

[Freeland League]

1945

**THE WHITE HOUSE  
WASHINGTON**

April 12, 1945

Memorandum for the President:

This man came to see me.

E.R.

DR. I. N. STEINBERG

444, Central Park West,  
New York City.

8th April, 1945.

Mrs. Eleanor Roosevelt,  
29 Washington Square,  
New York City.

Dear Mrs. Roosevelt,

Permit me to say how grateful I am for the honor of meeting you last Thursday, and for the warm attention you showed towards the cause of our Freeland League. It was a great encouragement to me to hear your views on the advisability of our efforts for Jewish colonization in Australia.

I was particularly glad to find that you also see no conflict between our aims for a non-political settlement in Australia and the building of a Jewish national home in Palestine.

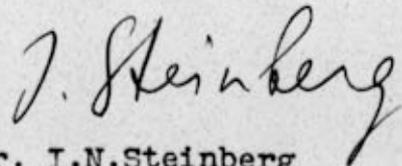
Your own experiences in Australia may confirm our conviction that our project would meet the needs of Australia as well as those of the homeless Jews in Europe, and that it would thus be at once humanitarian and practical.

I highly appreciate your kind offer to show our literature to the President, and to try at some future date, to arrange a meeting for me at the White House.

Enclosed please find a general statement on our project as you requested. Added to the printed material I left with you on Thursday, it would, I think, give the President a fairly complete picture of our work.

If I might make a request, we should be very happy to have a letter from you expressing your attitude to our cause. It means a good deal to us to know that, in these times of tragedy, the plight of the disinherited Jewish people is so near to your heart.

With respectful and sincere regards,



Dr. I.N.Steinberg

Enc.

S T A T E M E N T

of the FREELAND LEAGUE concerning the  
Establishment of a Jewish Settlement of refugees from Europe in the  
East Kimberley area of West Australia.

1. The FREELAND LEAGUE was founded in London, England, in 1935, with the aim of finding in some country overseas a territory suitable for a large-scale colonization of Jewish refugees and migrants. The activities of the League were intensified in 1938, when it became evident that the approaching catastrophe would uproot the Jewish people in Europe.

2. The paramount aim of the FREELAND LEAGUE was to secure the possibility of a Jewish colonisation on a non-political basis. The Settlement to be established, was not to become a separate entity, but should be incorporated into the economic and political framework of the land of refuge. The laws and administration of that land should be introduced in the Settlement from the beginning, and the settlers - who would come from many countries of Europe - would in due course become citizens. They would later, no doubt, take part in the political developments of the country but they would do so as citizens at large and not as a specifically Jewish political unit. Thus there would be no danger of "minority problems" arising.

3. After considering the various unpopulated areas, the FREELAND LEAGUE concentrated its interest and efforts on the East Kimberley district in Western Australia as the best suitable territory for a Jewish settlement. It was intended to take over a large area of 7 million acres of pastoral country, stretching 50 miles south and east from Wyndham, alongside the Ord River. In May 1939 the League sent the undersigned, its Secretary, to Australia, to investigate the possibilities of such a project. On arrival in Perth, and encouraged by the sympathetic attitude of the West Australian State Gov-

ernment, I, together with Australian experts, travelled through the area in view and we prepared tentative plans for its development.

4. We found a huge country, undeveloped and unpopulated, yet full of the greatest potentialities. About 40,000 heads of cattle grazed on its pastures; the climate was hot but tolerable for Europeans; there was much fertile soil and sufficient water supply. The region has an average rainfall of 26 inches. Most important is the reliability of the rainfall: during 54 years of kept records there has been no drought in that part of Australia. A detailed description of the area is contained in the Report on our investigation, enclosed herewith.

5. The conclusions arrived at were confirmed by two other reports made by special investigators - one in 1937, by Professor Prescott, head of the Agricultural Institute in Adelaide, South Australia and the other by the Government of western Australia itself in 1941. On the basis of these conclusions was conceived a program of mixed, agro-industrial, economy which would include both the development of pastoral pursuits and tropical agriculture, and the creation of the basis for secondary industries. Such an economy, scientifically planned, could reasonably give the settlers the necessary choice of occupations and thus make them even more attached to the soil and future of the new country. The development of the settlement would proceed by stages: groups of younger people, men and women, would be among the pioneers of the first, relatively short, stage whose function it would be to open the country for the next, ever growing, waves of immigration.

It is significant to note in the connection that as recently as August 29, 1944, Mr. Nelson T. Johnson, U.S. Minister to Australia, wrote:

"I have just returned from a trip to the Northern Territory. I have

"heard a great deal of the 'dead heart' of Australia. I was amazed  
 "at what I saw. Thousands of acres of beautiful black soil, covered  
 "by mitchell and flinders grass, stretching to the horizon in all di-  
 "rections, reminded me very much of our Western prairies ... One's  
 "imagination is staggered by the opportunities offered in this area  
 "for creative work; the opening of the lands to settlement for the  
 "raising of wheat and cattle; the building of cities, roads; the con-  
 "serving of water. It is an area where the youth of Australia will  
 "find unlimited opportunities ~~over~~ the next hundred years."

6. The above mentioned plans were submitted to the Government  
 of Western Australia together with a formulation of the principles on which  
 the Settlement should be based.

- (a) the Kimberley Settlement should be built up on non-political  
 lines so that the Jewish immigrants would become Australian  
 citizens, with all the rights and duties involved.
- (b) All work connected with the pioneering stage would be undertaken by  
 the FREELAND LEAGUE . It would be responsible for the selection  
 of the settlers and the organization of the work and communal life.
- (c) The economy of the Settlement would be scientifically planned,  
 thus preventing waste of human and material resources within the  
 new area, and competition with Australia's economic life from  
 without. Most of the economic activities of the settlers in the  
 initial stage should be established on a cooperative basis so  
 that the Settlement might become ~~large~~ self-supporting at the  
 earliest possible date.
- (d) The communal organization of the Jewish Settlement (instead of  
 far-flung and scattered settlements of individual migrants) is  
 bound to produce energies and enthusiasm far beyond the numbers

of people settled. As history has shown, colonisation has the best prospects of success when it is based on common spiritual and religious bonds among the pioneers. On the other hand, the communal organization would enable the Australian Government to supervise and support easily the process of the adjustment of the settlers to the country.

7. On August 25, 1939, the Government of Western Australia gave its approval to the proposal in the form of a letter from the Premier to the undersigned. The main part of that decision reads as follows:

"Your next step appears to be to approach the Commonwealth Government, and ascertain their attitude to the project and to the introduction of refugees for the purpose of forming a Settlement. To this end, therefore, we desire to advise that we have no objection to your making the necessary approach to the Government in Canberra. Should your approaches in that connection be met with success, this Government would desire its representatives to confer with you and reach agreement regarding many conditions."

8. On several subsequent occasions the Government of Western Australia confirmed its positive stand on this project.

Before submitting the project to the Commonwealth Government it was found advisable to ascertain the attitude to the scheme on the part of public opinion in the country, and of the many representative bodies of the Australian population. Thus, during the years 1940 to 1943, a systematic campaign of enlightenment was launched in many states of Australia, in order to acquaint the public with the main ideas and aims of the scheme. Churches, universities, chambers of commerce, the trade union movement, the lord mayors of the leading cities and the national press were approached - and the response of the majority

was actively sympathetic. Of the many public statements, a few should be mentioned.

9. The Anglican Bishop of Perth, who is at the same time the Primate of Australia, wrote to Prime Minister Curtin on February 27, 1943, in the name of "the great majority of the people" and urged a "decision from the Government in answer to the request that a considerable area in Australia be set apart as soon as circumstances permit for refugee settlement."

10. The Australasian Council of Trade Unions, the only central body of the trade union movement in Australia, stated in a letter to Mr. William Green, President of the American Federation of Labor, on April 6, 1943 that they had "decided to support this venture." Similarly, the Labor Council in Sydney (representing more than 300,000 workers in the State of New South Wales) stated: "We hope to see the Settlement an established fact in the near future."

Mr. H.J. Holloway, now the Commonwealth Minister of Labor, wrote in a letter to the Hon. E. Bevin, Minister of Labor in the British Cabinet: "The Federal Government were giving favorable consideration to the project when the war put all projects, other than war, on one side."

11. It seems that not only humanitarian motives, but also practical considerations, dictated this positive attitude on the part of Australians. They feel that Australia stands on the eve of a new historical development and that it is going to play its part in the rebuilding of humanity. It will need in the post-war period a larger population.

Australia, no doubt, will succeed in developing her economic and trade relations with the world. Still, whatever might be <sup>the</sup> Outlook of her international trade, it is generally admitted that the most reliable market remains the domestic. It seems, therefore, necessary to build up at home a

greater consuming power for the output of Australia's expanding industries. A no less important need will be the enrichment of the cultural life of Australia by the admission in greater numbers of European migrants. Whatever may be the approach to Australian plans for the future, they all will demand first and foremost - people, people, and people. The Kimberley project appeared to public opinion as one of the reasonable ways of contributing to Australia's need for population and economic development.

12. These considerations seem also to have been in the minds of many authoritative and representative persons in Australia when they commended the Kimberley project to representative personalities in the United States. Mr. R.J. Curthoys, chief Australian correspondent of the NEW YORK TIMES wrote on May 16, 1943:

"The Kimberley project commends itself to me as one who has long been convinced that what Australia most needs is an infusion of varied national strains. The war refugees who have come to us already have made a very valuable contribution to Australian life, and I am sure that our experience will be that of America - that we shall derive fresh vigour from the admixture of new types with our people."

Sir Ernest Fisk, the head of the "Amalgamated Wireless (Australia) Ltd." followed the same line in stating in a letter of April 15, 1943:

"The project received much support and encouragement from leading citizens of all kinds and from important organizations. This support is based on a widespread sympathy with the suffering of this people in Europe, also upon the recognised necessity for a development of Australia."

It is also interesting to mention the presidential address by the well-known Col. J. Drake-Brockman, to the annual meeting of the "Institu-

tion of Australian Engineers:

"Years of experience and personal study of the country selected for the purpose led me to believe that the Kimberley scheme would be very likely to prove successful. I am convinced a Jewish settlement scheme for the North West, properly sponsored and financed by the FREELAND LEAGUE, would become a benefit and stimulus to Australia."

13. Among the countless voices of sympathy and understanding, there were also a number of skeptical, detached or even hostile opinions. The objections touched usually upon two points: firstly, whether it was advisable to create in Australia a settlement of a specific group of immigrants, thus endangering the political coherence of the country and - secondly - whether the Jewish settlers would stay in the colony and not disperse in the industrial cities thus causing unemployment.

The reply to the first point is that the proposed Jewish settlement is definitely intended to be on non-political lines. The Jewish people, who are settling in a country of adoption, have no other allegiance than that of that country; they have no State or home behind them. As to the second question, there is little doubt that Jewish settlers from Nazi-devastated Europe, leaving the great suffering behind them, will only gratefully and enthusiastically grasp the happy opportunity of building a home for themselves and for their children. After investing their energy, labor and inspiration in the soil of the new, free community, the pioneers would hardly be prepared to destroy it with their own hands for the price of doubtful benefits in the cities.

14. During this period, another State of Government in Australia - Tasmania - made a proposal to the FREELAND LEAGUE for the establishment of a Jewish Settlement within its borders. This proposal was confirmed in April 1943.

15. The Commonwealth Government, to the regret of the FREELAND LEAGUE, announced on November 17, 1944, the rejection of the scheme, stating that "the Government is unable to see its way to depart from the long established policy in regard to alien settlements in Australia."

In reply to this letter, the FREELAND LEAGUE pointed out that "it never intended to change in principle the policy of Australia. A Jewish Settlement should not be included in the category of 'alien settlements' because it is not conceived as some enclave with separate interests of its own, but as a living space for Jewish colonisation economically and politically fitted into the framework of Australia."

16. The FREELAND LEAGUE feels certain that the Government's opinion is not the final decision of the Australian people. The belief is borne out not only by expression of sympathy for the scheme in the past, but particularly by the subsequent reaction in Australia to the Government's statement. The Anglican Bishop of Sydney, C.V. Pilcher, as well as the leading press of Australia, expressed their disapproval publicly. The Australian Council of Trade Unions, representing the whole of organized labor in Australia, voted in December 1944 to ask the Government to withdraw its opposition to the project. It emphasized that "the Jews deserve a refuge in a democratic country and that Australia would only benefit from the foundation of such a Jewish settlement."

17. In addition to arguments stated above, the Government's own views on the need for large-scale immigration into Australia and the development of the North of the continent, lead us to believe that the Kimberley project is historically in line with the needs of Australia. In a speech made on August 9, 1943, John Curtin said: "Australia could not discharge its important role without population. We have to double or treble our present seven millions. Even that will not be sufficient because it will be relatively small in number to the millions who are so close to us ... People will have to

be encouraged to go into those northern parts of the Commonwealth where the climate is not too good."

**R E P O R T**

on the

**K I M B E R L E Y S**

(North-Western Australia)

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**Freeland League for Jewish Territorial Colonization**

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**PREFACE:**

THE FREELAND LEAGUE publishes for the first time the results of the investigation in the East Kimberley region of Western Australia, carried out in June 1939 by its special Commission.

This report was submitted to the West Australian Government by Dr. I. N. Steinberg. On August 29, 1939, the Government, after careful consideration of the report, gave its official approval to the establishment of a Jewish Settlement in the Kimberleys.

INVESTIGATION IN EAST KIMBERLEY  
REGION OF WESTERN AUSTRALIA AND  
IN NORTHERN TERRITORY IN RE-  
SPECT TO POSSIBILITIES OF  
CLOSE SETTLEMENT.

June, 1939

INTERIM REPORT

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A. INTRODUCTION:

The following report concerns an area of Northern Australia, lying between the latitude of 15° and 17° south, and longitude 128° and 130° east, which has been considered as a possible location for the settlement of European Refugees.

It is the task of the preliminary investigation to obtain knowledge, and ascertain the future possibilities, of the area which up to the present has remained unknown except to a handful of scattered residents, and a few scientific investigators.

The report is submitted by G.F. Melville, M.Sc. (Agriculture) of the University of Western Australia and Dr. I. Steinberg (Secretary of the Freeland League for Jewish Territorial Colonisation), both of whom visited the area.

(1) Area Covered:

The investigation covered the properties leased from the Crown by Connor, Doherty and Durack Ltd., consisting of an area of 10,800 square miles, and including the Cattle Stations known as Ivanhoe, Argyle, Newry, Auvergne, and Bullita. In addition the stations of Carlton and Rosewood were also visited. Ivanhoe and Argyle are situated on the Ord River in Western Australia, while the others lie between the West Australian border and the Victoria River in the Northern Territory. The Western Australian properties comprise about 1,700,000 acres, while those across the border cover some 5,260,000 acres.

The distance of 2,000 miles from Perth to Wyndham, the seaport of the district, situated at the head of the Cambridge Gulf, was travelled by aeroplanes. Fourteen days were spent in the area, during which time 750 miles of country were traversed by motor car.

Sincere thanks are extended to Mr. M. P. Durack, and his son, Mr. K. M. Durack, for enabling the investigators to cover a considerable area in a limited time, and for providing generous hospitality.

(2) Methods of Investigation:

A first consideration of the mission was to obtain some information regarding the natural features of the country, including such essentials as climate, types of soil and vegetation, the approximate areas of the various soil types and their suitability for Agriculture, Water Supplies, and the general topography of the areas.

Secondly, the system of land utilization as it exists today and the possible future development of agricultural and pastoral activities were constantly before the minds of the investigators.

A broad ecological survey of the area was made, soil vegetational and topographic features being marked on maps and charts,

copies of which are enclosed with Report. Samples of the soil were collected for subsequent analysis, and photographs of the more important characteristics of the country were taken.

B. CLIMATE:

The climatic factor is of primary importance, when considering the establishment of a close settlement scheme; it is important not only from an agricultural viewpoint, but also, and more especially, from the aspect of the health and comfort of the settlers.

The East Kimberley lies on the north-west of the Australia land mass, between the latitude of 10 degrees to 20 degrees south of the Equator. The climate, as would be expected from the position, is tropical savanna, that is tropical with rainfall of definite seasonal incidence. There is a distinct wet and an equally dry season.

Similarly situated areas in other parts of the world are the Guiana Highlands in North and South America, the Campos of Brazil, the Sudan and Veldt of Northern and Southern Africa respectively, and the Llanos of the Orinoco Valley in Venezuela.

(1) Rainfall:

Monsoonal disturbances from the north-west bring rain during the summer months of November to March. During this period of 5 months, over 90% of the annual total of rain is received. It is unusual to receive appreciable falls of rain in other months of the year. The following table illustrates this point, giving the annual monthly recording over a period of years for Argyle and Wyndham.

| No.   |    | Jan. | Feb. | Mar. | Apr. | May | June | July | Aug. | Sept. | Oct. | Nov. | Dec. | TOT.  |
|-------|----|------|------|------|------|-----|------|------|------|-------|------|------|------|-------|
| Wynd. | 51 | 743  | 599  | 466  | 85   | 22  | 7    | 15   | 4    | 8     | 46   | 188  | 422  | 2,605 |
| Argy. | 33 | 632  | 622  | 392  | 73   | 17  | 17   | 18   | 15   | 22    | 82   | 228  | 488  | 2,613 |

A most important factor regarding rainfall is its reliability. In many parts of Australia drought is a major problem, seriously limiting the scope for utilization of the country. This is not the case in the East Kimberley region, where the "Variability Factor" of rainfall is 20. From the appended map, supplied by the Commonwealth Meteorological Bureau, it may be seen that the areas with a variability factor of 20 include some of the most reliable in the whole of Australia.

(2) Temperatures:

- The inhabitants recognize three temperature periods of the year.
- (a) the cooler, dry season during the months, April to September
  - (b) The hotter months preceding the rains (October & November) and
  - (c) The hot, wet season, including the months of December to March.

During the cooler, dry season, temperatures are similar to those experienced during a Mediterranean summer. Afternoon maximum temperatures range from 80 degrees to 90 degrees and occasionally higher, but humidity is low, so that the heat is not uncomfortable. The effect on comfort of such temperatures cannot be compared with similar readings in the more temperate regions. Temperatures of 80 and 90 degrees in the dry clear atmosphere of the tropics cause no discomfort to Europeans. Nights in this season are pleasantly cool, for the dry air and clear skies are conducive to rapid radiation from the earth.

During the hot, dry period beginning about September, October, the daily temperatures rise to above 90 degrees and often above 100 degrees, this is the most trying period of the year, with high temperatures coupled with periods of high humidity, heralding the approach of the rains.

With the beginning of the rains in November-December, relief is obtained, the atmosphere is cooler and the country generally is refreshed. The nights, too, are cooler.

Due to lack of meteorological data for the area concerned, it is possible only to give impressions, substantiated by a few recorded figures. The importance of saturation deficit (evaporation in relation to rainfall) has not been overlooked. In a further report, fuller information regarding temperatures, rainfall and evaporation would be given.

(3) Health:

The health of the inhabitants and the incidence of particular diseases was closely investigated, and it was found that despite the rather primitive methods of living, there were no serious indigenous diseases and that further the length of life was very satisfactory. Men of sixty and seventy years of age, who had spent the greater part of their lives in the country, were still enjoying good health, and were engaged in manual work. Women were found working and rearing children, and appeared healthy and happy in their environment.

With organized settlement, living conditions could be made more congenial than they are at present. The provision of houses especially designed for tropical climates, refrigerators for preserving food during the hot months, fresh vegetables and fruit, and the amenities of community life to the settlers would reduce to a minimum the existing disability of life in the areas today.

It is felt by both the investigators, one a European on his first visit to Australia, the other a native of Western Australia, that given the amenities of life necessary in a tropical country, the settlers will live in good health and reasonable comfort.

As is the practice in other tropical areas, it is necessary that during the summer months, labouring work should be done during

the cooler parts of the day. The practice generally is to work in the fields from 7 a.m. till 11 a.m., then from 4 p.m. to 7 p.m. resting or reading during the intervening period.

It would not be difficult to construct a time table for the settlers, dividing their working hours into various spheres of activity, suited to the temperature conditions during the day.

### C. NATURAL FEATURES:

The features of particular importance in such an investigational survey are those of soil, vegetation, climate and topography.

#### (1) Topography:

The first impression of the country is that of a perfect plateau of some 500 to 600 feet high, dissected and eroded by the numerous rivers and water channels to form a lower strata of open plains.

The larger of the rivers, such as the Ord and Victoria, together with their major tributaries, have cut wide valleys which appear now as vast open plains. From the plains, the residuals of the plateau stand out as characteristic flat-topped hills arising abruptly and forming almost vertical escarpments.

The topography is, however, particularly suited to the building of good roads, and no difficulties would be experienced in this respect.

The rivers in their lower reaches have reached a state of maturity, meandering across broad valleys, cutting here and there deep gorges or water gaps in the lines of residual hills. The utilization of these gorges for water conservation for irrigation seems a distinct possibility. The rivers run only during the period of rain; at other times they consist of a series of pools, billabongs or "reaches" of water, many of which are permanent, and afford natural watering facilities for men and stock.

#### (2) Soils and Vegetation:

To understand the distribution of the soils, it is necessary to trace briefly the geological history of the area. At a late stage in the dissection and erosion of the primary plateau when the river valleys had formed such as they are today, an extensive lava flow appears to have spread over the country, partially filling the broad valleys. The extensive areas of basaltic rocks present today bear witness to this upheaval. The decomposition of these basaltic flows has produced areas of dark chestnut soils, known locally as "black soil". In the areas unaffected by these flows, the sandstone comprising the old plateau have formed a typical sandy soil.

The Basalt Soils form a considerable proportion of the the lower strata of country, and are particularly fertile, especially

when associated with limestone sediments. In many cases, particularly on Argyle, the limestone occurs as horizontal layers at varying depths from the surface.

Alone, the basalt soils form a particularly heavy colloidal clay, which is difficult to cultivate, either dry or after rain, but associated with the limestone the combination produces a pliable crumbly soil of the highest fertility. Of all the soils encountered, the "black" are the most fertile, and would be ideally suited for the growth of agricultural crops. The soil is deep, in fact depth of 60-100 feet of soil have been noted in profiles exposed on river banks.

The natural vegetation of these soils consists almost entirely of grasses among which Mitchell (*Astrelia* spp) Flinders (*Isolema* spp) and Couch grass (*Cynodactylon*) are the most important. The tree and the shrub growths are very sparse and except for isolated bushes of *Bankinia* spp, *Atalya* spp and *Gutta Percha* in the depressions and on the fringe of the plains, are non-existent.

The general impression obtained is that of a huge wheat field, stretching as far as the eye can see, limited only by the abrupt intervention of a flat-topped hill.

The abundance of the native grasses demonstrates very forcibly the suitability of these areas for the growing of cereal and pasture crops.

The estimated area of these soils would be some one and three quarter million acres.

The red alluvial soils form a distinct type occurring as belts lining the banks of the rivers. They may be distinguished from the former soils by their bright red colour, and their more friable nature due to their sand fraction.

Due to their alluvial origin they are very fertile, are easily cultivated, and, considering the proximity of water in the river pools, which could be used to irrigate the banks, it is thought that this type of country could well be developed to produce intensive agricultural crops.

The vegetation of these red soils can best be described as savanna woodland, with a greater development of trees than on the "black" soils.

The best of alluvial red soils along the Ord River averages about one mile in width, comprising in all 50,000 acres. Elsewhere some 200,000 acres of red soil exist.

Eucalypt species, known locally as Coolibah, Bloodwood, Ironwood, etc., are interspersed with a ground covering of grasses and form a parkland type of scenery.

Sandy Soils. In areas where the volcanic influence is non-existent, the soils have formed from the sandstones of the original

plateau. These soils are sandy in character, bright red in colour and support an inferior type of vegetation. The ground covering consists of "Spinifex" (*Tridoda* spp) with tall species of *Andropogon*, whilst a dense stand of trees and shrubs principally *Eucalypts* and *Acacias* have developed.

The vegetation, although abundant, forms poorer stock feed and is generally regarded by stockmen as unsuitable for fattening stocks.

Calcareous Soils. A soil of particular account is that occurring in the limestone areas. These soils are light red in colour, friable and produce short grasses which are relished by stock. The combination of the limestone and basalt produces the most fertile soil in the area. An abundance of this type of country was seen along the Behn River on Argyle Station, and on Rosewood.

The four soils described form the lower strata or plains.

On the Plateau or upper strata, the soil is shallow, consisting of sand and debris from the disintegrating sandstones. Nevertheless, the table tops of these hills and the surrounding "Broadways" are covered with vegetation, including spinifex (*Tridoda* spp) and stunted *Eucalypt* trees.

This poorer type of grazing would be especially suited to goats, mules and other hardy animals.

At the base of the escarpments, small areas of dense vegetation of *Pandanus*, *Eucalypts* and *Acacias* cluster about permanent springs and pools. In such patches, a small development of a true black peaty soil has been formed. These areas appear as possible sites for agricultural plots, especially suited to the growing of tropical fruits.

### (3) Water Supplies:

Due to the rainless period of 7-8 months of the year, the question of conservation of water is of prime importance.

The country is naturally well watered. The residual pools in the rivers and creeks afford water for stock, and in many cases the storage is of an amount sufficient for irrigation purposes. The Carlton reach on the Ord River, to take an instance, consists of a stretch of water 7 miles long, some 300 yards wide, of unknown depth permanently held by natural rock bar. It seems possible, that this great volume of water could be utilised for the irrigation of the rich alluvial flats lining the banks. A system of windmills would provide an effective means of raising the water to the banks.

Few attempts have been made to obtain supplies of ground water, but where boring has been tried ample supplies of good water have been obtained at shallow depths. A list of the bores on the area is given, showing the depth to water, and the capacity per hour.

The building of earthen tanks for the storage of water for stock and small areas of irrigation, appears to be a development well worth consideration. The existent watering facilities consist of wells and bores or pools, equipped with a wind driven pumping plant, which delivers the water into an iron or earthen tank, and thence to a system of drinking troughs. Irrigation of gardens at the homesteads is by a reticulation scheme of pipes from the storage tank.

#### D. PROSPECTS OF DEVELOPMENT:

##### (1) Introduction:

Taking into consideration all the factors described above, we are of the opinion that there are distinct possibilities of development in the visited areas, of both primary and secondary industries. The initial development should be a gradual transition from the existing pastoral to a combination of pastoral and agricultural activities. Based upon the products of those combined industries, it would be possible to develop systematically a series of manufactured units in the sphere of secondary industry.

Of course, the object of the initial settlement would be, first of all, to secure the necessary means for self-support, which would involve especially the requirements of food, housing and public works. With the economic development of the settlement, and the creation of a surplus of products, problems of marketing and transport would be included in its economic policy.

While the economy of this country is at present based upon pastoral pursuits alone, it appears to us that the developmental policy of the settlement could be directed to a balanced combination of the pastoral, agricultural and secondary industries.

Due to the variation in the natural features of the country, certain areas would be developed to intensive agriculture, while others, poorer in character, would be suitable only for extensive pastoral work. But it is necessary that the closest cooperation should exist from the beginning between the two spheres of activity for the maximum advantage to the economic development of both. Simultaneously, with the upbuilding of the primary industries, the foundations for some manufactures could be laid conforming with the growing economy.

##### (2) The Pastoral Industry.

The areas considered are, in their natural state, well suited by reason of the vegetation and water supplies to the grazing of such animals as cattle, sheep, horses, donkeys, mules, goats, etc.

It is natural, therefore, that in the pioneering stages of development, - and it might be stated herethat the areas have not as yet evolved from that state - stock were grazed on open range of the

- (1) Cereal crops, such as maize, rice, millets.
  - (2) Crops, as peanuts, soya, jute, hemp, cotton, flax, and crops of medicinal value.
  - (3) Hay crops, maize, millets, sorghums, Mitchell grass, field grass, beans.
- (b) Secondly the crops of perennial nature, and those which require to be grown during the dry season, from April to November. Both these groups would require irrigation during the dry period of the year.

- (1) Perennial Crops: e.g. tropical fruits (bananas, pineapple, paw-paw, mango, etc.) citrus fruits, sugar cane.
- (2) Perennial pastures: Lucerne grasses, (Panicum spp) clovers.
- (3) Seasonal crops grown during cool, dry months. Vegetables (cabbage, cauliflower, beans, spinach, root vegetables, cucumbers, melon, tomatoes) Cotton, rice, and other cereal crops and horticultural crops.

