

BRAZIL - POLITICAL SITUATION.

Brazilians are bright, tolerant and have a strongly marked bent towards intellectuality, but they are of necessity provincials. Like all parochial people, they feel the irresistible urge to make a great show of their modernity. They ape every change of fashion, whether material or intellectual, without regard to local conditions. Skyscrapers and stuffy little apartments with low ceilings are both unnecessary in and unsuitable to the environment and climate, but all over Brazil construction of such buildings absorbs a dangerously large proportion of the available capital and credit. Relatively little is going into new industrial, commercial, or agricultural development.

In like manner every new trend in political thought has invariably been espoused. At the end of the 19th century the latest development in political philosophy was the Federal Republican System in a highly decentralised form. In 1889 therefore, Brazil instituted such a Federation, and vested the States with the most exaggerated rights. No concern whatsoever was shown of the physical and intellectual obstacles, which rendered this form of Democracy inoperative in a vast, sparsely populated sub-continent devoid of communications in the modern sense, and where, due to an all pervading illiteracy, that essential of a democratic regime, an enlightened and articulate public opinion, was inexistent. The result could only be one. Each state was ruled by a political machine, had its own judiciary, imposed interstate export duties, flew its own flag AND maintained its own army. Federal legislation was only effective in the various States when and if same suited the convenience of the local political machine, and National Administration degenerated into a mere instrument for dividing up the Federal "pork barrel". Its function of Government was an empty sham.

However, on paper, all the trappings of Democracy existed in Brazil, which in fact was no longer a nation but a loose league of independent and more or less isolated states bound together merely to exploit the Federal revenue. There was no means of enforcing in the various states the execution of any law passed by the Federal Congress except by overthrowing that State's reigning oligarchy by invasion with the Federal Army and Navy, if and when same could be persuaded to do so. So far had this disintegration of the national spirit gone that Brazilians no longer even called themselves Brazilians, but Paulistas, Mineiros, Pernambucanos, etc., that is, by the name of the State from which they hailed.

Inevitably, the two richer and more populous States, São Paulo and Minas Geraes, who could raise and maintain the largest armies, monopolized the Federal prerogatives and there was a constant grouping and regrouping of the other States in opposition, resulting in almost perpetual "revolutionary" "movements" against the Federal authorities, besides a continual state of local revolution. The "ins", whether Federal, State or even Municipal, could never be beaten by the "outs" in any election, so debauched had the ballot mechanism become. Under these circumstances no political parties based on principles could or did in fact exist as is indispensable to any real Democratic system.

Bad as this political condition is in itself, it was rendered positively evil due to the peculiarities of Brazil's economic background.

Up to 1822 Brazil was merely a field for outrageous Portuguese colonial exploitation. All public administrative offices and all forms of commerce were the exclusive prerogative of the metropolitan Portuguese. The Brazilian colonial's activity was limited to that of "planter" employing African slave labour. Planters were, if not actually rich, able to support their innumerable progeny in idleness without cost or effort due to ~~slave~~ slave labour, but when the ~~slaves~~ slaves were freed in 1888

slaves

this large and influential section of the population was without means of sustaining life. The liberal professions were already overcrowded and the only solution was to keep on expanding the bureaucracy and officer corps.

In these economic circumstances, in conjunction with the perpetual rise and fall of political machines, it was only natural that, in the holy cause of General self-preservation, all government jobs were legally made life jobs. Each rising politician, each new election, each new revolution merely added a flood of new bureaucratic appointments. Naturally, none could be well paid, so influential people saw to it that with each rise of a politician, each new election, each new revolution, they "accumulated" an additional appointment. The case of a Doctor in the city of Rio de Janeiro, who had a very large private practice but who actually held eight public appointments calling for his daily attendance in places thousands of miles apart (the Acre Territory in the Upper Amazon and Nicheroy, in the State of Rio), was not uncommon. Although each appointment paid an inadequate salary for the job - the eight jobs together allowed him to mass what is locally considered a fortune.

Now a bloated bureaucracy is an important feature of the Nazi system, and it has for several generations existed in Brazil. The present Chief of State, Vargas, has, it is true, decreed the cessation of that additional abuse of "accumulated" appointments, but the total number of jobs has not been decreased - rather the contrary. Of course, as in the case of the Doctor cited above, Vargas made one family his bitter personal (but passive, since the Doctor still holds one job) enemy, but he made several other families his ardent supporters, besides filling with glee all of the Doctors' acquaintances and colleagues, who had for so many years been jealous of his unearned income derived from taxes they helped to pay. The Vargas system does have the virtue of getting a little more service for the outlay of the public's money. X

This economic and political set-up managed to exist from 1889 to about 1934 only due to outside financial and economic circumstances. The great rubber boom was till the early years of this century a Brazilian monopoly, coffee production expanded prodigiously, foreign loans and investments poured into the country from Europe, World War brought a great expansion of national industry and an export boom, and then followed a period when American bankers literally forced their loans down the willing throats of every State and Municipality in sight.

An unfortunate speculative success in 1907, the First Coffee Valorization operation, which was nothing more nor less than the cornering of the coffee market was, due to the influence of the coffee growing State of São Paulo and Minas Geraes, perpetuated as the economic policy of the country. Inevitably this led to planting in non-Brazilian countries, and in time world coffee production far exceeded consumption with disastrous results to Brazil's one-crop economy. However, until the decentralised Democratic System was overthrown in 1937, it was impossible to modify the "coffee policy" radically, due to São Paulo influence, although as far back as 1930 the distress caused by the economic policy dictated by the São Paulo and Minas monopoly of political control made the time ripe for their overthrow by the revolt of the other States under the leadership of Vargas. At this time the latest world political fashion was strongly leftist and Brazil promptly created a Ministry of Labour, and although it is mainly an agricultural country, which, due to its topography, cannot adopt largescale mechanization, even if it had the capital to do so, instituted the finest and most far-reaching labour legislation in the world - at least on paper. This legislation is to some extent effective in a few of the populous centres, but in the vast distances of the interior it is a physical impossibility to execute.

Up to 1934 there was an attempt to effect a reform under the 1889 political system, but the ever-increasing world depression reacted more and more detrimentally on Brazil's parlous economy, which accentuated all the weaknesses of a fine principle applied in an inappropriate form.

During this period the Brazilian saw the scintillating, even if superficial, material successes in poverty-stricken European countries achieved by a new political system - Fascism, while far richer countries under the old-fashioned Democratic machinery of administration were in disorderly economic turmoil. To the provincial's yen for modernity was added the honest desire of the petrior to find a remedy for a well-nigh unbearable depression. Further the "outs" saw a chance of using this new fashion, with its cheap attractions of coloured shirts, parades, salutes and all the other clap-trap which would appeal to an illiterate mob. Further for the "outs" the new "ideology" had one immense advantage - it was readily financed. The Nazi and Fascist parties levied monthly contributions from the millions of Germans and Italians in Brazil, and these were largely turned over to the local party, and many rich Brazilians also contributed out of fear of Communism. The new party grew amazingly with the co-operation of imported Nazi and Fascist instructors and became the only thoroughly organized political movement in the country. Due in part to the lavishness of Nazi financing, the party was controlled by Berlin.

Had elections been held on schedule undoubtedly the local "Fuehrer" would have been able to duplicate step by step Hitler's rise to power. However, Vargas, who is perhaps the craftiest political fox in the Western Hemisphere, invented and pulled off the trick of stealing the Fascist thunder which King Carol copied later with far less success. He dissolved Parliament, created a "new state" with a new Constitution which is a veritable hotchpotch of Fascist Principles, but which is for practical purposes, a dead letter. This enabled him to bann all political activities in Brazil whether native or foreign and with the support of a pampered Army and Navy to rule as Dictator.

The average Brazilian finds this regime the lesser evil and cudgels his brains as much as he will, can find no comparably astute politician to hold together the unwieldy mass of Brazil during the present tempest. Besides Vargas is not at all vindictive, and he is not given to persecution.

Vargas, however long the list of his sins of commission or omission, has rendered certain services without which the country might well have fallen to pieces. He has stopped as quickly as practicable the disastrous coffee valorization policy, he has gradually reduced State rights to reasonable proportions, and has not only kept the Army satisfied and quiet, but has succeeded in partially diverting its formerly all-absorbing preoccupation with politics into interest in its profession. As an organisation, the Army has been vastly improved and by a constant shifting of the officer ^{groups} from unit to unit, no one group is long enough together to form a clique, which is the basis of political-military action in Brazil. The Nazi danger has been averted.

This was the situation until the stupendous military success of the Nazis in Belgium and France. Now the danger is great, It is safe to state that were final victory to crown Hitler's arms, Brazil would become a Fascist nation linked up directly with the Axis powers, unless the U.S.A. takes immediate steps. The Army as professional soldiers, is dazzled by the marvel of Nazi military prowess and

the Fascist "outs" who had been driven underground are once again openly at work. Military success is frankly accepted as proof that all past and present Nazi propaganda claims are true.

The following loose thinking induced by the familiar totalitarian propaganda is spreading like a fire. Brazil is a country of vast natural resources. Why is it less prosperous, productive and powerful than the United States? Here economy can only be weak because she has adopted the wrong system. Why, just see the totalitarian countries, who were not only poor but unendowed by nature, but who have by the adoption of a just and right system become the Lords of Creation in less than a decade?

When this stage is reached the Brazilian becomes receptive to all the nonsense of "plutodemocracies" having sucked her economic lifeblood for generations through the influence of international Jewish banking interests, who have willfully retarded her development. He at once remembers that Rothschilds of London have ever been Brazil's banker. He feels himself as a long-suffering worm who has determined to turn.

The importer struggling to pay cash in the United States before his goods are shipped, longs for the return of business in aski marks when the Nazi salesman gave him years of credit. If he knows, he does not care that the cost of this credit came out of Brazil's and not Germany's pocket, because under the barter agreement Brazil has actually paid Germany in advance for the shipment of Nazi merchandise by a previous shipment of Brazilian products.

So the politico-economic thesis that has been built up is: Brazil should adopt in toto the structure of the Axis States, and become a partner of it by a real but loose bond, such as makes the Dominions of Canada part of the British Commonwealth of Nations. Brazil would develop her "vast natural resources" through barter relations with the conquering races, become imbued with their system and virtues and in a few short years achieve a position in South America similar to that of the United States in North America, and then because the U.S.A. adopt the system of Decadent Democracy, supplant them in world prestige.

When the objection is raised that the United States achieved their productivity under the Democratic system, the rejoinder is that times have changed and a long tirade about gangsterism, Tammany Hall and racketeering.

There is one objection which momentarily stumps the Brazilian dreamer of Nazi dreams and that is that while the British fleet is in being he can neither ship his products to Germany nor receive Nazi merchandise in return. To combat this uncontrollable argument the Nazis have instituted an extremely astute form of propaganda. Representatives of all branches of Nazi industry offer to book orders for delivery in October - they even talk of posting delivery guarantee bonds. The implication is that the war will be over by the end of the next month with a complete German triumph and that it behoves Brazil to tie her wagon to the Nazi star at once. If Brazil does not accede immediately and gracefully then in a very few months the German and Italian minorities will see that she does - willy-nilly.

The Government and the Army are deeply impressed.

The preponderant role of the Military in Brazil's political history has been lightly touched on. Vargas has done a little something towards modifying this. He has been criticized, wrongly perhaps, for spending far more money in modern armaments than the country's finances warrant, but from the political point of

view this is in the nature of buying an insurance policy. One cannot expect a professional chemist to retain his interest in chemistry if one gives him a boy's laboratory set as equipment, nor can one expect an Army or Navy officer to devote his whole attention to his profession if the armaments he has to work with are antiquated and almost non-existent. In spite of this effort there is, unfortunately, a significant movement pointing to the Nazi ideal that has been taking shape in Brazil's military class for the last few years. In the beginning this movement was spontaneous. The military feel that they must create an "elite" to administer the country, and that they must gain experience in this field by insisting not only on the appointment of officers to cabinet portfolios, but in having many junior officers filling key positions in all branches of bureaucracy and public departments. Further and still more important, they are deliberately turning the military schools into training centres for little "fuehrers" on the Nazi model.

By law admittance is by competitive entrance examination, but now a military selection committee over-rides the examination results and only admits to the school such candidates as they deem have the proper background and suitable qualifications for developing into a so-called administrative "elite".

This important tendency has been successfully fostered by the Nazis, who have spent very considerable attention, decorations and propagands on the Brazilian officer class.

No one familiar with the Brazilian picture can doubt that the Nazis are within sight of their goal in this country in spite of the Nazi ideal being diametrically opposed to the Brazilian temperament. Unless some counteracting pressure is brought to bear almost instantly, there can be no question but that in the unlikely event of a Nazi victory or a stalemate position deteriorating into a peace leaving the Nazis undefeated in Europe, the Nazis will have attained a solid foothold in that part of South America from which they can most readily threaten the United States of America.

The fact that Brazil's economy presently is entirely dependent on the United States of America, places the latter in a position of directing their Southern neighbour into the path which the vast proportion of the population ardently desires but which they cannot of themselves take.

Actual pressure is necessary, not merely empty expressions of pious recommendations, which are promptly files away in dusty archives.

Aug/40.

Twelve years ago when I entered Brazil by the back door, I found the people kind, generous and eager to know something about Americans and America. Their hospitality knew no bounds and their pride in being citizens of a great Nation, and as such duty bound to give their very best to the guests of their country, made them the most lovable folk with whom I had ever come in contact. This was brought out most sharply when nine years later, I entered Mexico and for the first time experienced the suspicion of one people towards another.

