similarity between the fight for survival of the Warsaw Ghetto Jews and Israel's fight for its existence as a state.

Mark Turkow, secretary of the Latin American section of the Jewish World Congress, came from Buenos Aires to participate in the memorial meetings in the large Brazilian Jewish communities—Sao Paulo, Rio de Janeiro, Porto Alegre, Salvador, Recife, Belém, Manaus, and Brasilia. On that occasion, he made significant contact with Church authorities: in Salvador he met with Cardinal Avelar Bacelar and in Recife with Archbishop Helder Câmara of Recife and Olinda. Turkow later prepared an important report on the present situation and the cultural needs of the Brazilian Jewish communities.
ISRAEL'S 25TH ANNIVERSARY

After the Warsaw Ghetto commemorations, the Jewish communities observed Israel's 25th anniversary. Newspapers carried special supplements. The largest national television network, TV-Globo, sent a team to Israel to film a program for the occasion. Rio de Janeiro's Telebook, the telephone directory, carried a supplement in color depicting Israel's 25 years. The quarterly Comentário produced a special issue, which was given very good reviews. A nationwide competition of scholars was organized by the Israeli diplomatic corps; papers submitted were judged by a jury of leading Brazilian writers and academicians. A philatelic exposition organized by Israel Gershon Doktorczyk, director of the Brazilian Philatelic Society, was officially sponsored by the post office department in Rio de Janeiro. In São Paulo a philatelic exposition of Israeli stamps was planned by the state's cultural department and coordinated by Moisés Garabovisky, one of the leading writers on philately. In both cities special mail cancellations were used.

YOM KIPPUR WAR

It was the Yom Kippur War which clearly was the most important event for the Jewish communities. Shocked by the Arab aggression and fearful after the first Israeli defeats, the Jewish organizations ceased all other activities to concentrate on support for the Israel fight for survival. The result was a growing consciousness of belonging.

The Local Communities

SÃO PAULO

The São Paulo Jewish community numbered about 70,000 persons, constituting some 2,500 families. The most important Ashkenazi congregation, the Congregação Israelita Paulista (CIP), was founded by immigrants in the late 1930s. Its president was Eber Alfred Goldberg, its spiritual head Rabbi Fritz Pinkuss. It maintained a synagogue, a children's home, a home for the aged, two summer vacation camps, and a Hevra Kaddisha. Other Ashkenazi associations were grouped according to old "faraynshaften," Polish, Bessarabian, and other immigrant groups.

An important revitalization occurred among the Sephardim. The Syrian-Lebanese community, founded in 1952, maintained a synagogue, Bet Yaakov, under the spiritual leadership of Rabbi Menahem
Diesendruck and Rabbi Efraim Leniado, recently engaged by the congregation. Under the presidency of Rahmo Shayo, the 230-family congregation maintained a youth house and a Talmud Torah. A second community was established by Egyptian Jews. After 1956 some 2,000 families came to Brazil; about 1,200 remained in São Paulo and organized the Mekor Haim synagogue, whose rabbi was Moché Dayan. Albert Dichy was president. The congregation opened a kindergarten and a youth center.

There were 11 synagogues in São Paulo. In December a Central Rabbinical Council was constituted, the first in the history of the Brazilian Jewry.

A Wa`ad Ha-hinnukh was founded in São Paulo for the purpose of centralizing school planning. Its president was José Knoplich. There were ten Jewish schools in the city, one of them Orthodox (Bet Hinnukh) and one run by the Lubavitch movement. A seminary under the direction of Professor Haim Mendelson trained teachers for the day schools. It offered courses in Jewish studies and modern methods of education.

One of the most important achievements of the community was the creation of Renascença, the Hebrew-Brazilian Faculty of Education, Science and Culture, which was recognized by the ministry of education. Its president was Aarão Sahm. Its planned activities were not expected to interfere with those of the Brazilian Center of Jewish Studies at the São Paulo State University, directed by Professor Rifka Berezin.