The development of the Dairying, Pig and Poultry raising industries within the agricultural sphere must of necessity be associated with the growing of cereal crops and perennial pastures under irrigation. Crops such as lucerne, clovers, grasses, etc., would be most suitable as forming the basis for the pastures. Cereal grains and offals unfit for human consumption would provide a supplement to the pastures.

The utilisation of the other crops will be considered later in dealing with the secondary industries and their raw products.

It is difficult during the first experimental period to estimate the area to be allotted to the family unit, but it seems possible that two acres of irrigable land under intensive cultivation (vegetable, fruits) or twenty acres of perennial pastures or grain could be managed by one family.

#### (4) Development of Secondary Industry:

In order to make economic use of all raw products of both primary industries and to provide employment to the settlers during periods of inactivity on the land, the establishment of secondary industries should be stimulated. The opinion is held that while markets for raw materials are limited, a greater demand exists for these products in their finished or manufactured state. The upbuilding of the various manufactures would proceed in close association with the growing of the raw materials.

The following list of works appear possible:

- (a) Tanning of hides for leather.
- (b) Manufacture of leather goods - boots, saddles, bags, etc.
- (c) Wool scouring - involving the removal of natural grease and dirt. Wool grease for ointments, cosmetics, etc.
- (d) Manufacture of carpets, etc. from mohair (angora goats).
- (e) Dairy products - butter, cheese, dried milk.
- (f) Pig products - bacon curing, pig bristles and leather.
- (g) Production of jams, preserves, dried and canned fruits.
- (h) Dried and canned vegetables - vegetable extracts and pickles.
- (i) Flour manufacture from maize, and other cereals.
- (j) Oil extraction from soya beans, peanuts, linseed, castor oil, tung oil, etc.
- (k) Manufacture of twines, ropes, mats, bags from hemp and jute fibres.
- (l) Sugar molasses, etc., from sugar cane.
- (m) Making of building materials, bricks, slates, limes, etc.

(5) Settlement Development:

It is understood that before the three spheres of economic activity as outlined previously could be fully developed, the pioneers would have to embark on a program of public works, devoted to the laying of the foundations of settlement.

The following are probably the objectives of the initial stage of development:

(a) Housing:

There are existent in the area natural resources suitable for building material. Deposits of limestone are common and could be

utilized to make mortar, plaster, etc., while clay suitable for the manufacture of bricks is available. Quantities of stone, chiefly limestone, sandstone, jasper and basalt could be readily quarried and utilized for building purposes. Slates for roofing material occur in quantity.

Although the country is not heavily timbered, thickets of cypress pines, various eucalypt species and others exist, and could supply timber suitable for building.

(b) Roads:

The building of roads would not prove difficult, for several reasons: The topography of the country is open, with few hills to be passed; there is an abundance of road-material in the form of stone; and in certain areas especially on the sandy country, the soil itself forms good roads. The chief obstructions are rivers and creeks.

(c) Fencing:

The establishment of paddocks in the pastoral areas, and to a lesser extent in the agricultural areas, would require a system of fencing before stock be introduced.

Of the two existing types of fencing (using timber or metal posts) it would be more economical to use the metal post, as timber in these areas is subject to deterioration by termites.

(d) Irrigation:

A complicated system of irrigation, involving the damming of rivers and establishment of reticulation channels is contemplated in the later stages of development but for the beginning it would be preferable to develop small schemes of pumping water by windmills, either from wells, bores, or river pools to storage tanks, and then reticulated by gravitation. About twelve windmills pumping units already exist on the areas concerned.

(e) Central Power:

The huge volume of water which flows annually down the rivers could be converted into electric power. From a central station electric power could be distributed for driving pumping units, refrigerators, light, etc.

(f) Scientific Research:

In the preceding paragraphs an analysis has been made of the industries, both primary and secondary, which appear as possibilities of development within the settlement. These recommendations must be confirmed by scientific research work.

In such a settlement plan, economic progress, without a scientific basis, would be impossible.

The establishment of centres of scientific inquiry associated with both primary and secondary industries should proceed concurrently with the other spheres of public work.

In the initial stages, soil, vegetational and topographical surveys would be of first importance, followed by the establishment of special experiment farms, where problems of crop and animal husbandry, plant diseases, insect pests, etc., would be investigated.

The experimental farm should form the nucleus of the village or collective unit of settlement, rendering services to the settlers in the form of advice on crops and stock problems, distributing pedigreed stock and plant seeds and giving general advice to farmers and pastoralists in regard to their problems.

In the industrial sphere, too, development will of necessity proceed by way of the channels defined by scientific work.

#### (7) Transport and Marketing:

At present, the transport facilities may be described as poor, in any case inadequate for a system of close settlement.

Hydham, the port of the district, and only 50 miles distant from Ivanhoe homestead, offers a good harbor and at present ships of 10,000 tons call into the town. The service is bi-weekly, but with further incentive, no doubt the service would be improved to cope with increased trade. Another outlet with distinct possibilities is the Victoria River, which is navigable by small boats 300-400 tons, as far as the Victoria River Depot.

No construction of roads has been done, except for the levelling of stone crossings in some of the creeks and rivers. As mentioned previously, however, the building of good roads would not be difficult. Further, it is considered that the development of road transport would be more economical than contemplating a line of railways, which would present far more difficulties and involve far greater expenses.

The development of aerial transport in the form of the Flying Doctor scheme, and the Perth-Darwin, Daly Waters Service has done much to bring the area in closer touch with other parts of Australia and the other countries of the world. It is not too much to foresee the further development of rapid transport of light goods and passengers by aerial services.

With the creation of a surplus, above requirements of the settlement, of products both primary and manufactured, the problem of marketing is introduced.

Taking into account the extensive imports into Western Australia, there appear to be distinctive possibilities that potential markets, especially for manufactured goods, exist in the southern populated areas of the State, and that a profitable trade between the North and South could be developed to the benefit of both.

The proximity of densely populated countries to the north and the development of Darwin as an airport and defense station, both offer possible markets.

It is further felt that by improving the quality of the exports, particularly in regard to the beef industry, the area could participate favorably in the overseas markets.

(8) Organization:

To accomplish the ideas suggested, it is necessary from the outset that organized administration in the form of a central body be established. The function of such a body would be:

- (1) To associate the various spheres of industry.
- (2) To control and direct the activities of the individual settlers.
- (3) To direct the economic policy generally of the settlement.

The success of the community will depend as much on the organising ability and foresight of this body as on the endeavors and good heart of the settlers.

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## APPENDIX TO INTERIM REPORT. FITZROY REGION OF WESTERN AUSTRALIA

The Fitzroy region of Western Australia lies between the latitude of 17° and 19° South and longitude 123° - 126° East, and comprises some 10,000,000 acres in the areas southern portion of the Kimberleys.

To the north the region is bounded by the King Leopold Range; to the south it merges into the undulating sandhills of uninhabited desert country.

The Fitzroy River, after which the region is named, rises in the Highland of the south-eastern corner of the Kimberley, near the headwaters of the Ord.

Whereas the Ord flows north, the Fitzroy cuts a southwesterly course through the barrier of hills, emerging into a sandy plain, which extends for 200 miles to the western coastline. The river meanders across a mature valley, eventually emptying itself into King Sound, near the port of Darby.

Physiographically the region consists of a slightly undulating sandy plain relieved by ranges of hills which are the remnants of the old plateau. The soils are chiefly sands and loams with small areas of basaltic soils occurring chiefly along the river between Mt. Wynne and Fitzroy Crossing. These "black" soils are very similar to those so frequently encountered in the East Kimberley. The largest area of "black" soils in the region is that lying in the fork between the Fitzroy and Margaret Rivers, and includes from one quarter to one half million acres.

The vegetation on the Fitzroy soils is very similar to that in the East Kimberley. The black soils carry a pure grassland, while on the sandy soils "spinifex" and tall grasses, chiefly *Andropogon* species, are associated with small trees and shrubs among which *Eucalypts*, *Bauhinia*, *Atalay*, etc. is common.

In comparing the two regions in respect to their ability to support settlement, three points of difference are of greatest importance.

### (1) RAINFALL:

The annual rainfall in the Fitzroy region averages 20", that is some 10" lower than the regions in the East Kimberley that have been considered for close settlement.

The following figures, recorded over a period of 25 years or more, give a comparison of average annual rainfall for various stations in the two regions.

| <u>Fitzroy</u>   |             | <u>East Kimberley</u> |             |
|------------------|-------------|-----------------------|-------------|
| Neonkanabah      | 19.8        |                       |             |
| Myroodah         | 21.3        |                       |             |
| Mt. Anderson     | 19.5        |                       |             |
| Upper Liveringa  | 21.8        | Carlton               | 31.5        |
| Fossil Downs     | 20.4        | Ivanhoe               | 32.7        |
| Fitzroy Crossong | <u>21.9</u> | Argyle                | <u>26.1</u> |
| Average:         | 20.8        | Average:              | 30.1        |

(2) The variability of the rainfall is greater in the Fitzroy region and years of insufficient rain are more frequent than in the more northerly area.

(3) Water Supplies:

Whereas the East Kimberley is well watered by natural pools in the numerous creeks and rivers, on the Fitzroy such natural waters are confined to the Fitzroy River itself. Very few creeks with permanent water are to be found.

Moreover the river bed is shallow, with the result that the surrounding country is liable to extensive flooding following heavy rains at the headwaters of the river. The valley of the river is very mature, the river meandering for a distance of 200 miles with a fall of only a few feet.

Due to this character the river would be unsuitable for damming or water conservation, and the establishment of irrigation schemes would offer greater difficulties.

At present the region has been developed for the grazing of sheep, for which it has proved admirably suited. Much of the sheep country on the Fitzroy is similar to the country in East Kimberley, which as yet remains in a virgin state.

Considering the above points, re. the lower rainfall and its greater variability, the smaller area of potential agricultural soils, and the poorer water supplies in the Fitzroy region compared with the East Kimberley, it would seem that the latter region would prove more favorable as a site for a scheme of close settlement.

A JEWISH  
SETTLEMENT  
in  
AUSTRALIA

by Dr. I. N. STEINBERG

Translated by  
DR. THEODORE H. GASTER

IRBELAND LEAGUE  
1819 Broadway, New York City  
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This is the map of the East Kimberley district in the North of Australia suggested for a Jewish settlement.

## A JEWISH SETTLEMENT IN AUSTRALIA

### I.

The project of establishing a Jewish settlement in Australia is of twofold origin. Partly, it is a continuation of the old-time Jewish Territorialist movement—the movement with which the name of Israel Zangwill was so closely identified and of which the Freeland League is a further development. Partly—or perhaps mainly—it springs from the tragic present situation of the Jewish people and from the desperate necessity of providing some means of escape for the millions who have been affected by the Hitler regime.

This is not the place to enter into a general discussion of the Territorialist philosophy. It is sufficient, for present purposes, to refer to the abject terror in which the broad masses of European Jewry are today living under the New Order, and to the uncertainty and instability which surrounded their existence in places like Poland even before the emergence of Hitler. Everywhere the crying need has been for the possibility of emigration; the watchword has been "visa".

## OLD METHODS INADEQUATE

In the past, Jews have emigrated in two ways. On the one hand, they have left their homelands as *individuals*, and sought admission to countries where the economic order was already well-developed. In that case, however, they have had to face the factor of competition and usually to put up a hard fight in order to establish themselves and their families. To be sure, they are willing to do so again but — they need passports. Countries must be willing to receive them.

The second method is that of organized, collective colonization in Palestine. To a large extent, this method has proved successful. The immigrants have been received in friendly fashion, and a Jewish mode of life has been systematically built up. The problems of the individual immigrant have been largely eliminated. Nevertheless, at the present moment the prospects of further development along these lines are bleak indeed; the Palestinian sky, as everyone knows, is politically overcast.

Comes the problem, therefore, of finding some open space in the world, some undeveloped but not unpromising land, where Jews can settle with some hope for the future, — a land whose economic system has still to be built up, where competition is at a minimum and opportunity at a maximum. It is this problem which the Freeland League seeks to solve. It seeks to end the old, inadequate method whereby the only escape for millions of oppressed Jews was by way of individual passports, permits and certificates. It seeks to create a Jewish land.

## THE FREELAND LEAGUE IS BORN

The Freeland League was inspired, in the first place, by the situation of the Jews in Poland immediately before the present war. Small groups of young "pioneers" were founded in Warsaw; and in 1938 a Jewish colony was established at Vilna on the model of the Chaluzim settlements. At that time, however, although everyone was dreaming of some ultimate Jewish land, no one was yet in a position to say where it might be located, though even then Australia was sometimes mentioned as a possibility. One thing, at any rate, was clear: the persecuted Jewish masses were not interested in abstract territorialist ideas; what they wanted was that someone should point out to them a definite territory to which they could emigrate and where they might have the possibility of building an economically and culturally healthy Jewish life.

## EAST KIMBERLEY

After careful investigation, it appeared to the Freeland League that such a territory existed in *East Kimberley*, a province of Western Australia. There were several factors which influenced this choice. First, the area in question is wide enough to absorb large numbers of immigrants, if necessary. Second, it is but sparsely populated, so that there would be no question of friction or conflict with established inhabitants. Third, it offers possibilities of sound economic development with a decent standard of living; it possesses sufficient water and fertile soil, and the climate (political as well as physical) is propitious. Last, but by no means least, the government is democratic and progressive.

The territory under consideration occupies some seven million acres (about 10,800 square miles). It is roughly the size of Belgium, and is merely one portion of the huge province of East and West Kimberley, an area which comprises altogether 135,000 square miles. At the present moment, the area in view serves as pastureland for some 40,000 heads of cattle; but its population is sparse, consisting of a handful of white persons and a few hundred colored natives. The climate is tropical, but mild and not torrid, and water—as stated—is plentiful. In a word, it is a region which cries out for colonization.

## II.

## A COMMISSION IS SENT OUT

Stimulated by preliminary reports and aided by a council of prominent British Jews, the Freeland League decided to send out a Commission of Inquiry to investigate the economic possibilities of the region and the attitude of the government and the people towards the project of Jewish settlement. (The former, it was noted, had issued favorable pronouncements on the subject after the German pogrom of 1938.) Accordingly, in May, 1939, the writer proceeded to Perth, capital of Western Australia.

The first thing that struck him as he started to survey the field, was the sympathy with which the project was greeted by the working class. The Labor government of Western Australia was likewise well-disposed. At his very first interview, Premier Willcock stated explicitly that they had "no prejudices" against a Jewish settlement in their country, provided only that settlers would be self-supporting and not subsequently become a public

charge. The government requested, further, that the writer, together with experts, conduct a thorough investigation of the Kimberley area with a view to determining the possibility of maintaining a stable existence there.

The survey was duly conducted over a period of several weeks, and the conclusion was reached that "the land would take care of its inhabitants." It possesses, to be sure, its own peculiarities and is different, both in setting and climate from the more familiar European countries. Nevertheless, it is a fertile and—as the estate agents would say—"highly desirable" plot. All it needs is labor, capital, scientific planning and the inspiration of corporate endeavor.

### CLIMATE

The first question is naturally that of climate and health conditions. The very mention of the phrase "tropical" is apt to create misgiving. How, it is asked, can white men expect to live in a tropical climate? The answer is that "tropical" does not mean what the man-in-the-street thinks it means. Tropical climates vary so much from country to country, that one has to pose one's question not generally, but specifically. If, then, it be asked whether the particular tropical climate of East Kimberley is suited to white colonization, the answer is unequivocally, yes. And this is not a snap judgment, made for partisan reasons. On the contrary, it is based on the practical experience of men who have lived in the country, and on the sober opinion of experts. Thus, on December 16, 1941, Dr. A. P. Davis, who had spent many years in East Kimberley, declared at Perth that a community of white men there would have for its home "a country which is free from all the major tropical diseases and which, from the point of view of health, will bear favourable comparison with any other tropical country in the world." Similarly, Professor J. A. Prescott, head of the leading institute for agricultural research in Australia, reported in 1940, after a personal inspection of the area in view, the following: "I have no doubt that Europeans could adapt themselves to such climatic conditions. This area is exceptionally well placed with respect to the distribution of useful soils."

The writer had the same impression. He was enchanted by the landscape that stretched for hundreds of miles before his eyes. Grasses as high as man; thousands of cattle grazing freely; countless swarms of birds above our heads and gracefully jumping kangaroos around us; streams teeming with fish

and crocodiles—all this was proof of the limitless abundance of life. As a matter of fact, the soil is well-irrigated by the Ord and Victoria rivers; and while it is true that for a few months in the year (from November to March), during the season of the summer rains, the atmosphere is very hot and humid, this does not mean that all life then withers. On the contrary, it is at this time of year that nature flourishes. During these months, for instance, working hours have to be changed, to start at 5:00 A.M., allow for a siesta between eleven and four o'clock and resume until 7:00 P.M. Houses would have to be built on special architectural patterns, and there would also have to be changes in clothes and habits.

*Mutatis mutandis*, the situation is no worse than in Siberia. There it is a question of cold, here of heat. But just as in Siberia man has reconciled himself to nature by such devices as "central heating," so can he also reconcile himself in East Kimberley by systems of "central cooling."

### PROPOSED CONSTITUTION

On the basis of its combined inquiry and experience, the Freeland League commission drew up, in due course, a considered plan for the prospective settlement. The plan envisaged what is known technically as mixed colonization, looking towards the creation of a varied many-sided and all-embracing economy and to the concomitant development of tropical agriculture and pastoral industry. What was envisaged was an agro-industrial colonization.

The main article of food would be maize, rather than wheat; while the abundance of cattle would make dairy-farming a profitable venture. Moreover, on the basis of the primary industries and their raw materials, it would be possible to build up a quite extensive secondary industry, so that settlers would not be forced, as the only implied condition of their immigration, to "go on the land." In this last connection, the proximity of the area to the Indian Ocean, Java and the densely populated continent of Asia is a factor which should be taken especially into account.

Obviously, this plan can be best accomplished on cooperative lines, and the cooperative principle would therefore play a salient role. Moreover, it would at the same time serve the secondary end of promoting the necessary spirit of joint endeavor.

### III.

The government of Western Australia adopted the plan submitted to it. The following are its chief points:

- 1—The proposed settlement should not become a separate political entity. On the contrary, its inhabitants would become Australian citizens and it would be integrated both politically and economically with the political and economic structure of the Commonwealth.
- 2—Apart from the superior powers as may be vested in the Government, the colonists shall exercise control over their economic and cultural affairs, it being understood especially that the settlement shall be free to develop such spiritual and religious forms of life as shall be in accord with its cultural traditions.
- 3—The initial pioneering phases of the proposed colonization shall be conducted under the auspices of the Free-land League or of a special Jewish Colonization Society. The League shall be responsible for the selection of the colonists and for the development of the settlement in such an effective way that there should be no serious incentive for leaving it.
- 4—The economy of the settlement shall be scientifically planned for several years in advance, to the end that successive contingents of colonists shall be engaged at once in clearly defined and determined programs of work. The planning shall be directed towards the two-fold objective of
  - a) avoiding waste of manpower and materiel within the settlement; and
  - b) avoiding harmful competition with the existent population of Australia.

### CAMPAIGN OF PROPAGANDA

Following its adoption of the plan, the government of Western Australia suggested that the next step be taken of approaching the Commonwealth Government in Canberra with a view to obtaining its indorsement of the project. The Free-land League decided, however, that such official overtures should be preceded by a canvass of public opinion. Australia

is a democratic country, with a democratic press which watches vigilantly its government's every move. It therefore appeared both useless and dangerous to seek government approval of so novel a project without first testing the reaction of the masses.

In practice this involved a long-term campaign of systematic propaganda directed towards every section of the population. It had to be brought home to the ordinary people of the Commonwealth that this was not only a humanitarian plan for helping an oppressed people, but at the same time a constructive economic project which would be of benefit to themselves. An appeal had to be made not only to their charity, but also to their self-interest. In Perth, in Melbourne, in Sydney, and in Tasmania, workers, merchants, manufacturers, scholars and clergymen had to be shown that the proposed settlement would be of value not only to the Jews but to the country itself. Only thus would the road be clear to Canberra.

### WHAT THE PROJECT MEANS FOR AUSTRALIA

In order to understand the purely Australian aspect of the Kimberley project it is necessary to review briefly certain cardinal changes which have occurred during recent years in that country's world-position. Under the combined influence of the capitalist and working classes, the Australian masses have attained an enviable economic position. Since the beginning of the present century, the government, under pressure of the workers, has pursued a policy of restricted immigration, limiting the number of whites and altogether excluding colored persons; while at the same time progressively increasing tariffs have served to arrest the competition of foreign industry. These two measures have provided effective protection both employer and worker alike, and have helped to create a high standard of living throughout the country.

Today, however, Australia is in a peculiar position. On the one hand, she fears lest the expansion of her industry which has occurred as a result of the war be not maintained in the future, and lest some branches may have to close down for want of a foreign market. Until comparatively recent times she enjoyed a fairly secure position in the world of international commerce as an essentially agricultural country, exporting such things as wheat, meat and wool. Today, however, even this is of doubtful tenure. Other countries—especially England—have meanwhile developed an agricultural economy of their own rendering them less dependent upon Australian exports.

On the other hand, however, Australia is looking forward to the day when after the defeat of Japan, she may emerge as one of the major powers of the Pacific area and exercise protective control over this portion of the globe. Such ideas were expressed in a recent speech of Dr. V. Evatt, Minister of External Affairs, before the Australian Parliament. He stressed the fact that "from now on Australia must partake in the shaping of international events, not only in the Pacific but also in Europe. Australians have now realized how intimately their security is bound up to all of South-West Asia, and how her future peace depends on the islands around her North Coast becoming barriers against aggressors."

Thus, whichever way one looks at it, Australia's problem is one of *under-population*. The country needs millions more inhabitants before it can build up a domestic market sufficiently strong to ensure security for industry, labor or rural life. The more she loses her insularity and isolation, the more she is absorbed into the general stream of international politics, the more she requires internal development—and at a rapid pace, since time is of the essence, and the menace of eventual Japanese competition will remain even after the war.

But how is she to secure these necessary millions? Obviously, she cannot rely on mere natural increase, nor on large-scale immigration of "pioneers" from England. Australia can write off British immigration here and now, while the admission, in any large degree, of nationals of other states, like Germany, Italy or China, appears to her to be fraught with the danger of potential imperialist ambitions. There is thus but one element to which the country may look for replenishment of its manpower—the European refugees, and particularly the *Jews*. Today the whole question of immigration stands in a different light from, say, five years ago. As Professor Copeland, financial adviser to the Commonwealth Government, has recently observed: "Australia may need a break with certain traditions, and the surrender of certain cherished beliefs which belong to the time when Australia felt she had sufficient security to insist upon a policy to which the rest of the world did not readily subscribe. That feeling of security has been shattered by recent events, and she would have to make some revision of her external responsibilities."

#### IV

### AUSTRALIAN SUPPORT

In point of fact, the Australian people has proved by no

means insensible to these needs. The proof of this is the warm welcome which it has given to the Kimberley project—a welcome which is not entirely due to humanitarian considerations. Especially striking, in this respect, has been the attitude of the trade unions, the backbone of the national life. On April 6, 1943, the Australasian Council of Trade Unions (Central organization of the Trade Unions in Australia), one of the mainstays of the present Labor government, declared in the name of its million members, that "it has had many conferences with Dr. Steinberg and has supported the Kimberley project for the transference of refugee European Jews to the settlement. We might point out (the official statement added) that the Kimberley area lies in the temperate zone of the country, so that the success of the colony is reasonably assured."

Similar was the declaration of the Sydney Labor Council, representing some 300,000 workers: "We wish you every success in the endeavors to establish in the Kimberleys a haven for the victims of Fascist ferocity that compelled them to leave their homelands, and we hope the settlement will be an established fact in the very near future."

Other social circles took up the same attitude. On February 27, 1943 the leaders of the three Christian denominations in Australia addressed an open letter to Prime Minister Curtin urging "a decision from the government in answer to the request that a considerable area in Australia be set apart as soon as circumstances permit for a Jewish refugee settlement." "The matter," said these churchmen, "is immediately urgent in view of the recent threats of the German government." Particularly noteworthy in this connection are the words of Bishop Pilcher: "More important than anything else are the moral and Christian aspects of the Jewish Kimberley project. Australia has now an opportunity before all the world; of alleviating in some measure the indescribable sufferings of those many thousands whom Hitler has rendered homeless."

Expressions of sympathy were received also from university professors, lord mayors of the larger cities, and presidents of the chambers of commerce; while the leading press also was markedly favorable to the project. In the earlier part of 1943 special "Committees of friends of the Kimberley plan" were established at Sydney and Melbourne. In their public appeals they stated:

"Today, more than ever before, Australia should acknowledge her increased moral and political responsibilities to the world at large, and extend all possible aid to persecuted peoples. Patriotism can no longer be confined to one country; it has a higher and wider implication, which includes every activity calculated to rebuild justice and order . . . The opportunity to help in the rehabilitation of homeless people will be as great in Australia as in any country in the world; and the approval by the Federal Government of the proposal to form a Jewish settlement in the Kimberleys would be an indication that we are not unmindful of that opportunity."

#### ABSENCE OF ANTI-SEMITISM

It is pertinent to add in this place that Australia is singularly free of the antisemitic virus. This does not mean, of course, that all of its inhabitants are lily-white paragons of virtue, or that sporadic expressions of antisemitism do not occasionally break out here and there. There is, however, no such thing as an organized antisemitic movement. The reason is very simple. For the 150 years of its existence the country has suffered neither war, revolution nor counter-revolution within its border, and has thus escaped one of the major causes of internecine bitterness and strife. Moreover, it is so large and so obviously capable of economic expansion, that the fear of competition—another potent source of antisemitism—is fortunately absent. The moment is thus peculiarly auspicious for the Jewish migrants to unite with the other elements of the population on a basis of mutual help and interest. It would be a major historical blunder if they failed to do so.

#### PRESENT STATUS OF THE PROJECT

Following an initial campaign of propaganda, the Kimberley project was finally submitted to the Federal Government at the end of 1941; but military considerations have temporarily postponed action upon it. It seems, however, that it ties in well with larger plans of post-war reconstruction now being envisaged by the administration. During the elections of August 1943, for instance, Prime Minister Curtin declared significantly, in speaking of the northern portions of the country, that "Australia could not discharge its important role without population. We have to double or treble our present seven millions. Even that will not be sufficient because it will be relatively small in number to the millions which are so close to us." Nevertheless, it must be realized clearly that the Kimberley project involves

effort; it will not develop automatically. It must be backed by the solid weight of public opinion, non-Jewish as well as Jewish, if it is ever to be included in the general plan of world-reconstruction. But at least the ground has been laid.

#### SOME OBJECTIONS ANSWERED

And here we would stop, but for certain obvious objections which would seem to demand an answer.

It has been objected, for instance, that the Kimberley project might envisage a settlement of only 50-100,000 Jews and that this can scarcely be expected to exercise any appreciable influence on Jewish life in general. The answer, however, is crystal clear: there is no telling in advance to what extent the Settlement may ultimately grow. Who would have guessed, fifty years ago, that Jewish Palestine would ever have developed to what it is today? And who could have envisaged that within the same brief space of time the most prosperous Jewish community in the world would have developed, here in the United States, out of the homeless and dispossessed multitudes of Eastern European Jewry? Moreover, it must be remembered that after the war there will be considerable development in the Pacific area, so that migration to Australia will be a very different thing from what it was in the past. Australia is the one white country in what will be a thriving new portion of the globe, alive with infinite possibilities, as was America when it first attracted immigrants.

Again, it is objected that the Kimberley plan plays into the hands of those who would reject Jewish claims to Palestine. This argument, however, is scarcely valid. The whole question of Jewish claims to Palestine has already become a major issue of international politics, and quite other considerations will determine its solution. Moreover, it should be emphasized that the Kimberley project is by no means exclusive; it does not exclude the creation of a Jewish state in the other part of the world. It seeks rather to answer an immediate need, and that need can no longer wait upon the uncertainties of the Palestine situation. Even if a Jewish state should ultimately be established in the Holy Land, thousands upon thousands of Jews will need a haven *before* that time.

Lastly, it has been objected that the Kimberley project demands an idealism which cannot be expected. How, it is asked, can a region like Kimberley awaken such romantic national feelings, such a willingness for self-sacrifice, as can Palestine, or as could the rejuvenation of Jewish life in Poland.

To be sure, it cannot; but that does not mean that it cannot inspire hopes and aspirations of another kind. After all, settlement in Kimberley would offer a man the chance not only of saving his life, but also of building an active and creative, Jewish future. It would hold out to him the hope of building a communal life on a basis of political freedom and social cooperation, of laying the groundwork for a galvanization of the Jewish spirit and genius. Surely these are possibilities enough to set the imagination afire.