I recall numerous instances, and perhaps I should recall them, in a day when the psychological attitude of a propaganda-influenced people has changed so radically. To date, I have not experienced any feeling of being a guest among the Brazilians with whom I have come into contact. They have been polite, have been willing to discuss matters of mutual interest, and at the same time, I have felt deep resentment, an equally deep suspicion, and in some cases, actual violent hatred of Americans. Were this a state of mind which I could justly say was a personal reaction to me, then, of course, it would have no importance. The fact is there has been nothing personal about it. I, as an individual, had my usual luck in being treated with consideration and respect and perhaps even deference due entirely to my element of preoccupation with matters less frivolous than those with which men are apt to discuss or act upon when on a holiday. The Brazilians have certainly understood the American in terms of whiskey and women. This would be answered by many an American in Rio today with "We are acting therefore in keeping with the Latin tradition". A negative answer would scarcely be

understood. They misunderstand the Brazilian attitude toward women as they misunderstand the Brazilian attitude toward life in general. Serious jobs call for serious men. The Brazilian cannot understand and will not understand why the Americans should assume that his women are free and loose and why it should be expected that a Brazilian Government Official or an intellectual should reduce girls of the best families to be the newcomer's bedfellow. The American is naive and in spite of his boisterousness lacks the courage to attack the problem as the Brazilian understands it. If the American wants bedfellows without involving himself emotionally, there are plenty of women to be purchased. The Brazilian would understand that much. What he does not understand is that the American should expect every Brazilian woman to whom he is presented to be ready to become his paramour for one evening without emotional entanglements and without the American making any effort to play the romantic game. There is resentment and smoldering anger. The same reaction is induced by the American's easiness, willingness to spend money carelessly. Every American seems to be amply supplied with money, as he actually is. Since this is so, the reaction of the simple folk is that all Americans are very rich. So rich that they need not care about how much money they spend. Of course, the wealthy Brazilians know better and simply smile up their sleeves at the foolishness of their big brothers from the North who do not have enough sense to put their money to better use. These wise Americans, for example, spend more money in an evening than it would be necessary to keep a mistress for a week and the Brazilian watching very closely, penetrating the thick hide of the American, that it is emotional frustration and the repression of an intellectual existence. He also knows that his purse is not

well filled as the Americans seem to think.

It would not be bad if at the same time that the Brazilians profit from the spendthrift habits of the Americans, that they would not envy their guests behavior and apparent wealth by being very often put at a disadvantage and being forced to spend much more than they can afford in order to go along with the American. They hate the fact that the newcomer tries to take the limelight and that he does so many things the Brazilian would like to do. As far as the poor folks are concerned, they hate the American for making them feel even poorer than they are. They fight back by exploiting the American as much as they can. Within them I notice a smoldering hate which if fanned by Axis propaganda may make us trouble during the war and will most certainly produce a tremendous reaction against the United States at the end of the war and will be instrumental in forging ever closer political bonds between Brazil and European Nations.

These few notes, of course, are not enough to explain my concern for the post-war era but they do form part of a picture which is not too bright. I am becoming more and more confirmed in my thought that at the end of the war, the United States will be faced with a southern Continent much better armed and much better equipped economically and psychologically to fight back. Not only that, it would find active Allies in Europe. Without belittling the efforts made by our statesmen to go closer to the Latin American countries, I am not convinced that our efforts will result in the fulfillment of our hopes; on the contrary, I see the creation of a German Latin bloc strengthened and perhaps given substance to by the tremendous resources both human and material, of the great South American Continent and the possibility that we may have to retreat again to the Caribbean circle.

I have picked upon trivialities rather than imposing statistical observations on which seemingly to base a fear. Actually, these trivialities could be brushed aside were they not the product of other forces. At one time, the European-American Axis could have been described as a line drawn through middle Europe to New York to San Francisco. Along this Axis moved people, skills, ideas. At the end of the war, there will be 2 Axis, one through Central Europe to South America, the other will run from Washington to the capitals of Latin America. In this very statement lies the difference. The purely American Axis will be chiefly political, doctrinal. The European-South American on the other hand will have all the characteristics that the European-North American Axis had a generation ago.

The first World War had as its result affecting the lives and the future of the American people the inauguration of a closed door policy through which we attempted to withdraw as if we lived on an island and isolate ourselves against the human desires and hopes rising across the water. Our fears caused moral and almost economic disintegration. We preferred a static society to a dynamic one. We refused to look in the face such upheavals which to a certain degree were stimulated by America itself. This closed door policy in which we still persist, and probably will be revived when peace comes, will force the stream to the southern Continent. We are, in my opinion, creating a strong rival, very close to ourselves and this rival is working in conjunction with the other two, one on our east and one on our west, and will catch us in a position which could be far from comfortable, South America may become a threat rather than a comfort.

A Nation's Character

Physical symbols are often used to express complex phenomena. Very often these symbols are short cuts to personal desires and unfulfilled wishes. These are generally associated with primitive tribes, but actually among the most modern people they are as common as they are among the lowest savages.

When during the 19th Century nations began to be defined in terms of boundaries, language and other liberal symbols, a great striving began for the definition of a nation, which would distinguish it from all others. On the assumption that all people living within four walls should be alike, the national character began to be discussed as if the people of the particular nation thought, felt and reacted alike to various phenomena. It was nothing else actually than the over-extension of the tribal feeling. This is the great difference which seems to have been overlooked by the theorists and practical politicians,- namely, the fact that a primitive tribe is small, the ties of blood are strong among its members, but the mother nation because of its very size, contains within its borders peoples rather than a people.

The trend in political thinking go hand in hand with the trend in biological thinking. It attempts to define an organism in terms of structure; physical dimensions are carried over to the definition of a state or a nation. The most modern approach was, of course, functionalism, which requires as its counter-part the fascist idea of a state which is larger than the area encompassed by its boundaries. In other words, wherever it functions on the face of the globe, there its borders extend.

The 19th Century idea of national unity nevertheless carried over with its very intense nationalism, even though it is not too difficult to demonstrate how erroneous this approach is. The modern political thought is not empire, but mission, considering the word "nation" as a virtue, even on the part of liberals who do not consider the word "empire" or "federation of nations" as such.

A nation is still defined in terms of territorial continuity encompassed by a well defined border, whose people speak one language and who even though their history is at variance with the concept of one people sprung from one tribe, will persist in striving towards the erasure of all cultural differences among its people, in order to obtain the ideal nation pattern of life.

And yet, on political, sociological, historic and economic bases such unity is contrary to the actual conditions existing within any of the larger nations. Let us take Brazil for example:- Brazil more than any other Latin American nation can claim a certain amount of historical unity in territory, in language and political life. It is the only country in Latin America where one language is spoken, which no neighboring country speaks. So that whereas Argentina may conceivably be thought of as part of the other Spanish-speaking countries, on the basis of language Brazil cannot, since there is no other country in the American continent speaking Portuguese.

Brazil's boundaries were established in the early days and have never been seriously challenged. Politically Brazil became an empire, not as a result of some sort of dream, as in the case of Mexico City during the short lived state of Iturbide, but as a continuation of the Portuguese nation during the Napoleonic wars.

And yet, Brazil is not populated by a culturally homogeneous people, nor is the racial structure of its people uniform.

Most of the cultural differences are due to the varied economic life of the country. For example, there is Rio de Janeiro with practically no roots in the vast expanse of territory which is Brazil, except that it is its capital and to it goes everyone who has money with which to buy pleasure. Then there is the old coastal belt, seat of the "latifundistas", prospering on an economy based on slave labor. There is the northern Sao Paulo, many of its people being recent immigrants from Europe; and then there is the Certanho, which is the body of the country, of which Rio is the head and the old northeast is its heart.

These various parts of the country are tied together by a symbol, - the Brazilian nation. But to suppose that the 45,000,000 Brazilians have attained cultural unity and sameness is to state something which is not a fact.

Discourses on the national characteristics of various Latin American countries, therefore, cannot but give an extremely shallow interpretation of the Latin American phenomena. The unity lies within the author rather than in the nation itself; he, laboring under the weight of the 19th Century's definition of a nation finds it necessary to talk about the national characteristics of Brazil, or any other Latin American country, and tries to find a common denominator that distinguishes that nation from all others. Actually, there is more sameness between a sheep-herder from Montana and a sheep-hereder from Argentina; a bon vivant from New York and a bon viviant of Buenos Aires, than there is between a sheep-herder and the play-boy of Argentina.

DIAMONDS

Brazil's diamond industry is characterized by some special features which are basic to a clear understanding of its current problem. These are:

1. All diamonds in Brazil are found in alluvial deposits.
2. Unit operations are small and for the most part involve one, two or three workers.
3. The miner sells to a "capangueiro" who operates on a small capital of about five contos and to whom the miner, called "garimpeiro", is often in debt.
4. The comprador sells to the miner.
5. The comprador sells to the agents of the large distributors and exporters in Rio de Janeiro and Bahia.
6. All persons involved in the diamond industry must hold a license from the Federal Government.
7. Only the miner pays no fee for his license.
8. The export trade is in the hands of a very limited number of licensed exporters.
9. The only control exercised by the Federal Government over the industry is fiscal.
10. The diamond localities are so scattered and so extensive that control over the producers and the "capangueiro" is difficult; in fact, in practice very little control is exercised.

Abstract of the Legal Code governing the production and movement of precious stones:

The prospecting of and the extraction of diamonds in semi-precious stones in alluvial deposits is open to all who wish to engage in such activity free of cost on public properties. On private properties, the permission of the owner must be obtained. However, no one is permitted to prospect or to extract diamonds and precious stones from the alluvial deposits without a license which can be obtained free of charge from certain designated federal offices or in some cases, State offices. This license is granted free of charge only to the miner himself. The license is good only for the particular area designated in the document. Should the miner wish to extract stones in another area, he must apply for another license.

Only miners or juridical personalities licensed by the Ministry of the Interior, lapidaries, and jewel merchants who have deposited in the National Treasury the sum of Cr. \$5,00 (\$250.00) are permitted to purchase

diamonds. Foreigners are permitted to purchase diamonds only after two consecutive years of residence in the country. The buyers of diamonds must give written receipts to the seller and at the end of each month must make a report of operations to the Bureau of Internal Revenue. The prospector and producer is not permitted to purchase precious stones and is permitted to sell precious stones only to the authorized persons as defined above.

No precious stones can be sold without previous classification and evaluation except when the stone is sold directly by the prospector or the producer to an authorized buyer.

Only authorized buyers, lapidaries, manufacturers of jewels or jewel merchants are permitted to export precious stones and they must be registered with the Accounting Department of the Banco do Brazil. Each exporter must pay a tax of Cr. \$100,00 for his permit. No stones can be exported unless classified and evaluated. In Rio de Janeiro, the classification and evaluation is done by the Mint. The Mint keeps records of the transactions. In the other States, the classification and evaluation is done by properly qualified experts under contract and direction of the Mint.

The lapidaries must be also registered with the Government; that is, with the Bureau of Internal Revenue and they must keep the accounts of stones received, cut, etc.

All transactions of uncut stones are free of any tax.

The control and direction of the laws governing the production of precious stones rests with the Ministry of the Interior, through the intermediary of the Bureau of Internal Revenue of the National Treasury and with the cooperation of the National Department of Mineral Production of the Ministry of Agriculture. The National Department of Mineral Production is charged with the duty of advising the Bureau of Internal Revenue on technical matters.

Various penalties are listed for not conforming with the laws.

COMMENT

The only control exercised by the Federal Government is fiscal. Unless an individual is actually caught with unregistered diamonds, there exists no machinery to determine his actual production and the accuracy

of the reported subsequent transactions with buyers. It is to the interests of all concerned, apparently, not to report the full amounts of diamonds sold or purchased:

1. The miner, in order (a) to avoid turning over the full share to the person who has staked him, (b) to avoid paying rent if operating on private property, and (c) to realize greater profits by selling clandestinely.

2. The buyers in order (a) to realize higher profits in the black market and (b) to avoid attracting competition to the particular area.

This has been admitted by the purchasing agent of the U.S.P.C. and at least by one of the largest diamond exporters.

The actual fact is that the control over production and sale of diamonds is lax and that unless a special authority with police powers would be created to supervise the diamond industry, no kind of legislation will improve the existing confused situation.

ACTIVITIES AND POSITION OF THE U.S.P.C.

Since Brazil has entered the war, the U.S.P.C. has been purchasing practically all of the diamonds exported from Brazil. In order to do so, the Commission is paying a price higher, by about 30%, than the market value. The Commission estimates that this has cost the Government a million and a half dollars during the year 1942. However, the Commission is not purchasing the entire diamond production of Brazil. The Commission is relying on this price structure to control the flow of diamonds. Its diamond expert feels that the prices are sufficiently high to attract all diamonds intended for export and to discourage contraband trade. It also relies on penalties levied against anyone caught in the contraband trade to make certain that no diamonds are reaching the Axis countries.

Before Brazil entered the war, Japanese and German agents were offering fabulous prices for diamonds. There is no evidence that such agents are not operating at the present time. Fairly reliable reports on the contrary, attribute clandestine activities to numerous individuals known to be sympathetic to the Axis powers.

The diamond purchasing agent of the Commission admits that no one knows the actual production of diamonds. He argues that current production is approximately the same as that of past years and that all

is accounted for. Official export figures tend to support this statement; however, at least one chief exporter admits that before the war, it was to the interest of the diamond dealers not to reveal the full production and that the actual production has always been probably twice as great as the published export figure. A highly placed Government official has given the same confidential estimate of the true production of Brazilian diamonds. The Commission expert believes that the difference between the total production and the quantity exported is being absorbed locally, i.e., turned over to the lapidaries.