There has been growing interest in the history of the São Paulo Jewish community. The Congregação Israelita Paulista commissioned the writing and publication of its history on the basis of the congregation's archives. At the same time, the Federation asked that rabbis have boys and girls, who were about to be bar mitzvah or bat mitzvah, as well as young couples about to be married, answer questionnaires for the purpose of collecting data on the social, cultural, and ethnic characteristics of Jewish families.

The Federation began publishing Comunicação, a weekly information bulletin on Jewish life in Brazil.

Organized Jewish communities in the state of São Paulo were found in Santos, the largest port of Brazil; in São Paulo's neighboring industrial cities of Santo André and São Caetano do Sul; in Campinas, the largest city in the interior of that state, and in Sorocaba. These communities, each counting between 200 and 500 families, had improvised synagogues and no rabbis. The first three of these cities had Jewish schools.
RIO DE JANEIRO

The second-largest Jewish community, some 60,000 persons, was that of Rio de Janeiro. The city had 10 synagogues—the oldest of them was being torn down because of urban renewal—and six rabbis. Of the seven congregations, the Associação Religiosa Israelita (ARI) was the most important Ashkenazi group, and the Centro Israelita Brasileiro (CIB) the largest Sephardi.

There were also three Jewish libraries and six Jewish schools, as well as many of welfare organizations, most of them dating back to the beginning of large Jewish immigration to Brazil, in the first decades of this century. Since their structure no longer was adequate for present needs, a reorganization was expected under the new Federation president, Eliezer Burlá.

Two Hebrew chairs were endowed at Rio's universities: at the Federal University, the post was filled by Rabbi Henrique Lemle and at the State University by Dr. Arnaldo Niskier. Both curricula include Hebrew language and literature, Jewish history and philosophy, and the history of Brazilian Jews.

Niterói, the capital of the neighboring state of Rio de Janeiro, had a small community of about 300 families, headed by its president, Samuel Baron. The only Brazilian yeshivah, which was independent of the Federation, was located in that state, in the mountain city of Petropolis.

PORTO ALEGRE

The Federation of the state of Rio Grande do Sul, whose president was the well known educator, Saul Nicolaievsky, engaged the Bolivian born Rabbi Alfredo Winter, who had studied at the Jewish Theological Seminary of America. The Porto Alegre Jewish community, numbering some 10,000, maintained a large, modern primary and secondary school, as well as a new social center, Círculo Social Israelita.

A large number of Jews were scattered in various cities of the interior of the state; of these only Pelotas, near Uruguay's border, had a communal body and a small synagogue, but no rabbi.

SALVADOR

The Jewish community of Salvador, the capital of the northern state of Bahia, numbered some 140 families. It had neither a Jewish school nor a rabbi, and there was little communal life. Moisés Waxman, who headed the community, hoped to improve the situation with the cooperation of larger Jewish centers.
BRASÍLIA

The Jewish families living in the federal district have thus far not succeeded in organizing their community. Plans for a modern synagogue were completed but the Jewish population was too small and too new to assure their realization.

BELÉM

The Jewish community of Belém, the only one in the northern state of Pará, was headed by Jaime Bentes. It recently engaged Rabbi Yosef Ohana of Haifa to succeed Rabbi Isaac Melul, who finally retired at the age of 106. Almost all of its 200 families were of Sephardi origin. Some 20 of its young people attended the yeshivah in Petropolis. Seventy others were enrolled in the university.

RECIFE

One of the communities going through a severe crisis was that of Recife, where once Portuguese Jews from Holland had established the first Jewish settlement in colonial Brazil, and from where Jews had gone to New Amsterdam to found what later became the community of New York. The community consisted of some 300 Jewish families, and had one Jewish school and no rabbi. Its president was Salomão Jaroslavsky. The situation has been so critical that a local B'nai B'rith lodge sent a plea for assistance to its parent body.