A people's idealism does not spring from a single source. That, indeed, is our consolation today. It manifests itself equally among the heroes of the Warsaw ghetto and among those who defend the Jewish colonies in the Holy Land. And when the time comes to bind up our wounds, and to restore the wreckage of our lives, this deep-seated idealism will well to the surface among all elements of Jewry, among the settled and established communities and among those that roam the earth in search of home. For in a heroic people idealism is indivisible.



The FREELAND LEAGUE is an organization with one specific aim: to create, by means of large-scale, concentrated colonization, a Jewish settlement in some unoccupied area; a settlement for all those Jews, who are forced to seek a new home, or who do not want to remain in their present homes.

The Jewish people need a large place, a territory, where the Jewish wanderer would be admitted freely and where he could build a Jewish life on healthy foundations.

The FREELAND LEAGUE has already contacted the government authorities in AUSTRALIA to receive permission for a concentrated Jewish colonization in the EAST KIMBERLEY region of Western Australia.

It is essential that men and women of all sections of the Jewish population in this country should become members of the FREELAND LEAGUE and work for the realization of its ideal.

**JOIN YOURSELF AND CALL ON OTHERS TO JOIN  
THE FREELAND LEAGUE!**

Cut out application on (other side) and send it in immediately.

To the Freeland League for Jewish Territorial Colonization  
1819 Broadway, New York 23, N. Y.

Date \_\_\_\_\_

I agree with the aims and purposes of the FREELAND  
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subscription of \$ \_\_\_\_\_

I am enclosing the sum of \$ \_\_\_\_\_

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# *Unpromised Land*

I. N. STEINBERG

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## Contemporary Jewish Record

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## Unpromised Land

I. N. STEINBERG

ON MAY 25, 1939, Mr. J. C. W. Willcock, Premier of the Labor Government of Western Australia, discussed for the first time with this writer the project of Jewish colonization within the borders of his state.

I had arrived in Perth a few days earlier as representative of the Freeland League of London in order to ascertain whether a proposal for a Jewish settlement in the Kimberley region of Western Australia would be acceptable to the Australians. After explaining in general the idea and the principles of our proposed settlement, I asked the Premier what the attitude of his government would be toward such a scheme, and waited with understandable tension for his reply.

It was clear and forthright. "I am not prejudiced against Jewish colonization. But you must go and personally investigate the area in view to avoid failure."

This simple statement by the Australian statesman and labor leader was a happy surprise. It had always been the accepted view that Australians in general, and labor in particular, were hostile to any project of settling foreigners as a group in their country. Yet Mr. Willcock seemed entirely friendly to the idea. He proceeded: "Of course, we must have the guarantee that your people will stay in the Jewish settlement, develop it and not leave for the cities to become a charge on the government. But, first, go and see the Kimberleys for yourself."

This was the first step toward the realization of the aims of the movement for a large-scale Jewish colonization in Australia. How did the Freeland League arrive at this idea and why did it concentrate its efforts on that far-distant continent?

To be sure, this was not the first time that Australia had come into the ambit of Jewish colonization plans. In 1910 Israel Zangwill, head of the Jewish Territorial Organization, started conversations with Sir Newton Moore, then Premier of Western Australia, in connection with a plan for settling one million Jews in the north of that state. "You cannot expect great peoples like the Chinese and the Japanese to remain

impassive about big new empty lands which lie in their vicinity," said Zangwill in an interview with an Australian paper. "What we require is a colony so large that it will enable the Jews who take possession of it to be commercially strong enough to retain their individuality and particularly their religion."\*

Zangwill's endeavors, however, could not succeed; his projects envisaged and demanded always the granting of *political autonomy* to a Jewish colony. The governments of potential lands of refuge for Jews were not prepared to grant such autonomy. Thus the Australian project was forgotten and never afterwards mentioned among the many territorialist schemes. If the Freeland League was to put Australia again on the map in the desperate Jewish search for a land, it could do so only on a new basis—a non-political basis. The physical, economic and cultural aspects rather than the political had to be stressed in any plan for the broad colonization of Jews in a new country. A concentration of Jewish colonists on constructive work of an economic and spiritual nature would remove political difficulties, allay political fears on the part of the people of the country of adoption, and at the same time release all the latent energies of the Jewish pioneers for the one historic purpose—the building of a new Jewish home.

THE Freeland movement developed in pre-war Europe quite naturally, not so much from any single ideological source, but from the urgent needs of the Jewish people at that time. The thirties of this century were full of misgivings and real threats to the Jewish masses, especially in Poland. The whole atmosphere of Europe—after Hitler's rise to power—was laden with the electricity of racial hatred and expectation of war. Led by their historic instinct, the Jews felt that—situated as they were in the border areas of Poland, Russia and Germany—they would once again become the first victims of the approaching storm. While continuing bravely but hopelessly to fight for their civil and political status in a Poland dominated by open reactionaries and anti-Semites, great numbers of Jews and their youth in particular attempted desperately to get out of that country and the European continent. Unfortunately, there were not many real chances of escape. The way to the democratic countries was barred by the impossibility of obtaining the longed-for visas and permits; the path to Palestine, by the insurmountable difficulties of securing a certificate.

\* Republished in the *Hebrew Standard* of Sydney, October 14, 1910.

Out of this situation arose the desire of the trapped masses for a new place in the world where they could in safety and peace rebuild their endangered lives in a constructive and Jewish way. They were no longer interested in Territorialism as a philosophy and special school of Jewish thought; they wanted, above all, a *territory*, a concrete piece of land, in some remote country overseas where they could start life afresh, without fear and want. This was the reason why the new Freeland movement was in no way antagonistic to Zionism, and why it constituted itself not as a party but as a "League." The new movement appealed to *all* sections and groups of the Jewish people, irrespective of their national and social allegiances, to join together for the specific purpose of establishing a Jewish settlement in some unoccupied area of the world. The idea caught the imagination of large sections of Jewish youth, and the year 1938 already saw the first Freeland groups for agricultural training (built somewhat on the pattern of the *Halutz* idea) near Vilna and Warsaw.

A movement of this type might, by its very nature, originate in the very thick of the Jewish masses of Poland or Lithuania. However, its practical program of securing a country for colonization could only be realized in the centers of Western European democracy—in London, or in Paris.

Thus the Freeland League, after holding a conference in London in 1935, gave to its executive the mandate to investigate the possibilities of settlement in various regions and to start negotiations with the governments concerned.

The first signs of a feasible plan came from the French Government. Its Minister of Colonies, M. Moutet, in 1937 made a tentative proposal to various Jewish organizations in Paris (among them the Freeland League) to participate in a plan for the colonization of Madagascar, New Caledonia and some other islands of the French Colonial Empire. The proposal attracted at that time much public attention but did not meet with any vigorous support on the part of responsive Jewish bodies. Among the many reasons for this coolness, one was decisive: there existed in the regions suggested by France a strong and self-conscious native population. A Jewish colonization would have to overcome this most dangerous obstacle from the very start.

It was thus reasonable to turn to the possibilities within the British Empire. This line of research was facilitated by a great change in British public opinion in 1938 with regard to the refugee problem. The

failure of the Evian Conference on Refugees in July of that year had demonstrated how difficult it had become to rely on the good will of the many states represented there, and the horrible pogroms against German and Austrian Jewry in November, 1938, hammered into every head the conviction that the need was desperate for a constructive solution of the problem. Neville Chamberlain, then Prime Minister, proclaimed in Parliament his readiness to offer some areas in Africa and South America specifically for Jewish colonization.

Simultaneously many leading personalities in British Jewry realized that, apart from the accepted practice of infiltration of Jewish refugees into all possible countries, a policy of more concentrated colonization in one or a few overseas areas was advisable. This remarkable change of mind made it possible for the Freeland League in London to establish its Advisory Council, consisting of eminent Jewish leaders interested in Jewish colonization outside of Palestine though not opposed to Zionist efforts. Sir Charles D. Seligman, Sir Robert Waley Cohen, Lt. Col. Stanley Cohen, the Hon. Mrs. Ernest Franklin, Philip Emanuel, Charles Sebag-Montefiore and others became members of the Council under the chairmanship of Sir Robert Waley Cohen.

The movement very soon after its formation was able to proclaim a concrete objective. Out of innumerable projects emerged the plan for a Jewish settlement in Australia, a plan which seemed to meet best the four conditions of colonization formulated by the League. These were:

(a) A large area capable of absorbing as many Jewish people as might be necessary, and capable also of economic expansion.

(b) A healthy country with sufficient fertile soil, water supply and a tolerable climate, so that a normal economy and a Jewish community could gradually develop.

(c) An unpopulated, or scarcely populated area, in which the Jewish pioneers and settlers could from the start be spared the problems and conflicts connected with the adjustment to a native population—in brief, no "Arab" problem.

(d) A democratic country in which the process of settling Jews could easily fit into the general economic and political framework of the people of that country and thus be based on a permanent mutual agreement.

Australia is a continent with vast undeveloped and unpopulated spaces awaiting the dynamic touch of man. Australia, further, is a democratic country built on a strong Anglo-Saxon tradition and far-reaching ideas

of social security. Moreover, Australia as a state could be approached by a Jewish body not only on humanitarian grounds (the Australian Government in 1938 granted 15,000 permits for refugees!), but also on the basis of her own vital need for population and development. The Freeland League began negotiations with Australians in London along these lines, setting forth a concrete plan for a large-scale settlement in the *East Kimberley Province* of Western Australia (the northwestern part of the continent, adjacent to the Indian Ocean).

A wealthy and respected Christian family, the M. P. Duracks of Perth, proposed at that time to transfer to the League their big leasehold estate in the Kimberleys, extending over 7,000,000 acres (about 10,800 square miles) between the Ord and the Victoria Rivers. This tremendous area was being used only for pasture; it had never been explored from the agricultural or industrial viewpoint, and was inhabited by only a handful of whites and natives. The region appeared attractive, but it needed, of course, thorough scientific investigation on the spot.

It was no less important to transfer all negotiations in connection with our scheme to Australia. The Freeland League knew only too well that the Australian people in general were cold toward any scheme involving the close settlement of foreigners in their country. The task before the League was to convince public opinion in Australia that a Jewish settlement of refugees would not only alleviate the tragic fate of Jewry but also contribute to the future economic and cultural welfare of the Australian people. A Jewish settlement would in no way endanger the political coherence and stability of the Australian state since the Jews would owe allegiance to no other state and would become Australians as soon as possible. On the other hand, such a settlement would help Jewish refugees to recover, mentally and physically, from their terrible sufferings in Europe and to start in a familiar communal atmosphere the difficult work of pioneering in a strange country.

ON BEHALF of the League I left England and arrived in Perth in May, 1939. As mentioned above, the first talk with the Premier of Western Australia was encouraging; but it was only the beginning of a long campaign.

A most gratifying feature of the situation was that not only the Ministers of Mr. Willcock's cabinet showed active interest in our project, but also the other leading institutions of the state. The University, the Anglican Church, the Chamber of Commerce and the Press all re-

sponded favorably. Dr. Le Fanu, Archbishop of Perth and Primate of Australia, went so far as to call a conference of clergymen which passed a resolution in favor of the Jewish project. Each of the representative institutions approached the problem from its own point of view: spiritual, scientific, economic, patriotic. They all arrived at the same positive conclusion which was, perhaps, best formulated by Professor Walter Murdoch, Chancellor of Perth University, a man of the highest moral repute in the country.

When the project is submitted to the arbitrament of public opinion, Australia will be on her trial; it will be a test of her humaneness—and of her intelligence. . . . On every ground, moral and material, we should support this project with enthusiasm. Israel's extremity is Australia's opportunity.

The leading daily paper in the state, *The West Australian*, with a circulation of 75,000, propagated the same idea with remarkable fervor. It is significant that the paper has maintained its favorable propaganda up to the very present, publishing as recently as March 14, 1944, a leading article on "Jewish Migrants," in which it stated: "There is plenty of room in our North for a colonization scheme for European Jews. The establishment of such a settlement would be an interesting experiment in a new type of colonization."

There was no doubt: the people of Western Australia were prepared to accept the project favorably. More than that: the very idea of a "Jewish" settlement in the country touched their hearts and appealed to their minds.

With this good augury we embarked on our journey to the "mysterious" Kimberley country. I say "we" because there were four in the party: M. P. Durack and his son; George F. Melville (a lecturer on agriculture at the University), and myself. We left by plane and traversed in eighteen hours the distance of 2,200 miles from Perth to Wyndham, the small seaport of the district, which served as the door to East Kimberley. We then spent several weeks in covering (by car) an area of some 750 miles, in an effort to get the best possible picture of the huge region.

It was fascinating to survey the endless, empty spaces around us stretching far beyond the horizon. What a contrast to the pathetic narrowness of the European areas within which a score of nations and millions of people were fighting for every inch of the ground. No great imagination was needed to envisage villages, fields, irrigation canals, workshops, schools, synagogues and even cities springing up in the very

midst of this green wilderness. Application of modern technique and scientific planning would do wonders when combined with these untapped riches of nature. We watched an airplane landing on a spot where the most graceful animals of Australia, the kangaroos, were quietly hopping about, and it seemed to us a symbol of the future.

Our expedition made all possible investigations, collected samples of the soil, took photographs of the landscape, the grasses, rivers and mountains, and prepared tentative plans for a systematic development of the area. The main idea in the report was to create conditions for a *mixed economy* based not on one specific economic activity but on a combination of three: the raising of sheep and cattle, tropical agriculture and secondary industries. An agro-industrial economy was envisaged in order to offer the Jewish colonists a choice of occupations, a material, as well as a spiritual equilibrium.

The colonization process, as contemplated, was to be a gradual one in accordance with the pioneering character of the whole project, and using as far as possible co-operative methods of work. Within a few years there could be a surplus of products for export, and Wyndham offers an excellent port, especially to the densely populated countries to the north—in Near Asia. Of course, the building up of the contemplated spheres of economic activity would have to be preceded by a great program of public works, devoted to the laying of the foundations of the settlement (housing, roads, fencing, irrigation, central power). These tasks as well as serious scientific research work would certainly occupy the settlers during their first years.

The expedition left the region fully convinced of its suitability for a large-scale settlement of white Europeans. Neither the topography nor the climate appeared to present unusual obstacles. With the exception of a few months in the year (December to March), when the summer rains occur, the climate is similar to that of a Mediterranean summer. The inhabitants of Western Australia as well as scientific observers were in agreement with our views. Professor J. A. Prescott, the leading Australian authority on agriculture, reported in 1940, after a personal inspection of the area: "I have no doubt that Europeans could adapt themselves to such climatic conditions. This area is exceptionally well placed with respect to the distribution of useful soils." In December 1941, Dr. A. P. Davis, who had spent many years in East Kimberley, declared in Perth that a community of white people would there "have for its home a country which is free from all the major tropical diseases

and which, from the point of view of health, will bear favorable comparison with any other tropical country in the world."

WHEN we returned to Perth we submitted two documents for the consideration of the West Australian Government: the Report on the tentative economic plans for the proposed settlement, and a Memorandum outlining the principles on which it should be based. The following are some of the principles:

(a) The Settlement should not become a separate political entity, but should be incorporated into the economic and political framework of the Commonwealth. Australian law and administration should be introduced from the beginning; and the settlers, who would come from many states of Europe, would in due course become Australian citizens. Thus there would be no danger of encountering "minority problems."

(b) All the work in connection with the pioneering stage would be undertaken by the Freeland League or a special Jewish Colonization Society. It would be responsible for the selection of the settlers and for the development of the settlement in such an effective and attractive way as to give no serious incentive for leaving the area. After investing their energies, labor and inspiration in the soil of the new free community the pioneers would hardly destroy it with their own hands for the doubtful benefits in the cities.

(c) The economy of the settlement would be scientifically planned, thus preventing waste of human and material resources within the new area, and competition with Australia's economic life. Most of the economic activities of the settlers in the initial stage should be established on a co-operative basis so that the settlement might become self-supporting at the earliest possible date.

(d) Subordinate, of course, to the supreme authority of the State and Commonwealth Governments, the colonists should exercise control over their economic and cultural affairs, it being understood that the settlement should be free to develop its spiritual and religious forms of life in accordance with its cultural heritage.

On August 20, 1939, the Government of Western Australia gave its approval to the project. In a letter to me, Mr. Willcock, the Premier, stated:

The report and memorandum dealing with the proposals in connection with the settlement of the Kimberley area by Jewish refugees, have had the consideration of my Government. . . . The Government agrees with your

points of view. . . . Your next step appears to be to make possible your desire to approach the Commonwealth Government and ascertain their attitude to the project and to the introduction of refugees for the purpose of forming a settlement. Should your approaches in that connection be met with success, this Government would desire its representative to confer with you and reach agreement regarding many conditions.

Among the tentatively suggested conditions two are worth mentioning. The Government wanted to be directly represented by one of its officers at the center where the refugees were to be recruited for the proposed scheme; and, with regard to education, "any schools established should comply with the standard of efficient schools as set out by the Education Department."

This decision of the Government marked a significant fact in Australia's public life since it clearly departed from the traditional policy on immigration. No wonder that this decision of a Labor Government made a deep impression in the entire Australian press as a sign of the changing public mind.

Encouraged by this initial success, the emissary of the Freeland League was to have proceeded to Canberra, the site of the Commonwealth Government, as suggested by the Government in Perth. Yet it was even then felt, and later confirmed, that this apparently natural line of action might have endangered the cause. Australia is a genuinely democratic country with an influential national press and a citizenry that sharply watches its interests. It would not do at all if consent to the Kimberley scheme were to be given by the Commonwealth Government without the knowledge of the people of Australia. A colonization of Jews, wherever it might take place, could never be safely embarked upon without the express good will of the people in that country. The history of Jewish colonization has shown with sufficient clarity that the main problem cannot be solved by diplomatic negotiations with governments alone, but needs even more the enlightenment of the people in the midst of whom the Jewish wanderers intend to build a permanent home. Thus the way from Perth to Canberra was complicated and prolonged: we had first to visit the Eastern states of the country. There, in Melbourne and in Sydney, was concentrated the industrial and influential part of the population. Public opinion had to be won in these regions for the Jewish cause.

This campaign took several years—from 1939 until 1943. The powerful Trade Union movement had to be approached first through its cen-

tral body in Melbourne. The Australasian Council of Trade Unions (ACTU) gave from the start an attentive hearing to the scheme. They did not put any objections to it of a racial or political nature, but they wanted to be clear about two points: whether Jewish immigrants were capable of doing hard pioneering work on the land, and whether the colonists would be prepared to stay on in the settlement. Both questions were intended to reassure organized labor in Australia that there was no danger of Jewish immigrants settling in large numbers in the cities to undermine the social standards of the Australian workers. We had no difficulties in explaining to the labor leaders how far the intentions of the Freeland League were from endangering the social standard of their people and how remarkably well Jews had succeeded in hard colonization and other manual labor in Palestine, Russia, Poland and the United States.

The ACTU then expressed its approval of the Kimberley project on July 30, 1940, and began soliciting the opinions of the Trades and Labor Councils in the various States of the Australian Commonwealth.

The resolution of the ACTU was confirmed by the Labor Councils of Sydney (New South Wales), South Australia and Tasmania. The secretary of the Council in Sydney (representing 300,000 workers of New South Wales) stated in a letter:

We wish you every success in the endeavors to establish in the Kimberleys a haven for the victims of Fascist ferocity that compelled them to leave their homelands and we hope the settlement will be an established fact in the near future.

The ACTU expressed its views on this subject not just once, but continued to confirm them in the years to follow and to make them known to the Commonwealth Government. Other social and communal circles in Melbourne and Sydney took the same attitude. Dr. D. Mannix, Roman Catholic Archbishop of Melbourne, stated in a letter to me:

I hope that the people and Government of Australia, recognizing the Fatherhood of God and the brotherhood of men, will give sympathetic consideration to the proposals [for Kimberley] which you have been authorized to place before them. You have all my good wishes for the success of any scheme that will help the refugees and wipe out a stain on our common humanity.

On February 27, 1943, the heads of three Christian denominations in Australia (Church of England, Methodist and Presbyterian) addressed an open letter to Prime Minister Curtin urging "a decision from

the Government in answer to the request that a considerable area in Australia be set apart as soon as circumstances permit for a Jewish refugee settlement."

Particular mention must be made of the "crusade" for this Jewish cause untiringly conducted by the Anglican Bishop in Sydney, the Right Rev. C. V. Pilcher, in letters to the press, in sermons from the pulpit and over the radio. In a radio speech, he said:

More important than anything else are the moral and Christian aspects of the Jewish Kimberley project. Australia has now an opportunity, before all the world, of alleviating in some measure the indescribable sufferings of those many thousands whom Hitler has rendered homeless.

It is impossible to enumerate here all the manifestations of good will on the part of the Lord Mayors of the capital cities of Australia, the Chambers of Commerce, the national press and the universities of the country, and from prominent jurists and other public figures. In particular, the chancellors of the universities and the leading professors of all college faculties were everywhere the first to formulate and to sign the public appeals to the Australian people and government. They were also instrumental in the establishment, in 1943, of the "Committees of Friends of the Kimberley Plan." In their appeals they stated:

Today, more than ever before, Australia should acknowledge her increased moral and political responsibilities to the world at large, and extend all possible aid to persecuted peoples. Patriotism can no longer be confined to one country; it has a higher and wider implication, which includes every activity calculated to rebuild justice and order. . . . The opportunity to help in the rehabilitation of homeless people will be as great in Australia as in any country in the world; and the approval by the Federal Government of the proposal to form a Jewish settlement in the Kimberleys would be an indication that we are not unmindful of that opportunity.

It would certainly be a mistake to assume that this positive attitude was adopted by all the constituent Australian bodies on humanitarian and Christian grounds alone. Patriotic motives and practical considerations also, and perhaps in the first place, dictated their attitude. Australia stands on the eve of great historic developments as a member of the British Commonwealth and as a Pacific power. She knows that she might become the major outpost of "white" civilization in that portion of the globe. Dr. V. Evatt, Minister for External Affairs, expressed these ambitions in a recent speech before the Australian Parliament and stressed the fact that from now on Australia must "partake in the shap-

ing of international affairs not only in the Pacific but also in Europe. We have now realized how intimately our security is bound up to all of Southwest Asia."

Australia can play this part only if her economic and cultural energies are developed to a far greater extent than ever visualized before. Is the Australia of today in a position to satisfy her own and the world's historic needs? With her seven million population placed against a milliard of colored peoples in her immediate neighborhood, with her primary industries always dependent on the dangerous fluctuations in international markets, Australia seems to be short of the requirements for becoming a great nation. Her manufacturing industry has developed during these war years, but how is she going to retain it in the postwar years of competition? Even the prospects for her agricultural and pastoral products (wheat, wool, meat) are becoming doubtful in the face of the expansion of agriculture in England and Europe. Yet the Australian people are accustomed to a relatively high standard of living and they are uneasy about maintaining it. There is only one natural way of securing these standards and the economic balance in the country: expansion, the most vigorous expansion, of her own population.

A no less important need for Australia is the enrichment of her cultural life by a steady influx of industrious and spirited immigrants. Divergent as might be the approaches to Australia's postwar plans, they all demand first and foremost—people, people, and people. All classes and sections of Australia are gradually coming to the same conclusion.

From whence shall the new population come to Australia? She cannot rely on mere natural increase which is very low, or on large-scale immigration from the British Isles. There is good cause for stating that Britain will not desire to lose any of her people after the war, for they will all be required at home in the great task of reconstruction for many years to come. There is but one element to which the country can look with confidence—the European refugees, and particularly the Jews. Thus the Kimberley project appears to public opinion in Australia as one of the reasonable ways of contributing to her needs for population and economic development.

IN NOVEMBER 1941, the project was submitted to the Commonwealth Government. Unfortunately the war with Japan, which began the following month, forcibly postponed the consideration of a plan envisaged for the peaceful postwar period. The whole North of Australia

came under the direct threat of the Japanese. The Freeland League, therefore, could do no more than continue its work of enlightenment and propaganda. Much as Australia as a whole is free from direct and organized anti-Semitic movements, there is yet some popular sentiment against colonies of "foreigners" (foreigners in general, rather than Jews). The sentiment of the man in the street is composed of prejudices and economic fears built up through generations of insular and isolated life. The Government itself has to educate this mysterious and uncontrollable man-in-the-street before making its own decision.

Its line is perhaps best formulated by its economic adviser, Professor D. B. Copland, in 1942:

Australia may need a break with certain traditions, and the surrender of certain cherished beliefs which belong to the time when Australia felt she had sufficient security to insist upon a policy to which the rest of the world did not readily subscribe. That feeling of security has been shattered by recent events, and she would have to make some revision in her external responsibilities.

This revision is openly proceeding. Prime Minister Curtin stated several times that Australia needs an increase of population up to 20,000,000 at least. On August 9, 1943, he spoke during the election campaign as follows, with direct reference to the north of Australia:

Australia could not discharge her important role without population. We have to double or treble our present seven millions. Even that will not be sufficient because it will be relatively small in number to the millions which are so close to us. Quality of population must also be an important factor in our security.

He repeated the same idea quite recently at a press conference in Washington when, in response to a question on his attitude toward proposals that the Kimberley region be thrown open to Jewish refugees, he said that his country was eager to see the widest possible immigration to Australia both during and after the war. He declared that the Kimberley region could not be developed without great planning and the spending of public funds.

P. J. Clarey, president of the Australian Council of Trade Unions and labor representative to the recent conference of the International Labor Office in Philadelphia, spoke on May 4, 1944, at a New York luncheon in his honor arranged by the Freeland League. On this occasion he asserted that under proper safeguards against deterioration of social and economic standards, Australia could support a population of

from 150,000,000 to 200,000,000 people, and that the Commonwealth, at the end of the war, would probably reconsider its policy of strict control of immigration. At this same luncheon, Mr. Clarey, representing 1,200,000 workers of Australia (from a population of 7,000,000), again confirmed trade union support for the Jewish Kimberley plan.

THE project of colonization in Australia does not claim to solve the whole Jewish problem; it does, however, strive to give a constructive reply to a part of this problem. There is no use denying that the desperately complicated Jewish question cannot be solved by some one and indivisible method. The very complexity of the tragedy requires a variety of approaches and methods. Part of the surviving Jewish people in Europe will probably try to stay on in the old countries and to rebuild their ruined Jewish life. Their heroic efforts will have to be supported wholeheartedly by the solidarity of the Jewish people the world over (the J. D. C., the Jewish Labor Committee and other relief organizations are already preparing themselves for this task). Another, even greater, part of Jewry will certainly strive to reach Palestine, to restore the Jewish people on its own soil as a political nation. The Zionists are well in charge of this mighty popular movement. Still, there will always be a third part of the Jewish people who will prefer—for many reasons—to settle in some new, undeveloped and unpopulated continent where they would surely be free of political worries and conflicts. Instead of roaming the roads of the earth in search of individual homes, they might look for a place where an organized Jewish settlement would offer them and their children a sound economic basis and the normal Jewish atmosphere of a collective home. The Australian project will appeal to them.

No one of these methods need stand in the way of the others. The decision obviously remains with our suffering people.

# freeland

## PERIODICAL FOR THE FREELAND LEAGUE FOR JEWISH TERRITORIAL COLONIZATION

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December 1944 — Twenty Five Cents

BEST AVAILABLE COPY

**we aim...**

**To create a Jewish Settlement in some unoccupied area for all those who seek a new home . . .**

**To do this by means of planned large scale colonization . . .**

**To negotiate with the various peoples and governments concerned . . .**

**To direct the activities necessary for the realization of this idea . . .**

**To acquaint Americans with the possibilities for Jewish settlements in sparsely populated areas of the World . . .**

**To organize the Jewish youth of this country for the great task of rehabilitation that lies ahead.**

## **The Freeland League**

Vol. 1, Number 1

Dr. I. N. Steinberg  
Editor-in-Chief  
Leila Nash Danciger  
Managing Editor

December, 1944

# freeland

PERIODICAL FOR THE FREELAND LEAGUE FOR JEWISH TERRITORIAL COLONIZATION

VOLUME I

DECEMBER, 1944

NUMBER 1

## **The Three Roads**

The nearer the end of the war for the world, the more painful are the problems mounting before the troubled conscience of the Jewish people. The other nations in Europe will arrive at some definite goal of peace. They will in some orderly way, begin the work of reconstruction — healing their wounds, rebuilding their homes, reestablishing their security on firmer ground.