The high prices paid for diamonds has not resulted in increased production. All that can be claimed is that high prices have cornered the open market and are sufficiently attractive to dealers to keep them from risky, clandestine operations. There is some confusion as to who is receiving the surplus profits. One of the leading export merchants of Rio claims that it is the original producer who is profiting. The Commission representative is inclined to think that it is the small trader and not the producer. More likely, the profits are going to all of the traders and little, if any, are going to the producer. Whatever the actual situation may be, there is no evidence to substantiate the theory that surplus profits are of such a size that it will keep the producer and small trader from operating in the contraband market.

Contraband in diamonds in Brazil is a very old activity fostered for centuries by monopolistic practices of the various Governments. Currently, this monopoly has been turned over to a handful of exporters in Rio de Janeiro and Bahia. To export diamonds, one must have a license which is difficult to obtain. Yet, there are numerous persons who would like to engage in the diamond trade from which they are excluded. This fact plus the lack of control over production creates a favorable situation for contraband activities. Add to this the war needs of the Axis powers and the conclusion must be that it would be a miracle if contraband has been stopped by the simple expedient of purchasing the known production of diamonds.

COMMENTS

Black listing traders known to have dealt with the enemy may simply have the effect of driving the trade underground. The simple fact stands that the U.S. Purchasing Commission has had no contact with clandestine operations. Its policy has been to shun such operations and contacts for fear of disturbing the setup which it considers good enough. Mr. Valensa, for example, states that if an unlicensed dealer offers to sell diamonds to the Commission, he is told to bring the diamonds to the offices and to take out a license. In all such cases the dealer has never reappeared. Furthermore, the Commission has no intelligence field service of its own. It depends entirely on information supplied to it by legitimate dealers who are publicly known to be in good standing, and therefore, who may not have access to information concerning contraband, and who, if they do have it, may not divulge the information for business reasons. It is even possible that they themselves may have at one time or another been engaged in the contraband trade. However, it may be, one thing is certain: everyone engaged in the diamond trade operates secretly and is reluctant to let any outsider become too familiar with the activities, legal and illegal, of the trade for fear of disturbing the monopolistic practices.

STATISTICS ON DIAMOND PRODUCTION AND EXPORT

Statistics on the production and movement of diamonds are at best very confusing. Estimates range from several hundred thousand to over 600,000.

There is no way of determining what the actual production is since no one knows if the miner turns in all of his production to the licensed buyers and if they in turn enter in their books the full amount purchased. Reliable and accurate production figures, therefore, are not available. All estimates deal with the amounts which in one way or another are registered with the Government. This is true also of export figures. In addition it is frankly admitted by the large exporters of diamonds who exercise a monopoly over the market that it has been to their interest not to make available accurate figures in the past and even to keep hidden

new figures for fear that otherwise, fresh competition might be attracted to the diamond industry.

According to a confidential report obtained from a Brazilian Government official in 1941, over 620,000 carats and 63,000 Carbonados of diamonds were registered with the Mint. According to the same source, approximately 296,000 carats of diamonds and 19,000 carats of Carbonados were exported.

These figures would indicate, therefore, that over 300,000 carats of diamonds and 44,000 carats of Carbonados remained in the country. It does not seem possible that the domestic market of Brazil absorbed all these diamonds. These production estimates may not represent the true production but do more or less conform to the general opinion as to the actual production of diamonds in Brazil by persons not personally interested in the diamond trade. It is quoted here merely to indicate the confusion that does exist as to the statistics on diamond production. However, even the published statistics which would indicate a production roughly of about 300,000 carats a year, raise some interesting questions.

Brazil's diamond exports from 1937 to 1942 show an interesting development and variation. According to the statistics published by the "Servico de Estadistica" in 1937 Brazil exported 144,892 carats of diamonds, none of which went to the United States. In 1938, the figure dropped to 91,140 carats of which only five carats went to the United States. In 1939, 203,729 carats were exported of which 65,076 carats went to the United States, a little less than 1/3 of the total amount exported. In 1940, 254,395 carats were exported of which 194,843 carats went to the United States. In 1941, 321,545 carats were exported of which 224,435 carats went to the United States. In 1942, 216,742 carats were exported of which 216,223 went to the United States. These figures show that starting with zero in 1937, the United States, in 1942, imported practically the entire amount exported by Brazil in 1942.

During the same six year, Japan imported 120 carats in 1938, 608 carats in 1939, 2,995 carats in 1940 and 72,730 carats in 1941. Italy's purchases jumped from zero in 1937, 1938 and 1939, to 854 carats in 1940

and 8,610 carats in 1941. Germany's imports from Brazil jumped from 600 carats in 1937 to 4,853 in 1938, 17,779 in 1939, 5,650 in 1940 and 2,775 in 1941. The amounts absorbed by France during these years were negligible. Switzerland, however, increased her imports of 1,543 carats in 1939 to 8,587 carats in 1940, to 10,975 carats in 1941. According to the official figures, neither Germany, Japan, Italy or Switzerland received any diamonds in 1942. Likewise, no diamonds were exported to Britain, Belgium or the Netherlands in 1941 and 1942. The amounts exported to Argentina were zero up to 1942 when 348 carats went to that country.

These figures show a considerable increase in exports between 1937 to the peak reached in 1941 of approximately 321,000 carats and 216,742 carats in 1942. (It is interesting to note that in 1942, Brazil exported approximately an amount equal to the total 1941 exports less the amount absorbed by the Axis powers in 1941). On the basis of these figures, assuming that the export figure for 1941 represents approximately the total production of diamonds in Brazil for that year, there is to be accounted for approximately 100,000 carats which disappeared in 1942. The 100,000 carats may have been absorbed by the local diamond cutting industry. This is the explanation offered by the purchasing agent of the U.S.P.C.

For us, it is of interest to look into the problem of the 100,000 missing carats absorbed by the Axis powers in 1941. It is questionable if the Brazilian industry could absorb that amount. If the total Brazilian production is approximately 500,000 carats per year, as some authorities claim it is, then we have to account for approximately 300,000 carats which are not accounted for in the statistics published for 1942.

The statistics published by the "Directoria das Rendas Internas" show a total export of about 15,000.00 carats of cut diamonds during the eight months of 1942. If we multiply this figure by 2.2, it gives us an amount of rough diamonds used to produce the cut exports. In this way, we can account for 33,000.00 carats. This leaves 72,000.00 carats to be accounted for. It does not seem probable that this amount is being absorbed in Brazil in addition to the ordinary consumption.

The export figures for Carbonados showed that the United States has

increased its imports from 363 carats in 1937 to 13,278 in 1942. In 1941, Japan imported from Brazil 7,830 carats, approximately 1/3 of the total export from Brazil and slightly more than the amount exported to the United States. According to the export figures, the United States imported the entire amount exported by Brazil but this amount is approximately 8,000 carats less than the amount exported in 1941. Assuming that the production of Carbonados has been stable since 1939, there is a drop of 8,000 carats in 1941 in the export amount which presumably has been absorbed by Brazil in its local industry. These statistics show the same variation as those for other diamonds.

In 1941, there was considerable competition in the diamond market. The Axis powers were paying greater than market price for diamonds and to such a large degree that in 1942, the United States Purchasing Commission inaugurated its policy of purchasing diamonds at a price about 30% higher than the market price. This price structure, according to the available statistics, did not result in increased purchases, since in 1942, the United States Purchasing Commission purchased about the same amount as it did in 1941. Whether this has resulted in increased production is unknown since reliable production figures are unavailable. There is a general estimate of about 500,000 to 600,000 carats per year of which it is assumed that from 200,000 to 300,000 carats are involved in the contraband trade.

It is not quite clear why the Purchasing Commission maintains an artificial price for diamonds unless by this means, which would amount to preclusive operations, it expects to prevent diamonds from going to the Axis powers in the black market. If this is the objective, then it should have resulted in increased purchases or at least offers to sell, but according to Mr. Valensa, he has been purchasing all the diamonds which have been offered to him and which for eleven months in 1942 amounted to approximately 216,000 carats. On the surface, it does not appear that any particular objective has been served by offering approximately one and one-half million dollars more per year for diamonds. It is also likely that the contraband trade has not been

affected at all by this operation.

From confidential figures submitted by the purchasing agent of the U.S.P.C., we find that the six export dealers in Rio dispose of a little less than one-half of the total amount of diamonds which they purchase to the diamond cutters. The rest go to the U.S.P.C. If these statistics are reliable, then it would appear that approximately 200,000 or more carats go to local diamond cutters. This seems to be an exceedingly high figure. If 2.2 carats are needed in the production of one carat gem, then this would mean that Brazil is producing about 90,000 carats of cut gem stones, derived solely from the six large dealers in diamonds in Rio. The export figures show that of this amount, approximately 15,000 carats were exported during the eight months of 1942 which probably represents the total amount for that year since the diamond cutting industry is very new in Brazil. It does not seem likely that Brazil is absorbing about 75,000 carats of cut stones, a figure which does not properly represent the total since in addition to the amounts sold to the cutters by the six dealers in Rio, there must be considerable amounts derived from other sources. The best that can be said on the basis of these statistics is that approximately 300,000 or 350,000 carats of diamonds can be accounted for but somehow there are approximately 200,000 or more carats produced that tend to disappear.

COMMENTS

Conversations had with one of the large dealers brought out the fact that in normal times, diamond merchants never let it be known what quantities of diamonds they were producing or exporting for fear that if they did so, it might attract other merchants to Brazil and cut in on their monopoly. Because of this, it is impossible to obtain any reliable estimate of the normal diamond production of Brazil. This attempt to preserve the secrets of the industry went so far as to fail to report any fields where diamonds were found. Apparently, the situation has not changed materially. The actual production of diamonds in Brazil still remains hidden and there does not seem to be any mechanism available by which the actual production can be determined. The export figures are reliable only to the extent of indicating what is

legally exported.

II. SMUGGLING OF STRATEGIC MATERIALS OTHER THAN DIAMONDS

On quartz crystals, mica, platinum, insulin, rubber and other products there is practically no information available. In any case, whatever might be done about diamonds might also be done about these commodities.

III. OPINIONS OF THE U. S. INTELLIGENCE SERVICE

F.B.I. (Summary of a conference with Messrs. Bradley and Crawford of the F.B.I.)

The F.B.I. is convinced that considerable smuggling is taking place. Mr. Bradley, Chief of the F.B.I. in Brazil informed me that:

1. The office of the Chief of the F.B.I. is preparing a report which should be ready by the end of this week on the problem of contraband. In his opinion, the problem exists and it is of serious proportions. (I saw the rough draft of this report).

2. His office is equipped to perform only certain activities in connection with the contraband trade, i.e., it can watch operations in Rio de Janeiro and it is equipped to do under-cover work. It is not equipped, however, to follow up every rumor of contraband activities nor is it equipped to gather information as to the actual production of strategic materials and subsequent transactions which take place. It can work in close liason with the Brazilian police.

3. The F.B.I. would encourage the B.E.W. to organize a service to gather information as to the actual production and movement of strategic materials. The F.B.I. would then follow up any leads which the B.E.W. might be able to turn up.

4. The F.B.I. would not undertake any preclusive operations and considers this matter a purely B.E.W. function.

5. Mr. Bradley and his assistant, Mr. Crawford, are of the opinion that at the moment most of the contraband material is flowing out of Rio on neutral ships but he readily admitted that considerable amounts of such materials may be going across the extensive Brazilian border and that in case better controls were established in Rio, the smugglers would certainly have recourse to other outlets.

6. Mr. Bradley sees the necessity of doing a thorough job of

investigating smuggling activities along the border, and also the necessity of obtaining information from the production areas. He considers that a thorough job would be expensive but it would be a real contribution to the war effort.

7. He is concerned with reports on contraband diamonds entering Brazil from Venezuela and their subsequent disappearance.

8. He does not think that the Brazilian police will do the job. They will act only when concrete information is supplied to them.

O.N.I.

Conferences with the O.N.I. (Commander Frothingham and Major Ridge) brought out the following points:

1. The O.N.I. files do not contain much information, but the O.N.I. is anxious to cooperate in removing the contraband threat.

2. The O.N.I. cannot operate except in the ports. To be effective, it should be supplied with information on the basis of which it could conduct intelligent searches of the ships.

3. The O.N.I. agrees that there is need for information from the production areas. It has no objection to the creation of a B.E.W. intelligence service.

M.I.D.

Conferences with M.I.D. (Major Gomes) brought out the following points:

1. M. I.D. has very little information on contraband. It is not equipped to pay special attention to it.

2. M.I.D. has an excellent file of personalities.

3. M.I.D. feels that something ought to be done immediately to clarify and solve the problem.

4. M.I.D. feels that its relations with the police, particularly the military police are adequate, and it would not favor B.E.W. making its own contacts.

5. On the other hand, M.I.D. feels that there is a job for B.E.W. to do, that the problem is essentially a B.E.W. problem. M.I.D. would help within the limits of its own special functions and responsibilities.

IV. CONCLUSIONS AND RECOMMENDATIONS

Conclusions

On the basis of the information contained in this report, only the most general conclusions and recommendations can be made.

It is obvious that:

1. Until better figures on production are obtained, it is impossible to determine the size of the contraband trade.

2. As to contraband in diamonds, there is a sharp divergence of opinion between the intelligence officers of the U. S. Government who keep on receiving rumors of extensive contraband activities and the purchasing agent of the U.S.P.C. who is of the opinion that if any contraband activity exists, it is of insignificant proportions.

