There was hardly any anti-Semitism in Brazil before 1933. Because of their small number in proportion to the total population — their number is generally estimated at one pro mille as the total population —, the Jews were unknown to wide circles of the populace. Only a few years ago, questions could be heard on a high Jewish holiday in the capital Sao Paulo, where incomparably more Jews live than in vast areas of the country as to why so many stores were closed in the city. The answer was that it was because of a Russian holiday. To be sure, even at that time there existed two definitions for Jews, one: "Israelites" which merely referred to the religion without being an expression of evaluation, and the other one: "Judeus" which had a relish of contemptibleness and referred to peddlers, usurers, and other ill-reputed traders. However, there was no movement against the Jewish religion, let alone the Jewish race, since in view of the many mixed races in Brazil the Brazilians have no racial prejudices.

Although a change of this situation did not become noticeable before 1933, the foundation was already established by tendencies which found their most significant expression in the Brazilian Revolution in 1930. This revolution resulted in the downfall of a group of parties and persons which, under the leadership of the Republican Party Sao Paulo (P.R.P.) had ruled Brazil for decades. Until then, the word "Party" meant, or still means, in Brazil the fusion of some families or cliques and their camp-followers. The P.R.P. was based on conservative autocracy but pursued a liberal foreign and commercial policy and gladly accepted foreign loans for the development of Brazilian economy. While this party, overthrown during the revolution of 1930, was organised to some extent, the victorious groups were composed of entirely different parties. In the South of the
country, Rio Grande do Sul, there were personalities who strongly demanded that the interests of the South be considered in a higher measure; in Sao Paulo a democratic tendency against the autocrat government of the P.R.P. prevailed; but in the North of the country, first of all, the revolution brought power to nationalist and chauvinist circles. Their nationalism was mainly directed against foreign capital, foreign influence and against the flirtation of the wealthy families with foreign customs. As early as 1926, the present leader of the Integralist Party attacked in a pamphlet this tendency towards foreigndom and demanded the unconditional assimilation of all immigrants to Brazilian conditions.

Only part of the victors in the revolution remained in power in the following years: groups which, on the whole, pursued a liberal-democratic tendency in regard to the interior policy and which established the very liberal Constitution of 1934. However, as far as foreign policy is concerned, an intensification of the nationalist ideas is evident and particularly the opposition to the influence of foreign capital has become a postulate. Other groups which first participated in the revolution, later on separated from the majority partly because grievances of personal or disappointment in the further course of affairs. A considerable number of the present leaders of the Integralist Party belonged to those groups who withdrew from the victorious groups. The Integralist Party, which came into the foreground for the first time in 1933, is opposed to party system class fight and foreign influence. It aims, according to its program, at a permanent representation by one party, a strong and authoritative government and strong protection of the family and worker. The present program of the Party does not refer to Jewry, neither as religion nor as race or nation. Religion is not mentioned at all in the program of the Party which can be explained by the fact that the Catholic Church in a
country, mostly Catholic, is naturally considered an integral part. The Party only fights against the formation of states within the State and, consequently, against the close union of foreigners. This fight is, naturally, mostly directed against Englishmen, Italians, Germans, etc. The program of the Integralists is almost identical with regard to its political fundamentals and in its economic and social aims with Italian Fascism and German National Socialism.

Although, as stated above, the Integralist Party according to its program is not anti-Semitic, it nevertheless introduced into practice anti-Semitism in Brazil and propagated it, since the establishment of the party, in a dangerous manner. The impetus given to this attitude was probably attributable to the fact that the anti-Semitism of German National Socialism proved a very effective means of propaganda to the ascent of the Party to power. It was quite natural for a party which sympathized with the aims and of the German Party/which had already adopted other methods of propaganda from Italy and Germany to try out the effectiveness of anti-Semitism. This appeared even more appropriate in view of the fact that in the fight against foreign capital, Jewish names like Rothschild, Lazar, Erlanger, etc. were named as objectives in the fight, and Jewish Communist leaders in the fight against Communism, were branded arch-enemies.