How different will be the situation of our people! They will find themselves not only driven from their homes, but eradicated from the very soil of their former countries; not only physically beaten and economically ruined, but stripped of their moral and spiritual energy that kept them strong through the ages. They will have to start rebuilding simultaneously three fundamental elements of their life, without which the future of Jewry is unthinkable.

The first is the welfare of the individual *Jew*, of the man, woman and child who had gone through hell and had miraculously survived. The second is the rebuilding of the Jewish *people* as a living and creative community. And the third — neither the Jewish individual nor the Jewish community will reestablish themselves again if not inspired and nurtured by that immortal system of ideas, beliefs, actions and hopes which is enshrined in our hearts as Judaism. —Yiddishkeit. This three-cornered historic aim of postwar Jewry cannot be achieved by the remnants of European Jews alone; they must justifiably count on us, the Jews of this happy continent, for our active cooperation in that great program of the resurrection of a people.

This is the reason why a thorough and objective examination of all possible ways of Jewish reconstruction is the order of the day. Three main schools of thought emerge out of the turmoil of the desperate Jewish present.

First there is the idea of going back home to the countries in Europe where Jewish industry, work and culture flourished for a thousand years.

DR. I. N. STEINBERG

Notwithstanding the cruel suffering and the expulsion of the Jews from those countries, substantial numbers of them might desire to go back. True, they will be in no position simply to renew life as it was or to pick up again the threads of economic and domestic life at the point where it was destroyed. They will have to start their existence afresh as if they were once again immigrants in Europe. Yet to renounce our interest and rights in all the innumerable lands in Europe where Jewish talents, sacrifices, labor and capital were invested, would mean a concession to the Nazis and the Antisemites, who proclaim us "strangers" and "visitors". It is evident how dangerous such a concession would become for Jews everywhere.

For the portion of our people who will remain in Europe, the duty of American Jewry will be to alleviate the natural hardships of this process. Jewish organizations (Joint Distribution Committee, Jewish Labor Committee, the O.R.T., and others) are preparing themselves for this task.

♦♦

Second is the Zionist movement for establishing a "National Home" in *Palestine*.

There is no need to reiterate how deeply many millions of our people are attached to the idea of building a home on the ancient soil of Israel and of becoming a political nation like others in the modern world. This longing for a place of their own where they could once and for all be rid of the unfriendly supervision of neighbor-nations, where the word "stranger" would no longer sound in their ears — this longing is a powerful spiritual stream in Jewish life. No wonder that the slogan of a Jewish Commonwealth caught the imagination of so many of our people, and that they are ready to proclaim this aim as the only fundamental task of our time. *Palestine* appears to them the only land in which the masses of postwar Jewish migrants will find refuge and peace.

♦♦

There is no doubt that American Jewry will, as before, lend its mighty support to the upbuilding of Palestine either as a political state or a land of refuge.

♦♦

But are these two ways the only ones? While honestly thinking of our immediate and long-range future, shall we deny that there are difficulties inherent in both schools of thought: the European and the Palestinian? How many of our brethren really will prefer to stay on European soil after the horrible experiences inflicted upon them and their children? Would they not always be haunted by fears and anxieties? Would they not feel, in a continent soaked with Jewish blood and tears, the ghost of Hitler and his henchmen? Would it really be possible for this generation of sufferers to regain there the feeling of security and self-confidence?

And how many of our people will find their way to Palestine? Palestine unfortunately has become an object of dangerous international complications. It is the focal point not only of three world religions, but also of the conflicting interests of the great powers. The Zionist movement will have to go through a political battle in order to insure a Jewish State. This would mean that the numbers of our people able to settle in Eretz Israel might be restricted according to the changing fortunes of high politics; these numbers might become few in proportion to the needs of Jewish migration after the war.

♦♦

These reflections on our future are responsible for the appearance of a new movement on the Jewish stage: *The Freeland League for Jewish Territorial Colonization*. The League does not deny the historic importance of the two other schools of thought, but it stresses the necessity of an additional one. It puts the simple question: Where are the Jewish wanderers to go if they want to leave Europe and cannot or do not want to go to Palestine?

Shall they start their wanderings on the old lines of individual initiative and charity, chaotically spreading out to all corners of the world and destroying the priceless substance of the Jewish spirit, or should some plan be brought into this march of wanderers?

The *Freeland League*, which was established in London in 1935, and which is the historical continuation of Israel Zangwill's "ITO" (Jewish Territorial Organization), replied to this question with a program of large-scale colonization in some unoccupied territory overseas. The League wants a colonization of our masses in an undeveloped region on a non-political basis. The colonists would concentrate

their activities in the economic and cultural fields rather than on political aims and struggles. They would become citizens of the country of their adoption; yet they would develop their community in the spirit of Judaism and in accordance with the best Jewish traditions.

After thorough consideration, the League decided in 1938 to investigate the possibilities of such a Jewish settlement in *Australia*—more exactly, in the East Kimberley province of Western Australia. (Since then, the project has been known as the "Kimberley Project"). A strong committee of leading British Jews was established (with the participation of Sir Robert Waley Cohen, Ltd. Col. Stanley Cohen, Sir Charles Seligman, Philip Emanuel, The Hon. Mrs. Franklin, Charles Sebag-Montefiore) and negotiations with Australian representatives were begun.

♦♦

The Kimberley area was chosen because it appeared to fulfill the conditions set up by the League as essential to a free Jewish settlement. The area occupies about 7 million acres (about 10,800 square miles) of land suitable for pastoral and agricultural cultivation. Thus it is big enough to absorb large numbers of immigrants. It is almost unpopulated, so that there is no danger of friction with any native population. It possesses sufficient water supply and the climate is propitious during most of the year. The government of the country is democratic and there is little trace of antisemitism in the population.

The colonization itself is to be based on modern scientific knowledge, confirmed by the experiences in Palestine and other countries. The economy of the settlement is to be scientifically planned, and the greater part of the pioneering work would be accomplished on cooperative lines.

The economy envisaged should be planned from the start as a mixed one; i. e. as an agro-industrial one. Thus the settlers would have a choice of occupations. Simultaneously with the development of the primary industries (pastoral work, tropical agriculture, gardening, dairy), the foundations for secondary industries should be laid—particularly industrial utilization of the crops according to the latest discoveries of science.

♦♦

With this program in mind, the writer left England in 1939—on behalf of the *Freeland League*—for Australia. His mission was not only to investigate the area and to negotiate with the governments, but also to approach the Australian people and try and get their good will for the Jewish cause. This campaign of investigation, propaganda and negotiations took four years, 1939-1943. The State Govern-

ment of Western Australia, where the Kimberley region is situated, gave its official approval to the project as early as August, 1939. Public opinion in all states of Australia, including the churches and the universities, the Trade Unions, the lord mayors of the cities, the chambers of commerce, and the leading press repeatedly expressed their consent to the project.

The Pro-Kimberley Committees in Perth, Melbourne and Sydney include Bishops, judges, chancellors of universities, labor-leaders, big industrialists. In their public appeals they said "Today, more than ever before, Australia should acknowledge her increased responsibilities to the world at large, and extend all possible aid to persecuted peoples. The opportunity to help in the rehabilitation of homeless people is great in Australia and the approval by the Federal Government of the proposal to form a Jewish settlement in the Kimberleys would mean the use of this opportunity."

Most remarkable was and remains the positive attitude to the Jewish plan on the part of the Trade Unions of Australia, an important factor in the country's policies. Their central bodies made it clear several times in public declarations and official statements to the Government. The Australian people have shown that their country can become a place for a new and free Jewish life.

♦♦

It should be emphasized that, apart from the Kimberley region, the Government of another Australian State, *Tasmania*, has indicated its willingness to see a Jewish settlement built up within its borders.

Unfortunately, the present Federal Government does not see its way to depart from the long-established immigration policy which opposes the establishment of an "alien settlement." Simultaneously, however, Australia, emerging from the war as an economically expanding power, needs a population of at

least twenty million instead of its present seven. Its statesmen, scholars, and even the man in the street have now realized this truth.

Yet there is no other practical way of peopling Australia's vast empty spaces except by a system of planned group colonization. The present conflict between the traditional policy and the urgent needs of the future will, we believe, lead also to a clearer understanding of the Kimberley project.

Naturally, the *Freeland League*, in its search for a new Jewish home, is by no means bound to Australia. It thoroughly investigates all possibilities of Jewish colonization in other parts of the world.

♦♦

These are the three schools of thought in Jewry today, the three possible roads to the liberation of our people. Which of them is the best, the most secure, the most permanent? It is difficult to guess at these crossroads of our history; but perhaps it is even more important to keep all the roads open for the decision of our people in need. *Theirs* is the choice; *ours* is the preparation.

All of Jewish life after the war will present itself as a worldwide scene of migration and wandering. Our people will be on the move; whether they will strive to go back to Europe, or stream to Palestine, or try to migrate to Australia. One idea will dominate the minds of all responsible Jewish bodies: colonization. Let us then keep in our minds all these movements of a distressed people as parts of one comprehensive program of rescue.

Let us prepare one coordinated plan and instill one deep inspiration into all the long journeys towards the Future which are imposed on us by Jewish destiny. Let us make of every place in the world, where Jews will settle again, a reservoir of strength and creative force for ages to come. Because, in spite of all the division, we are *one* people.

### Note for Our Young Readers

We hope this magazine becomes a vital part of your reading. We hope it will tell you about the Jewish things you want to hear, the ideas you know something about and want to know more about; and the problems that are part of your life. Particularly problems that you will not get answered elsewhere.

That is our aim.

We want to know what you think about Jewish matters, how you feel about your part in Jewish life and how best we can make this magazine really yours.

So send us your stories, suggestions, and ideas; ask the questions that bother you — we shall try to find the answers.

Remember this is your magazine.

The Editors

## The Future of the Jews

As the end of the war approaches, the question as to what will become of the refugees becomes more and more urgent. Have we room for the refugees in England? Will they be wanted in the Empire? Are refugees to be considered as an asset or a liability?

It is proposed to examine, discuss and to attempt to reach an answer to the above questions by considering them from the point of view of the countries concerned. Since the Jews constitute a large proportion of the refugees, the general conclusions reached will have a direct bearing on them.

The Australian Government recently appointed a Department Committee to examine the problem of postwar immigration. It is reported that, among its preliminary findings, is one to the effect that Australia could absorb twenty million additional workers.

Similar investigations of a non-governmental character in Canada indicate that that country could absorb an ever greater number of workers, and so a still larger addition of population. New Zealand, about the size of England and Wales, has a population of a million and a half, while England and Wales have a population more than twenty times as great. South Africa, with a colored population four times as great as the white population of two millions could probably multiply its white population several times.

The chief overseas Dominions could, in the view of many who have examined the matter, provide for a population of at least one hundred million.

Where would they get this population? Not from Britain, if present population trends continue. Nor can the Dominions provide for much increase from their own stock. Indeed, the tendency towards a stationary or declining population is nearly as pronounced in Australia, New Zealand and English-speaking Canada, as it is in England herself, or indeed in all "westernized" countries, including the United States. For the paradox of this population problem is that, in countries where the standard of life is high, the birth rate is usually low; and where the standard of life is low, the birth rate is high.

SIR NORMAN ANGELL

*Reprinted by special permission from a forthcoming book.*

But, while population thus declines in Britain, it does not decline in China, or India, or Russia, so that, in the not very distant future as history goes, a Britain of twenty-five millions may be contemporaneous with a Russia of three or four hundred millions, a China of five or six hundred millions and an India of four or five hundred millions.

We have, therefore, to visualize a situation in which, if present restrictions upon immigration are maintained, the population of the whole white commonwealth will have fallen to forty millions or thereabouts, at a time when Russia alone may have a population ten times as large; with a thousand million Chinese and Indians in the background.

There are disturbing political possibilities in the picture.

Let us consider economic facts.

We may suppose for a moment that those twenty million additional workers, together with their families, of whom the Australian Committee has spoken, had actually formed on the continent of Australia a new State or Dominion; a country, that is, with the population of Spain. Would the present Australian population of seven millions find it disadvantageous economically to have a State of twenty millions or more at their doors? Or, indeed, to be added to their Federation? Would they resent a market of twenty million souls? Would an Australia of thirty millions be necessarily less prosperous than one of seven millions?

Yet, we know there are severe restrictions in Australia and other Dominions upon immigration. Restrictions based largely upon the view that immigration increases unemployment, and that every immigrant admitted is likely to deprive a man at home of his job. The facts of experience, as well as economic research and science, prove that assumption to be completely fallacious. It is a mischievous fallacy, dangerous and damaging to the welfare and security of the British Commonwealth.

We will consider a few facts of history that bear upon it. At the beginning of the nineteenth century the United States had a population of about seven

millions. Suppose the population of the United States had remained at that figure instead of becoming one of a hundred and thirty millions? Would the seven millions necessarily have been more prosperous? At the time when the United States had seven million people, the maps marked most of the country simply as "The Great American Desert." There is to-day no Great American Desert. But would the great trans-continental railroads, the irrigation schemes, the dams, the power development, have been possible at all if the population had remained at seven millions?

No sane man doubts the answer. If the population of what is now the United States had remained seven millions it would have been a poorer population, individually as well as collectively, than the hundred and thirty millions who now inhabit that territory.

Yet, at the beginning of the nineteenth century, when the country had a population of about seven millions, there were violent agitations to impose restriction upon immigration and even prohibit it. As it was, it was argued, there was not enough work for the existing population. The blacksmiths and builders and painters and tailors and metal workers were hard put to it to find work. Why bring in all these foreigners to make matters worse? There were serious riots in the towns against newcomers. The New Englanders rioted against the Irish, and, later, the Irish against "Dutchmen" (Germans); these against the Italians, and all against the Negroes and the Chinese. All alike were persuaded that there were not enough jobs to go round.

But, in fact, the greater number of immigrants the more jobs there were. Never was employment so booming as when the country was receiving a million or more immigrants every year. For this new population meant new houses, new cities, new railroads, new schools, new theaters, new newspapers, more clothes to make, more factories in which to make them, more machinery, more doctors, more dentists, more teachers. Business tends to be good when population is expanding, as it tends to be bad when population is declining.

### Again—Progress Versus Power

News item: "The temper of the International Conference on Civil Aviation was indicated by the abrupt dismissal of the far sighted Australian-New Zealand proposal for the internationalization of the aviation airways as praiseworthy but impractical idealism." We sincerely hope that there is a decided trend towards that "impractical idealism." To quote Air

It is clear that if the agitations in favor of restriction had been successful early in the history of the United States, that country could never have become at all the country we know; its achievements in providing a high standard of life for a hundred and thirty million people, most of them workers, would never have been possible.

Now the British Commonwealth stands, as to much of its area, somewhat in the position that America stood a century ago; a great field for potential development. Is it to apply the restrictive or the liberal policy in the matter of migration and immigration?

At the close of this war there will be vast multitudes of uprooted folk, victims of the Nazi slave-raiding, who will want a chance of starting life afresh. Is most of the British Commonwealth, including Britain, to be closed to them? If so, the decision to exclude them will not make for peace, and will not make for prosperity.

We must hammer at this fallacy that every immigrant or refugee who gets a job "takes it from an Englishman." In the light of what has just been written, the refugee is much more likely to create jobs. An Englishman, an Australian, a Canadian, or a New Zealander, it is true, may apply for a job in an office and find a refugee occupying it, and, not unnaturally, argue that he has been done out of work. But suppose the refugee happens to be there because, with his knowledge of foreign markets — originally supplied by, say, Germany — he is able so to enlarge the firm's business that a hundred extra men are taken on in the factory? To refuse to employ the refugee might well have meant depriving ninety-nine men of work in order that one particular individual might get a job.

This is not a fantastic case that never arises. It arises very often, and will do so still more often as we have to build up new markets and cultivate new fields of enterprise all over the world.

In this matter magnanimity and interest go hand in hand.

Marshal William A. Bishop, Royal Canadian Air Force, from his new book "Winged Peace" (Viking) "Aviation is too dangerous a weapon for stupid or selfish people to possess for their personal use . . . or monopolized by private ownership for the acquisition of profit . . . world air is nothing less than world property . . ."

## In Reply to Australia

Following is the official statement of the FREELAND LEAGUE in reply to the information from Australia that the Government had opposed its plan for a Jewish Settlement in the Kimberley region of Western Australia.

The statement was made by Dr. I. N. Steinberg, Secretary of the League, at a Press Conference, given on November 24, at the League's offices at 1819 Broadway, New York. The Editors.

On November 17, 1944, Mr. F. Forde, Prime Minister of Australia, stated that the Government had refused permission for the establishment of a Jewish Settlement in the Kimberley Division of North Western Australia.

To this the Freeland League makes the following statement:

1. The proposal to establish a Jewish settlement of refugees from Europe in the East Kimberleys was submitted to the Australian Federal Government at the end of 1941. Since then the FREELAND LEAGUE was informed by the Government several times that due to war and the uncertainties of the future, consideration of the project had to be postponed until after the cessation of hostilities.
2. On November 17, Mr. Forde announced the rejection of the plan, as stated above. In a letter from the Prime Minister, Mr. John Curtin, he states inter alia, that the Government is unable to see its way to depart from the long established policy in regard to alien settlements in Australia.
3. In replying to this letter the FREELAND LEAGUE points out that it never intended to change in principle the policy of Australia. A Jewish Settlement should not be included in the category of "alien settlements" because it is not conceived as some enclave with separate interests of its own but as a living space for Jewish colonization, economically and politically fitted into the framework of Australia.
4. The FREELAND LEAGUE views this decision of the Government with deep disappointment, but

it feels certain that this is not the final decision of the Australian people because such a Jewish settlement is dictated both by humanitarian motives and the self-interest of Australia's development. This belief is borne out by many known facts within Australia.

5. Two State Governments of the Commonwealth — Western Australia and Tasmania — have during the past few years officially expressed their willingness to see a Jewish settlement on Freeland League lines built within their boundaries. The greater part of organized public opinion in Australia including the Chambers of Commerce, the Universities, the Churches, and particularly the Australian Council of Trades Unions, public, gave their approval to the scheme. — A recent Gallup Poll, conducted in all six states of the Commonwealth, showed 57% of the population as definitely in favour of a Jewish settlement; 16% undecided on this scheme while only 4% preferred an "individual" Jewish immigration into their country.
6. On the other hand, the tragedy of the Jewish people in Europe, and the uncertainty of their chance at reestablishment in their old home countries, makes the search for new homes an inescapable task.
7. On the basis of this tragedy and the knowledge of the sympathetic views of the Australian people, the FREELAND LEAGUE will continue its efforts to persuade the Commonwealth Government of Australia in the righteousness and wisdom of the proposal of the FREELAND LEAGUE.

"When this project is submitted to the arbitrament of public opinion, Australia will be on trial; it will be a test of her humanitarianism — and of her intelligence. On every ground, moral and material, we should support this project with enthusiasm. Israel's extremity is Australia's opportunity."

Prof. Walter Murdoch, Chancellor of Perth University, Australia.

## Jewish Colonization in the Postwar World

FRANCIS JOSEPH WEISS, Ph.D., Sc.D.

*Thou art old and well stricken in years,  
And there remaineth yet very much land  
To be possessed.*

Joabua 13, 1.

Although Jewish colonization outside of Palestine dates back as far as the time of the Kings, the pattern of land settlement has not changed up to our own days. This is a fact in spite of all the tremendous political, economic and technological revolutions the world has undergone since those early days of Jewish history.

In contrast to the usual type of land conquest, Jewish colonization has taken neither the form of nomadic migrations nor military expansion followed by subjugation or extermination of the aborigines. Rather the Jewish people have peacefully infiltrated into new or little developed areas with subsequent increase of wealth and prosperity, or have pioneered in new fields of human activity which led to expansion of the geographical, commercial, or scientific frontiers of mankind.

This unique pattern of migration of a unique people is due to the historically remarkable fact that whenever a national catastrophe visited the Jewish people some spectacular, though unforeseen, opportunity opened to those who wished to carry on the banner of liberty and maintain the inheritance of their ancestors.

So it was at the time of the first exile in 722 B. C. when the Jews had contributed a great deal to the so remarkable progress of that part of the world which we now call the Middle East. So it was in the year 70 B. C. when the fall of the Temple in Jerusalem coincided with the tremendous expansion of the Roman Empire. At that time no less than five million Jews were already living outside Palestine for some time though the Jewish State was still in existence while they enjoyed a certain measure of autonomy under Roman law, they acknowledged the spiritual supremacy of the Temple in Jerusalem and after its destruction, that of the Palestine Patriarch. And again when in 1492 A. D. a terrific catastrophe visited the most advanced part of the Jewish people as

Ferdinand and Isabelle of Spain decreed the total expulsion of the Jews from Spain and the other countries of the Spanish Crown, a new Continent was discovered — America — that henceforth was to become a haven for the persecuted and a bulwark of faith and civilization.

Thus we may observe how world civilization and Jewish migration have been spreading out in concentric circles over the globe: first it was the Middle East, then the Mediterranean, and finally the Atlantic area.

◆◆

Again a cruel disaster has befallen the Jewish people. The rise of National Socialism in Germany and the conquest of the areas in Europe most densely populated by Jews, constitutes a terrible predicament for world Jewry. And again we have to ask ourselves whether the same miracle that so often has saved our people from extinction, namely the sudden appearance of new and unheard-of opportunities, will happen once more.

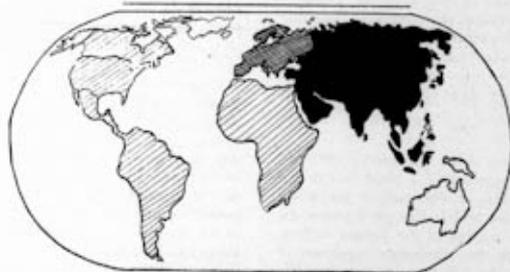
Where should the emigrants from Europe turn? Where should the remnants whom the victorious Allies may still find alive in ghettos, concentration camps, or hidden in the woods be settled so that they may spend the rest of their lives in freedom and security? Rehabilitation on the spot after liberation is certainly a possibility, but considering the probable postwar situation in Europe and the attitude of the majority of the non-Jewish population of Germany and Eastern European countries even after the defeat of Hitler this solution seems not very hopeful. Palestine as a Jewish Homeland is no doubt a wonderful opportunity and, though we should never relax in our efforts to realize it in our days, the White Paper and the hostility of the Arab world will at best allow only a very slow approach to its realization. Although we must never give up our claims for the Land of Our Fathers and never cease fighting for them, those Zionists who adopt the attitude "Palestine

or nothing" are doing a disservice to our people, since we cannot foresee whether the Holy Land will be able to accommodate all people in need of refuge during the initial dire period.

On the other hand, the doors of the New World which had been open for many centuries to the persecuted of all nations are now almost closed and only a trickle of immigrants will be admitted. And similar are the restrictions in almost every other country that formerly served as a haven of refuge. Is there no hope then for those unfortunate Jews who desire to build their home anew for themselves and their children?

The undisputable historic trend progressing in concentric circles gives us the answer to this question. First it was the Mediterranean, then came the Atlantic, and now it is the Pacific which can be considered as a promising field for Jewish colonization and settlement. This for political, economic, and technological reasons.

Let us start with a short survey of the political situation as it probably will develop after the defeat of Japan. There can be no doubt that if Japan was victorious she would have greatly accelerated the pace of infiltration and colonization by which she intended to make herself the master of half the world from Alaska down through Eastern Siberia, China, Indochina, Malaysia to Australia and New Zealand, while the German "master race" was to be satisfied with the subjugation of only a quarter of mankind — as the following illustration show:



|                     |                           |         |
|---------------------|---------------------------|---------|
| Europe .....        | 519 million inhabitants   | (25.2%) |
| North America ....  | 137 million inhabitants   | (6.7%)  |
| South America ..... | 125 million inhabitants   | (6.1%)  |
| Oceania .....       | 10 million inhabitants    | (0.5%)  |
| Asia .....          | 1,121 million inhabitants | (54.5%) |
| Africa .....        | 145 million inhabitants   | (7.0%)  |

Total World population 2,057 millions (100%)

In addition to dominating half of mankind Japan would have brought into her so-called "Co-Prosperity Sphere" the greatest riches of the world and natural resources, the coordinated and purposeful development of which promises still greater wealth and economic power for the future. The Japanese knew very well what they had to do in order to secure their domination over such an enormous empire. Have the United Nations the same clear ideas about the necessities and opportunities in this vast region once they have won victory?

The peoples of that large part of the world are actually undergoing the most spectacular revolution of their history: from the hoe to the harvester, and from the ox-cart to the airplane. Areas hitherto inaccessible or infested with deadly diseases can be made habitable, even for the white man. Unimaginable contrasts in population density between dreadfully overpopulated and almost deserted areas will become alleviated. Plantation economies based upon few exportable cash-crops such as sugar cane, rubber, or cinchona bark will have to be converted into more diversified agricultural production with greater emphasis upon nutritional requirements of the inhabitants and eventual industrial possibilities. The wealth of the sea consisting not only of fish but also of an enormous growth of marine plants will play an important part in the general betterment of the living standards of hundreds of millions of people in the Far East and in Oceania. But who is going to do this

tremendous job of reconversion and colonization? Where are those resourceful and enterprising people coming from that will help the natives to help themselves and provide for the needs of those who are knocking at the door of human civilization?

There is no question that the Dutch and the British, people of old colonizatoric tradition, will do the best they can in their respective spheres of activity. Nor is there any doubt that Australia and New Zealand will continue their progress towards social and cultural perfection. But how many will be there to fill all those jobs needed in the fast economic expansion and development that will follow the defeat of Japan? How much energy will be left for cultural activities and spiritual improvements while all available human resources are absorbed by the tremendous task of undoing the destruction wrought by a most ferocious and ruthless enemy?

Here is the place where the Jewish immigrant, mentally alert and skilled in many trades, will find the best opportunity of economic rehabilitation, be it in special Jewish colonies or settlements such as that proposed for the Kimberley Territory in Western Australia or be it within the framework of an expanding colonial economy tending towards diversification, industrialization, and integration. While before the outbreak of war the great Pacific Powers as well

as the peoples bordering the Pacific shores had been not too sympathetic towards Jewish immigration the Japanese have taught them a lesson which they certainly woud not forget. From Alaska and Eastern Siberia down to Australia and New Zealand the "horror vacui" will be more strongly felt than ever before. Not only to check further Japanese aspirations but also for the more positive objective to promote economic prosperity in these vast regions. Jewish immigration, from the Atlantic to the Pacific, from the narrow economic initiative and proven democratic ideals will be most heartily welcomed.

Thus at the time of the greatest Jewish predicament the largest of the concentric circles, having the greatest area and circumference, opens to immigration. From the Atlantic to the Pacific, from the narrow and unhealthy ghettos in Eastern Europe to the immense vastness of Alaska, the prairies of Australia, the tropical forests of Eastern India. Will we avail ourselves of these opportunities or shall we miss this last chance of settlement before the world is definitely and entirely divided? Will the tiny oil-lamp that still flickers in ghettos and concentration camps last until it can kindle again the light of human civilization and spread humanity to the four corners of the globe? Then we may bow our head in devotion before the Lord our God who "has done miracles to our forefathers in their time as in our days."

## Here in this pleasant land

Milton Kaplan

*Here in this pleasant land we have learned to fear,  
to whisper and to strain for whisper till  
Who and you both echo Jew . . . Jew . . .  
Loud in the bony caverns of the ear.  
The once-familiar streets are jungle-veined  
In shadow; the children's cries are strange with threat;  
The silence-luring words escape the throat  
And prout the darkness of the tangled mind.  
We learn the jungle's elemental laws  
Of hatred flexed beneath the velvet skin  
And caution tense against the crouched surprise.  
We learn! we learn to shrink from rattling praise  
Before the flesh is sudden-fanged with pain,  
To listen always for the slinking phrase  
Till even words like jewelry flash claws  
To rake the startled, tender-breasted eyes.*

## from our point of view

### Coming Events?

On November 19, of this year, Mr. James G. MacDonald, chairman of President Roosevelt's Advisory Committee for Political Refugees, and former League of Nations High Commissioner for Refugees, stated in Chicago that "it is not reasonable to expect that postwar conditions in Germany, Poland, Hungary, Rumania, Bulgaria or even Czechoslovakia, will be favorable for the return of more than a fraction of the surviving Jews who formerly lived in these countries." (our italics)

"I have come to this conclusion," he said, "because I am convinced that in all these central and south-eastern European countries, economic and social conditions will be seriously adverse for the reestablishment of Jewish refugees in their old neighborhood." He doubted further that treaties requiring former enemy nations to guarantee equality of right and opportunities will be effective.