3. There is no information at all on crystals, mica and other commodities.

4. The Brazilian authorities at the moment cannot be depended upon to solve the problem.

5. The problem remains one for the B.E.W. to look into and to take the leadership in finding solutions.

Recommendations

Until more concrete evidence is collected of the existence of the contraband trade, it would be inadvisable to make any suggestions to the Brazilian Government for the better control of the flow of the strategic materials concerned. It might be suggested that an office be established for the supervision and control of those materials which are apt to enter the contraband trade or that a Joint Commission be appointed for contraband control. However, at the moment, it appears to me that the first step to be taken is the establishment of an office in the B.E.W. which, working in close liason with the other established intelligence offices, will seek to gather information in the field on the production and movement of the strategic materials concerned. The office should also examine all the information obtained by the B.E.W. personnel. Since other U.S. Government agencies also have field men who occasionally pick up rumors and sometimes concrete information on contraband activities, this office should gather such information as could be made from these sources.

The urgency of stopping this contraband trade might make it necessary also for this office to have a few field agents who would gather information on production and movement of these strategic materials. They should not engage in any police work but the office should turn over to the established intelligence offices such information as would be pertinent to their particular functions.

VP:JT
(DP)

*Submitted by Vincenzo Petullo 3/4/43
Rio de Janeiro McCreu, Oswald*

Thore

Snakes - Brazilian - Petrullo

When one thinks of Brazil one is apt also to think of jungles and - snakes.

Travelers who make excursions into the bush seldom fail to include experiences with snakes in their published accounts.

Snakes have been a serious concern of the Brazilian government. Before anti-venom was developed several thousands of deaths were reported ~~each~~ ^{snake} year from ~~snake~~ bites. Thanks to the research done at the Instituto Butantan of São Paulo, however, and the availability of serum casualties have been considerably reduced.

Not all snakes are ~~poisonous~~. In fact ^{in spite of the popular fear of all snakes} the vast majority are not and many are completely harmless. Dr. Alcides Prado of the Instituto Butantan is preparing a work on the Snakes of Brazil which should shed a great deal of light on the types and habits of snakes found in that vast tropical country. Writing in Ciencia, a Mexican publication devoted to science, Dr. Prado gives us a preview of his book.

One thing about snakes that is apt to puzzle the layman is their means of locomotion. They are able to move with great speed and yet they lack legs.

Motion in snakes is produced by the contraction of muscles which are attached to the vertebrae and the ribs ~~which are attached to the vertebrae~~. A snake may have as many ribs as vertebrae. ^{On its ventral side it possesses what are known as "shields"} The ribs are also attached to the ventral scales or shields. The contraction of the muscles pulls the shields forward. The shields serve as feet, but on a perfectly smooth surface they are not able to obtain sufficient purchase to make locomotion possible. *this produces the peculiar undulating motion so characteristic of snakes.*

Nodding and undulating, snakes can move ~~over the~~ very rapidly over the ground. If they meet with an obstacle such as a log or mound they raise the fore part of the body almost vertically, bend it over the barrier and then pull the rest of the body up to it. The suppleness of the body is due to the special fitting of the vertebrae into each other.

When snakes feel themselves to be ~~in danger~~ ^{sense} ~~they will~~ ~~they~~ in danger they will coil the hind part of the body and raise the fore part almost erect, while ^{From} ~~portruding~~ ^{their mouths protrude} the forked tongue which ~~is~~ ^{is} ~~in spite of its sinister appearance~~ ^{however,} is harmless.

The ~~strike~~ thrust of the poisonous snakes is executed with terrific speed

as if the animal possessed a powerful spring in the middle of its body.

The snakes belonging to the Boideas family kill their prey by rapidly wrapping themselves around the victim and squeezing it to death.

The Boipevas when threatened will hug the ground and strike out laterally and at random.

Small snakes which inhabit humid or clay areas, the Tachymenis Brasilensis when touched will twist themselves into all sorts of shapes.

Others, larger and stronger like the Caninanas attempt to put their enemies to flight by inflating the gullet and thus appearing more formidable.

Among the terrestrial reptiles of ~~Brasil~~ are included practically all of the poisonous snakes of Brazil, such as the "Sucurucu" or Lachesis muta, the "Cascavel" or Crotalus terrificus, the "Jararaca" or Bothrops jararaca, the "Cotiara" or Bothrops cotiara. But among the terrestrials are a great many varieties which are not poisonous such as the "Cobra capim" or Leimadophis poecilogyrus, "Jararaquinha do campo" or Liophis jaegeri, "Coral" or Simophis rhinostoma, ~~Mussurana~~ "Mussurana" or Pseudoboa cloelia, "Corredeira" or Dryophylax pallidus.

Many kinds climb trees ^{and} ~~easily~~ and crawl on branches ~~easily~~ when these are not too smooth. They remain hidden among small shoots and leaves. Sometimes they balance themselves on the extremities of branches as if ^{striving to come down} ~~trying out the descent~~.

These arboreal species show some structural modifications such as a ~~semi-~~ prehensile or semi-prehensile tail, a narrow and long body and tail, ^{protective} color ^{varying} from green to ash, ~~for better protection~~. The body may even develop angularities in order to better grip smooth branches. The eggs of arboreal snakes are also elongated, ~~and~~

~~axial~~ in keeping with the slimmer body. The poison is much more potent and acts almost instantaneously. This is due to the fact that these snakes lack teeth with which to hold the victim until it dies.

Among the poisonous tree snakes are: ^{to the} Bothrops castelnaudi found in the state of Goyaz, of ash color, with chestnut ^{colored} stripes; the "Sucurucu de pindoba" or Bothrops Bilineata,

of a golden green color which hides itself in the leaves of the small palm ~~which~~ of the genus Attelea which is found in the state of Bahia; the "Jararaca ilhoa" or Bothrops insularis which is found only on the island of Queimada Grande off the shores of São Paulo.

Among the non poisonous tree snakes are the "Cobra de veado" or Boa hortulana, "Cobra papagaio" or Boa canina, popularly known also as Araramboia, the "Azulao-boia", or Leptophis ahaetulla, "Dormideira" or Dipsasa indica, and many others.

There are snakes which being blind move on the ground with difficulty. These live in holes whose galleries they construct themselves, ^{and} in the crevices of rocks. These ^{have} ~~are~~ cylindrical, ~~variform~~ vermiform bodies, the head is hardly distinguishable from the body, eyes hidden beneath a semi-transparent transparent shield, and hard scales which protect them from their enemies ^{especially} particularly the ants.

~~Water snakes do not differ in structure from the terrestrial snakes. They~~
~~swim through the water.~~ The venomous snakes swim on the surface of the water with swift undulations of the body, the head raised and the ~~tail~~ tail slightly submerged. The non venomous particularly the large varieties such as the beautiful "~~Sucuri~~" "Surucuru do pantanal" move similarly over the surface of the water. Some ~~are~~ ^{amphibious} amphibious, lying submerged until they seize a fish when they return to the dry land to eat it. The "Sucuri" is of this type. To submerge they expel a certain amount of air and then close the nostrils.

The true ^{aquatic} aquatic snakes of Brasil are representatives of the Helicops. They have a short snout, the nostrils are located on top of the head, the color varies from sooty to gray. They are generally found near the banks of small rivers. When frightened they submerge. They live principally on fish.

Swimming

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Red Scare in ~~Latin America~~

Recent journalistic reports would have us believe that communism is around the corner in ~~Latin America~~ even while it is enjoying an industrial boom

~~It is reported that there are about a million communists~~

~~the aristocrats are in control in Peru~~

~~In Brazil~~ Vargas and Prestes have formed some sort of alliance

Actually the real danger in Brazil is integralismo - a type of Catholic fascism.

Ideology is far more important in Brazil than in the English speaking countries.

Radicalism is a monopoly of the intellectuals

Integralismo is deeply rooted in the white collar class and it is this class which supplying the officers to the army controls the army

The key to Brazilian politics remains the army

There is no other strongly organized group

The only social class that could put up a battle would be the ranchers

There is however a regional struggle - with power very much in the hands of the Paulista industrialists and agriculturalists

REGIONAL TYPES

BRAZIL

Perhaps it is possible to speak of Brazil and Brazilians as a homogeneous country and people. It is done, but actually the country is not homogeneous and its people are not fused into one type. Not only is there a racial patch quilt with all sorts of variations and the fusing and the blending of the various types, but what is more important is a tremendous variation in ~~racial and~~ occupational culture.

The Brazilians spring from the white European, the African Negro and the native Indian. The domination of blood of any particular racial stock varies in accordance with the locality. Through the Amazon Valley, in the portions which were settled in the early days, the Negro predominates as he does almost along the entire coast as far south as Victoria. The southern portion of Brazil on the other hand is predominately white but the south-central part and the largest portion of the Amazon Valley is predominately Indian.

In addition to this, it is true that in practically all of the centers, the lower classes are Negroid and Indianoid and the upper classes tend to be white. On the basis of our present day knowledge, there is no justification for stressing biological differences. From my own personal observations, the various Brazilian racial types are distributed in racial groups throughout the occupations. For example, the agriculture worker in the Amazon Valley is of Negroid stock and the hunter of the Indianoid stock. The historical reason for this development is that the negro was imported specifically to engage in agricultural activities and was forced to labor docily on the farm. When emancipation came, naturally he continued performing the same task to which he was accustomed for this livelihood. The Indian on the other hand was too poor a slave to be profitable and he was either destroyed, absorbed, or

let alone. Wherever cattle ranching has developed, for example, the Indian Mestizo predominates. The life of a cowboy is essentially free and easy and semi-nomadic and is an excellent substitute for the original nomadic habits of the native population.

O SERTANEJO

Much has been made in Brazilian literature of the Sertanejo and his habits. For the intellectual, the Sertanejo remains a fantastic creature with equally fantastic habits and attitudes. By some he has been idealized to a sort of tough fighter whose indefatigability and courage are matched by his indolence until the moment of action arrives, when all of his reserve energy seems to explode into one tremendous action.

The Sertanejo is not necessarily a cowboy. He ekes out a living by helping with the gathering of plants as much as by working with cattle. He does not slave to enrich himself by raising "cash" crops. He is content to live in the silence of a forest or plain, satisfied with meager fare but quite conscious of land and sky and their mysteries. It is said that he is superstitious. He is not in the ordinary sense. If he speculates on the meaning of sound and color produced by nature, and decides that they reflect mysterious powers and spirits, he is being exceedingly rational and not superstitious at all for he is offering explanations which are a product of actual experience springing from much imagination and thought of unknown and impossible to know experiences. The Sertanejo is never superstitious in the sense in which the word is understood by the intellectual. The Sertanejo learns and knows through experience and not much through tradition. For the very simple reason that living in isolation, coming in contact in his life time with exceedingly few people, experiencing practically no community life, ever active and suggestive to the host of stimuli emanating from the very complex material world, he has no chance to acquire knowledge through some individual which is the normal way of learning among the uneducated and very often educated urban dweller. He never forgets to act in accordance with the laws of cause and effect.

He is realistic ^{to} in a great degree. For example, he may have heard somewhere that it is necessary to avoid a morning quarrel with his wife if he is to be successful in the days hunt but not for that does he forget to apply all the skill necessary to track and bring down his game. He may have heard from some Indian that it will be fatal to his child if he eats a particular kind of fish or animal during the pregnancy of his wife and he may desist from eating such a fish but this does not affect his daily business of earning allivelihood and carrying on his normal activities. In a most positive way, ~~he~~ he may have heard that if he lies in the hammock for five days after the birth of his child, the health of the newcomer will be insured and he may practice this Covade but not for that does he fail to supply his family with food nor protect them from some physical danger should it appear.

Living with the Sertanejo, one soon becomes acquainted with his physical habits. Generally, he is scrupulously clean. Clean, and very proud of his cleanliness, Physically, he is very often a small and lean man. Very agile, very hearty and endowed with unlimited courage. He is essentially a good man and a very dangerous man. His isolation from human beings is so great that he tends to approach his fellowmen with trust, simplicity and generosity. He demands freedom of action and is surprisingly responsive to friendliness. He is a perfect horseman, yet, in appearance ^{extremely} ~~so~~ lazy, ~~as a~~ sloth. When not working, he lies in his hammock or sits shiftlessly on his horse. He conserves his energy for the moment when that energy is really needed. The same lazy individual who seems to lack the energy to stoop down and pick up a stick, an act he performs in reverse by picking it up by his toes and carrying it to his hands, may at the next moment be engaged in a violent dance calling for the

utmost agility and endurance, or a knife fight, or will be galloping on his horse over the roughest terrain after some wild steer.

In his human relations, he is kind and gentle, subject to the slightest jar. I have never seen a Sertanejo act cross with his family. If something goes wrong, he responds with laughter. The latter is a trait of his Indian forebearers who laughed easily at misadventure instead of worrying. He is very proud and affectionate father and if he is engaged in the cattle industry, an equally affectionate horseman but he never loses sight in any of his relationships of the necessity for iron discipline when the occasion calls for it. His is a poet and a romanticist and a good musician. He loves life and looks forward to the expression of the sentiments he possesses and he is ever sensitive and responsive to a world of intense color and crowded with habits, one or two of which would be sufficient to make his outstanding. His life seems to be well weighed and well balanced and in respect to environment which calls upon an individual for all of his resources, intellectual, emotional and physical, not only to survive but to fulfill the destiny of every man which is to establish a satisfactory approach between himself and the world in which he lives.