CURITIBA

The Jewish community of Curitiba, the capital of the state of Paraná numbered about 2,000. Under the leadership of Marcos Guelman, communal life was well organized. The city had two synagogues, though no rabbi, and a large, modern Jewish school. Some small Jewish settlements were in other cities of the state, but these had no local organizations, nor links with the Curitiba community.

BELO HORIZONTE

Some 1,500 Jews lived in the capital of the central state of Minas Gerais. The community, whose president was Moses Beiner, had a school and a synagogue, but no rabbi.

MANAÚS

Most of the 500 Jews living in the capital of the state of Amazonas, were of Sephardi origin. The president of the local federation was
The community had neither a school nor a rabbi. The Sabba family was among the state's most prominent. It was responsible for introducing in the state new agricultural methods and procedures of mineral extraction. A member of the family was elected deputy to parliament. Samuel Sabba, pioneer in oil exploration in the Amazon region and creator of the Manaus free port has been invited to come to Israel to share his expertise.

Communal Organizations

All local federations were joined in a central representative organization, the Confederação Israelita do Brasil (Jewish Confederation of Brazil), with headquarters in São Paulo. Its president, Moysés Kaufmann, died at the end of the year; he was succeeded by acting vice president Benno Milnitzky. Other national Jewish organizations included B'nai B'rith and such women's organizations as WIZO and Pioneiras (Labor Zionist Pioneer Women).

The Council for Christian-Jewish Brotherhood, though a national organization, confined its activities to São Paulo. In February, on the occasion of the Thirteenth General Assembly of Brazilian Bishops, the Council organized a seminar on human rights, in which Rabbi Fritz Pinkuss, Isaac Schifnagel, and Levy Kaufman joined Cardinal Eugênio Sales, Bishop Aluísio Lorschneider, Father Lucas Moreira Neves and others, in the dialogue.

Cultural Life

Jewish cultural activities were no longer carried on within the framework of existing clubs and recreational organizations. True, Hebraica in São Paulo and Rio de Janeiro, Monte Scopus in Rio de Janeiro, and similar centers elsewhere continued to maintain libraries, show movies for the young people, offer courses, and hold conferences. But the most significant events, unless they were specifically communal in character, took place outside these organizations. This was true of programs concerning Israeli and Jewish art, music, and culture, which were of interest also to the general public.

Various Israeli artists came to Brazil in 1973. One-man shows were held of the works of the painter Hedva Megged, in São Paulo in July, and of the ceramist Elisa Binat, in Rio de Janeiro in August. The singer Yaffa Yarkoni gave performances in April and May in Rio de Janeiro and São Paulo and on national television; pianist David Bar Ilan gave a
recital in Belo Horizonte in May, and the Folklore Ballet of the Hebrew University of Jerusalem performed in Rio de Janeiro in May. The Israeli Yiddish Anderson Theatre Company presented several plays in Rio de Janeiro in July. However, the most important artistic event was the visit, in August and September, of the Bat-Dor ballet, which gave remarkably successful performances in Rio de Janeiro, São Paulo, Belo Horizonte, and Porto Alegre.

Stefan Zweig’s short story, Rachel rechtein mit Gott (“Rachel Remonstrates with God”), was adapted for the theater under the title “S.O.S. Humanity!” and performed in the auditorium of São Paulo’s Museum of Modern Art.

An Israeli song festival was held in June by Hebraica in Rio de Janeiro.