After reading the article "Three Roads" by Dr. I. N. Steinberg elsewhere in this issue, it will be clear that the *Freeland League* recognizes the desire of many Jews to return to their old homelands after this holocaust is over, and the *Freeland League* claims that it is our duty to help make this desire reality. But the *Freeland League* also claims that in many cases and countries it will be impossible for Jews to reestablish themselves, however much they may desire it, and that therefore new homes must be found for them.

### In France

As if to bear out these very statements, several news items from France reached this country at about the same time.

The *Jewish Telegraphic Agency* reports from Toulouse, France, that for "hundreds of Jews in the concentration camps of Southern France liberation has brought no change of residence. They are free—yes, but they have no place to go. So they are spending the winter in the very camps where they had been imprisoned."

The Paris Jewish newspaper "La Presse Nouvelle" charges that "many citizens have been receiving in the mail violent anti-Jewish literature, similar to that issued before and during the occupation by anti-

semitic newspapers. In certain districts walls have been defaced regularly with anti-Jewish inscriptions. In one district, a Jewish relief office was bombed."

The paper also criticizes regulations governing the return of Jewish families to their homes, pointing out that if the habitation is occupied by non-Jewish refugees from other parts of France, the rightful owners cannot return.

### In Rumania

The seeds of racial hatred the Nazis have planted throughout Europe will continue to bear their sour fruits long after all Nazi laws have been repealed.

Rumania has been liberated, but the condition of its 270,000 surviving Jews remains desperate, and there is every indication that the series of sorry evasions by its government will be paralleled in other countries. Premier Ion Antonescu's quisling regime was overthrown and Prince Michael set up in his place by the Russians on August 23; on August 30 the constitutions of 1866 and 1923 were reestablished, eliminating all racial and religious discrimination *de jure*; but when the Jews returned from the labor camps to the towns in which they had formerly lived they found their homes and their jobs occupied by "Aryans," and the government refused to do anything about it.

Joseph Levy wrote to the *New York Times* on October 22 that "even the leaders of the Communist and Social Democratic parties . . . refuse to intervene on behalf of these Jews. These leaders are courting non-Jewish Rumanian wage-earners, 'who must not be antagonized.'" The next day Soviet Ambassador Andrei A. Gromyko announced in Washington that all discriminatory legislation against Jews in Rumania had been "annulled." In the circumstances, the announcement was meaningless.

On October 26 the Rumanian Foreign Minister told the *Jewish Telegraphic Agency* that the government would issue specific decrees abolishing discrimination "shortly." On October 28 the American Jewish Committee asked Secretary Hull to "make representations" to the Rumanian government, and on October 31 the American Jewish Conference and the World Jewish Congress said the liberation of the country remained "an empty gesture" as far as the Jews were concerned.

Reprint "The Nation" Nov. 11, 1944

### Crocodile Tears

The *New York Times* reports that the House Republicans decided not to seek continuance of the Dies committee by the next Congress. This cheery item was found tucked away over the erstwhile Wheaties ad which together were most strengthening.

### Hope, Faith and a World Bank

"Immigration is no longer a matter of personal whims. Immigrants should go to suitable areas where work is ready . . . must be trained and supplied with tools . . . should go in families or groups of families. Financed in the large by some such organization as the proposed World Bank . . . under supervision of a United Nations Employment Service . . . and should have facilities for joining protective trade unions so that the 'cheap labor' taunt would become meaningless."

Mark Starr in "Current History"

### The Shot Heard Round the World

The assassination of Lord Moyne by members of the Sternist terrorists of Palestine is sending its tragic and most unfortunate overtones into all corners of the Jewish World. In Prime Minister Churchill's stern statement to the House of Commons he "hints at withdrawing his aid to Zionism unless they root out Palestine terrorism." The *Nation* writes: "Our attention, by the assassination of Lord Moyne, once more is focused on that region of perennial trouble and unreconciled animosities."

### Gallup Poll

Mr. Gallup invades Australia and finds in a nationwide cross section of 2,000 men and women in all six states of the Australian Commonwealth that Jewish immigration into their country is favored. But when asked specifically: "Would you agree to a Jewish settlement in North Australia?" they answered . . .

|                 |     |
|-----------------|-----|
| In favor .....  | 37% |
| Opposed .....   | 47% |
| Undecided ..... | 16% |

The main reason for opposition was that concentrated national settlements were not wanted. Australians would rather have new immigrants absorbed into the population. On the other hand, some gave reason for opposition to separate settlements that Jews would soon migrate to the cities and also that Jews were not good agriculturists.

Typical reasons for favoring such a settlement were that Australia needs immigrants and Jews need freedom and living space, thereby mutually benefiting. A number said simply "live and let live," and others argued: "We have not settled the North, it is open for immigrants."

Statistics in this set of statistics we find encouragement and warmth.

### World Jewish Congress

The Jews must be represented as a people at the peace table and all other international conferences, the War Emergency Conference of the World Jewish Congress declared in Atlantic City this year.

It also officially demanded promulgation of an international bill of rights, world-wide outlawing of antisemitism, exaction of reparations from the enemy and immediate efforts to rescue 600,000 Jews still in the clutches of the Nazis.

The Congress decided to raise, through an appeal to Jews all over the world, a fund of ten million dollars for 1945, nine million dollars more than the current budget. It also asked the chief rabbinite to proclaim an annual day of mourning for Nazi victims.

### Democracy Defenders by Pen and Sword

In the Jewish people's long history of living and working in Australia two among their numbers were particularly outstanding: Sir Isaac Isaacs . . . the first Australian-born Governor General of the Commonwealth and one of the framers of the Constitution, and General Sir John Monash, a civil engineer, former Chancellor of Melbourne University, who led the Australians into battle in Gallipoli.

Far Eastern Survey

### Empty through Fear

"Two members of the British Commonwealth of Nations, Canada and Australia, have a decided interest in the mass migrations of uprooted peoples. Each of these countries has vast empty spaces and a recognized economic need of a greater population than its own national rate of increase can provide. Neither country has yet reconciled its ambition with its fear of alien peoples."

Alzada Comstock, Prof. of Economics at Mt. Holyoke, in "Current History."

## Sumner Welles on the Future of Refugees

At about the same time that the Conference at Dunbarton Oaks deliberated upon the political future of the United Nations, another international Conference, in London, discussed the future of the human victims of Nazi persecution. The Inter-Governmental Committee on Refugees was created in 1938 on the initiative of President Roosevelt for the purpose of seeking an orderly method of escape and resettlement for the refugees.

Sumner Welles, in an article in the New York *Herald Tribune* of August 30, discussed the background of the Committee and, particularly, he propounds his own ideas on the problem. To us, in the *Freeland League*, it is amazing and at the same time tremendously encouraging, that from an entirely independent source we read of ideas and plans so similar to those of our movement.

"The immediate task," he said, "will be to facilitate the return to their own homes of those refugees who are able and willing to go back . . . Those . . . who desire to start life again in their old surroundings must be enabled to do so with full guarantees of liberty and of equality."

Many others will seek a permanent home in Palestine if the bars to immigration are lifted and "if Palestine becomes an autonomous state, under an international trusteeship, constituted after agreement with the Arab states of the Near East."

But Sumner Welles realizes that many will not wish to go back and renew memories of the cruellest tragedy and others will not find their way into Palestine for one reason or another. "It is this category of refugees which will present the gravest problem. It is for this number that the Inter-Governmental Committee must find the way of obtaining a chance of building a new life under alien skies."

Mr. Welles believes in the possible effectiveness of the Inter-Governmental Committee. We do not, and cannot, anticipate the future. But on the basis of the experience of the past six years and Mr. Welles' own admission that the present session is "unfortunately

"Freedom has faltered only when we have not dared to practice it to the full.

Frank Kingdon in "Toward a Dynamic Democracy"

the first to be held since 1939" does not encourage us to optimism. For it was precisely in the years between 1939 and 1944 that any activity on the part of the Inter-Governmental Committee was most needed and that it was most tragically conspicuous by its absence.

The article then reviews the economic conditions of the various European and overseas countries in relation to their absorptive capacity for immigration. "Many hundreds of thousands can find security and a new opportunity for a prosperous existence if such projects as those for opening Angola . . . are successfully carried out." Detailed plans must be prepared for the resettlement of all those who are unable and unwilling to return to the lands of their origin. The necessary financial support must be guaranteed by the participating governments. And international agreements to expedite resettlements must be negotiated.

These are Sumner Welles' ideas on the subject. They are broad in vision, generous in scope and practical in application. Whether, however, the Inter-Governmental Committee will be able to carry them out or whether they would not be better realized by a Jewish organization with, of course, the full support of the peoples of the world behind it, is a question that might be open for discussion. Not open for discussion in Sumner Welles' clear understanding of the world implications of the refugee problem. For he concludes that this migration of refugees in the immediate postwar period, caused as it is by war and by oppression, can become a source of benefit to the world at large. The refugees can contribute to the creation of new wealth through the development of unoccupied areas and the tapping of new sources of production.

"If the problem is not so handled . . . it will only accentuate and prolong the evils engendered by Hitlerism.

Both the international conscience and international common sense demand a constructive solution."

A. S.

## Letter from the Ghetto

On November 26, of this year, the first detailed Report on German atrocities committed against the Jewish people in Europe was published by a United States Government Agency, the War Refugee Board. The Report accounts for only two death camps in Germany itself, where, over a period of two years, one million seven hundred and fifty thousand Jews were brutally murdered. We have had many reports from other camps throughout occupied Europe. The American press is full of eye-witness, conclusive accounts of the most inhuman, unbelievable atrocities committed against a helpless people.

The Report we publish here, is not of the same order. It is not so much an account of atrocities, as it is a saga of superhuman heroism, faith and fortitude. It is the simple story of the cultural activities of the Jewish communities in Poland written by the eminent historian Dr. E. Ringelblum while in hiding in Warsaw. And it speaks for itself.

The Editors

To the Yiddish Scientific Institute, the Yiddish Pen Club, Sholem Asch, H. Leivick, J. Opatoshu, R. Mahler.

Dear Friends,

We write to you at a time when 95% of the Polish Jews have already died in the throes of horrible tortures in the gas-chambers of the annihilation centers in Treblinka, Sobibor, Chelmno, Oswiecim or were slaughtered during the numberless "liquidation campaigns" in the ghettos and camps. The fate of the small number of Jews who still vegetate and suffer in the few concentration camps has also been determined. Perhaps there will survive some Jews who are hidden in the "Aryan districts" in constant fear of death or who wander through the woods like hunted animals.

That any of us, the community workers, who carry on under conditions of twofold danger, will outlive the war, we greatly doubt. We therefore take this means to tell you in brief about those activities which link us most closely to you.

From the day the Polish Jewry fell under the Hitlerite yoke, the active elements of the Jewish population conducted a social program on a large scale with the rallying call of self-help and resistance. Through the active and generous aid of the American *Joint Distribution Committee*, a large net of communal welfare institutions was spread throughout Warsaw and the country. Foremost among them was the *Jewish Society for Social Welfare* (ZTOS), the *Central Organization for the Protection of Children and Orphans* (CENTOS) and the *Society for the Protection of the Health of the Jewish Population* (TOZ). The ORT, too, carried on considerable work.

Tens of thousands of adults and children were able to survive for a longer period because of the

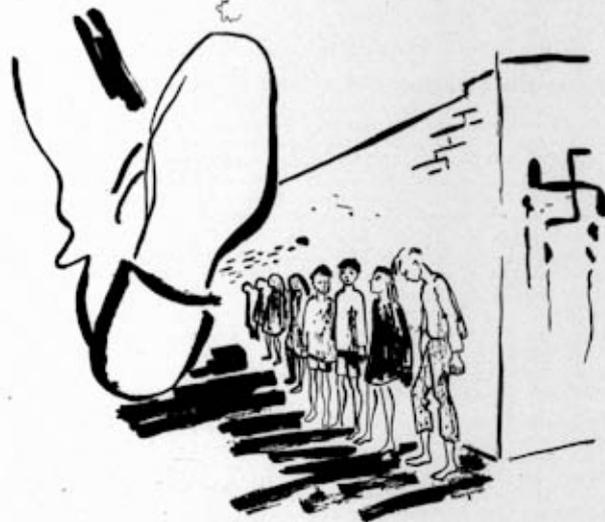
help of these institutions and because of the ramified network of house committees which cooperated with them. These organizations conducted their self-sacrificing work up to the last minute, as long as the slightest spark of life still burned in the Jewish community. Under their cloak all political parties and ideological trends conducted their underground activities. Under their cover practically all cultural activities were organized.

The watchword of the organized groups of the Jewish community was "Live with honor and die with honor!" We made every effort to carry out this watchword in the ghettos and concentration camps. One expression was the wide scope of the cultural work undertaken notwithstanding the horrible terror, hunger and poverty. This work grew and developed until the martyred death of Polish Jewry.

When the Warsaw Ghetto was hermetically sealed, an underground cultural organization was formed—the Jewish Cultural Organization (YIKOR). It conducted extensive educational activities, organized series of lectures, literary anniversaries (in honor of I. L. Peretz, Sholem Aleikhem, Mendele, Borochov), and literary and dramatic programs. The spirit of the YIKOR was the young scholar Menakhem Linder, an economist, murdered by the Germans as early as April, 1942.

Under the guise of children's kitchens and homes of the CENTOS, a score of secret schools of various ideological trends functioned. The secular schools with Yiddish as the language of instruction were particularly active. They were organized by the unforgettable leaders Shkhnhe Zagan and Sonia Nowogrudska. Both were led to death in Treblinka.

Secret central Jewish archives were kept under the innocent name of "Society for the Pleasures of the



Sabbath" (Oneg Shabbos). Under the direction of Dr. Emanuel Ringelblum, the founder of the archives, and with the active cooperation of [six names are listed here], the archives amassed materials and documents relating to the martyrdom of the Jews in Poland. Thanks to the intensive work of a large staff, tens of cases were collected with extraordinarily valuable documents, diaries, memoirs, reportages, photographs. All of these materials were buried in [...]; we have no access to them. Most of the material sent abroad originates from our archives. We raised a cry to the world based on exact information about the greatest crime in history. We are still continuing the archival work. Notwithstanding the terrible conditions we are collecting memoirs and documents about the martyrdom of the Jews, their struggle and the present living conditions of the remnants of the Polish Jewry. In 1941 and 1942 we were in contact with [...] in Vilna who for the Germans, had to classify the materials of the Yiddish Scientific Institute—Yivo—and secretly managed to hide a large part of them. Now there are no more Jews left in Vilna. The great center of Jewish culture and of modern research work has been completely destroyed.

Lively underground educational activities were conducted by almost all parties and ideological groups,

particularly the youth organizations. During almost the entire time in which the Ghetto existed, an underground press issued newspapers, journals and miscellaneous volumes. An especially stimulating press was maintained by the following organizations: Jewish Workers Alliance—Bund (with five different publications in Yiddish and Polish); Left-Wing Poale-Zion (four publications); Rashomer Hatzair (three publications and a number of miscellanies); Dror (three publications in Yiddish and Hebrew); Right-Wing Poale-Zion (Bafrayung), Anti-Fascist Bloc (Der Ruf), Communists (Morgn Frayhayt) and others. Some of these publications which were issued in Warsaw were, despite the exceptional difficulties of communication and contact, distributed in all the ghettos.

Extensive educational activity among children and young people was conducted by the Central Organization for the Protection of Children and Orphans (CENTOS) under the leadership of [...] and the unforgettable Rosa Szmuchowicz who died of typhoid contracted at her work with homeless children. With the aid of teachers, educators and artists, hundreds of children's programs were presented in dormitories, homes and clubs.

A central library for children was organized by [...], a theatre under the direction of [...] with

the cooperation of [four persons named], and also courses in Yiddish language and literature. In connection with the activities of the "Children's Month" especially impressive programs were presented to which thousands of persons came to free themselves for a few hours from the pressure of reality and, with the children, to pass the time without care. Several hundred children from the CENTOS institutions and schools participated in these highly artistic productions. Today there are no more Jewish children left in Poland. The Hitler criminals murdered 99% of them.

A symphony orchestra under the able leadership of Szymon Pullman was active in the ghetto. Whenever the occasion presented itself, concerts of beautiful orchestral and chamber music provided moments of rest and escape. Pullman and almost all the members of the orchestra including the violinist Ludwig Holcman were killed in Treblinka. The young concertmaster Marian Neuteich was murdered in the Trawniki camp. New talents appeared in the ghetto. The phenomenal young singer Marysia Apenzstadt, "the nightingale of the ghetto," daughter of the choir director of the Warsaw synagogue, shone like a meteor. She was murdered by the S.S. during the "liquidation campaign." Choirs were organized. Of particularly high quality was the children's chorus under the direction of J. Feivishuis. He was killed in the Poniatow camp. Other choir leaders like W. Gladstein, Zaks and others were murdered in Treblinka. The Jewish artists and sculptors living in extreme poverty occasionally prepared exhibitions. Particularly active in this field was Feliks Frydman. All Jewish artists were put to death in Treblinka.

Even in the S.S. concentration camps to which a part of Jews from Warsaw and other cities were taken, the organized elements of the Jewish group did not cease working; they were not broken and continued at their task of serving the community. In Poniatow and Trawniki and in other camps an underground society for self-help was organized. From time to time even cultural programs and commemoration meetings were held secretly. As long as life still fluttered in the Jewish community, so long did the stream of cultural activities continue to flow. Know then that the last surviving educational workers remained true to the ideals of our culture. Until their death, they held aloft the banner of culture in the struggle against barbarism.

When the period of murderous deportations began, the idea of self-help gave way to the idea of active resistance. In the forefront was our heroic youth of all political shades, and the active part of the work-

ing-men, primarily of the pro-Palestine organizations. The superb epic of the Jewish armed struggle in Poland began: the heroic defence of the Warsaw Ghetto, the magnificent struggle in Bialystok, the destruction of the annihilation centers in Treblinka and Sobibor, the battles in Tarnow, Bedzin, Crestochowa and other points. The Jews showed the world that they could fight with arms, that they knew how to die with honor in the struggle with the arch-enemy of the Jewish people and of all of humanity.

This is all that we wanted to tell you, dear friends. Not many of us are still alive. Of the living writers who write and work with us are [ten names follow, and then the names of three communal leaders and writers who were deported by the Germans outside of Poland]. We do not know if they are still alive. Help them through the International Red Cross. We are enclosing a list of the murdered persons who were among the most active in our educational organization.

We doubt whether we shall ever see you again. Give our warmest greetings to all Jewish cultural leaders, writers, journalists, musicians, artists, all builders of modern Jewish culture and fighters for the salvation of the Jews and of all of humanity.

Two signatures follow, one of them

Dr. E. Ringelblum

Warsaw, March 1, 1944

[The following addition was written in Warsaw, apparently by the other signor of the report.]

Note: This letter was written on March 1. A week later, March 7, 1944, the underground shelter in the "Aryan district" where Dr. Ringelblum was hidden, was uncovered by the Gestapo. Dr. Ringelblum, his wife, his son and thirty-five other persons, most of them intellectuals, were brutally tortured by the Germans and shot on the ruins of the Ghetto. This was the manner in which this excellent historian and zealous communal leader, the enthusiast of modern Jewish culture, met a martyr's death.

May 20, 1944



... Sketches courtesy—Free World

## Documents that live

### ISRAEL ZANGWILL —

legendary figure of Jewry's immediate past wrote from London, England, as far as back as October 14, 1910, in reference to the Settlement of one million Jews in Western Australia:

The whole question is whether West Australia, which has, I believe, about 1,000,000 sq. miles of territory and is about one-third the size of Europe, will mark out for us a little country which will become a land of refuge for the Jews. This is what I put to Sir Newton Moore, the Premier of West Australia. If the Government allowed us to go ahead, we should begin by sending out a commission to inquire into the suitability of the lands. Probably we should ask Prof. Gregory, who has done good work for us in Northern Africa (Uganda) to go to West Australia. If the lands were suitable we should begin at once.

We want a big area. We do not want to be tied up as we are now in the Argentine, and we want the country in one piece. We do not want little colonies scattered about in different places. Our idea is the establishment of a Jewish colony large enough to foster and maintain its own religion and ideals. We should ask the right to say what Jews should and should not enter our territory . . .

Do not think, however, that we would promote the emigration of undesirables. We should guard very

### YEHUDI MENUHIN —

The world famous violinist wrote this letter to Dr. Steinberg on May 27, 1940.

The Jewish Settlement in Australia is a wonderful ideal to strive for.

This union of "oldest" and "youngest," on the basis of the eternal truths of sun, air and earth will prove an incalculable blessing to both. For once, those of our persecuted brothers who will find refuge and haven in this continent will start from the beginning,

*From three different men of the Jewish people, from three different parts of the world, from three different aspects of Jewish life — come these three documents. Each in its own right is significant; all point in the same direction.*

zealously the growth of our colony. It would be primarily a farming settlement and would be commenced slowly. In the first year a few hundred settlers would be sent out. We do not propose to flood it with paupers. This is not a charity movement. The people who went out would be Russians with enough means to pay their way and start themselves . . .

West Australia is the remotest part of Australia, and Australia is the remotest part of the world. This is why, of course, it is filling up so slowly, and unless some artificial methods are adopted its safety is not assured. *You cannot expect great peoples like the Chinese and the Japanese to remain impassive about big new empty lands which lie in their vicinity.* (Italics ours.) Australia's highest hope is to become a White Continent, but you cannot pick and choose among the whites.

What the Jewish Territorialist Organization ("ITO") requires is a colony so large that it will enable the Jews who take possession of it to be commercially strong enough to retain their individuality and particularly their religion.

their tortured souls purged of doubt and despair. It is something dearly to be wished for and ardently pursued.

Especially encouraging is the lack of all political and historic associations. Freedom, freedom rings from every angle.

Wishing you every success in your worthy undertaking.

Sincerely,

(signed) Yehudi Menuhin

### Lt. Col. J. H. KISCH —

of undying fame in the cause of Palestine and its upbuilding wrote to Dr. Steinberg on April 12, 1939 from Haifa, Palestine:

I most certainly remember our meeting in London and have more than once referred to it when discussing with friends the possibility of Jewish settlement in Western Australia. Although as a convinced Zionist nothing has altered my opinion that the development of the Jewish National Home in Palestine to the greatest possible extent in the spiritual, cultural and material field is an essential for the survival of Judaism and of Jewry, *I share with you the belief that we have to look elsewhere for wider possibilities of territorial settlement* (our italics) and that Australia affords a most promising field.

I leave for South Africa on the 21st inst. on behalf

of the Keren Kayemeth and shall be returning here early in August. It is just possible that later in the year I shall undertake a similar mission to Australia in which case I should be very happy to follow up the work of your own Commission should there be anything that you may wish me to do in the matter. In any case I should be glad to hear how you get on and wish you every success. Letters for me would always be forwarded from my Haifa Office.

With kindest regards,

Yours sincerely,

(signed) J. H. Kisch

## We Report on the Youth League

Last year the *Freeland Youth League* was organized in New York, the purpose being to acquaint the young people in this country more intimately with the problems and aspirations of the Jewish future, and to make them aware of the part they themselves will have to play in shaping that future. The *Youth League* consists of young people who have become interested in the project of settling Jewish refugees in some unoccupied land where they should have the opportunity of living their own lives.

The activities of the *Youth League* have been varied, and its plans for the future comprehensive. It consists of boys and girls from 17 years on — to whatever age people regard themselves as members of "youth". They come from the most varied circles of the Jewish community and from all parts of the city. They usually meet in their club room at 1819 Broadway, Room 302.

For this season, the program includes debates on a variety of subjects of Jewish, and particularly post-war interest. On Sunday, December 3rd, for instance, they had a round-table discussion on the "Future of

Palestine" for which about six of them prepared themselves by doing research work on various aspects of the Palestine question.

On Sunday, September 10th, they had a Chanukah party at which the traditional prayers and songs, the story of the festival, as well as purely modern enjoyment joined hands.

On Wednesday, December 24th, a symposium will take place on the various plans for the large-scale settlement of Jews after the war. At this symposium, the *Youth League* will hear information on the possibilities — Russia, San Domingo, Ethiopia, New Caledonia, and other areas.

On Sunday, January 7th, they will have an "Information Please" on Jewish questions, to which they have invited a number of well-known public figures to answer the questions that bother them.

The *Freeland Youth League* welcomes new members and invites everybody who is interested to inquire at the office for further information or call Miriam Mendelsberg at 1819 Broadway, Columbus 5-0963.

No one is emotionally mature who has any type of racial prejudice; growth is stopped at this point.  
Lillian E. Smith.

## Voice of Labor

Ever since I was a child in Russian-Poland, I had read about the achievements of the workers in New Zealand and Australia. I read these accounts, torn between respect and disbelief. In those years, in Russia, under the tyranny of Czarism, they seemed like fairy tales from an earthly paradise.

Those times have gone. I have had the opportunity of meeting many Australians, of speaking to them and of determining how far they were truly representatives, not only of a popular democracy, but also of a workers' democracy.

No so long ago in New York, I had once again such an opportunity. The *Freeland League* had organized a luncheon to honor Mr. Percy J. Clarey, President of the Australian Council of Trade Unions, who had come to this country as Australia's labor representative to the Conference of the International Labor Office.

Percy Clarey is one of the staunchest supporters of the Kimberley scheme of the *Freeland League*.

I believe that it was not my impression alone at that luncheon, that here was truly "the voice of labor" speaking to us from the head of the table. It was the voice of the power which is strongest in that country far away, which will in all probability play an important part both in the winning of the war in the Pacific and in the building of a lasting peace.

In simple and straightforward words, Percy Clarey told us about the organized Australian workers. The CTU counts about one million two hundred thousand trade unionists in its ranks—out of a total population of seven millions. He openly declared that it is an aim of Australian Trade Unions to keep the standard of living on the high level it finds itself today. It is for this reason that the Australian Trade Unions have opposed colored immigration, fearing a lowering of the working and living standard of the organized worker. The same fear resulted in their opposition to uncontrolled immigration of white people as well.

The war has radically altered their entire viewpoint on the subject of immigration. It was very simply that Australia was in direct danger of Japanese invasion. That this invasion never materialized, Australia must

L. GLANZ

thank first of all the American Navy. But it must thank secondly a kind fate which prevented the Japanese from attacking Australia's North coast at a moment when it stood defenseless and empty.

"Australia *must* open her doors to large-scale immigration," Mr. Clarey said, "otherwise the threat of invasion will always loom above. By developing her famous 'empty spaces' Australia can easily feed and keep a population from between 150 to 200 million people. But even a population of 50 millions would prevent her from fearing invasion at all times.

But — if we do decide to permit large-scale immigration it must be immigration of a very high quality; one that will not drag down the working and civic conditions that now exist in Australia."

How does that affect the Jews?

Percy Clarey made it clear that the Australian labor movement regards the Jewish working immigrants as exactly the type that they would desire. He also made it clear that a settlement of Jewish immigrants in the Kimberley area of Northwestern Australia could be most profitable for both, and he concluded that in his views the Kimberleys could eventually support a population of up to 50 million people.

Percy Clarey spoke very carefully, as a responsible leader away from home must do, particularly since the present government in Canberra is a labor Government. He did not make definite political promises, but he did not leave any doubt in the minds of his listeners that the Australian Trade Union movement not only regards the Kimberley scheme "with sympathy," but is ready to support it openly.

He closed with the definite statement that the colony should and must have the opportunity of living its own life — naturally in harmony with the life of Australia as a whole.

This was a most significant declaration. In the period of greatest Jewish tragedy — today and tomorrow — great possibilities still exist in that continent Down Under, particularly as long as the industrial wing of the Australian labor movement stands by the idea of Jewish mass colonization.

## our press

### Australia

We salute the Australian Jewish Forum which since its inception, thirty-two issues ago, has consistently maintained its clear and objective outlook on Australian Jewish life. . . . "our columns being open for the statement of any worthwhile matter reflecting Jewish life and ideals."

In this spirit it has in its recent issues conducted a very interesting symposium on the different currents in Jewish thought. The "Forum" has sought to . . . "draw together the ideological threads so that the pattern of Jewish thought may be presented and clearly understood; firstly, by Jews themselves, secondly, by well meaning non-Jews who might for want of better knowledge, be carried away by the anti-Semitic elements in their own midst."

In a leading article, called "Australia and Immigration" they relate that Prime Minister Curtin made the statement "Australia is eager to see widest possible immigration during and after the war . . . the Kimberley scheme would be considered as part of postwar reconstruction." The Forum, which is wholeheartedly behind the Kimberley Jewish colonization, went on to say that the Prime Minister truly reflects the sentiments of the country.

Our own Dr. Steinberg in his third "Letter from Abroad" in relating the "Freeland" activities in New York, so shortened the distance between the two continents that we feel a close neighborliness to our "down under" friends.