Here and there, there is a Sertanejo endowed with greater gifts of expression in the arts or who has somehow acquired an intellectual life and tradition not purely of local origin. In this latter class falls the occasional schoolmaster, sometimes a local product, but more often, a slightly urbanized individual who has acquired the slight knowledge of reading and writing and who has fled to the wild interior for reasons of his own. This individual is generally held in high estate for his wisdom

and knowledge of the outside world about which the Sertanejo does have many superstitions for it is something which he does not experience, probably will never experience and knows about it only that which he hears from the occasional visitor, traveler or explorer. Knowledge in reading and writing automatically makes one a schoolmaster, without pupils. Such an individual is generally at an advanced age, in tatters, bare footed, living with some family or perhaps in a hut of his own to which the children of the countryside will come to learn the higher accomplishments of civilization as known by the schoolmaster, and more characteristic outside world for reasons of his own and often because of this very lack of knowledge and plenty of time to contemplate w world about which he knew very little to begin with but which now he can contemplate, he desires to learn.

Such a schoolmaster I met once in Chapado of Matto Grosso. He was an old man. He was almost ~~ank~~ and insect ridden. He lived in a little hut at a small ranch, a hut which served him as living quarters as well as a school room. To him occasionally came a few children to learn the magic of writing and reading and to whom he expounded theories and knowledge of the world. His actual teaching was unlimited. Most of it was done when visiting with the various families, and particularly when news penetrated that some great thing had happened in the outside world. His total library consisted of an old Almanac and curiously enough a battered copy of a text book on chemistry. These were his Encyclopedia and his research tools, ~~Sup~~plemented by his native intelligence and sensitivity to a world impossible to understand unless one has the capacity to open his pores as it were and receive all the sensations for which the body and mind are given. This feat cannot be

accomplished ^{by} ~~because~~ the urban dweller ^{who} is trained to close as many channels of communication between himself and the world outside of himself rather than to keep those channels of communication open and clean.

He was a wise old fellow, having the wisdom of two worlds. ^{Of the civilized world} ~~The one of which~~ he had ^{had} only a glimpse but nevertheless had affected him deeply, which had been instrumental in increasing his mentality and his vision and dimensions of the world but he also was a Sertanejo in a realistic sense, a poet responsive to the undulations of a changing temperature, wind, sun, light, shadow and color, and even the wild life around him. Although he knew that a tree or any plant for that matter grows through a chemical process, he told me that many times at night, he heard what he called a murmuring stream of life saying to him, and crying out, that brotherhood was not limited to mankind and that it should include also all forms of life. Apathetic concept, perhaps, but a very satisfying one when a human being is faced with the choice of remaining aloof, a foreigner in a foreign land of plant and animal life different from himself and embracing the concept of birth and death as the basic truth applicable to himself but equally applicable to vast series of life. I had supposed that these concepts would have been too poetic, too sensitive for the Sertanejo to have understood; it was only when I knew them better that I realized he was reflecting the basic understanding of philosophy of these people.

January 27, 1943

REVOLUTION, ECONOMIC WARFARE AND POST WAR - BRAZIL

The differences in the meaning of the word "revolution" to the American and Latin-American mind illustrates the differences in cultural traditions and aspirations between the two peoples. The American dreads a revolution because to him it connotes a destruction of property and a possible displacement of his own position in society. To the Latin-American, on the other hand, revolution is a hope and a means to the attainment of a vague, mundane heaven which was promised to him by the theoreticians of the French revolution, but which he has never attained. Revolution, therefore, becomes to him a long-hoped for bit of magic which will transform his present world into a much better one. Revolution is almost synonymous with miracles. He does not ask how the revolution is to be carried out or what program the revolution is to undertake even if it were successful. He is willing to march behind any revolutionary standard even though the slogans no longer belong to the twentieth century and even though he has been consistently betrayed in his objectives and aspirations.

The Latin-American concept of revolution is one which would turn things upside down, a process of over-turning the upper layers which would be destroyed for ever. In this sense there have been but few revolutions and of these only the American, the French and the Russian made any impression on him and of these three the French is the greatest of all as far as he is concerned. Inadvertently the American had his revolution. It is true that it took the form of a war for independence from the mother country, but occurring when it did, it made it impossible to establish on the new soil any of the hierarchies of England. For all the Latin-Americans the pattern was not set by the English colonies though there is no doubt that their leaders in the wars of independence had taken the American revolution pretty much to heart. Unfortunately the policies of Spain, the development of the colonial economy and the existence of native conquered peoples made the institutions stand much more firmly than they did in the American colonies with the results that the slogans of the French revolutions were applied only in respect to separation from the mother country but applied

not at all to the over-turning of institutions at home. The strength of the Catholic church contributed a great deal to the failure of the wars of independence to become true revolutions. After over a century of revolutionary talk in Latin-America there has actually been but one revolution, the Mexican revolution, which is interesting to note started out not as a "revolution" in the social meanings of the word, but purely in the attempt of the "outs" to be the "ins." Madero had no revolutionary program, but Sapata did and so did Villa and many years later so did Cardenas and Lombardo.

It is a gross mistake to assume that the revolution will not be repeated in the other Latin-American countries, and I suspect as of this date, that it is even a grosser mistake in statesmanship to suppose that revolutionary trends can be damned through such efforts as we have been taking in maintaining the status quo. Our weapons to prevent real revolutions range from the threat of armed forces through economic, political and social projects, all of which must necessarily follow into two classes, namely the "threat" and the "palliative." However, the permanency of these two obstacles to the revolutionary development of the Latin-American countries can be very seriously and easily doubted.

Of these measures the one that I am interested in at the moment is the economic warfare. Economic warfare, like many a weapon used in the current war, enjoys popularity, chiefly because it seems to be novel and seems to have sprung out of the aristocratic head of the British ruling class and, therefore, is respectable as though economic warfare has not been practical as long as there have been wars. I do not mean that because of this it is to be taken lightly, but I do mean that it may be colored too much by attempts to keep alive institutions, organizations and political controls which are of little service to us during the war and will probably disappear altogether at the end of the war. As long as economic warfare remains respectable, as long as economic warfare avoids the revolutionary issue, little can be expected from it.

Let us then look to the program of economic warfare in Brazil. Brazil represents a special case and yet a type case in some respects. Brazil is technically at war with the enemies of the United States. What then are the objectives of an economic program in Brazil? The

theoretical objectives should be to prevent a breakdown of Brazilian economy and to avoid as many dislocations in that economy as possible to attain the maximum exportable production of the strategic materials and to induce the maximum participation of Brazil in the war effort compatible with international statesmanship designed to safeguard the interests of the United States. The corolaries to these objectives are many and need not for the moment be listed. The possible war objectives have been outlined by Henry Wallace, but there is a question as to whether the time has arrived when post war objectives can be given realistically.

It is too soon to make an evaluation of economic warfare in Brazil. There are top swells and ground swells all of which bear watching and which must be analysed within the frame of reference of "revolutions."

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January 28, 1943

IMPRESSIONS OF BRAZIL AND THE AMERICAN PROGRAM IN BRAZIL-

Brazil's participation in the war effort so far remains an enigma. I have not had any contacts to speak of with Brazilians so that my information on this point is secondary--that is from American representatives. There is a general suspicion that Brazil is not participating in the war effort to the fullest extent, which may be put in this way: Brazil is tending to its own knitting. For example, from a very high source I learned today that João Alberto, who has just returned from the United States, is publicly saying that the United States are imperialistic with the implication that Latin-America better watch out.

Part of the suspicious attitude may be engendered by the appearance of too much American money paid out with too much generosity. Were this money given out in the form of checks to the Government, there might not be any complaint, but when money is spent on a budgeted project basis may have very reaching effects. For example, payment of excessive wages may disturb the economic set-up of a great many communities.

There may also be a more serious criticism. It seems that there is no overall plan and coordination of effort for Brazilian economy: A recent executive order freeing the Board of Economic Warfare of all the responsibility for the rubber program is a case in point. Now another organization enters the Latin-American field with its own program, which probably will be operated without any reference to the possible dislocation in Brazilian economy or the rest of the American program. The anonymous situation may arise of a number of American Governmental Agencies competing with each other for supplies, personnel, transportation facilities and programs.

The picture is a very confused one with various individuals taking firm positions on this or that policy but even more important, on this or that kind of program that should be undertaken basing their existence on hunches rather than well coordinated information. This makes for confusion and demoralization.

The landscape of economic and political effort in Brazil is heavily clouded, therefore, and it will take some time before a clearer picture can be obtained.

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January 29, 1943

RACIAL CONSCIOUSNESS IN BRAZIL

The percentage of indian blood in the Brazilian population of forty-five million is not determinable due to lack of research and perhaps a thorough mixing of indian, negro and white races which has taken place. The white and negro race are the stronger and seem to dominate the indian biologically. It is only in areas where the indian still survives that the mestizo type is common. However, even there a gradual mixing with the white and black soon brings about a submergence of the indian.

Nevertheless, due largely to General Rondon, who is quite heavily indian himself, the indian element in the Brazilian population has been attracting far more attention than its influence on Brazilian people and culture warrants. The fact is that where ever the white and black meet, the indian, the latter was shattered and is being shattered both in a physical and cultural way like a very fine piece of glass. In spite of the romanticists, the contribution of indian and indian culture to Brazilian civilization is very small indeed.

It would have been far too much to expect anything different. The Brazilian tribes are certainly not developed very far in any of the arts or crafts and their social organization was certainly very inferior - or at least far from being adequate for modern needs and problems. There was no great art except some feather work. There is no sculpture. Only a bit of ceramic modeling in the Amazon valley, which shows, however, no great strength and probably could not have developed much further. Of course, it might have been possible for the indian population to have had some influence on the music, but with the disappearance of the indian as an indian such things as music and dancing disappear. The case of the African influence is different, but it is largely due to the European prejudice against the negro. The contribution of the negro to American culture has been romanticised even though it is far greater than the indian. It is universally true throughout the Americas that whereas in many countries there are

government departments and numerous civilian organizations dedicated to serving the indian or indian romantic legend, there are no such departments or few civilian organizations devoted to the negro. The case is the same in Brazil though there is no racial prejudice as is known in the United States. It is certainly true that most Brazilians suffering from a preponderance of negro blood, occupy the lowest social position, economic and political level. Like in the United States this large population has made some contribution to art and music. How much more it will make will depend largely on the policies of various Governments and on the attitudes of the ruling classes. Only one factor saves the Brazilians from adopting an official descriminating policy for the time being and that is a mixture has been so thorough in some areas that nobody is quite certain as to how much negro blood he may have in his veins. Foreign as racial descrimination may be to the Brazilian mind, nevertheless, and inspite of everything that is said, there is danger that the white elements will some day develop a policy of superiority over the black races. This potential ^{threat} ~~trick~~ to race equality is something that needs to be carefully watched, particularly until following the end of war Brazil can throw open its doors to European immigration.

January 29, 1943

BRAZIL'S CONTRIBUTION TO THE WAR EFFORT

On January fifteenth, two days before my departure for Brazil, I had lunch with Bob Nathan, chairman of the Planning Division of the WPB. We discussed two things: Similarity of tactics within the agencies operating in the Latin-American program to sabotage the new deal efforts in respect to Latin-America and within the WPB to sabotage the new deal in its domestic program; 2) Brazil's contribution to the war effort. I had the distinct impression at the time that in spite of the leadership given to the BEW by Henry Wallace and Perkins, considerable conservative pressure was being exercised to employ tactics to business as usual and a hard bargain as against the efforts of the new dealers to introduce new tactics of international relations.

I can only describe Brazil's contribution to the war effort at the moment as an accidental one rather than a planned one. Cut off from its European market, cut off from its source of manufactured goods the best bargain seemed to be to go along with the United States in order to obtain from it the needed machinery, loans, technical aid, etc. I think that this formula must be kept in mind in understanding Brazil's program. It is simple and realistic. It does not even represent a gambler's choice. Brazil would have faced a desperate situation otherwise. The formula is opportunistic so that the future remains uncertain.

It would be interesting to obtain data on the size of Brazil's armed forces, the transportation and equipment. It would be interesting to obtain information concerning Brazil's industry output and how much of it is going to the war effort, including certain amounts to neutral nations. In this connection, only a day or two ago João Alberto, Coordinator of Economic Mobilization who has just returned from the United States, made the statement in public that the United States was treating Brazil as a raw material area and that the tendency was to spur on Brazil's production of economic, strategic materials and very little effort is going into having Brazil manufacture goods for the United States. This would imply that Brazil is looking towards developing its own internal self sufficient industrial economy, develop a government with totalitarian ideas, but there also

will be in keeping with Russia's experiment in becoming self-sufficient. Therefore, both in Brazilian asperation and criticism of the United States' attitude, I find a political meaning and danger signals for our future relations not only with Brazil but with Latin-America. Is it good statesmanship to encourage rapid industrial expansion in Brazil with the possibility that we might be creating in the American continent another highly industrialized competing nation. It may be humanitarian to do so, it may be generous, but there are both military and economic dangers in this activity; the planners are motivated by the desire to break down competition between nations and to break down exploitation with the hope that it will be an end to misery and international conflicts. It is true that no fault can be found with this position if we keep within the framework of Christian ethics; but to think along these lines while leaving the political institutions untouched, is to create and prepare for greater and vaster conflicts and particularly for conflicts in the new world. I see the solution in only what may be called "accreative imperialism"; (this phrase does not quite describe what I have in mind, but for the moment I cannot think of the word which describes the biological phenomena of the intergration of a single cell to a multicellular condition.) The old formula for imperialism was advocative having very often occurred that there was no political or economic intergration of the new country within the political and economic insitutions of the annexing nation. Annexed areas very often become appendages to the mother country. India is an illustration of this process and so is Cuba even though Cuba was not annexed politically. However, the annexation of the Western territory with their ultimate development into states represents the kind of imperialism which if applied to Latin-America, would make for a better Western world. The lines which we are following at the present moment will ultimately decide to create divisions and conflict even though the intention of the exponents of the present policy are of the best.