Various books on Jewish themes published by commercial concerns indicated curiosity about the Jews. We can list only the most important ones. Os papas e os judeus (“The Popes and the Jews”) was coauthored by Hugo Schlesinger and Father Humberto Porto (Catholic Publishing House Vozes). O exército de um homem só (“The One-Man Army”), a story dealing with the colonization of Rio Grande do Sul by the Jewish Colonization Association, was written by Moacyr Sciliar, well-known author from that region. Published by Expressão e Cultura, Rio de Janeiro, it was on the best-seller list for a few weeks. Perspectiva of São Paulo, in cooperation with the women’s organization Pioneiras published Sholem Asch’s Salvação (“Salvation”). Under the auspices of the São Paulo Jewish Federation, Editora Documentário of Rio de Janeiro published a Portuguese translation of Israel Ambassador Itzhak Harkawi’s O utopismo realista (“The Realistic Utopia”), which had first been published in Spanish in Buenos Aires. Another Editora Documentário publication was Mishná—essência do judaísmo talmúdico (“Mishna: The Essence of Talmudic Judaism.”). Hemus in São Paulo published a Portuguese translation of Gustav Meyrink’s Golem. The São Paulo’s Jewish Federation published short popular works in its Popular Jewish Library series in collaboration with the World Jewish Congress, the first volumes to appear were Jaime Barylko’s Isaias, Behor Issaev’s Theodor Herzl, and Chaim Weizmann’s História de Declaração Balfour (“The Story of the Balfour Declaration”). At year’s end, Bloch Publishers in Rio brought out Rabbi Henrique Lemlé’s Nesta hora: diálogo com a nova geração (“In This House: A Dialogue With the New Generation”).

Jews did not confine their activities only to Jewish cultural endeavors. Leon Hirschman’s movie, São Bernardo, which was based on Graciliano Roman’s novel by the same name, received the official
award of best Brazilian movie of the year. Alberto Shatovsky, the Rio movie critic, organized the first chain of art-cinemas. Jaime Rotstein, first secretary of Instituto Brasileiro-Judaico de Cultura e Divulgação, wrote an important book about Brazil’s economy.

**Israel and Zionism**

Public opinion in Brazil reacted twice against Israel on two occasions: after the tragedy in Sinai in February, when a Libyan commercial airliner was shot down by the Israeli air force (p. 525), and after the Israeli commandos attacked Palestinian guerrilla bases in Lebanon in April, in retaliation for an attack on Israelis in Cyprus. However, even during the Israeli independence anniversary celebrations some dailies, chiefly the Rio *Tribuna da Imprensa*, and some weeklies, mainly the Rio *Opiniao* and *Pasquim*, engaged in an anti-Israel and anti-Zionist propaganda campaign using against the Jewish state the well-known accusations of aggression, militarism, fascism, and others.

During the Yom Kippur war, the press and television networks tried to be careful in their appraisal of the situation. Their comments were not always favorable toward Israel. United States Secretary of State Henry A. Kissinger’s mission was at first regarded with some mistrust. But there has been a change of heart since, and Kissinger was finally regarded as the savior not only of Israel, but also of the Arabs, President Richard M. Nixon, and peace.

Some insignificant incidents occurred in some of the small cities of the interior, which had influential local Arab populations. In one city in the state of Mato Grosso, books on Jewish subjects were destroyed. However, such incidents had no impact and did not express public opinion, which was rather apprehensive about the fate of Israel. Neither did they represent the official position, which always remained evenhanded, nor the Brazilian government’s understanding of the aspirations of both sides—the Jews as well as the Arabs.

This policy of showing no favoritism tended to weaken any protests against the Soviet Union’s and Syria’s treatment of Jews. On the other hand, most of the press was strongly critical of Austrian Prime Minister Bruno Kreisky’s capitulation to Arab terrorists on the transit facilities for Soviet Jews going to Israel (p. 526).