It would be very interesting to write to our Australian boosters of "Freeland." They're Johnny-on-the-spot and can give you at first hand Australia's reactions and opinions. Also . . . you can give them yours. To reach the Forum, which can take Australia's pulse for you, address your letters to *Freeland* —1819 Broadway, New York, N. Y.

### In the United States

...New York houses the official Yiddish organ of the Freeland League, *Ojfn Shtetl* (On the Threshold). It is a monthly publication which deals not only with its own plans for a large scale colonization of some unoccupied territory, but presents, with impartiality, the many different views on our Jewish problem by men of varied convictions.

In the August issue the leading article on the democratization of American Jewish life was both important and urgent.

"At the first anniversary of the American-Jewish Conference we are left with the sad knowledge that it has failed to live up to the expectations of the Jewish people. It has not created, as the people had hoped it would, a central, unifying democratic body to bind together all the factions and institutions of Jewish life in America. The reasons for its failure are twofold: One, representatives to the Conference were not elected democratically by the entire people, but were chosen within the limits of established organizations, which automatically cut off the average American Jew who is not a member in any of these organizations. Two, the Conference did not give attention to the immediate problems of the Jew here in the United States, for which reason again it failed to rouse the interest of the average American Jew.

There is a crying need for the democratization of American-Jewish life, for a central body, elected by truly democratic means, that would be able to reorganize and build up a healthy Jewish life here in America, in the economic, cultural and moral sense. The *Freeland Movement* is anxious to participate in this "rehabilitation-process" of American Jewry, and will actively support a movement for a democratic Jewish group in the United States."

—♦—

### book briefs

#### In Yiddish

MAN AND GOD —by H. Wolfe, Buenos Aires, 1944, 282 pp. Essays on philosophic problems.

IN DREAMS AND IN REALITY—I. Effroykin, New York, 1944, 377 pp. Essays on old problems in a new era.

CONTRIBUTIONS [Tsukunft], Melbourne, Australia, 1944, 295 pp. Collection of short stories and essays.

#### In English

THE JEW IN OUR DAY—Waldo Frank, New York, 1944, 199 pp. Analysis of the great Jewish past and plans for a greater Jewish future. Introduction by Reinhold Niebuhr.

## books

## Story of a Secret State

by Jan Karski

In 1939, when the German people began their massacre of the Polish innocents, Karski was a naive lieutenant in the Polish Reserve. His preoccupations were those natural of his class and age. They were trivial, frivolous, light-hearted. It was the German people — using their favorite educational weapons, the tank, the bombing plane, the whip—who forced him to grow up, as they are forcing the entire civilized world to grow up.

Karski's story — told with extraordinary vigor, animation, and sincerity, if without much art—deals mainly with the Polish underground between 1939 and 1943. Poland's fate, at this writing, seems troubled and uncertain, but, however its difficulties may resolve themselves, the world should remember that it produced no quinslings. For four years it agonized under the systematic sadism of the German people without losing its national identity. This resistance was possible only because the Polish underground organized itself precisely as if it were a state — passing laws, executing sentences, supporting schools, publishing newspapers, carrying on a continuous liaison between itself and the army and between itself and the outside world.

Karski, after the Polish collapse, was taken prisoner by the Russians. He was exchanged to the German side, escaped from the Germans, and was finally inducted into the Polish underground. He was caught by the Gestapo, fiendishly (the word is a poor one, as it insults the Devil) tortured by them, was rescued, carried on his propaganda and liaison work in his own country, in France, Germany, Spain, and elsewhere.

If we are to believe Karski (and I should guess that he is more capable as reporter than as political analyst) the underground not only carried on the technical functions of a state (even to the selling of war bonds) but itself, over a four-year period, underwent a decisive historical evolution. According to Karski, what began as a scattered handful of conspirators, many of them drawn from the upper classes, developed into an integrated government, dominated by truly democratic ideals. If this is true, Poland can never return to Pilsudski-ism; she is ready to join the family of democratic nations.

However, speculations on Poland's future occupy but a small place in Karski's memoirs. His main job was to carry out the instructions given him by Stanis-

A Review by CLIFTON FADIMAN

law Mikolajczyk, Prime Minister of Poland-in-Exile: "Tell everything. Give all the information as calmly and objectively as you did in your official reports to us. Tell everything you experienced—what you saw, what you heard. Convey the facts and let the people draw their own conclusions." To the best of his considerable ability, Karski has done precisely this; and the result is one of the most thrilling books of its sort produced by the Second German War Against Mankind.

There are at least two chapters in Karski's record that, once read, it will be difficult to forget—though the reader, I dare say, will for the sake of his own peace of mind, desire passionately to forget them. These two chapters are called "The Ghetto" and "To Die in Agony"; and they alone give *Story of a Secret State* high value. They form an eye-witness and unimpeachable account of how the German people actually behave in their most characteristic moments. They record the kind of facts about the Germans which, for some mysterious reason, the American people all through this war have not been particularly encouraged to learn. Says Karski: "I know history. I have learned a great deal about the evolution of nations, political systems, social doctrines, methods of conquest, persecution, and extermination, and I know, too, that never in the history of mankind, never anywhere in the realm of human relations did anything occur to compare with what was inflicted on the Jewish population of Poland."

The basic truth about this particular aspect of the conduct of the German people is that, as Karski *proves*, 1,800,000 Jews have been murdered. Not killed in battle. Not even executed for "crimes." But murdered, sometimes quickly, sometimes slowly, but murdered. Murdered by Germans, by tens of thousands of Germans (many of them not "Nazis") and murdered with every appearance of alacrity, not to say profound pleasure.

Karski saw it happen. He wandered through the Warsaw ghetto, watching the Jews die, watching the Hitlerjugend (well-fed German boys in their early teens) using Jews for target-practice, shooting them for fun, not in obedience to any command, but as a substitute for playing games.

The great value of *Story of a Secret State* is that no reader of it is apt to fall for the conscious and unconscious Pan-German propaganda now flooding our country.

Reprint courtesy "Book-of-the-Month" News

## theater

## The Forgotten Jew

Franz Werfel, the Austrian refugee writer, is still enjoying an unusual acclaim and publicity with the continued showing of the movie, "The Song of Bernadette" and the play "Jacobowsky and the Colonel." Both productions touch upon man's persecution of the helpless; both dwell upon the emotions of love, hope and faith; both depict human weakness, jealousy, vanity and selfish opportunism.

However, the profound sympathy and understanding with which Werfel portrays the hardships Bernadette must endure are somehow watered down in the story of the wandering Jacobowsky. Does it not seem strange that Werfel, the Jew and the refugee, has chosen to write "a comedy about a tragedy" of his own people?

This difference in his approach to two equally serious subjects is reflected in the reaction of both public and critics. How "moved" people are by Bernadette's suffering, by the beauty and fortitude with which she accepts her destiny. How "charmed" they are by Jacobowsky's amusing and clever maneuvers to appease the Polish colonel and to evade the lipping Nazi officer. But upon closer scrutiny, does not this insidious charm actually dull our sensitiveness to the real injustice of the situation? Does Jacobowsky express any resentment of his terrible plight? On the contrary, he readily confesses he is just a "superfluous man" who merely wishes to remain alive. There may be no need for hysteria but, with such a superficial treatment, can the audience carry away the impression that here stands a representative of a persecuted people who have earned a respected place in our civilization?

Although daily the radio recommends "Jacobowsky and the Colonel" for its hearty humor, Werfel has not intended the play to be a farce. The problems he presents and the contrasting opinions expressed indicate that he meant to carry a message to the audience. He has surrounded his hero with recognizable types that make up our present society — the romantic militarist, the fervent nationalist, the colla-

ETHEL BRODSKY

borationist, the liberal, the confused and the ignorant. Then why has he forgotten to plead for those unfortunate beings whose lives are snuffed out with relentless cruelty and efficiency — for those whose wits are of no avail to them in the process of their annihilation? In omitting this aspect of the tragedy, Werfel awakens the latent suspicion in non-Jews that the Jew is always shrewd at extricating himself from difficulties and that, therefore, most atrocity reports are so much newspaper propaganda after all. Actually, millions of terrorized and destroyed souls cry out against the untruth of such implications.

Certainly, even at the battle front of this horrible war, there must occur many incidents amusing, unique, and melodramatic. Yet, would any American audience relish witnessing them today, aware as people are, that their own sons and daughters are dying at those battlefronts in the struggle against a ruthless enemy?

If Werfel feared to burden Broadway with too unpleasant facts, he should be reminded that many thought-provoking plays have been outstanding successes there. Moreover, he himself has not hesitated to devote his great talent to revealing to the entire motion-picture public the sordid poverty, the bodily and spiritual suffering that Bernadette of Lourdes experienced. Then why has Werfel considered it more expedient to present the story of the suffering of millions of Jews, in the style of Hollywood escapism?

If Werfel hoped to impress an indifferent and even hostile Christian world with the fact that such refugees as Jacobowsky are amiable, wealthy and intelligent creatures, whom people can accept and admire, even learn to love, then we must remind him that the civilized world also bears the responsibility of rescuing and accepting all victims of organized brutality. Humanity must make it possible for the vastly larger group — those destitute, starved and wretched souls, heroes and weaklings alike, those shattered remnants of a proud and cultured nation—to be restored, likewise, to their rightful place in the framework of society.

## radio

### The Improper Nouns

A resounding blow was delivered to the home or garden variety of fascist by the Canadian Broadcasting Company, which courageously tossed overboard radio's conventional taboos for the utter nonsense that they are. A script called "A Play on Words," part of the dramatic series offered at 9 P.M. Sundays was the weapon used. Its underlying thesis was the seemingly simple, yet little adhered to principle of knowing what the words we say mean and what they can do for good and for bad.

Subtly and humorously, adjectives, verbs, prepositions, conjunctions and interjections were taken care of. Then came the nouns. There are nouns, the script said, that are really nothing but "labels." Labels that should not be confused with reality. One can toss around "Bolshevik" or "Fascist." Do they actually mean anything? The script answered: Nothing, they are nothing but symbols of disagreement. A hundred years ago Canadians yelled "tory," "radical," "fundholder."

Then the narrator said sadly: As for the names of races, they are Improper Nouns.

At this point the music becomes harsh and voice after voice is heard saying sneeringly: Dago! Jew! Nigger! Wop! Hun! Sheenie!

The music and the voices reach a violent pitch and there is pandemonium.

The Narrator: You hear that? That is the hideous pandemonium of racial intolerance. Those are the dragon's teeth that you can sow now if you want to, and which will assuredly rise up as the armed men who will fight the next war, and the next, and the next.

### Love and Migration

The newly married couples . . . Canadian soldier lads and Australian lasses are being torn between two worlds by the heads of their respective governments. Said Canada . . . "With the ending of hostilities Canadian soldiers bringing their Australian brides will provide for a substantial increase in our population." Said Australia . . . "With the ending of hostilities Canadian soldiers and their Australian brides will settle here and provide for a substantial increase in our population." Dear brides and bridegrooms: With the ending of hostilities how about an island for two in the mid-Pacific while you make up your minds?

A soft voice then spoke for the pronoun, which stands for a noun or other pronoun such as *you* and *you*. Here's what the pronoun said: I am constructed out of freedom, and my foundation is built on justice. I contain no artificial preservatives, such as tyranny or dictatorship; I contain no ingredients harmful to others, such as religious or racial discrimination, for I am constructed like democracy. I stand for democracy, too, for democracy cannot stand as yet for itself; poor thing, it does not even exist as yet. If you doubt me, look about you, you who are so proud of your democracy, open your eyes and look about you; and blush for shame!

Then the script turns to adverbs and in particular to one of the "nobler adverbs, bravely."

Narrator: In the moment of battle we may be sure that certain "incidents" which we have allowed to happen all over the world during the past ten years had little to do with a man's conscious behaviour. At that moment he could not put his feeling into words, though what he felt was clear enough to him. It was enough to carry him forward at a word of command to where the bullet stopped him. And that leaves us behind, what shall we do? Shall we shout meaningless epithets at each other? Shall we make a great to do about words, taking refuge in the unthinking jargon that calls everybody we don't like Nazi? Or shall we forget the words for a change, and get out and do something about the ugly meaning that lies behind the letters N-A-Z-I. To put it bluntly, shall we go on fooling ourselves forever with empty epithets, or shall we try looking the truth in the face for a change, and live our lives as others have died their deaths—bravely! L. N. D.

## a soldier writes

Each month we will publish one or more letters from Jewish soldiers overseas, particularly at they are related to their Jewish experiences, and their thoughts and hopes for the future. Let us hear from your men in service.

This month's letter is from Flight Lieutenant David I. Siegel, of the Royal Canadian Air Force.

My trip from Normandy to Brussels took place just about the time of Rosh Hashono. Monday and Tuesday I could not attend services but Sunday night I did and in Brussels, too. You are surprised? I was. All I knew was that if there was a Shule in Brussels I was going to get there somehow.

I managed to get into the city just after six. After getting a room at the hotel I beat it out to start my search. I had no idea where to start—so I asked. "Connaissez-vous s'il vous plait, on est l'église des Juifs?" I asked, but all shook their heads sadly. They didn't know — in fact they didn't know if there were any Jews left in Brussels. "The Gestapo," they said, and shuddered.

I made my way to a military information post and there, with the aid of a guide-book, I found that one Shule was listed but the book was published in 1931. However, I was determined to find the place. I asked directions and got on the way. On the tram I again asked a man, and a lady standing near overheard me. She didn't say anything but when I got off as directed she got off too and, coming beside me, asked if I was looking for the temple. When I told her I was, she took me in hand—she was going also. Well, we talked, as you can imagine, that is to say she talked and I listened to her tales of life in hiding. Soon her French was not sufficient and bits of Yiddish came in—we felt more akin one to another. She had a daughter in the United States. She had had no word in years. Could I help her? Her daughter must know that she is safe and well. So please drop a line to her daughter (address given) and tell her I saw her mother and that she is alive, safe and in Brussels.

Then we came to the large Shule. It was jammed. People were standing outside but we in uniform were ushered in like royalty. Right to the front. As we walked down the center aisle; Canadian, Belgian, American and English Jews in rather soiled and dirty battle dress, we were worshipped by all eyes.

After the services there was such a rush of hospitality that I simply cannot describe it to you. We couldn't move. People swarmed all over us; ringing our hands and in all sorts of tongues begged and implored us to come home with them. That night, the next day, the next—it didn't matter—just come. We have no butter, no eggs, very little meat—you will excuse—but please come. To this day I don't know how I managed to convince them that I can be only in one place at a time and that I was leaving in the morning.

As I walked out I managed to see scenes which I shall not forget. People met each other after two and three and four years of suffering, at this, the very first service since the German occupation. They fell on one another's necks and kissed each other. I confess I almost cried. Then, as I walked out, men stood near the aisle waiting to shake hands and wish us a good year.

I responded and told them how proud I was to be there and how I hoped they would never again have to go through what they did—and as we talked men stood there and cried. Yes, cried as I have never seen men do. I was dazed. I talked to those who had been beaten and broken by the Gestapo and as they crowded around me they said, with set jaws and clenched teeth, "Show them no mercy! Show them no mercy." Others kept saying: "Our liberators, our liberators! We waited long but it was worth it. We owe you everything." I could go on and on.

When I got to the door a woman cornered me. She spoke English. I must go with her. There was no use saying no. I got away from the dozens of others who were insisting I go with them and she took me to her home. On the way she told me their sad story. They were Dutch and had fled to Belgium and it certainly is quite a story. As we went on the tram she pointed out the building used by the Gestapo for their tortures, and all the people on the car joined in with her as they cursed it. The visit with them bears describing as well but I really cannot do justice to it. They were once wealthy people—now they live crammed in a place not much more than a hole crowded with beds.

The meal was less than ordinary—some tinned meat and not very much more with it, but I was as gracious as I possibly could be—for they were so apologetic and ashamed that that was all they had to offer that I made darned sure they believed it was one of the finest meals I had had in Europe. One thing I should mention. I was asked for news of the other Jews.

As one does, I merely remarked very casually, assuming that he knew as much as I did. He appeared dissatisfied and puzzled at my attitude and suddenly I realized why: they had been cut off from the world and I had failed to remember. They had all been virtually in hiding and in a complete news blackout. So I told them things which to me seemed stale, but they drank it in like thirsty people.

## letters to the editor

Dear Readers,

The end of the European phase of the War is almost in sight. Our outlook, as American Jews, as against the Nazi victimized Jews is exceedingly bright, especially since the November elections showed a partial though heartening swing from reaction.

The outlook of the European Jew is such that even the ending of hostilities can bring no real surcease from their trials, since for those who have survived the almost unbelievable terrors of the last years, begins now the arduous, insecure and bitter task of trying to rebuild their lives and their homes among the same peoples who have been their tormentors. And if the treatment of the liberated Rumanian Jews is any indication (see report from the "Nation" elsewhere in this issue) the difference between pre- and post-liberation is too slight to do them any good.

Our problems, therefore, would seem diverse, but they are in reality one and the same. At this particular moment in history we American Jews are on the more secure side. Even so, our age-old problem, that of antisemitism, is more than ever showing its distorted ugliness through the comfortable feeling of "belonging" to American life.

To date, in all of the tentative postwar plans, the Jewish problem has not been touched. We can be reasonably assured, that though there will be much diplomatic double talk on one hand and though there will be a sincere desire to help us on the other . . . the good, the bad and the indifferent will cancel each other, and the result will be . . . that we must find the answer to our problem ourselves. Having found it, we can then go to those who may help and work with us, and prepare our postwar, post-wandering plan for the future.

With this in mind, the *Freeland* movement was founded several years ago. A plan was formulated for a Jewish colonization project on a large scale. In the first phase of its work the *Freeland League* con-

*Though it is customary for you to write to us . . . we'll make exception, with your patience, and in this first issue we will write to you.*

centrated on a tract of land about the size of Belgium in the East Kimberley province of Western Australia. This is a land awaiting development, both agriculturally and industrially, in a country that is democratic and progressive fundamentally, and which admits a great need for an increase in population. And, above all, a country that knows practically no anti-semitism. There too, as everywhere, we shall have to work and fight for our purpose, but there the opportunity exists.

And to those who say there is no anti-Jewish feeling in Australia because there are no Jews, I say . . . a point of information, please . . . The forty five thousand Australian Jews are in proportion to the total population of Australia's seven million what the one hundred and fifty thousand Canadian Jews are to Canada's eleven million and the millions of American Jews are to the United States. Yet can we possibly say there is no anti-semitism in Canada and the United States?

Even so, we must be prepared for ups and downs. One "down" we experienced recently when there appeared a news item from Australia saying that a committee of Commonwealth officials had advised the Government not to grant permission for a Jewish Settlement. But since officials and governments may change, but the people of a nation remain, we experienced a decided "up" when the findings of a recent Australian Gallup Poll showed that there was no opposition to Jewish immigration as such, and that fully 37% of the people were definitely and clearly in favor of a Jewish Settlement, while 16% could not make up their minds on the relative merits of organized colonization and individual immigration. The door to a free land is still ajar. It is for us, by our efforts and enthusiasm to open it wide.

Looking forward to hearing from you,

Sincerely yours,  
Leila Nash Danciger

### Freeland Publications

|                                  |                     |
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| UNPROMISED LAND                  | Dr. I. N. Steinberg |
| A JEWISH SETTLEMENT IN AUSTRALIA | Dr. I. N. Steinberg |
| PEOPLE AND LAND                  | Ben Adir            |
| JEWS IN THE POSTWAR WORLD        | Gabriel Haus        |

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# freeland

**PERIODICAL OF THE FREELAND LEAGUE  
FOR JEWISH TERRITORIAL COLONIZATION**

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• **Departments**

OUR PRESS  
A SOLDIER WRITES

THEATER  
NOTE TO THE READER

FEBRUARY 1945—TWENTY FIVE CENTS

**we aim...**

**To create a Jewish Settlement in some unoccupied area for all those who seek a new home...**

**To do this by means of planned large scale colonization...**

**To negotiate with the various peoples and governments concerned...**

**To direct the activities necessary for the realization of this idea...**

**To acquaint Americans with the possibilities for Jewish settlements in sparsely populated areas of the World...**

**To organize the Jewish youth of this country for the great task of rehabilitation that lies ahead.**

## **The Freeland League**

VOLUME ONE

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NUMBER 2

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# **freeland**

PERIODICAL OF THE FREELAND LEAGUE FOR JEWISH TERRITORIAL COLONIZATION

VOLUME I

FEBRUARY, 1945

NUMBER 2

## **Facing Realities**

I. N. STEINBERG

There is no use in concealing from ourselves our deep disquietude about the situation of the Jewish people. The advancing armies of the Allies in the West, and the victorious Red Army in the East, carry with them our blessings for the common cause, but little hope for Jewry. There is no victory in sight for our people; we have already suffered the greatest defeat in history.

We have listened to the news of the liberation of Warsaw, Lodz and Cracow in Poland, — trembling with excitement over the inescapable doom of Nazi power, but also trembling with sorrow at the fate of our brethren in that country. No Jews, no Jewish children even, were found in Warsaw, Cracow and the many hundred cities and villages of liberated Poland. No one knows how and when Jewish life will again emerge from the ruins and devastations of those lands where the organic and creative life of our people flourished for so many centuries.

This drama stretches far beyond the limits and the graves of those already dead; it presents itself in new forms even in the countries which were wrenched from Hitler's hands. After the first few days of joy at their relief, the surviving Jewish martyrs of France and Belgium, of Rumania and Hungary, and of the Balkans, found themselves faced with hardships of their own.

Their exceptional ordeals had led them to expect exceptional treatment for their wounds; as yet they have not found such understanding on the part of the liberators.

In France, Rumania and Bulgaria, these Jews, worn down by misery and want, cannot as yet go back to their homes and jobs from which they had been driven. The newly formed governments are over-cautious in grappling with these "delicate" problems. Thus they perpetuate injustice and demoralization among their own peoples. The specific needs of the Jewish sufferers are not recognized, and liberation rolls again over the bodies and souls of our people.

No less than 45,000 Jews in Bulgaria alone find themselves in a pitiful condition, we are informed by Josef N. Levy (*New York Times*, Jan. 20, 1945). "Four months after Bulgaria's liberation their situation is desperate; they are clothesless, shoeless and starving. Most of them told the writer that they envy their 14,000 Macedonian co-religionists, who had been deported to Poland and exterminated by the Germans."

How difficult it becomes to envisage the full restoration of organized Jewish life in Europe after the war! How vast and exhausting will be the efforts needed to rebuild wholesome Jewish communities amidst the social turmoils, the political and national struggles and the indescribable moral degradation of postwar Europe! Surely, we in the U.S.A., will do everything in our power to ease their pains and to help in the re-birth of a new Jewry in the devastated areas. And yet there is no doubt that great — very great numbers of our people — will detest living on an earth soaked in the blood of their kin and breathing the air in which they had perished. They will long for a new place on God's earth where they and their children could begin to live and work on a new democratic and Jewish basis; they will desire to *emigrate*.

♦♦♦  
Palestine is the country to which the eyes of many Jewish wanderers would turn. Throughout these years of terror and destruction, Palestine appeared, and was, the only place where the thousands of weary and despair-driven brethren could find a brotherly reception and the beginning of constructive life. Palestine, as the potential realization of so many religious, national and social ideas, continues to impress the imagination of our people with unrivaled vigor.

Yet the severity of the situation demands a bold discussion of the real possibilities of Palestine. The political skies over the land of Israel are obscure; the attainment of the goal of a Jewish Commonwealth has met with formidable obstacles. We have in mind the crystallized opposition of the Arab population both in and outside Palestine.

Australia and New Zealand and the rest set themselves resolutely against any immigration. It wasn't peculiar to us. The same thing took place in the United States. With the advent of Hitler in the early thirties, that brought on the perpetration of ferocious cruelties, these countries might well have made themselves the sanctuary of some of these oppressed people to a greater extent than they did. I want to add my voice to those who are trying to persuade these governments that they aid their own interest in receiving these immigrants. We apparently were talking to deaf ears and yet evidently the ears were not so deaf, because in recent years there has taken place a change in mood. A dominion like Australia is beginning to realize that it is to her advantage, with her empty spaces, to receive immigrants.

♦♦

You have just heard that a message of hope has come from the Australian Council of Trade Unions. In the past it has been the trade unionists who have been adamant against any raising of the barriers to immigration. Now, the reason why the government in Australia excluded immigrants was the fear of unemployment. They argue that "We can't find jobs for those who are already here. How can we find jobs for new immigrants that are coming in?" And they have made use of an economic fallacy. They have said "Every immigrant is likely to take a job from a worker already here." That is not so.

I would suggest to Jews the world over that they ought to do what they can to explode that fallacy. It is not true that when 1,000 or 10,000 or 100,000 immigrants come into a country, that they will take 1,000 or 10,000 jobs away from the people, because the number of jobs available is not a fixed quality. We make jobs for each other.

Out in the far West, some cities used to have clubs devoted to attracting people to their cities. There would be new jobs for everybody, better audiences for movies, more traffic for the railroads, more people to feed and clothe, a larger market. Never was there less unemployment than when there were coming to this country immigrants by the hundreds of thousands every year.

Let us consider the time after the passage of the Exclusion Laws when there was great unemployment in this country, when there were 10,000,000 unemployed workers. For example, let us imagine that we attempted to cure that unemployment by doing away with those workers. Would that have cured the problems of unemployment? Just think what

would have happened to the people whose jobs consisted of feeding, clothing, educating and warming the 10,000,000 who had left the country! There would then be a new class of unemployed. The whole thing is an arithmetical fallacy and some of these governments are beginning to see it.

In Canada, where they have two great trunk railroads, they see that if they are to remain solvent, if trade is to be good, then they must get more people. The same argument is being heard in Australia. *There must be more people.* That is the mood which prevails now, and I suggest that there are many ways for the *Freeland League* to take advantage of this moment. This should be driven home to those who rule and own these great empty spaces, because already this country and others are beginning to be disturbed by the tendency of their populations to drop.

It is your job to push these truths home to the governments of the world, because it is the Jews, more than any other people in the world, who need a resting place . . . need a sanctuary. Sometimes that sanctuary is denied, not because it is against the interests of other people, but because of the existence of these economic fallacies.

When Dr. Steinberg and the *Freeland League* will go to a government like that of West Australia and they say, "You have an empty space in the Kimberley region; we will create a community there, a self-sufficient community, made up of people who have been driven out of Europe. They won't take a single job away from your people because they will be working for each other." And I know from my own experience that when it is put on those terms, the government will see that there is no danger to the economic welfare of the people already there.

It is very wise to have started to use the project in this form and when some of these relatively empty dominions begin to see the advantage of emigration to their countries, then we will be able to break down some of the barriers which stand in the way of opening a sanctuary to the oppressed of the world.

Even if all our hopes are not realized, every effort of this kind helps and leaves its effects upon the mind of the world . . . one more nail is driven into the coffin of a ferocious and dangerous fallacy. This effort is opening up new ground, it is doing additional work in the political field, a field which above all needs some light let into it.

♦♦

It is for these reasons that I have urgently supported this plan and recommend it to your intelligence in the hope that you will see that it comes to the attention of all of those people who should be told.

*When one Jew is persecuted all Jews feel it.* Midrash Song of Songs

## An International Bill of Rights

The International Bill of Rights was written and published in New York at the end of last year. It was sponsored by the *American Jewish Committee* and signed by no less than 1326 distinguished Americans of all faiths.

It says:

"With the inevitable end of Hitler, the struggle begins, not of tank and plane, but of heart and soul and brain, to forge a world in which humanity may live in peace.

"This new world must be based on the recognition that the individual human being is the cornerstone of our civilization. All that we cherish must rest on the dignity and inviolability of the person, of his sacred right to live and to develop under God, in whose image he was created.

"With this creed as our foundation, we declare:

1. That an International Bill of Human Rights must be promulgated to guarantee for every man, woman and child, of every race and creed and in every country, fundamental rights of life, liberty and the pursuit of happiness.

2. No plea of sovereignty shall ever again be allowed to permit any nation to deprive those within its borders of these fundamental rights on the claim that these are matters of internal concern.

3. Hitlerism has demonstrated that bigotry and persecution by a barbarous nation throws upon the peace loving nations the burden of relief and redress. Therefore it is a matter of international concern to stamp out infractions of basic human rights.

4. To those who have suffered under the Hitler regime because of race or creed or national origin, there shall be given fair redress.

5. To those who have been driven from the land of their birth there shall be given the opportunity to return, unaffected in their rights by the Nazi despotism.