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February 1, 1943

BRAZIL'S FUTURE

I have been asked many questions about Latin-America, but none so often repeated as "Brazil has a great future hasn't it?"

The question is most often asked by individuals with business interest but it has been asked also by theoreticians. Most of them know very little about Brazil and reflect in the question the effects of propaganda rather than the product of careful analysis. I recall that over a year ago the SURVEY GRAPHIC devoted one issue to Latin-America. Not one of the articles published therein struck a note of realism, not to say pessimism. Some of the most extravagant ones even pictured air conditioning in the Amazon valley, which according to them would solve the problem of life in the tropics. All of this development, it was intimated, would take place in the very near future.

These optimists fall into two classes: Those who see merely a chance for investing capital in new enterprises at high returns and who give no thought at all to the political and social problems of the country; and those who are impressed by the very large size of Brazil and the very large area which is still largely virgin. It satisfies American thinking and it seems as if there is a parallel in Brazil to the development of the United States during the past century and in its very bigness which satisfies the American expansionists mentality.

Yet, there are some simple considerations which should dampen the enthusiasm of both groups. Looking at Brazil purely geographically, we find that it is very difficult to make a favorable comparison to the geographical position of the United States. In the United States the great Mississippi river system connects the East and the West. It makes possible the flow of goods and men from the north to the south. It is one of the best systems of communication in the whole world. It also drains one of the largest agricultural and raw materials areas in the world. It was possible for the United States to throw open the Western territories to European immigrants. Also it was in keeping with the philosophy of the times to make immigration easy, some thing which has practically disappeared from international politics. In no other field, has the "closed shop" principle

of nationalism been so effective and destructive to progress in that it has put a stop to the flow of men and with them culture from point to point on the globe. Then too, Brazil like the rest of the Latin-American nations has now crystallized its nationalism and as a result is both healous and afraid to open its doors to fresh immigration lest the newcomers come to dominate the older stock, a condition which did not exist in the United States for the reason that heavy immigration took place before American nationalism was crystallized. By that time there was no longer any fear that the newer immigrants would dominate the old.

The Amazon valley is an empire by itself. An empire which does not point to areas of raw materials like the Mississippi does, but Eastward to undeveloped Africa under the tutelage of empires and to Europe. ^{producing or capable of producing identical raw materials} It is true that its resources whatever they may be can be developed and would be of great value to Europe. But it is an empire which geographically is separated from the rest of Brazil. Either the Amazon valley develops as an empire in itself or for a long time to come it will be an area of exploitation without receiving any of the benefits of ^{modern} great progress. There is one fact, however, which ^{an} more than anything else will make the development of this valley/exceedingly slow matter and that is the lack of people and with that obstacle anything written today about the great future of the Amazon valley is largely nonsense. Brazil's development, therefore, depends not so much on the Amazon valley but on whatever the potential is in the coastal states which are fairly well supplied with minerals, agriculture and ^{human} ~~home~~ resources and not on its hinterland whose resources are problematical. Transportation and a people with little technical training remain the main problems of the Eastern states. Their population is abundant, but the educational level is low and work experience is equally low.

For a long time to come development of the interior on which so many are pinning their hopes will remain a thing of the future unless of course, the country were thrown open to heavy immigration not so much from Europe but from such areas as Africa. In short, what is holding back the development of the interior is a lack of cheap labor. Yet, there is money to be made in Brazil. It is a pioneering area. Money-making, however, probably will have to follow along the old lines of operation.

February 1, 1943

LOIS WILLIAMS, EXECUTIVE SECRETARY - INSTITUTO BRASIL-ESTADOS UNIDOS

I lunched with Lois Williams, a woman in her forties or fifties, who has spent eight or nine years in Brazil working for the Department of Education previous to taking her current position. She is apparently well acquainted with the academic-artistic world. Has little or no insight in governmental matters and is full of benevolence towards the Brazilians. She reflects to some degree the perverted and rather shy liberal and intellectual attitude which would claim the existence of a great deal more of real worth in foreign cultures than actually exists. I disagree violently with this point of view for the simple reason that I still have to see a work of art, read a book or listen to a musical composition which could stand up under severe critical judgement against most American products. Latin-American artistic contributions, Latin American philosophocal contributions have been at best poor immitations of the European traditions. Immitation is another phase of sterility. When there is alck of imagination and desire to seek a new synthesis of life values, when there is a lack of understanding of one's own environment there is no possible outlet except in immitation, and even in that there can be rather poor taste in choosing the subject matter or the seeking of a new art form. By large, Latin-American contributions fall into this general category - immitative and sterile.

Nevertheless, there is no doubt that Lois Williams has done and is doing a good job and at least the physical appearance of the Institute is excellent. My question, the major one, "How much can be achieved in international relations through politeness and over-estimation of the contributions of the nation to be wooed. "

The Institute has a lending library of American books. How good the collection is I do not know. The display falls short, in propaganda value, of the similar collection sent to the United States by the Italian Government years ago. The Institute, however, has some features which are rather interesting. According to its executive secretary, it was founded about 1937 by a group of Brazilians and it is only recently that it has received financial aid from the Coordinator of Inter-American Affairs.

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February 3, 1943

LABOR AND CATHOLICISM IN BRAZIL

In the "BOLETIM DO MINISTÉRIO DO TRABALHO, INDÚSTRIA E COMÉRCIO" of September 1942, there is an article entitled "O TRABALHO DA MULHER FORA DO LAR" by Maria Kiehl. In this article there is a section on woman and Catholicism, page 105. It purports to demonstrate that the Catholic Church was the first to proclaim the absolute equality of the two sexes, both in the religious and moral sphere. That it prohibited and prohibits the same thing to men that it does to women. That in this respect it rejects the double code common to other religions. That it imposes on both partners in marriage the same duties. Authority within the family is exercised equally by the father and by the Mother. It goes on to state that spinsters have always been granted the same independence as men and the same right to orientate their lives as men and yet in another paragraph it states that the Church considers the husband as the head of the family. It quotes Jacques Meclerck, based this on social functions rather than natural inequality. It traces back this equality to Saint Paul and then through the Middle Ages.

(Note: If this is true, then there has never been any greater contradiction between the theory and practice of Christian social ethics.)

From this background it argues that woman is entitled to work.

On the general theory of work and Catholicism it states that the concept of work, manual labor, is traditional in Christianity, particularly in Catholicism and goes back to Jesus Christ, and quotes from the most recent statement of the Catholic position towards Labor from Leo XII encyclicalas, a very much abused and to a great extent ineffectve statement of policy and which if well intended by Leo has had very little application in the various countries. The article then attempted to define what work is. A translation of this section might be worth while. The resumé of the chapter is interesting:

1. It is woman's duty to be useful to society.
2. Society has a duty towards woman to give to her everything that the female needs.
 - a) Moral and domestic organization, which will permit the best functioning of woman as a wife and mother.

- b) Professional opportunity to permit a spinster an independent life, and lucrative occupation will also guarantee to her proper social esteem.
3. Organization of the economic life which will guarantee to the worker sufficient wages to support his family.

To the title "The Principle Psychological Feminine Characteristics," the author goes on to prove pretty much that woman is not as well fit for practical life as man and arguing from this base it reduces woman to a position of life in the home. True enough the article tends to discover certain occupations which are best fitted for woman. Thus the article is not an exceedingly subtle one, which starts off with the most liberal principles which are reduced in their application to a most narrow conception of woman's function in modern times that can be conceived. The procedure may be logical but the premises on which the various arguments rest are certainly not scientific.

The article deals with a series of statements summarizing the thesis:

1. The problem has its origin in economic factors. (It is very astonishing that even Catholicism should admit a materialistic argument for the basis of social ethics.)
2. Our social organization does not permit that the woman limit her activities to the domestic hearth.
3. Woman has the right as a woman to orientate her life and to choose the particular state of life which is most convenient to her.
4. Marriage and matrimony being the most normal vocation for woman. The great majority of women are naturally inclined towards a domestic life.
5. In most occupations there exists incompatibility between the duties as a wife and mother and those of an outside occupation.
6. The current economic situation forces woman to work outside of the home even though married.

This is followed by six suggestions which bear translation intended to solve the problems of woman in Modern Brazilian Society.

THE COMING STRUGGLE FOR SOUTH AMERICA

Is Brazil awakening to the possibility that it may be in a position to exercise a certain kind of hegemony over South America?

From its very beginning, Brazil has felt inferior to the other Latin American Nations. Never having inherited or acquired a strong military tradition, scarcely ever having been forced to fight off aggression, it has stood aside admiring the martial spirit of the Spanish speaking countries and at the same time feeling that there was some lack in its own culture and spirit. The Paraguayan War certainly added to this feeling when the huge sprawling Empire allied with Argentina and Uruguay had a difficult time in defending itself against tiny Paraguay. Brazilian arms during that period certainly did not distinguish themselves and it has been very difficult since to imbue Brazilians with a belligerent and aggressive spirit.

On the other hand it has had a neighbor, Argentina, which has never been too modest in its claims of advancement and superiority over the rest of Latin America. Argentina has inherited a martial spirit which in recent years it has cultivated assiduously. It has reflected great disdain for the Brazilian Nation which in spite of its much greater resources and four times its population, has been no match for it. Argentina has also been proud of the fact that its population is pure white. It destroyed its indigenous population, fortunately, they did not import negroes. Brazil is more or less a Nation of Mulattos, of blacks, destined to occupy an inferior position in the family of Nations on that account. Argentina in a certain way has preached the advantages of racial purity. It has attempted to sell itself to the outside world as a Europe transplanted presumably with all the virtues and abilities of the best European Nations whereas the rest of the South American countries being composed of Mestizos or Mulattoes would necessarily remain backward for a long time to come.

But if Argentina had been as outspoken as this, it would not have exercised as much influence as it does. It had to find a formula which would assuage the Mestizo and the Mulatto pride. It found its formula by distracting the attention of a Latin American people from their "racial inferiority", by enlisting men in the crusade against American Imperialistic materialists. The formula can be reduced to this: Whatever your racial composition, for our purposes, you are Latins; in being Latin, you have a greater spiritual culture than the Yankees who know nothing and feel nothing beyond material things. By embracing the Mestizo and Mulatto in the Latin family, and finding an object of attack, the Argentine point of view became acceptable, by the ruling classes which were to be included in the ruling anarchy as defined by the Argentinians.

THE COMING STRUGGLE FOR AMERICAN OR
ENGLISH CONTROL OF BRAZIL

The struggle for power among the European nations in respect to Brazil goes back to the early 16th Century. The sequence is comparatively easy to outline and to understand. Holland and France were easily eliminated, Spain not so easily, but it had already over-extended itself in the first place. It could not undertake to master Brazil. Portugal eliminated itself. There was only one country left; England, which had exercised a certain amount of remote control in keeping with its Imperialistic drive for world domination. Combining surface humanitarianism with shrewd realism, it forced a control of the slave trade and the final elimination of slavery in Brazil, receiving in this project the support of the best European elements with a strong commercial position. By eliminating slave labor, it was able to eliminate also competition and since the strains in Brazilian economy were very severe, it was able to substitute its capital for the slave base on which Brazilian economy was built up. The slaves were freed without compensation to the owner which wrecked a great many of them. Britain, having brought about the freeing of the slave trade made ready to operate capital at advantageous terms to itself.

The second phase was entered into with the awakening of Brazil to its industrial possibilities. It did not suit British interests, however, to permit development of industry anywhere in South America. Britain was successful in this policy and it is only now that it is being challenged by its Ally, the United States. The American capital is entering Brazil with the devout purpose of building up Brazilian industry so as to make the country somewhat self-supporting. Perhaps we have learned something from the British for we, too, are covering our commercial projects with a humanitarian veneer. Nutrition and sanitation flow from the "Good Neighbor Policy" and are fitting substitutes for the British position of liquidation of the slave traffic.

In this lies the underground of friction between the British and American interests in Brazil. It is quite obvious that the British are fighting desperately to maintain their economic position in Brazilian economy and in their struggle to maintain South America as a colonial area. Americans attempt to build up any industry, therefore, run counter to their own historic policy. The struggle may become severe in the post-war period.

In this respect, it is important to note that the German policy coincides with the British in respect to Latin America as a whole. The British position can be said to be the European position. If one permits himself to carry out this complete line of thought, he may arrive at the conclusion that the present conflict, instead of eliminating the danger of future wars in the Western Hemisphere, may actually bring about a struggle between Europe and the United States for absolute control.

The reasonable path, of course, would be for Europe to concentrate on the development and exploitation of Africa along the same lines as those followed by the United States but the chances are that they will not take that position and will persist in maintaining Africa on

a colonial basis rather than incorporating her in the social, economic, political system of Europe. Because of this possibility, the United States should take the precautionary step at establishing bridge-heads, political and economic, in Africa.

March 11, 1943.

THE CITY AND THE COUNTRY

In Brazil, the city and the country are two distinct entities, each defineable in contrasting terms and only understood when considered in opposition to each other. The city has no roots in the country which remains for the city dweller a land of mystery, unhampered by despicable and unfair people. The separation is complete as it was in France before the Revolution.