Cooperation between Brazil and Israel in other areas remained on a high level. In July the Brazilian communities paid homage to Itzhak Harkavi, Israeli ambassador to Brazil, on the occasion of his return to Israel after five years of service. He received one of the most coveted
official Brazilian awards reserved for foreigners, the Cruzeiro do Sul, in recognition of his efforts to promote economic, technological, and cultural collaboration between Israel and Brazil. The Brazilian PEN-Club held a special meeting to honor him. Harkavi's successor was Mordecai Schneirson, who had been Israeli representative in Mexico. The new Brazilian ambassador in Tel Aviv (Brazil does not recognize Jerusalem as Israel's capital) was Miguel Paranhos do Rio Branco, former ambassador to Guatemala and one of the highest functionaries of the Brazilian Foreign Ministry.

In Israel, the Brazil-Israel Cultural Center published a book dealing with *National Brazilian Consciousness in Brazilian Epic Poems of the Colonial Period*, by Itiel Pan, counselor at the Israel embassy in Brazil.

Antonio Sylvio Cunha Bueno, a well-known São Paulo attorney and former deputy to the federal parliament, became the new president of the Brazil-Israel Chamber of Commerce.

A number of Brazilians visited Israel on various cultural missions. The sculptor Mário Cravo participated in a conference of the International Committee for the Reconstruction of Jerusalem. The insights he gained were being applied in the reconstruction of the historical city of Salvador. In Tel Aviv, Maria Fernanda, a celebrated Brazilian actress, inaugurated a library and a cultural center established by the Brazilian Pioneiras Women's Organization and named for her mother, Cecília Meireless, a famous Brazilian poetess and translator of modern Hebrew poetry into Portuguese. Edevaldo Alves da Silva represented Brazil's lawyers at the International Congress of Criminology held in Tel Aviv in September. Brazilian delegates to the International Conference of Women Writers and Journalists, held in Israel, were Helle Fernandes, Rosy Pinheiro Lima, and Eloá Cathi Lôr.

A Brazilian sport delegation participated in the Maccabiah Games held in Israel in July.

The Brazilian branch of WIZO installed a kindergarten in Kfar Saba, named for Oswaldo Aranha, the Brazilian politician who presided over the UN General Assembly in 1947 when the Palestine question was debated.

Among Israeli visitors to Brazil were General Uzi Narkiss; Moshe Bar Am, member of the Kneset; Colonel David Franco, the security chief of Israeli-administered former Jordanian territories; Finance Minister Pinhas Sapir; Foreign Minister Abba Eban, who came in July to return Brazilian Foreign Minister Mario Gibson Barboza's March visit to Israel.

The visit in August of Israeli Minister of Commerce and Industry Haim Bar-Lev and his close contact with his Brazilian counterpart,
Pratini de Morais, demonstrated Israeli interest in increasing the commercial relations with Brazil. (In the last three years, Israel’s annual average imports from Brazil totaled $8.4 million while its exports to that country were some $3 million per annum.)

Israel’s technological assistance to Brazil has been rather important. At a seminar on international cooperation, organized by the Brazilian Interior Ministry, Minister Costa Cavalcanti revealed that of 41 international projects on the utilization of mineral and human resources, four were Israeli. In the arid northeastern region of Brazil, Israeli technicians dug 500 artesian wells, which greatly contributed to its economic development. A commission of Israeli consulting engineers came to Brazil to teach technicians the process of getting water from beneath arid soil.

Professor Itamar Ben Gera of the Hebrew University, an expert in storing agriculture products, was invited to visit the scientific and technological foundation of Rio Grande do Sul. The National Commission of the Nuclear Energy invited Ernest Sgal Lubin, member of the atomic energy commission of Israel, to give a course in the use of atomic energy for peaceful purposes.

Israel participated in the International Aerospace Exposition, held in the city of São José dos Campos. For the first time the Arava and Westwind planes, as well as the air-to-air missile, Gabriel, were shown in Brazil, by Colonel Yehuda Gileadi, representative of the Israeli aircraft industries.