6. To those who wander the earth unable or unwilling to return to scenes of unforgettable horror shall be given aid and comfort to find new homes and begin new lives in other parts of the world. This must be made possible by international agreement.

"Thus, anew, may we justify the ways of God to man. Thus we may take a vital step forward on the long road to the end of which civilization seeks to create a world based on the common fatherhood of God and the common brotherhood of man."

ADA SIEGEL

Beautiful words, these. There is no doubt that the men who inspired, and the men who signed this document, were moved by the great ideals of humanity. There is no doubt, also, that they were concerned with the problem of preventing another Jewish tragedy such as we are witnessing today. But two questions, inevitable questions, arose as we read and reread the document.

The first question is general. How is it possible that in the year 1944, one hundred and fifty-two years after the Declaration of the Rights of Man in Paris, one hundred and fifty-six years after the Bill of Rights in these United States and over seven hundred years after the Magna Charta, "men of distinction" find it necessary to state that "the recognition of the individual human being is the cornerstone of our civilization." That, to us, is amazing. It seems like wiping off with one stroke of the pen centuries of struggle for the dignity of man, for his freedom. It seems like admitting the complete victory of the fascist ideology at a time when we are on the verge of defeating the enemy. It is, indeed, a sad commentary on the moral depth to which our world has sunk.

The second question concerns us, as Jews, in particular. And again we find that amazement and disappointment are the uppermost thoughts in our mind. On reading the International Bill of Rights we recalled vividly and sadly the many other documents, written with as great an inspiration and as certain an honesty, many times during the modern history of our people.

Jews have been promised equal rights, as human beings and as citizens, repeatedly since the Emancipation. After the last war, this promise was extended, in the case of Poland and the Baltic countries for instance, from the Jewish individual to the Jewish community, as a "national minority." The Balfour Declaration regarding Palestine even admitted that there was a collectivity, called the Jewish nation, and thus spoke of a Jewish National Home.

We know from bitter experience that declarations on the rights of the Jewish man are worthless. The Jew will never be equal, will never escape the fate of his people, as long as his position rests on him as a lonely, unattached person.

In this then, consists our disappointment with the International Bill of Rights. Once again, leaders of the community divorce the Jewish individual from his inescapable collectivity. In ignoring the existence

of a "Jewish people," or "nation," or "faith," or "family," or call it what you will, they are leaving the field clear once again to the enemies of that "Jewish people." They are leaving the individual an easy prey to their collective onslaught.

The history of the past five years should have taught us otherwise. The German Jews, living as individuals, denying the existence of the Jewish collectivity and their responsibility to it, were crushed even before the sword began descending upon them. There was no fight in them; they had nothing to fight for and they did not know why they were suffering. How different was the situation in Poland. The heroism of the Warsaw Ghetto, the indescribable stoutness of heart of Jews of all classes, all political parties, can only be explained by their memory of our thousand-year old history, by their Jewish life as a unit and by their certainty of our collective future.

It is not enough in this year of 1945, when the Jewish people has fought a tragic battle as a people, in all

corners of the world, to ask for equal rights to be meted out to the individual Jew. It is not enough to tell the Jews of Europe that they too are "children of God," and should have the right to pursue life, liberty and happiness. It would mean to scoff at their humiliations; it would be to disregard the historic meaning of their sufferings. They did not suffer and fight as individuals; they suffered and fought as Jews. The world must know this; every Jew must be made to feel this in his very bones. He must be reminded of it wherever he goes; it must become part of his daily life — it must become his life.

Today the Jewish people demands rights — not only as individuals — but as a people. The Jewish people, as a people, had been singled out for specific attacks; it must be singled out for specific concern in its future. Its demands may, at times, and to some people, seem great. But they do not even begin to compare with the greatness of their tragedy.

### Note to the Reader



Dr. Emanuel Ringelblum

In the December issue of *Freeland* we published a report entitled **LETTER FROM THE GHETTO** sent by Dr. Emanuel Ringelblum from Warsaw. From the tenor of his report we knew him to be a man of great courage and moral strength and dignity. As an eminent Jewish historian we had envisioned him as a bearded scholar and a man well on in his years.

In the *Newsletter of the Yivo* we came across the picture seen above and found him a young eminent Jewish historian . . . a young man of great courage, who on March 7, 1944 was killed by the Germans on the ruins of the Warsaw Ghetto.

Picture courtesy the Yivo.

### The Brave New World

In Australia, plans for a better life after the war are making steady progress. The Federal Housing Commission submitted a report to the Australian Government recommending "investigation of the advisability of nationalization of land to be used for postwar housing schemes." Under this recommendation slums would be taken over without compensation to house owners if they refuse to make houses fit for habitation.

Under a new scheme all *Australians* will be entitled to free hospital treatment. The Government will pay the hospitals one dollar per day per patient, providing a subsidy to the hospitals which will cost the Commonwealth about \$14,300,000 a year.

### The Same Old Game

According to the bulletin issued by the Australian Information Bureau, "It is believed that the country could maintain a population of 20,000,000."

As yet, the only two measures which have been adopted, permit children sent to Australia during the war to stay there, and provide for the eventual admission of other parentless children from Europe. Furthermore, U. S. servicemen who desire to obtain permits for entry as settlers may do so.

What Australia needs and what it owes to the world is to let in immigrants by the hundred thousands and millions to cultivate vast areas of land now unused and thus to increase Australian production and security and strength.

Free World, January 1945

## Australia Stands By

The following documents have arrived from Australia; A cablegram from the Australasian Council of Trade Unions . . . a letter from our friend and supporter Bishop C. V. Pilcher that was published in

the Sydney Morning Herald . . . and an editorial from the same newspaper, which is one of the most influential in Australia.

### From the Australasian Council of Trade Unions

SYDNEY, AUSTRALIA, DEC. 11, 1944

THE EXECUTIVE COMMITTEE OF THE AUSTRALASIAN COUNCIL OF TRADE UNIONS TO-DAY VOTED TO ASK THE AUSTRALIAN GOVERNMENT TO WITHDRAW ITS OPPOSITION TO THE PROJECT FOR ESTABLISHING A JEWISH SETTLEMENT IN THE KIMBERLEY SECTION OF NORTH WESTERN AUSTRALIA BY ALLOWING MASS IMMIGRATION OF JEWS THERE. THE LABOR BODY EXECUTIVE STATED THAT IT FULLY SUPPORTS THE PROJECT. IT EMPHASIZED THAT THE JEWS DESERVE A REFUGE IN A DEMOCRATIC COUNTRY AND THAT AUSTRALIA WOULD ONLY BENEFIT FROM THE FOUNDATION OF A JEWISH SETTLEMENT SUCH AS THE ONE PROPOSED BY THE FREELAND LEAGUE.

### From Bishop C. V. Pilcher

"Sir: It has been reported from Canberra that the Federal Government has refused to grant its sanction to the Kimberley scheme. This scheme, it will be remembered, is a plan to settle a colony of Jewish refugees from Nazi oppression in the far north-west of Australia.

The decision of the Government is surprising.

1. Australia desperately needs white population. We are offered white populations and have refused it.

2. Australia needs the development and irrigation of her undeveloped areas. We have been offered such development and have refused it.

3. Australia needs the introduction of capital. We have been offered the introduction of capital and have refused it.

4. Australia needs an increase in its internal trade. We have been offered such an increase and have refused it.

5. Australia has been offered the opportunity of showing that we are great enough to do something towards meeting a great human need. We have made the "great refusal."

Such a decision cries aloud for reconsideration." Bishop C. V. Pilcher, Diocesan Church House Sydney Morning Herald, Australia, September 12, 1944

### From the Sidney Morning Herald

"The decision by the interstate executive of the Australasian Council of Trades Unions to support the plan for establishing a Jewish colony in the Kimberleys reflects the growing inclination of the industrial movement to accept the theory of the economic advantages of increased population under immigration. It is possibly only by group settlement on the scale envisaged, that remote unpopulated regions like the Kimberleys will ever be developed.

Because of this it would be interesting to learn the reasons why the inter-departmental committee on immigration reported adversely on the proposal and the motives which prompted the Federal Government finally to reject the plan. The scheme has been given a great deal of study by all political parties. It has received generous support from private citizens, both here and abroad, from many public organisations, and from the Western Australian Government. Australia has, in common with other freedom loving nations, a responsibility and a duty to a people who were the first victims of Nazi cruelty and oppression. The Government can hardly be allowed to reject the scheme without explanation or comment."

Sydney Morning Herald, Australia, November 12, 1944

## From Labor Member of Parliament

News Item: Sidney, Australia, Jan. 5, 1945. A radical change in Australia's migration policy was advocated today by T. Williams, labor member of the Federal Parliament. Williams urged the expenditure of approximately four billion dollars to bring a million people to Australia.

"I cannot understand why the Jews were rebuffed in their proposal to people the Kimberley country," Williams said. "I'd like to see those negotiations reopened because as long as we get healthy white people it doesn't matter to which race they belong."

## A. C. T. U. Supports Establishment of Jewish Colony

Issued by the Australian News & Information Bureau, New York City, an agency of the Government of the Commonwealth of Australia.

No. 136

January 23, 1945

A further effort will be made by the Australasian Council of Trades Unions to induce the Federal Government to agree to the establishment of a Jewish colony in the Kimberleys in the north of Western Australia. The Government announced its rejection of the proposal last year. The A.C.T.U. president Percy J. Clarey, said today that a decision to refer the matter again to the Government had been made by the Council's interstate executive. A majority of

State trades and labor councils endorsed the plan, and the Western Australian Government had raised no objection. Clarey said that the plan for a refugees' colony had been brought forward by Dr. I. N. Steinberg, head of the *Freeland League*, in 1940 during a visit to Australia. He had received a cablegram today from the Jewish Labor Committee of New York expressing approval of the A.C.T.U.'s attitude and the hope that the Australian Government would change its decision.

## From Matthew Woll, Vice President, the American Federation of Labor

"It seems to me that the Australian Labor Movement in its effort to further the Jewish settlement in unoccupied places of Australia, is engaged in a most humanitarian movement.

The action of the Executive Committee of the Australasian Council of Trade Unions in requesting the Australian Government to withdraw its opposition to the establishment of a Jewish settlement in the Kimberley section of north-western Australia allowing mass immigration of the Jews to that place is well taken in times such as these, when forthright action is required of all right thinking people.

We cannot help but applaud the expressed wisdom of the Sydney Morning Herald in its statement that "only by such group settlement is it possible that remote and unpopulated areas . . . can be developed."

## Jewish Labor Committee in America Replies

Jewish Labor Committee to P. J. Clarey, President of the Australasian Council of Trade Unions, Jan. 17, 1945.

IT WAS WITH GREAT JOY AND THANKFULNESS THAT WE RECEIVED THE NEWS THAT ON DECEMBER 11 THE AUSTRALIAN TRADE UNION FEDERATION ADOPTED A RESOLUTION TO HELP JEWISH REFUGEES AND WAR SUFFERERS THROUGH OPENING FOR THEM THE DOORS OF AUSTRALIA, AND TO CREATE THE BEST POSSIBLE CONDITIONS FOR THEIR SETTLEMENT AND COLONIZATION IN THE COUNTRY. WE DEEMED THAT YOUR ACTION WAS IN LINE WITH THE BEST IDEALS OF THE LABOR MOVEMENT THROUGHOUT THE WORLD. THE IDEALS OF BROTHERHOOD AND SOLIDARITY WITH THE SUFFERERS AND FIGHTERS. AT THAT TIME WE CONVEYED TO YOU OUR FEELING ON THIS MATTER. OF LATE WE WERE VERY MUCH PERTURBED BY REPORTS THAT YOU HAVE MET WITH OPPOSITION ON THE PART OF YOUR GOVERNMENT IN YOUR DESIRE TO FULFILL YOUR NOBLE DECISION. WE ALSO UNDERSTAND THAT THE AUSTRALIAN LABOR MOVEMENT IS EXERTING ALL ITS EFFORTS TO CONVINCING THE GOVERNMENT OF THE IMPORTANCE OF GIVING PROTECTION, A HOME, AND NORMAL LIVING CONDITIONS TO THE UNFORTUNATE BROTHERS AND SISTERS OF OUR PEOPLE. WE EXPECT THAT YOUR EFFORTS WILL MEET WITH SYMPATHETIC UNDERSTANDING AND GOOD-WILL ON THE PART OF YOUR GOVERNMENT AND THAT YOUR DECISION WILL BE CROWNED WITH SUCCESS.

ADOLPH HELD, CHAIRMAN JEWISH LABOR COMMITTEE

## Let's Give Our Emotions A Holiday

WALTER MURDOCH

Here is what one of the most outstanding Australians, writer, radio commentator and Chancellor of the University of Perth, had to say to his fellow Australians on the Kimberley Project for Jewish Colonization . . .

making, and whatnot, before settlement on a large scale can begin. The number of settlers would gradually increase to precisely what number is difficult to say, but a reasonable guess seems to be in the neighborhood of 75,000 souls. The idea that a piece of our country which at present is occupied by a few dozen men might possibly be made a home for 75,000 is staggering, but let us weigh the pros and cons.

I recently read the report of a British Commission on the project of forming a home for Jewish refugees in the highlands of British Guiana. The report was, on the whole, favorable, though it revealed misgivings. As far as I could make out, British Guiana offers the settler a very much poorer chance of success than our own North-West. But what struck me most forcibly as I read the report was . . . Why British Guiana? Why does Australia not outbid that country? There is no crying need for immigrants in British Guiana as there is in Australia.

♦♦♦

Those who have travelled abroad know that the rest of the world has a fixed idea of Australia as an almost empty land held by a handful of people, mostly living in cities on the edge of the continent; and I have always found it difficult to correct that impression. "Is your country mainly a Sahara?" I was once asked by an Italian whom I was trying to convince that our "vast empty spaces" were a myth. He was obviously not convinced, and I had an uneasy feeling that I was talking nonsense.

It is probable that the foreigner has an exaggerated idea of the capacity of Australia to maintain a vast population; nevertheless, his description of our country as a continent held by a handful of people living on its fringes is substantially true; and I do not for a moment believe that this state of things will be allowed to continue indefinitely by a land-hungry world. So, from the defense point of view, our crying need is for more population.

The same thing is true from the economic point of

Germany is blowing her brains out. She has steadily pursued the suicidal policy of driving out the best intellects of the country. That the policy is suicidal I do most firmly believe. In these days of confusion and bewilderment and the impotent drifting of the nations, it becomes ever more and more evident that our supreme need is the need of clear thinking, of brain-power. No country in the world can afford to make a present to other countries of its best minds.

But it is not only of the exiled men of genius, or even of exceptional talent of whom I speak, but of a whole race of exiles. Or rather, those who may manage to escape from the torture-chambers of the New Barbarism.

This is not an appeal to your compassion, to your ordinary sympathy with a persecuted section of the human race, or . . . if you happen to call yourselves Christians . . . to your feelings about the nation of which the Founder of your religion was a member. This is an appeal to your common sense. "There are," said Wyndham Lewis, "great numbers of public men and women appealing to our kindly emotions on behalf of the Jew." As a consequence, our kindly emotions are perhaps somewhat overworked." It may be so. We have a limited capacity for emotion; and so many horrible things are being done and suffered today that we are becoming callous. Very well then, let's give our emotions a holiday, and set our common sense to work. If we do, we shall see . . . that Israel's extremity is Australia's opportunity.

♦♦♦

If we are wise, we shall seize the opportunity with both hands. Australia is being asked to admit to her shores a small body of Jewish refugees . . . mainly engineers and agricultural experts . . . who will, if we agree, prepare the way for a Jewish refugee settlement on a piece of land, several million acres in extent, lying partly in Western Australia and partly in the Northern Territory. They will do the needful preliminary work, of irrigation, road

view. Nothing could be more false and mischievous than the idea that immigration means unemployment. You still hear people who ought to know better airing the ancient fallacy that every foreigner who comes and finds work in Australia throws an Australian workman out of a job. Exactly the same argument might have been used when there were only 100 people in Australia, with the same amount of truth.

If there is one thing on which all economists agree, it is that expanding population means decreasing unemployment; the facts of history make that clear beyond dispute! What is forgotten is that every immigrant is a consumer, and helps to provide a home market for the goods produced in the country to which he comes—helps, that is, to give employment to the people of that country. Those 75,000 refugees in the Kimberleys would be buyers of Australian goods, and so would help thousands of those at present unemployed. An increase of population is one of the essential conditions of a return to prosperity for Australia.

The proposed experiment is an agricultural one; and some people will say at once that the thing is foredoomed, because the Jews are not agriculturists. Who told you so? The popular idea is that the Jew is either an extremely rich financier or an extremely poor inhabitant of a Ghetto selling old clothes. It is true that in certain countries the Jews have been denied access to the land and compelled to adopt other ways of making a living. But they were originally a farming people, and what they can do as farmers has been magnificently demonstrated in Palestine during the last few years.

Of one thing we may rest assured: the Jewish people are intelligent. There is not the slightest fear that we shall presently be called upon to support thousands of refugees who have failed on the land.

#### Quoting Mr. Lillenthal

"It must be remembered that though some authorities state that most of the pioneer lands that remain are marginal in climate, fertility and transport, revolutionary developments in the application of science may change the premises upon which contemporary judgments are based. For example, large-scale utilization of water power introduces a new and promising factor. The TVA experience in improving living conditions and opening the way for larger populations suggest a world-wide development of enormous possibilities."

*The National Planning Assoc.*

The difficult is that which can be done immediately; the impossible that which takes a little longer.

George Santayana

The most serious objection to the proposal I have left for the last. It will be said that it is not the policy of the Government, or of the Australian people, to allow anywhere in the land a solid block of alien population. Our experience with such segregated groups of foreigners has not been altogether happy in the past. It is not pleasant to have a splinter, or other foreign body, in one's tissues, and the same thing applies to the body politic. I think this is sound reasoning, if we are thinking of groups of persons whose real homes are in Europe; patriotic Germans or Italians who feel that they still owe allegiance to the land of their birth. But these Jewish refugees are in quite another category; they have no home but the one that we offer them—they are homeless. Do you imagine an Australian Jew feeling homesick for his dear old concentration camp? On the contrary, these people would feel an immense gratitude to the country that had sheltered them, they would have every possible reason for being loyal Australian citizens. Our laws would be their laws and our language would be taught in their schools. In time of war, there would be no keener defenders of the country that had given them a refuge and a home and a chance to live a decent human life.

The proposal I speak of has a twofold appeal; it appeals to what is best in us, our compassion for the distressed, and it appeals to our patriotism, our desire for the welfare of our country. If we adopt the proposal, we shall be conscious of having done our duty, and we shall be conscious that we have served our own economic interests.

On every ground, moral and material, I say that we should support the project with enthusiasm. When it is submitted to the arbitration of public opinion, Australia will be on her trial; it will be a test of her humaneness—and of her intelligence.

## Territorial Solution of The Jewish Problem

*This article was written in 1919, yet its approach and understanding of the Jewish reality and future is*

— 1 —

Human life does not proceed by logic, nevertheless logic is occasionally useful. At such a crisis in the fate of Israel as the great war has brought, a clear view of the prospect is peculiarly necessary.

But clear thinking upon the Jewish question is as uncommon as upon any other human question. Even genius, rare as it is, is not quite so rare, for among all races great men appear, who impart dynamic impulses to their age. They, however, add fresh elements to its intellectual confusion, and not till time has tried their ideas can the value of their contributions be disentangled from the welter.

Such men of genius were the first apostles of Territorialism, Pinsker and Herzl. They saw vividly the evils of the Jewish situation and recorded their diagnosis in imperishable words. The Diaspora, they perceived, held two perils for the Jews—the external menace of antisemitism and the internal menace of de-Judaisation; the former ranging from massacre and economic boycott to mere social prejudice, and not to be diminished even by patriotic blood-sacrifices, rather indeed likely to augment under the national self-concentration of war; the latter ranging from secularisation or Christianisation to the mere negative inability to use a common language or develop a common culture, and producing in the more emancipated countries—even when the physical atoms of Jewry still cohered—a "living corpse," a body without its soul.

That these evils were aspects of the same phenomenon—the landlessness of Israel, his ubiquitous existence and persistence as a minority—was equally clear to the pioneers of Territorialism. A Jewish State, they pointed out, would be free from both these menaces. Within its boundaries at least there would be neither antisemitism nor insidious de-Judaisation. And under the spell of their verbal enchantments and contagious emotion arose the vision of this new land of Israel, like the sight of domes and cupolas to the thirsting traveller in the desert.

So far their logic was as unimpeachable as their observation was accurate. It was only when they put forth this new Jewish State as a remedy for the evils

ISRAEL ZANGWILL

*applicable to our own times, as if it had been written today.*

actually existing here and now, a remedy that would work forthwith; it was only when they pictured the Jewish State as supplanting the Diaspora, and the Diaspora as transporting and transforming itself almost overnight into the Jewish State, that their grip on reality relaxed and their logic broke down.

It was natural enough that, having realised that the evils of the Diaspora were inherent in it and could only vanish with its destruction, Herzl should sally out like a knight-errant to destroy it. It was natural enough for his followers to believe that they were out to destroy it. Nevertheless, the realistic vocabulary of Herzl—his parade of charters, companies, banks—served but to disguise the fundamental unreality of his solution, and the glaring fallacy which he shared with Pinsker. For the Diaspora is indestructible, except by centuries of absorption into the various national melting pots, and the heat of the solution can only be provided by "Christian love," which is rarer than radium.

— 2 —

There is, in fact, no human means by which thirteen or fourteen million Jews, scattered through all countries, can be agglomerated in a single territory under autonomous conditions. Yet the propaganda of Pinsker and Herzl implied that this miracle was possible. They were themselves eager to live in the State that was to replace the Diaspora, they believed that the bulk of Jewry could be convinced by their reasoning and fired by their ardor, and—most naively of all—they believed that territories capable of receiving the new exodus existed at choice. And in the fervid Oriental imagination of their followers, outrunning even theirs, the Ghettos of the world were transported across space to the chosen land as by some magic carpet of the Arabian nights.

And the opponents of Territorialism were as naive as its champions. Instead of demonstrating that the re-gathering of Israel was impractical, they vociferated that it was undesirable. Instead of admitting that it was too good to hope for, they denounced it as reactionary and dangerous. They saw the Jewish State springing up like Jonah's gourd, and themselves forcibly deported to it. And today, still un-

taught by experience, they raise the same hue and cry over the proposed Palestine settlement under British auspices, as though any Jewish State capable of accommodating the Diaspora could possibly arise under the conditions imposed, or within the territory prescribed.

— 3 —

It is in a sense almost a mockery of the Jewish misery to hold up before it such a picture of success and happiness. The Jewish State is something in the future—something to be generated in the womb of time; the Diaspora is actually here. The rise of the State would indeed affect the Diaspora, but it is as much calculated to fortify and prolong its existence as to curtail it. True, there are Jews who urged that with the future of Jewry assured in a Jewish State, with an ark and pairs provided against the Deluge, the Diaspora could afford to disappear. But would it? Would not the effect be the contrary? Has not the very effort to create the State reanimated the Diaspora? Would not the young creation radiate back some of its vitality to the parent?

The fundamental fallacy of Pinsker and Herzl lay, however, not in the notion that the rise of the State would indirectly bring about the subsidence of the Diaspora, but in the assumption that the Diaspora could be directly deported to the State.

They were perhaps misled by the success of Moses in leading the Jews out of Egypt. But, apart from the factor of Moses having Israel's God behind him and a pillar of fire before, his task was comparatively simple. He had his people compactly concentrated—he had not to collect them from the four corners of the earth, divided and diversified by its languages, customs, and politics, and not even united by that community of unbearable suffering which is the only goad to revolutionary change known to history. What Moses had to end was not a Diaspora, but a slavery. Territorialism, in short, should never have been put forward as a cure for the Diaspora, but as a call to new creation. It is not the administering of a nostrum to a diseased and decrepit ancient, but the begetting of a fresh young life. It summons us to cease wringing our hands over the irreparable or wailing over ruined walls, but out of our yet unexhausted seed to create a new Jewish stock in a self-governing Jewish territory.

— 4 —

The choice of old Judea as the terrain of the new Judea could not alter the brute facts. But we must carefully distinguish between Zionism—which is all things to all men—and Territorialism, which is a concept definite and unchanging. Zionism takes its vision and ideal from the past; Territorialism

places them in the future. The one looks back, the other forward. Territorialism moves along the lines of "creative evolution." The past is our cradle, not our prison, and there is danger as well as appeal in its glamor. The past is for inspiration, not imitation, for continuation, not repetition. Probably no nation in the world now lives in its original habitat, and had other peoples looked backward as obstinately and sluggishly as our own, few of the original masters of the world would still be in possession of territories. As in every period great masses of Jews have been able to settle and maintain themselves in almost every country on earth, so with a little more foresight, had they not been paralysed by a tradition of passive expectation, they would long ago have built up at least one self-governing center, whether in Palestine or elsewhere. Even as it is, they have come nigh to an autonomous life in certain periods and regions. The very Pale of Russia produced a sort of sub-national life. A single city like Salonika, where the Jewish Sabbath came to prevail of itself, might have been the nucleus of a Commonwealth like Venice, had not all such ideas been inhibited by the superstition of a Heaven-ordained *Goluth*, to be replaced in God's good time by a replica of ancient Judea.

— 5 —

Territorialism, besides being impeded by Zionism with its cry of "Only in Palestine," has also to meet the onset of anti-Zionism with its cry of "Only a religion."

The more rabid anti-Zionists go so far as to forget or ignore that even if Judaism has now become synonymous with a mere religion, it at least began as the religion of a peculiar people. They speak as if it were like one of the other religions, which sprang into life with a universal appeal and message to every race and color. Judaism did, indeed, at a secondary stage of its existence, enter upon a period of propagandism, but unfortunately, for various historical reasons, its career as a world-religion was checked, and what might have been a great river became a backwater again. It is true that proselytes have never ceased to be admitted more or less grudgingly, but even when they were sought and welcomed, they were absorbed, not into a universal doctrine, but into a national system, saturated with historic traditions and celebrations. So that, even admitting that Judaism, not the Jewish race, has been the essential thought of Israel, we do not escape the conception of a national organism. And since this organism can lead only a cramped, crippled, mutilated, and disjointed life in the Diaspora, the fact that it is but the incorporation of a religion does not obviate the need of a geographical basis for it. Those who

plead that it is "only a religion," like Christianity or Islam, must first make it so. They must denude it of its national vesture, strip it of its peculiar chronology and historical celebrations, and preach it *arbi et arbi*; only thus will vanish even the religious necessity for Territorialism.

— 6 —

With this contention that Judaism is "only a religion" is connected the idea of a world-mission, and that this "Mission of Israel" is better served by dispersion than by concentration. While the majority of the arguments against Territorialism spring from anaemia or ignoble fear, and are beneath contempt and below discussion, this setting up of a rival constructive policy instead of the eternal negative, this idea of Israel as "the servant of mankind" proclaimed in the noble prophecies of Isaiah, cannot but evoke a glow of sympathy from every type Jew.

But had Israel utilised his ubiquity to preach his ideal of human brotherhood and to stand out staunchly for his mission, thus linking up the nations, the evils due to the absence of a territory would cease to count. The glow of apostolic faith and ardor would preserve the Jewish spirit in more than its pristine vitality, while antisemitism would be welcomed as at once the price of prophesying and the tribute which the lower pays to the higher. The nation of martyrs and pioneers would then wear persecution as a crown and welcome death as a privilege. The Diaspora would either be wiped out—a glorious ending—or

(To be continued)

#### See Nothing, Hear Nothing, Say Nothing

Emigration figures leap after every European war, and this one has shown millions of young people something of a promise of a wider world. Meanwhile official emigration plans are in a state of chaos unequalled even by postwar air plans. The British and Empire governments are united in one thing only, not to do anything at all, like the three wise monkeys, on the matters of emigration. Meanwhile the birth rate is declining in Canada, Australia, South Africa, and New Zealand. I want to see a proper organization set up to act as a control room and information center for Empire population.

I have lived in New Zealand and Australia, and I know that those countries need millions more people to make them safe and prosperous. Mr. Jordan, High Commissioner for New Zealand, has said that his little country alone will need three million immigrants after the war. But then, he is an emigrant himself."

Lord Strathpey, Sunday Express, London

it would survive in prophetic splendor. And should the Great War—despite a material League of Nations—end without any spiritual improvement in the present barbarous system of international relationship, this role would clearly await us.