In Brazil there has always been the city dweller who has dominated the country. Even those whose fortune is based on agriculture and no spiritual affinity with the land and its people. In the early colonial epoch, the owners of baronial estates were rough and ready men who knew the land and its problems, but gradually with the accumulation of wealth, they made their escape to the city, reducing the country to a colonial position. This attitude has been common, not only in the colonial period but throughout the years even to the present day.

The toughness of the nation lies in the country. The smoothness, the softness, the corruption is to be found in the city. Perhaps in this, one might find the hope that in a position remote of the country gives the city, its toughness would become national but there are no indications that such a revolt would last and would have this effect. The city remains a corrupting influence. In the minds of the countrymen, it is so much a land of ease and comfort that once they reach the city, they turn their backs on everything spiritual.

March 11, 1943.

RIO'S UNDERPRIVILEGED

Yesterday I joined some thousands of Carioca's of the working class on a jaunt to the island of Paqueta, located about one and one-half hour by ferry in the Bay. This was really the first time that I have been among so many people of the working class since I have been here. The time spent on the beach has brought me in contact with only the highest Brazilian classes so it came as a sort of shock to find myself among the poorer citizens of Rio with whom I can sympathize but with whom I do not care to associate for purely esthetic reasons. Esthetic in the artistic sense which in itself shocked me more than anything else.

The people were poor, the people were undernourished. Obviously, they live so poorly that the body cannot grow beautifully. It was the case of the basic skeleton structure as being as handsome as can be found among any other class but the flesh was almost rotten. The faces show the same basic structure as that of the people whom I have seen on the beach but neither in coloring nor in texture could the flesh and skin compare with that of the upper classes. Looking at them closely, one saw distortions of the body brought about by undernourishment chiefly. Legs were thin or fat in the wrong places, faces were pimply, eyes were dead. It reminded me very much of France's 3d Estate and the question came to my mind as to when these people would actually begin to make demands on society in order to give themselves an opportunity to grow normally. They were in terrible contrast, not only to the wealthier class but to the people of the interior who at least have access to fresh air, sunlight and considerable exercise. I could see how easy it would be for one to assume that these lower classes are not only ignorant but lacking in intelligence, in drive and beauty, and, therefore, they should be kept in subjugation. I could even understand the position of a wealthy Paulista who was arguing Saturday night for restoration of the Empire. Superficially, he had good arguments, of course, there were many of them but the one that stood out was, how could it be possible for a nation deriving its rulers from rotting humanity, meaning the lower classes, to achieve either progress or stability? How could such a nation have a good government, develop its arts and develop the art of living? He was dead set against the current government, principally on the basis that it is impossible when it is derived from the oppressed majority. He argued so lustily on this that I felt myself cheering for Vargas.

Brazil's problem was there on the ferry yesterday. It is a big problem which I think will have a way of resolving itself someday in violence.

Incidentally, I was very surprised to find very little joy aboard the boat. I had expected considerable merrymaking but there wasn't any. On the island itself, the thousand of people who had fled from Rio to it were simply seeking a place to lie

in the sun and enjoy a bit of nature, but unfortunately, an imitation pretty much of the dead society which frequents the beaches of the more fashionable sections of Rio. There was no spontaneity and there was no artistry, there was no joy.

There was a great deal of poverty, again showing out by contrast in little things such as bathing suits. I did not see a single girl dressed in a bathing suit which could have matched in any remote way those seen on fashionable beaches, with the result that even though their bodies were potentially handsome, they were distorted by civilization's contribution to comfort - clothes. They reminded me very much of the little Indian girl I met years and years ago in one of the villages of the Xingu who as long as she stayed naked and unashamed, was a delicate creature of great beauty but as soon as I allowed myself to dress her in an undershirt, she became a thing of ugliness and degradation.

The island itself is a charming tropical city, well forested and also has a number of rather fine gardens developed by wealthy citizens who have used the island for pleasure. It has a little fishing settlement, that some temperamental artist might flee to and write a book about. I could just read a book that Rockwell Kent would write about it or even Stuart Chase. At least they would have written a certain type of book before the war broke out. It might have changed them.

A real shock came in finding myself so separated from the poor folk. There seemed to be between us a very wide gulf which was very difficult for me to bridge. My present outlook would now be a barrier to my finding any common ground with them, a shocking thing which John noticed in me some years ago and was repelled by it. It may be that my artistic feelings are becoming more sensitive with age or that again I am allowing myself to be influenced by surface considerations.

February 26, 1943.

THE GREAT AMERICAN ILLUSION

In 1892, a Brazilian intellectual, Eduardo Prado, wrote a short essay on the great "American Illusion". Wasting neither thought nor words, he stated in a few paragraphs the basic realistic attitude of Brazilians toward the United States. He made two points: the United States and Brasil have nothing in common; it is a great illusion to suppose that the United States or any nation for that matter, has or can have any benevolent feeling towards another nation. For the second statement, he quotes George Washington's Farewell Address.

It is difficult to see to what extent our attitudes and conditions have changed in the past fifty years to give less weight to the words of Prado. In the States even the best intentioned Liberals with whom I have discussed the problem of inter-American relations are apt to play up their own illusions of human benevolence as realities and to color their thinking with them. Writers such as Prado who have been repeating his theory and are repeating it now in spite of the war have been called such names as pro-Fascist or Communist. The argument is not refuted, the argument is avoided by an emotional reaction reduced to a simple formula, "I do not like it, therefore, it is bad".

There are two American illusions operating at the moment; the first is that there is a great deal in common between the American people and the Latin Americans and translated into the language of the State Department, there is a great deal of this feeling amongst the nations of the world. The other illusion is that to discover this commonness and to win the Latin Americans to accepting the commonness, all that is necessary is to woo the Latin Americans with the same technique that a wealthy dissipated man woos a young girl. The tendency is to interpret her pleasure in receiving a gift as joy in sharing a common experience. This is not only psychologically unsound but eventually shows up as being the worst technique that can be employed. Youth knows what it wants. It knows what it can have from other human beings and it cannot be led into thinking and feeling things which lie beyond the limits of its own experience. No matter how much an older person tries to share the ordinary life of a young person, the latter will always slip away to play with its own kind, its own age group. It is only when a young person is in need of stability and has the feeling of a defenseless child that it will run to the older person, but if this youngster is conscious of its own strength, of its own desires to grow, the more it receives without laboring for it, the more it will seek to break the bonds which the older person is trying to forge.

Both the official attitude of the American Government and the personal approach of its citizens to Latin America and Latin Americans is colored by this false psychology. We have been making advances to Latin America with a psychology of exhibitionism. We have flexed our muscles, thrown out our chests, and have strutted ahead with servants carrying the money bags. But the object of our love is young, has her own interests and though she may be flattered and

pleased by our approach, she still is thinking of the present and the future in which she can find no place for us.

I have already written about the official approach to the Latin American problem. Let me make then at this time a few observations on the personal approach of the Americans in Brasil, and compare this approach to that of the Europeans.

The American wants to be looked upon as a conquering hero, terribly proud of his recent achievement in constructing a civilization out of a wilderness in a few generations. He not only wants to be admired for his achievement but expects that he will be accepted as a leader supported by respect and love of his followers. He does not seem to comprehend that his feat is not understood because it is something foreign and out of the element of experience of the Latin Americans but that it also is subject of considerable suspicion that it may not be an achievement after all. No one can deny that the American is much better equipped as a technician but it is equally true that the United States do not have sufficient human capital, that is, trained personnel, to export to the Latin American countries. The technical achievement, therefore, of the American remains something which cannot contribute a great deal to the Brazilian. Besides whatever human capital that can be exported demands an exceedingly heavy return in profits which neither the country nor the people can afford to pay.

The European on the other hand carries with him the sense of achievement, that it has not solved his problems. That it has in fact created new ones. His approach, therefore, is more modest and more humble. Besides Europe has considerable human capital to export. They will come not only to construct great dams, great power houses, but also they will come in millions to tend the soil with a little more skill than the natives and to engage in small industrial enterprises where the returns will be small to the individual but which collectively will form the strongest and most solid base on which the future of the Brazilians can be built.

The Brazilians know this very well. They know that a country cannot possess huge, modern, industrial enterprises if these are not supported by a very wide base of minor technical development. They can very well ask the question as to what they can do and what will happen when the exigencies of the war no longer exist and the Americans will turn again to the profit motive as the basis governing their international enterprise. They are not at all deluded into thinking that the current American benevolence will persist for the very simple reason that they can find no justification for such an attitude in history, either in their relations with the United States and its neighbors, or for that matter, between any two nations.

The American goal remains vague and confused. In realistic language, the American people as a whole do not care what kind of institutions, political, social or economic any nation has as long as they do not interfere with their potential capitalistic rights of carrying on profitable enterprise. This is in fact the official attitude of our Government expressed in the words of "non-interference in the internal affairs of other nations". This does not seem to

comply with the political announcements of our leaders during the present conflict when they declare publicly that Naziism must go but actually in our formal relations with various countries, we have not been interfering, at least ostensibly, with the internal affairs of the other countries. By the same token, we have not interfered too much with the activity of our own nationals in various countries which resulted in bolstering conservative governments in those countries. If this represents our Government's attitude, how can it be expected that any other Government would be deluded into thinking that the money and effort being poured into various countries is a purely benevolent desire on the part of our people to share their own high standard of living with the rest of the world. The answer is simple; they are not so deluded, and if there are any freespoken, thinking persons in those countries, they are saying so.

The question becomes then, "What is there which the various nations have in common which would cause them spontaneously to draw closer to each other and if there isn't such a common interest now, can it be made?" In answering such questions, it would be necessary to examine our metaphor again and not be deluded into thinking that wealth and power can be substituted for natural bonds and common interests in the game of the day.

February 25, 1943.

Regional
BRAZILIAN TYPES

(Sample)

Brazil
O Sertanejo

Perhaps it is possible to speak of Brazil and Brazilians as a homogeneous country and people. It is done, but actually the country is not homogeneous and its people are not fused into one type. Not only is there a racial patch quilt with all sorts of variations and the fusing and the blending of the various types, but what is more important is a tremendous variation in racial and occupational culture.

The Brazilians spring from the white European, the African Negro and the native Indian. The domination of blood of any particular racial stock varies in accordance with the locality. Through the Amazon Valley, in the portions which were settled in the early days, the Negro predominates as he does almost along the entire coast as far south as Victoria. The southern portion of Brazil on the other hand is predominately white but the south-central part and the largest portion of the Amazon Valley is predominately Indian.

In addition to this, it is true that in practically all of the centers, the lower classes are Negroid and Indianoid and the upper classes tend to be white. On the basis of our present day knowledge, there is no justification for stressing biological differences. From my own personal observations, the various Brazilian racial types are distributed in racial groups throughout the occupations. For example, the agriculture worker in the Amazon Valley is of Negroid stock and the hunter of the Indianoid stock. The historical reason for this development is that the negro was imported specifically to engage in agricultural activities and was forced to labor docily on the farm. When emancipation came, naturally he continued performing the same task to which he was accustomed for this livelihood. The Indian on the other hand was too poor a slave to be profitable and he was either destroyed, absorbed, or let alone. Wherever cattle ranching has developed, for example, the Indian Mestizo predominates. The life of a cowboy is essentially free and easy and semi-nomadic and is an excellent substitute for the original nomadic habits of the native population. The Sertanejo is predominately Indian.

O Sertanejo
Much has been made in Brazilian literature of the Sertanejo and his habits. For the intellectual, The Sertanejo remains a fantastic creature with equally fantastic habits and attitudes. By some he has been idealized to a sort of tough fighter whose indefatigability and courage are matched by his indolence until the moment of action arrives, when all of his reserve energy seems to explode into one tremendous action.

The Sertanejo is not necessarily a cowboy. He ekes out a living by helping with the gathering of plants as much as by working with cattle. He does not slave to enrich himself by raising "cash" crops. He is content to live in the silence of a forest or plain, satisfied with meager fare but quite conscious of land and sky and their mysteries. It is said that he is superstitious. He is not in the ordinary sense. If he speculates on the meaning of sound and color produced by nature, and decides that they reflect mysterious

powers and spirits, he is being exceedingly rational and not superstitious at all for he is offering explanations which are a product of actual experience springing from much imagination and thought of unknown and impossible to know experiences. The Sertanejo is never superstitious in the sense in which the word is understood by the intellectual. The Sertanejo learns and knows through experience and not much through tradition. For the very simple reason that living in isolation, coming in contact in his life time with exceedingly few people, experiencing practically no community life, ever active and suggestive to the host of stimula emanating from the very complex material world, he has no chance to acquire knowledge through some individual which is the normal way of learning among the uneducated and very often educated urban dweller. He never forgets to act in accordance with the laws of cause and effect. He is realistic in a great degree. For example, he may have heard somewhere that it is necessary to avoid a morning quarrel with his wife if he is to be successful in the days hunt but not for that does he forget to apply all the skill necessary to track and bring down his game. He may have heard from some Indian that it will be fatal to his child if he eats a particular kind of fish or animal during the pregnancy of his wife and he may desist from eating such a fish but this does not affect his daily business of earning a livelihood and carrying on his normal activities. In a most positive way, he may have heard that if he lies in the hammock for five days after the birth of his child, the health of the newcomer will be insured and he may practice this Covade but not for that does he fail to supply his family with food nor protect them from some physical danger should it appear.