However, all these factors would never have been as decisive for the success of the anti-Semitic propaganda if it were not for other forces at work. Already in June 1933, the "Agencia Brasileira" (A.B.) was founded in Rio de Janeiro, a Telegraph Agency which, contrary to the other agencies, placed its news at the disposal of the press either entirely free of charge or at very little cost. Despite the national name, the founders of the agency may well be sought in the offices of the German Propaganda Ministry.
The purpose of this organization was to carry on propaganda for the new Germany, a propaganda which, naturally, employs the anti-Semitic weapons of the present day German propaganda. This agency not only provides with material the numerous German newspapers of Brazil but, in addition, many Brazilian papers gladly make use of this inexpensive source of supply. Thus, for example, the most influential organ of the opposition, the "Correio Paulistano" of Sao Paulo, receives its informations from this agency. This is the reason that, for a number of years, an abundance of anti-Semitic items have made their appearance in the Brazilian press. True to the principle of Hitler to hammer such propaganda into the heads of the readers and listeners, the Brazilians are told time and again that the Jew is the destroyer and the enemy of the country. Simultaneously, pamphlets such as the "Protocols of the Elders of Zion" and similar anti-Semitic literature is widely spread in the country.

In this way the attention of the people was directed towards the Jews. Unfortunately it cannot be denied that there are very disagreeable Jewish peddlers and usurers, and that a great deal of while slavery is carried on. It must be added that during the depression the debts incurred by purchases on the instalment system became very pressing, and that this type of business was mostly in Jewish hands. But, above all, the people were imbued with the idea of identifying Jewry with communism. This proved particularly dangerous when, in November 1935, an unsuccessful insurrection was branded as "communistic" by the Government. Subsequently, the Government, police, Parliament and press started a powerful campaign against Communism. Although Jews did not participate in this revolution, the equalization of "Jew and Communist" became more and more general. This constant use of the name of Jew was the more effective since, at the same
time, the immigration of the Jews increased and, in this way, the Jews became more noticeable in the streets of the cities. The German Jews were more noticeable, although not in a disagreeable manner, than the local Jews. If public opinion had not been aroused by the Nationalists, they would have been regarded as Germans. But, in this way, they were recognized as Jews especially since the German and part of the other press indulged in exaggerating Jewish immigration and in pointing to the communist danger connected with it and to its harmful influence on the economic situation. The Nationalists are operating with the untrue assertions that the Jews are not forced to leave Germany as long as they do not violate the laws and that only such Jews who are active Communists lose their citizenship.

All these reasons account for the fact that today there exists in Brazil a strong, steadily growing and dangerous anti-Semitism. Anti-Semitic tendencies are to be found even in the highest state offices. The former Minister of Justice, Vicente Rar, although member of a democratic party, did not attend to applications for naturalization by long established Jews, allegedly for fear of Communism. His interimistic successor, the Labour Minister, Agamenon Magalhães, who during his political career changed colors several times and is to be considered a good barometer for the prevailing currents, adopted an openly anti-Semitic attitude. He declared to representatives of the HICEM that the Jews are not fit for agricultural settlement work and, therefore, are not welcome as immigrants. Mr. James McDonald who during his stay in Brazil, talked to this Minister personally will confirm these impressions.

At a meeting of the heads of the police of all Brazilian States under the leadership of chef of the police, Felinto Mueller, in November 1936,
common regulations regarding immigration were issued. In this official
document, for the first time the Jews were expressly mentioned. It is
stated that "Jews and other people who plan to open up stores operating
on the instalment system should not be granted a license." The lower
police authorities are imbued with anti-Semitism. One of our representa-
tives heard the remark of a Delegado that he read the "Protocols of the
Elders of Zion" which satisfy his opinion on the Jews. A well known
lawyer who recently represented us at the police offices, was alarmed by
the anti-Semitic attitude of the lower police officials. He was aroused
to such an extent that he could not help asking whether the police dis-
criminate between Jews and non-Jews. This question can be explained by
the fact that the Constitution of Brazil expressly rejects any distinction
as to race or religion. The lawyer received the answer: No! But an
honest secretary indignantly objected to this answer and declared that there
exists such a difference and that every Jew has great difficulties in
receiving family chamades (identification cards for close relatives for the
purpose of immigration).