*Jewish Participation in Brazilian Life*

The participation of the Jews in government was indicative of the absence of religious and racial prejudice on the official level. The director of communications of the Agência Nacional (National Agency), the only official information agency directly responsible to the president of the Republic, was Maurício Vaitsman. Isaac Sirotsky was vice president of the consulting commission of the National Monetary Council of the Treasury Ministry. Ralph Hazan was executive secretary of the Interministerial Price Control Council. Dr. Henrique Flanzer was general secretary and acting deputy minister of the Ministry of Planning and Coordination. Rumanian-born Professor Smil Ochs was general secretary of that ministry’s modernization and administrative reform department, and Marcos Zonisein was in charge of assessing its systems and methods. Isaac Kerstenetzky headed the National Institute of Geography and Statistics, which conducted the 1970 national census.
Jews were also well represented on the state level. In Rio Grande do Sul, Dr. Meier Avruch was president of the Foundation of Science and Technology. In Guanabara (which comprises the city of Rio de Janeiro), Professor Arnaldo Niskier was nominated by the governor to the Council of Education. In Bahia, Bernardo Spector was state secretary of work and social welfare.

Jews are just as active in nongovernmental fields. Dr. José Mindlin, vice president of the Instituto Brasileiro Judaico de Cultura e Divulgação, was president of the National Federation of Industries. He led the Brazilian trade delegation to the People's Republic of China.

Samy Sirotsky, vice president of the Rio de Janeiro Jewish Federation, was national president of the Brazilian Association of Advertising. José Zetune was chosen national president of the Sellers' Association. Jacob Timoner held the post of president of the Court of Justice in Sports in São Paulo. Polish-born Hugo Schlesinger became the first Jewish member of the Christian Academy of Literature. Renzo Massarani, a Jew of Italian extraction and the country's leading music critic, was a member of the Brazilian Academy of Music. Professor Jacques Danon was chief of the molecular physics department of the Brazilian Center for Physical Research.

Part of the same phenomenon were the prizes and distinctions won by various prominent Jews. Professor Arnaldo Niskier won the prize of the Brazilian Academy for his work in technology. Dr. Simão Coslovsky received the Vitor do Amaral prize, the highest award of the Federation of Brazilian Societies of Gynecologists and Obstetricians. The Lafi award for medical sciences was given to Dr. José Pinus. The Halles award for journalism was won by Frederico Heller, a leading Austrian-born journalist writing on economics. Rabbi Henrique Lemle received the Order of Old Journalists. Dr. Manoel Hidal Tabacow of the Albert Einstein Hospital in São Paulo received the Medal of Gratitude of the City of São Paulo. São Paulo State Deputy Jacob Salvador Zveibil was honored by the military with the Medal Marechal Osório for his contribution to the economic development of Brazil.

In Rio de Janeiro alone, the following Jewish residents were made honorary citizens of the municipality: Mrs. Ida Gomes, an actress on the legitimate stage and on television; Mrs. Rosa Palatnik, a Yiddish writer; Davi Sidi, a Yugoslavian-born founder of the agency for tourism in Rio; Dr. Moises Roiter, a pediatrician; Dr. Samuel Malamud, former president of the Rio de Janeiro Jewish Federation and the first honorary Israel consul in Brazil.
Personalia

Among notables who died in 1973 were Aron Neuman, editor of the Portuguese-Jewish weekly A onde Vamos; the sculptor and painter Lívio Edmondo Levi; Anatol Rosenfeld, literary critic, writer, and college professor, and former consultant to Comentário; Dr. Noel Nutels, specialist in tropical diseases, one of the greatest experts in the field of Indian health and sanitation (AJYB, 1973 [Vol. 74], p. 330) whose funeral was attended by a number of Indian leaders who came to pray for his soul; Bernardo Guertzenstein, founder and former president of the São Paulo I.L. Peretz high school; Szymon Szlejf, director of the Talmud Torah school in São Paulo; Leopold Fischgrund, president of Keren Kayemet le-Yisrael, and Moysés Kaufmann, president of the Jewish Confederation of Brazil.

Marcos Margulies