Living with the Sertanejo, one soon becomes acquainted with his physical habits. Generally, he is scrupulously clean. Clean, and very proud of his cleanliness. Physically, he is very often a small and lean man. Very agile, very hearty and endowed with unlimited courage. He is essentially a good man and a very dangerous man. His isolation from human beings is so great that he tends to approach his fellowmen with trust, simplicity and generosity. He demands freedom of action and is surprisingly responsive to friendliness. He is a perfect horseman, yet, in appearance as lazy as a sloth. When not working, he lies in his hammock or sits shiftlessly on his horse. He conserves his energy for the moment when that energy is really needed. The same lazy individual who seems to lack the energy to stoop down and pick up a stick, an act he performs in reverse by picking it up by his toes and carrying it to his hands, may at the next moment be engaged in a violent dance calling for the utmost agility and endurance, or a knife fight, or will be galloping on his horse over the roughest terrain after some wild steer.

In his human relations, he is kind and gentle, subject to the slightest jar. I have never seen a Sertanejo act cross with his family. If something goes wrong, he responds with laughter. The latter is a trait of his Indian forebearers who laughed easily at misadventure instead of worrying. He is a very proud and affectionate father and if he is engaged in the cattle industry, an equally affectionate horseman but he never loses sight in any of his relationships of the necessity for iron discipline when the occasion calls for it. He is a poet and a romanticist and a good musician.

He loves life and looks forward to the expression of the sentiments he possesses and he is ever sensitive and responsive to a world of intense color and crowded with habits, one or two of which would be sufficient to make him outstanding. His life seems to be well weighed and well balanced and in respect to environment which calls upon an individual for all of his resources, intellectual, emotional and physical, not only to survive but to fulfill the destiny of every man which is to establish a satisfactory approach between himself and the world in which he lives.

Here and there, there is a Sertanejo endowed with greater gifts of expression in the arts or who has somehow acquired an intellectual life and tradition not purely of local origin. In this latter class falls the occasional schoolmaster, sometimes a local product, but more often, a slightly urbanized individual who has acquired the slight knowledge of reading and writing and who has fled to the wild interior for reasons of his own. This individual is generally held in high estate for his wisdom and knowledge of the outside world about which the Sertanejo does have many superstitions for it is something which he does not experience, probably will never experience and knows about it only that which he hears from the occasional visitor, traveler or explorer. Knowledge in reading and writing automatically makes one a schoolmaster, without pupils. Such an individual is generally at an advanced age, in tatters, bare footed, living with some family or perhaps in a hut of his own to which the children of the countryside will come to learn the higher accomplishments of civilization as known by the schoolmaster, and more characteristic of the schoolmaster is his starvation for the knowledge of the outside world for reasons of his own and often because of this very lack of knowledge and plenty of time to contemplate a world about which he knew very little to begin with but which now he can contemplate, he desires to learn.

Such a schoolmaster I met once in Chapado of Matto Grosso. He was an old man. He was almost naked and insect ridden. He lived in a little hut at a small ranch, a hut which served him as living quarters as well as a school room. To him occasionally came a few children to learn the magic of writing and reading and to whom he expounded theories and knowledge of the world. His actual teaching was unlimited. Most of it was done when visiting with the various families, and particularly when news penetrated that some great thing had happened in the outside world. His total library consisted of an old Almanac and curiously enough a battered copy of a text book on chemistry. These were his Encyclopedia and his research tools. Supplemented by his native intelligence and sensitivity to a world impossible to understand unless one has the capacity to open his pores as it were and receive all the sensations for which the body and mind are given. This feat cannot be accomplished because the urban dweller is trained to close as many channels of communication between himself and the world outside of himself rather than to keep those channels of communication open and clean.

He was a wise old fellow, having the wisdom of two worlds. The one of which he had only a glimpse but nevertheless had affected him deeply, which had been instrumental in increasing his mentality and his vision and dimensions of the world but he also was a

Sertanejo in a realistic sense, a poet responsive to the undulations of a changing temperature, wind, sun, light, shadow and color, and even the wild life around him. Although I knew that a tree or any plant for that matter grows through a chemical process, he told me that many times at night, he heard what he called a murmuring stream of life saying to him, and crying out, that brotherhood was not limited to mankind and that it should include also all forms of life. A pathetic concept, perhaps, but a very satisfying one when a human being is faced with the choice of remaining aloof, a foreigner in a foreign land of plant and animal life different from himself, but nevertheless presumably his nearest relative to life itself and embracing the concept of birth and death as the basic truth applicable to himself but equally applicable to vast series of life. I had supposed that these concepts would have been too poetic, too sensitive for the Sertanejo to have understood; it was only when I knew them better that I realized he was reflecting the basic understanding of philosophy of these people.

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February 24, 1943.

CHARACTER SKETCHES

An entirely different type was Pedro. His face seemed to carry with it traces of the white, the negro and the indian. Which of these dominated depended very much on the activity in which he was engaged. He reminded me somewhat of a red headed woman walking through a green forest with the sunlight flashing through, now on the leaves, now on the hair. Such a woman will appear to have yellow hair, sometimes red hair, and even blue. Pedro was equally unpredicable. He was a small, slight man, barely measuring five feet tall, with a delicate face, languid eyes of the negro, the worry of the white man, and the wisdom of the savage indian. Pedro was a quiet man except when the occasion called for gayety such as the arrival at some rancher's house with all the family eager to see him, particularly women, and they would burst forth and shout some song, soon to be followed by quick stabs at poetry which he intoned heartily to the first person who came near him and once having declaimed it, he apparently forgot it and quickly composed another one. At such times, he appeared to be a bundle of nervous energy, making up by his activity the lack of size and apparently strength. At first it was felt that the poetry was directed only at women with which he was successful, and obviously so, but I soon discovered that small as he was, he was possessed apparently of virtues which call forth the respect of even the toughest semi-bandits whom we occasionally met.

Pedro had the reputation of being one of the best hands with horses and cows. In hunting and undertaking adventurous affairs, there was no limit to his courage. I had occasion to see Pedro in action several times. Once in crossing the Chapada, a puma attacked one of our dogs. Pedro, armed only with an uncertain revolver, walked up and when only a few feet away from the 200 lb. cat, put five bullets into it and then stood ready with his knife to finish the job if the cat were still willing to fight it out. But the cat expired and there was no such need. When I asked Pedro why he had exposed his life, his answer was quick and short, "several reasons," he said, "a dog is a man's companion. One must protect one's comrade. It is the law of nature. Besides Tupi belongs to you and I am your man not only to enjoy your benevolence but to protect you to the best of my ability. But even if these two reasons were not enough, a dog is defenseless whereas a puma is destructive." The answer was clear.

Later, I worked where I was surrounded by savage indians who were biding their time to attack us. Although every other man in the group broke under the strain, Pedro never did. For two weeks, we struggled daily in rapids which finally burned the heart out of my very tough crew, of all, that is, except Pedro who though small and the least experienced with rapids, showed a perseverance and the joy of combat which did more than anything else to sustain the courage of men until we finally reached safe waters. Later, in very hostile country, we lost not only our means of transportation with our three largest canoes but also most of our food supplies and ammunition. Again the men broke, but not Pedro who was indomitable. Pedro who was given not only to fight but to discover untaxed sources of energy which were enough to bridge the moment until the men were

excited again to strive to preserve their lives, and when a week later, I lay in my hammock expecting not to rise again for I had a very mutinous crew and it had been decided to do away with me in my sleep, it was the small Sertanejo who held at bay fifteen wild men, led by an European intelligence in the form of _____. He held them at bay at night until I went to sleep with an indifference which would have done justice to Pedro himself, so Pedro said, woke at dawn to confront the adventurers, still dangerous but lacking the fire that they possessed in the night, and Pedro, bearing the injustice of being included by me unknowingly among the mutinous crew, without complaint and with his usual songfroid. And when I in my ignorance reacted to his appearance, he was still ready to draw his gun and shoot. He said nothing, did not budge. It was only days later that a member of the group, seeking to ingratiate himself in my good graces, told me that Pedro had challenged the whole group all night long and had held them sitting around the fire until it was my good pleasure to awaken and take over the task of saving my own life.

There was Domingo, really almost purely negro, quiet and unassuming, an intense lover of anything that grew and possessed with an unbelievable sensitivity to sound and knowledge of the forest. Domingo had been given the task of never letting me out of his sight whenever I took the crazy notion of leaving the camp and wandering in the forest. This assignment was given to him, unknown to me, by a friend to whom Domingo owed his life, and for whom he had great loyalty. Domingo carried out his assigned task with tact and judgment which prevented the situation from becoming obnoxious. I discovered his presence in my vicinity for the first time only weeks after we had started on our journey, when crossing the grassy lands of the Chapada. I, one day, became tired of the bright light and the burning sun, pushed off beside a quiet stream and lost myself in the silence and coolness of its depths. It was about an hour afterwards that Domingo appeared from no where, signaling to me to follow him quietly. I was surprised but hesitatingly did so because I had allowed my thoughts to wander far away from the forest where I was to other lands of other people. He very patiently pointed to certain signs which I should have seen, broken trees and bent grasses, and indicated by signs that if I did not get out quickly, I might be attacked by some unseen savages who were in the vicinity. I followed him, marveling at his workmanship as he went along beside me, realizing too that I might have had some difficulty in finding my way out of the forest by myself and he lead me back to our caravan which had stopped to wait for my reappearance. Domingo was an explorer in his own right. He could disappear in the forest which he loved far above the open plains, for many hours, often he would return with some strange fruit or honey for me. But the length of time he spent in the forest was far more than he needed to acquire such little gifts. He found strange music there to which he listened and it inspired him to compose odd tones and rituals with which, occasionally, I would lull myself to sleep in a hammock at night.

A most dramatic type was Joao, endowed with greater intelligence than most. He had made his way to the city and there acquired many

vices, including that of boasting and lying. In his own way, he was an able man, was looked up to by his fellow workers because of his superior knowledge and real ability in work of organization. He was loud, he was boastful, and, yet, when it came to a moment of danger, when spirit and courage were needed, he was endowed with ample amounts of both and proceeded, therefore, to keep the respect of his comrades. He was unusually tall and heavy, with the face structure of a _____, but with European eyes. The two were not planted _____ . There was a conflict between his desire to be accepted as a member of a superior race and his native training which made of him an indian. Curiously enough, this conflict was written on his face. His eyes were those of a sophisticated city dweller. His face was that of a mystic who has given his life to a contemplation of spiritual matters. Joao was quick with a gun, violent with a knife, at home in a canoe.

February 22, 1943.

This technique is peculiarly successful in Brazil. "The Latin mind" found compensation in thinking that it was pursuing higher spiritual culture and in that it seemed that it was keeping up with the aggressive Caucasian Argentinians. It probably has not appeared strange to the Mestizos in Latin countries that this criticism of American culture should be more severe in Argentina, a country which has made the greatest advances in its material culture. It is known that the Argentinians are very proud of their subways, of their modern Navy, of their well equipped Army, railroads, and mechanized farms. It has remained hidden that the Argentinian pursuit of things of the spirit has been a sham for in spite of its love for it, it has failed to produce any spiritual leadership in any cultural field.

At the moment, Brazil is experiencing considerable technical development and many Brazilians feel that Brazil's future depends largely on the amount of influence which this contact will have on the traditional "Latin mind". Judging from what one sees and hears in places where the Americans are at work, the influence is going to be great indeed, particularly among the younger generation. An awakening is taking place, coupled with an understanding that many things supposed to be of higher value to the spirit are escapes and illusions and that advances of material culture are an expression of the intellectual and emotional makeup of man. Once this idea is fully grasped, once the Brazilian will understand that his destiny depends on the development of his own resources and that this can be done in a very short time, then there would be born in South America a new people with a new vision with a sound approach to the future. Because of its greater economic and natural resources, if this happens, Brazil will undoubtedly exercise cultural superiority over the rest of South America. It probably would emerge as the leader in many phases of life, socially, economically and politically and in that lies the future of Brazil rather than in the fleeting kind which is uppermost in the minds of most Americans when they ask the question, "Don't you think Brazil has a great future?".

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February 17, 1943.

February 2, 1943

BRAZILIAN PERSONALITIES

I. João Alberto, Coordinator of Economic Mobilization.

He was formerly the Interventor of São Paulo. Has reputation in São Paulo of grasping all the power he can. Paulista industrialists are afraid of him.

II. Jorge Felipe Kufari, Chief of the Comissão Federal de Preços.

Formerly professor of economics. School of engineering of the University of Brazil.

III. J. E. Macedo de Soares, Editor of the Diario Carioca.

He is outspoken in his criticism of certain government figures and policies. Occasionally he appears to be anti-United States. He may merely be a tool of certain governmental interests who would like to pretend that there is free speech in Brazil.

IV. Dom Jaime Camara, New Cardinal.

He replaced Cardinal Leme, defunct.

V. Costa, Interventor of São Paulo.

VI. Vieira de Mello, Chief of Police of São Paulo.

VII. Colonel Estillac Leal, Liberal.

Has made speeches and may be the leader of a liberal army clique.

VIII. General Nabello, Head of the Friends of America.

IX. General Fonteura, Heads the "Legion".

ITINERARY FROM WASHINGTON TO RIO DE JANEIRO

Jan. 17 - Left Washington 2:30 p.m. Flew to Miami arriving 9 p.m. Nothing of interest on the trip except another view of the coastal plain.

Jan. 18 - Flew from Miami to Cuba, Puerto Rico, Port-o-Prince, Ciudad Trujillo, Port of Spain. Saw Sally Allen Nieiber and husband.

Jan. 19 - Flew from Port of Spain to Georgetown (Dutch Guiana,) Paramaibo, over the Amazon to Belem.

Jan. 20 - Flew from Belem along the coast to Recife.

Jan. 21 - Flew from Recife to Rio de Janeiro arriving at 3 p.m. Met by Stahl and William Sherwood. Put up at the Copacabana Palace.