Anti-Semitism has gained considerable ground also in the political
parties. The Integralist Party has not yet adopted anti-Semitism as its
program. Its leader, Plinio Salgado, has not yet declared himself to be
an anti-Semite. The leaders of the Party in Sao Paulo also, are no anti-
Semites; some of them are of Jewish descent. But a strong wing of the
Party under the leadership of the well known author, Gustavo Barroso, for-
mer President of the Academy, is carrying on intense anti-Semitic propaganda
and demands the adoption of violent anti-Semitism, somewhat after the German
model, though not in the form of a racial legislation, in the party program.
The press organs of the Party are anti-Semitic through and through. Their
newspaper in Sao Paulo "Acao" indulges in carrying anti-Semitic headlines in heavy type as, for example, "Expulsion of Jew from Brazil". This referred to the expulsion of a Mr. Lewinsohn who came from the USA allegedly for the purpose of defending local Communist leaders. Other parties do not display their anti-Semitism publicly but they, too, like to season the political fight with anti-Semitic slogans. Thus, for example, the presidential candidate of the democratic party is called by the opposition a Jew and Communist. The fight against foreign capital is represented as a fight against Jewish financial domination and even great scientific achievements of Jews are with reference, for example, to Einstein considered to be signs of Jewish attempts at world power. As mentioned above, most of the old Brazilian parties consist of family cliques and people seeking their own interests whose viewpoints, accordingly, in regard to territorial and economic questions are very limited. The united Integralist Party however, offers to the young Brazilian the picture of an idealist movement with a definite Weltanschauung, and it cannot be denied that this party greatly attracts a valuable part of Brazilian youth. In addition, it has followers among the many circles of the bourgeoisie among the low officials and also among the workers. It is evident that anti-Semitic propaganda exerts a strong influence on these circles especially if books such as "The Protocols of the Elders of Zion", "The Jews in Brazil" and similar one sow hatred against the Jews in their minds.

Three candidates for presidency at the elections early in 1930 are named so far: First: Jose Americo, member of the present majority parties which includes again the old P.R.P. Second: Dr. Armando de Salles Oliveira who is designated as democratic candidate and is supported by the present oppositional parties. The third is the leader of the Integralist Party,
Plinio Salgado, who probably will not receive many votes this time. The chances in regard to the Jewish question are very bad. If Jose America should win, it must be expected that an anti-Semitic administration, though not anti-Semitic legislation, will set in. Should Armando de Salles Oliveira, whose wife comes from the Marranos, be victorious, the official attitude would be neutral, but for fear of the opposition it will carefully avoid every appearance of friendliness towards the Jews. The press, too, strongly reflects the growing anti-Semitism. Naturally, the Integralist and German press is outspokenly anti-Semitic. But also the other sections of the press willingly publish anti-Semitic news items. The number of philo-Semitic articles or news, even in important democratic papers, is negligible.

Present day Brazil offers a picture of growing anti-Semitism which is directly first of all, against those Jews who immigrated during the last years and who, in their majority, are Germans, Poles and partly also without nationality. These immigrants are already today in a dangerous position and should anti-Semitism continue to spread, it is doubtful whether they would be permitted to remain in the country. A change in the conditions in Brazil would endanger Jewish immigration as Brazil is one of those countries which, because of their economic situation and low density of population, would be in a position to absorb a considerable number of Jews. We consider it to be an urgent task to stem this movement which is the more dangerous since even Catholic organs already publish anti-Semitic slogans.

We are of the opinion that effective measures must be taken against the growing anti-Semitism in Brazil. Part of the work must be done by the Jews themselves. We aim at a better distribution of the Jews over the country in order to avoid the congregation of Jews in a few, large cities,
especially in Rio de Janeiro and Sao Paulo. In addition, we intend to
advise the immigrants to keep away from ill-reputed professions. We want
to bring about a sound distribution of the Jews among the different pro-
fessions and their proper adaptation to the economic system of the country.
Finally, we intend to influence the Jews to adapt themselves to the cus-
toms and more of the country in order to avoid disturbing appearances of
any kind.

However, these activities are not sufficient. Strong efforts must be made
to fight against anti-Semitism by stopping the channels beyond and by strik-
ing the attackers at their vulnerable points, as for example the German
attitude towards the Catholic Church. The present situation is such that
a fight can no longer be carried through publicly by Jewry. Therefore, we
must win over to our side Brazilians.

The fight against anti-Semitism in Brazil requires utmost attention
and the employment, in a large measure, of financial means and moral forces.
It is absolutely necessary to take up the fight as soon as possible as
the political passions will be stirred up during the election campaign
which just started. We run the risk that anti-Semitism may take root
among the wide masses if it is not counteracted in time.