Unfortunately I have not detected in any of the preachers of the Jewish Mission the faintest attempt to convert their concept into a working reality. By a mission they seem to mean a passive expectation of a providential millennium. There may be occasions when "they also serve who also stand and wait"; but that this is the sole variety of service open to a great historic people, and that it will suffice for the next two thousand years as it sufficed for the last, is a superstition more contemptible than the lowest gospel of race-Zionism.

As Territorialism is *Realpolitik*—a real activity for a real political and spiritual situation—it can take no account of solutions so purely academic. Otherwise it would gladly retire in favor of the loftier and the grander ideal of a world-mission. It solaces itself, however, with the reflection that even from a Territorial center it would not be impossible to pursue the Jewish Mission. For some missions are achieved by staying at home. The Athenians abode in Athens and filled the world with thought and beauty. And so, too, the establishment of a model State, a commonwealth of social justice and spiritual dignity—if the Jews could but achieve it—would radiate inspiring impulses to all humanity.

Fortnightly Review April 1919

#### No Englishman for Emigration

"Nothing perhaps shows more clearly the complete lack of understanding of the demographic position of England than the prevailing attitude towards immigration and emigration," said Mr. R. R. Kuczyński, one of the leading authorities on population questions in the world. Immigration is considered to be undesirable, while to promote emigration is accepted as a sound policy. It has not yet been realized that the great chance of peopling the overseas empire with British and Irish emigrants was lost in the nineteenth century. Between 1836 and 1900 there was a net emigration of 8¼ million people from Great Britain and Ireland, but the other areas of the empire had a net immigration of only 2-1/3 millions. It was the United States and not the Empire which attracted the emigrants from Great Britain and Ireland. Canada and Australia, to be sure, will need immigrants. But to encourage Englishmen to emigrate overseas would be a suicidal policy."

Canadian Forum, Dec. 1944

# Europe's uprooted people



(Fig. 1) International Labour Office, "The Displacement of Population in Europe."

Among the stupendous tasks of relief and rehabilitation that are facing statesmen and peoples, none are more urgent than that of relocating the multitude of persons uprooted by the tempest of war.

From two diverse sources, the National Planning Association of Washington, D. C., and the Institute of Jewish Affairs, we have the composite and dread picture of the dislocations of all Europeans (Fig. 1), and the most recent survey of the country by country toll of Jews alone (Fig. 2).

"Today the truth has come home: there is no protection in heaven or earth against bare murder, and a man can be driven at any moment from the streets and broad places once open to all."

Dr. Hannah Arendt

|              | THE COUNTRY-BY-COUNTRY TOLL OF JEWS ALONE |           |              |                     |
|--------------|---|-----------|--------------|---------------------|
|              | SLAIN                                     | EMIGRATED | DEPORTED     | LEFT IN NATIVE LAND |
| POLAND       | 1,600,000                                 | 400,000   | NONE         | 130,000             |
| ROMANIA      | 470,000                                   | 70,000    | NONE         | 290,000             |
| HUNGARY      | 200,000                                   | 10,000    | 335,000      | UNKNOWN             |
| LITHUANA     | 133,000                                   | 10,000    | NONE         | FEW HUNDRED         |
| GERMANY      | 110,000                                   | 383,000   | 75 - 100,000 | 1,000               |
| LATVIA       | 80,000                                    | 15,000    | NONE         | FEW HUNDRED         |
| SLOVAKIA     | 70,000                                    | 10,000    | 11,000       | 1,000               |
| HOLLAND      | 40,000                                    | 25,000    | 30,000       | 10,000              |
| GREECE       | 55,000                                    | 3-4,000   | UNKNOWN      | 7-13,000            |
| FRANCE       | 50,000                                    | 30-35,000 | 55,000       | 100-120,000         |
| PROTECTORATE | 50,000                                    | 10,000    | 15,000       | 2-3,000             |
| YUGOSLAVIA   | 50,000                                    | 8,000     | 12,000       | UNKNOWN             |
| AUSTRIA      | 25,000                                    | 100,000   | 10-12,000    | 2,000               |
| BELGIUM      | 25,000                                    | 35,000    | 13,000       | 10,000              |
| ESTONIA      | 3,000                                     | 2,000     | NONE         | FEW HUNDRED         |
| HUNGARIA     | UNKNOWN                                   | UNKNOWN   | NONE         | 30-45,000           |
| ITALY        | UNKNOWN                                   | 5,000     | UNKNOWN      | 25,000              |
| TOTAL        | 2,782,000                                 | 1,008,000 | 523,000      | 290,000             |
|              |   | 1,015,000 | 537,000      | 328,000             |

(Fig. 2) Institute of Jewish Affairs (World Jewish Congress).

Reprint Courtesy PM

## THE YIVO

### Yiddish Scientific Institute

On the 3th of January, 1945, some 1400 men and women assembled for the 19th Annual Conference of the Yiddish Scientific Institute and, desiring "to give expression to the feelings and thoughts dominating us in these times," made the following declaration:

"This is the sixth year the war has been raging, into which the powers of evil have plunged the world, and though the bravery of the Allied armies has brought within our ken the dawn of coming victory, there still lies before our country and the United Nations a hard and long road. With reverence and tenderness we salute our brothers and sons on the fighting fronts, and, in our own unmerited safety, we pledge to endure any hardships the war may impose upon us and do all within our power to bring nearer the defeat of the enemy.

No matter how great our joy in the approaching victory, our hearts are overcast, because for us Jews, the sun will never shine as before. Over half our people in Europe have perished, and the blow has fallen most heavily on the Jewish settlement in Eastern Europe, the largest, the most resourceful, the most vital for a period of 500 years, which sustained with its creative powers itself as well as the centers in the new world and the new Palestine.

With sorrowing hearts we face the millions of graves of our flesh and blood, the desolated Jewry of Europe, and the great trial in our own communal life, since the sources from which new people, new vision, and new strength have come to us have been stopped. But in sight of this destruction we resolve—and let the murderer remember it on his day of doom, let the free world hear it in the hour of triumph:

"We will not succumb! We will go on living as our brothers in the ghettos taught us in their lives and in their deaths, the fearless who fell, sword in hand, and the martyrs whose only weapon was their faith.

We know the responsibility incumbent upon each of us for the fate of the whole Jewish people, for the fate of American Jewry. In the hope that the greatness of the historic mission will give us greater strength, the 19th Annual Conference of the Yivo proclaims:

"We will do all in our power to help rebuild the ruins, to strengthen the surviving, to link them again in the chain of Jewish continuity.

"We will do all in our power, through recording and collection, research and study, publication and dissemi-

### LIBBY SHUB

nation, to preserve for the generations to come the creative spirit of European Jewry.

"We will do all in our power to enrich Jewish life in America with the life-giving spirit of Jewish creativity, that the splendor of the Divine Presence which revealed itself in the ghettos shall not be dimmed, but dren, and children's children."

It is fitting that this declaration should come from the *Yiddish Scientific Institute*, in a sense the guardian of the Jewish cultural heritage. But this is only the most recent action of a vital Jewish institution which came into existence about 20 years ago. Today the Yivo (*Yiddisher Wissenschaftlicher Institut*) is situated in the university district of uptown Manhattan. It has, almost bodily transplanted itself from Vilno, the "Jerusalem of Lithuania," to New York, the new center of world Jewish activities and free life. Its imposing building, its library of many thousands of volumes, some saved from their old home, and others accumulated since the tragedy of Poland, almost make us forget its humble beginnings, and its great work under strain and uncertainty.

It was 1925. A small group of Jewish scientists and writers, then living in Berlin, took stock of the extensive world Jewish community, its growth and movement, the isolated attempts to record the various phases of its progress, and determined that it was time to organize Jewish science, to harness it to history. They proposed to do this through the creation of a central institute which would bring Jewish scientists together and give direction to their efforts.

There was much to be done. There was the Yiddish language, growing beyond the wildest dreams of the early writers. Nobody had yet compiled a truly comprehensive grammar; nobody had written text books; nobody had investigated the different dialects spoken in various parts of Eastern Europe. Then there was the Jewish theater—both in Yiddish and in Hebrew. Who knew of its beginnings, of its development, of its growth and decline? There were the thousands of Jewish communities, in large cities and townlets, and villages, each of which had something to contribute to the general stream called Jewish life. Whoever had taken a record of their customs, their communal organizations, their cultural life, their hopes and fears?

Then there were the multitude of problems that beset Jewish life—antisemitism, emigration and immigration, birth-rate and death-rate, education and communal welfare, economic development and the standard of poverty. All were to come within the orbit of the Yivo.

So in 1925, the small group of public-minded Jews, and among them Nachim Stiff, the celebrated philologist, decided to found the Yivo. Stiff addressed a simple memo to various other persons likely to be interested in the project. He was, in effect, calling for the creation of an up-to-date University and research institute within the Jewish community. Unlike much of the Jewish social research done in the past, the memo stated, this work should be recorded in the Yiddish language, and pursued from the point of view of the needs and problems of modern Jewry. Only then would the Jewish community have a solid basis for cultural and scientific expansion.

♦♦

Headquarters of the Yivo was to be in Vilno, Poland. On March 24, 1925, Stiff's memo was read before a joint meeting of the Yiddish Educational Committee and the Jewish Education Society in Vilno—and the Yivo became reality. It is not by chance that the Yivo took root in Vilno—for generations the focus of Jewish culture.

Zalman Reisin and Max Weinreich at headquarters in Vilno (the latter is director of the Yivo to this day) and Nachim Stiff and Elias Tcherikower, directors of the Berlin branch, started the ball rolling for contact with various Jewish organizations the world over. It was soon apparent that the institute had answered a crying need, for before long it was firmly entrenched in Jewish life and branches were created in 28 countries. By 1939 "Friends of the Yivo" existed in no less than 39 countries, including South Africa and Australia.

From the very beginning the purposes of the Yivo were threefold: documentation and recording; analysis and research; and the training of a new generation of social scientists who would be concerned with Jewish life, and adequately equipped to study it.

Of vital importance to the future is, of course, the last project. It was not easy to carry it through. Money was needed, space was required and the right type of students had to be found. But despite stringent requirements—only students with college degrees were accepted as "aspirants"—over 100 students had graduated in 1940. They received a small stipend, pathetically small according to American standards. But even in Vilno, the stipend was just "enough to study, eat, and study again." Most of them came from all parts of Poland, two were from the United States.

At its first large conference in Vilno, the Yivo saw delegates from Poland, Lithuania, Latvia, Estonia, Rumania, Germany and France. For smoother functioning the Institute was then divided into four sections: history; economics and statistics; psychology and education; linguistics and literature. Each department was headed by a well-known expert and membership in the research sections was strictly defined. Thus, for the first time, an actual standard was created in Jewish science.

A few years later saw the Yivo installed in a new fireproof building. That this edifice was a labor of love, literally built by the pennies of world Jewry and the special devotion of the Vilno community, can be seen from the fact that one thousand dollars was the largest individual donation ever received by the Institute. All that remains today of the Vilno building, is a heap of rubble and the broken-down front steps. Its contents has been either destroyed or carried away to Germany.

In 1939 the Yivo held its last world conference. In addition to the countries already represented, the United States, Austria, Argentina, Palestine and Denmark now sent their delegates. The Yivo was spreading its wings.

Headquarters remained in Vilno, while the situations was becoming increasingly unbearable until in 1940, with Polish Jewry completely in ruins, the American branch took over the functions of the central office.

♦♦

It was not possible to remove any of the archives and materials. Though it is known that the Germans removed the library to some unknown place, they left the archives behind. Perhaps the most valuable item, a Yiddish dictionary compiled by Alfred Landau over a period of 70 years, is believed to have been rescued. The manner in which this was done is another of those countless heroic stories which were an every day occurrence in the ghettos of Poland.

The systematic Germans who were unable to make head or tale of the papers, assigned nine Jews, among them several former staff members of the Yivo, to catalogue the material. These men, under the very eyes of the Germans, and always at the risk of their lives, managed to bury a good portion, perhaps all, of the Landau manuscript as well as some other treasures.

Alfred Landau himself died at the ripe old age of 85, but that wasn't time enough for him to complete the life task he had set himself at the age of 15. The desk at which he had labored so long now stands in Dr. Weinreich's office, a solid monument to a life of scholarship. Its drawers still contain gun-backed

slips of paper waiting for new words, and two dried up, worn out ends of erasers wait too.

Today the Yivo has a library of 40,000 volumes, publishes three periodicals, two bi-monthly's and the Newsletter of the Yivo which appears quarterly in Yiddish and English. Its most important publications to date are: *History of the Jewish Labor Movement in the United States* (two of six projected volumes have appeared); *Jews in France*, covering the

*In a forthcoming issue we will hear more on the Yivo's plans for the future, in regard to the study of Jewish life in America, by Lucy Sholkres, one of the two American "aspirants" mentioned in the above article.*

## Tante Giselle

The house stands on a corner of the Rue de Martyrs . . . quite appropriately, for this was the house of the Gestapo. It is a huge mansion, with a garden. Not a bad sort of villa, now that the Gestapo have been cleared out. A squad of German prisoners were put to work here for two weeks, under the supervision of the implacable Tante Giselle, and it was with bitter enjoyment that this leader of Jewish underground resistance bossed the German prisoners who were making the house ready for her brood of children.

For Tante Giselle needed room for a vast brood . . . hundreds. They are the Jewish children who were hidden on farms, in convents, in insane asylums, during the German occupation. She is gathering them together here, preparing them for a voyage to Palestine.

This is not entirely a new job for Tante Giselle. The conditions are new . . . a villa, and daylight to work in. But the job is one that she has been carrying on for two years. During the occupation, Tante Giselle operated what we might, now that we can look at things a little more light-heartedly, call a children's scenic railway over the snow peaked Pyrenees into Spain, and thence to Palestine. More than one thousand children, the youngest of whom was three years old, took this fantastic route. It couldn't be called a ride. The children walked. In hobnailed boots, in groups of ten to thirty, they made the eight-hour mountain journey which taxed the resources and strength of the toughest of adults.

"We fed them up, we stuffed them with butter and meat," she said. "Don't ask me where and how

period from the French Revolution to Pétain; and a *History of the Jews in Rumania*.

Numerous other studies and books are in preparation by members of the various sections.

The Yivo's postwar plans include the addition of another story to the building, and the petition for recognition of the *Aspirantur* as the Yivo Graduate School for Social Science with authorization to confer degrees.

## MEYER LEVIN

*An epic in Jewish underground heroism in rescuing the orphans in France.*

we got it! And they bounded over the snow like rabbits!"

Tante Giselle is a small woman with plain brown hair that escapes not through disorder but through sheer abundance of energy. She was the center of a tiny group that worked relentlessly to save the children of arrested and deported Jews of France.

Tante Giselle's entire family was in this work. Their name was Roman, they escaped into the South of France from Belgium. Her husband went into Spain to act as the next link in the convoys of children. Her daughter Rene, a medical student, went into the villages of France, picking up the hidden children. Rene was the first link forming the convoys. She was also a courier for the maquis, and delivered guns and ammunition to the boys on the mountain.

She got by, partly because she is blonde, and mostly because she is deadly clever and brave. Occasionally, she got rides in military cars. Once, she likes to remember, she was carrying a machine pistol in her suitcase for delivery to a Jewish maquis group. A flirtatious Nazi lieutenant offered to carry her bag, and remarked how heavy it was. "Yes," she said, "It's full of bombs!" And they laughed together.

On her child-gathering expeditions, Rene would usually seek out those whose parents had been deported, for such children had almost certainly to be considered orphans. They would be placed secretly, in various homes where they could be safe, until the time for departure to Spain. Then they would be assembled in the house of her mother,

which was situated only a few doors away from a Gestapo headquarters. Under the very eyes of the authorities, Tante Giselle's little group of Young Zionists carried on its work for two years.

But no matter what the dangers or the difficulties, no matter if, as happened at one period, only five were left in all Toulouse to carry on the work—the convoys of Jewish children left regularly, every two weeks, for Spain and Palestine. Four different routes were used. The starting point was usually Tante Giselle's.

Apart from the immense material difficulties involved in getting together food and clothing for such a voyage, there were psychological problems that arose in profusion and in special forms.

Many of the children, out of a sense of loneliness and terror and loss, had taken refuge in religion. With some, this took the form of the strictest piety, as perhaps almost the last obedience they could give to their parents who were gone. Tante Giselle tells of a child of six who persistently refused to eat meat, fearing it might not be kosher. It was this one observation that made him feel he was still near to his parents . . . who had been deported to Poland.

Once, she discovered a child, a boy of ten who had been missing, crouching in a corner of his bedroom, praying. When she tried to make him understand that he need not hide if he wanted to pray . . . the child explained that on the farm where he had been placed by his parents, before they were deported, he had always run away and hidden in a cave to say his prayers in order that they might not always be reminded that he was Jewish.

There was another religious problem. Scores of Jewish children had been hidden by Catholics; in Catholic surroundings, they had naturally absorbed much of the religion. They wore crosses and prayed to the Saints. One boy of fourteen, when brought to Tante Giselle, angrily declared that he didn't want to go with the cursed Jews, he wanted to grow up to be a priest. But after a few weeks in the company of Jewish children, he was once more with them in spirit. On the night of departure all sang the Hebrew songs they were taught there.

Those departures are unforgettable to Tante Giselle and her helpers. At two in the morning the children would be slipped out of her house, one at a time, each with a rucksack, and carrying a pair of

cleated mountain shoes. Her daughter Rene would take the group by train to Perpignan, or one of the other points of departure. If questions were asked on the train, she produced papers to show this was a group of bombed-out children, being taken on a vacation to camp.

At Perpignan, or some other border town, the mountain guide would be met. A few days later, the crossing would be made. Sometimes the children went in the company of adult groups who were also crossing into Spain on their way to Palestine. But it was found wiser and safer to send the children in separate convoys, and in such cases one of the older boys would be made responsible for the group. The dangers were manifold. For they had not only to watch out for frontier guards and Gestapo agents, but for smugglers who sometimes attacked the convoys for loot. One of the last convoys, consisting of seven children and a guide, was attacked by these mountain pirates. The older boys . . . fourteen . . . carried pistols and grenades, and were able to fight off the bandits. Their guides, meanwhile, had fled. The little group of children camped for two days on the mountain and finally made their way back to secure new guides, and attempt another passage, which was successful.

Once inside Spain, the children were considered legal if they could prove they had means of support. The young Zionist organization had taken care of this. The children would be met, and taken to Barcelona or Madrid, to await immigration certificates and transportation to Palestine. Two boatloads of such children, together with adults, made the trip. One of the ships has just returned for a third cargo.

Tante Giselle has more than a hundred children waiting . . . for they can now wait legally and openly in France. She can assemble several hundred more children within a few days. All of them are children of deported parents. At the moment it is impossible to send them to Palestine; the French side of the Spanish border is closed for a space of thirty kilometers, due to the tense Spanish political situation. The children wait . . . in the house of the Service d'Evacuation et de Regroupement des Enfants, on the Rue de Martyrs, Toulouse . . . former villa of the Gestapo.

*The Jewish Chronicle, London*

*He who preserves one Jewish life is as if he preserved the whole world.*

Baba Batra 11

## Freeland Public Meeting

The Speakers: NORMAN ANGELL

"I would like to say that for many years I have been, and I remain, a Zionist, and yet I hope that every success will attend the Freeland League's Australian project, because I do not believe for a moment that it is in any sense hostile to Zionism, that it might, indeed, if successful, smooth the very difficult path of Zionist ideals, and, in any case, might be a great contributing factor to ease the desperate and tragic situation of Jews all over the world."

With these words the well-known British publicist, Sir Norman Angell, began his address at the Freeland Public Meeting (full text to be found elsewhere in this issue), which was held on January 17, in New York City. The chairman of the evening, Sazi Goodman, explained that the meeting had been called to lend support to the Australian Trade Unions which, on December 11, 1944, had passed a resolution requesting the Australian Government to take a favorable stand on the Kimberley Project for Jewish Colonization. Similar sentiments were expressed by Matthew Well, Vice-President of the American Federation of Labor, in a letter addressed to the assemblage. (Excerpt from letter to be found elsewhere in this issue.)

A cable which the Jewish Labor Committee sent to the Australian Trade Unions on January 17, was read: (Text of cable to be found elsewhere in this issue).

The following resolution was adopted:

1. The tragic plight of the Jewish people in Europe, of whom millions have been exterminated by the Nazi barbarians, on the one hand, and the prospect of an economically ruined and morally shattered postwar Europe, on the other hand, compels us to look elsewhere for a secure place for the remnants of our homeless people.

2. We, therefore, turn hopefully towards those lands where the democratic tradition is deeply rooted in the

## Summary of Sidney Hook's Address

Dr. Sidney Hook, at the public meeting on January 17, 1945, informally presented his viewpoint on Jewish affairs, which turned out to be, in general, sympathetic to that of the *Freeland League*. He referred to himself as a pluralist in philosophy, and tentatively as a pluralist in his views on Jewish problems.

When he first became interested in Jewish problems, he was repelled by the welter and variety of the solutions that were offered, most of them apparently perfect from the point of view of their protagonists, and all of them defended with a fanaticism and dogmatism that regarded critical inquiry as almost treasonable. He then came to the conclusion that the Jewish problem could not be automatically solved by a *total* solution. It seemed to him that all ways should be explored which would lead to the survival of the Jews and the preservation of constructive Jewish cultural interests, whether it involves increasing immigration to Palestine or whether it involves the opening up of settlements in other parts of the world. At any definite moment it might be necessary to mobilize world support for one or the other or all projects depending upon external conditions.

SIDNEY HOOK

L. N. STEINBERG

people's consciousness and whose economic development requires an increase in population.

3. Among those lands Australia seems to be the great country of promise for those Jews who cannot remain in Europe and wish to start life afresh in an atmosphere of democracy and humanity.

4. We deem the project of a Jewish settlement in the Kimberleys, Tasmania, or some other suitable area in Australia to be in the interest, both of the Jewish People and the future development of Australia.

5. We, therefore, feel greatly heartened by the resolution adopted by the Executive Committee of the ACTU on December 11, 1944, asking the Australian Government to reconsider its attitude toward the Kimberley scheme of a Jewish Settlement.

6. The voice of Australian Labor, as well as of other important elements of the Australian population, which was raised in support of a Jewish Settlement, inspires us with confidence that the Government will soon find the opportunity to reopen this question and decide upon it favorably.

7. This meeting sends its greetings to Australian Labor and to all friends of our cause in Australia, urging them to continue their efforts towards realization of a colonization project which will do justice to the suffering Jewish People and, at the same time, contribute to the reconstruction of the world.

Dr. L. N. Steinberg called for courage in the face of difficulties and urged all to continue the work that the *Freeland League* has undertaken.

Dr. Sidney Hook, in his interesting address, said that he with his pluralistic conception of life, favors the *Freeland League* on the Jewish question, which believes that the Jewish problem is complex and that it cannot be solved by any one concept.

Dr. Hook commended the *Freeland League* because it recognized that the support of Jewish territorial colonization did not necessitate surrender of the belief in the validity of existing forms of Jewish life, under decent conditions, in Europe and America, or even a surrender of belief in Zionism.

Insofar as possibilities of immigration open up, he believes that group immigration is preferable to individual unplanned settling in other lands. He maintained that recent historical events had shown the fallacies of assimilationism. The most serious problem which confronts the Jews, once their sheer physical survival has been guaranteed, is to win the same equal right to be Jews that others have to be what they are, and to determine what constituted the nature and character of their Jewishness as a community.

All those of Jewish extraction are conscious of the fact that the non-Jewish world regards them as Jews even though they may differ violently among themselves as to what constitutes their being Jewish and why. They are much more aware of the fact that they are distinguished from other people than they are of any positive unifying elements which unite

them into a definite homogeneous group. The truth is, of course, that they are not a homogeneous cultural, religious or political group.

Dr. Hook did not believe that a positive conception of Jewishness, whether it be religious, cultural, linguistic or purely historical, has done justice to the empirical fact that all elements are regarded as part of the Jews as a group.

He concluded with the statement that the system of positive values which can best unify a people is some form of cooperative life, expressed in common activi-

ties of a cultural kind. Whether cultural, religious, or political, a basis for unity can be found in the combined interests of many people aware of a common fate, lot and problem. The multifarious and plural content of this unity must ultimately be derived from the living experience of shared interests and cultural creation in the present. Values must be lived in addition to being studied. As far as American Jewish youth is concerned, it is important that instead of resenting, they learn to accept and come to terms with their Jewishness as a positive element in their life.

## our press

*The attitude of the Australian Government toward the Kimberley plan was hailed by the President of the Zionist Federation of Australia, Mr. A. H. Masel.*

"Agreement with the Federal Government's refusal to establish a Jewish settlement in the Kimberleys, or any other area, was expressed by the president of the Zionist Federation of Australia and New Zealand (Mr. A. Masel) yesterday.

Palestine was the only place for a large-scale Jewish settlement, he said.

He felt the Government would not discriminate against Jews, but welcome them as immigrants for absorption into the Australian population.

Mr. Masel is not against the Kimberley as such, he is against "any other area" as well. He has, at last, brushed aside the hollow pretence of his associates that they are opposed to the Kimberley scheme because the place is unsuitable. In the "Zionist" of October, 1944, there appeared a criticism of the Kimberleys. The author quoted the "eminent authority" C. Hartley Grattan, who spent several months in Australia, to prove that the region suffered from cyclones, white ants, "lack of local timber," etc. Yet "lack of local timber" played no part in the resettlement of Palestine and, though we know that "white ants" are dangerously ferocious animals, we do not consider them as dangerous as armed, wild Arabs. Mr. Masel is in full agreement with the Government's decision, "Palestine is the only place for large-scale Jewish settlement." With deep regret we must ask Mr. Masel: "Are Jews permitted to settle in Palestine? Even if that permission were granted are you sure, Mr. Masel, that Palestine could absorb all those who would wish to emigrate? Could the postwar

THE AUSTRALIAN JEWISH FORUM  
*December, 1944, reacted with the following vigorous statement.*

Palestine economy, when the production for war needs would cease, still be in a position to provide work and food for all?" But Mr. Masel does not apparently worry much about these matters. He repeats the parrot-cry of the less-thoughtful of his members and thinks he is doing a magnificent job for Jewry. He seemingly does not agree with Dr. Weizman, who said: "Whenever an attempt is made to colonize a territory, Zionists must help and 'be in it.'" But then Dr. Weizman is a prominent leader in Jewry and Mr. Masel is the President of a Zionist money-collecting agency in Australia.

Mr. Masel is not opposed to "Jewish immigration into Australia for absorption into the Australian population." Jewry must feel grateful even for this. But since his organization came to the inevitable conclusion that Palestine cannot exist without the Diaspora, it is natural that he should now not oppose immigration into the Galuth. The only pertinent question one must ask is "What is being done in order to receive these migrants should they come?" Are there any plans for their "absorption" or would the newly-formed "Committee for Immigration of the Advisory Board" perform its duties by giving the immigrants good advice?

It is a sorry spectacle indeed that when a project to help suffering Jewry is rejected it is a Jew who expresses his pleasure. If Mr. Masel possessed any tact he would at least have remained silent. Unfortunately he rushed in where others feared to tread.

### From the Jewish Herald, Melbourne

A meeting of representatives of all sections of the Jewish community was held on Tuesday night, December 12, 1944, to discuss the latest alarming statements made on Jewish immigration, which was liable to bring into danger the prospect of individual or

collective immigration into this country. It was decided that all present form themselves into a provisional committee for the purpose of protecting Jewish rights and interests in any future immigration policy in Australia.

## theater

### The Great Fortune

(*Dos Grosse Gevins*)

It was indeed my "great fortune" to be present at the opening performance of "Dos Grosse Gevins," at the little Malin Studio Theater. And it is our collective "gevins" to have a group like the Folksbühne in our community.

Jacob Rothbaum, the skilled and devoted director of the Folksbühne has brought much charm, imagination, and good taste to this production of Sholem Aleichem's famous folk-comedy. The story is lifted from that compact Jewish life in Eastern Europe which still lingers in the memories of many of our people. But that life is fast becoming legend, and in the Rothbaum production the highly stylized decor and direction give form and color to this legendary element.

The rhythm and balance of the players' movements almost suggest some popular national dance form. The scenery and costumes by H. A. Condell, and the music by Henekh Koon, both carry a similar intention. And into this atmosphere of folk-legend and song an expert cast enters with infectious joyousness. Particularly effective were the gay and colorful bits of patterns and other paraphernalia from Shimele Sooker's tailor shop, hung above the proscenium and down either side of the small stage. They set the mood and tempo of the evening's performance even as you settled in your seat awaiting curtain time.

At the Malin Studio Theater, 44th Street, off B'way.

This is real folk-theater, at once traditional and modern, and it reflects an earnest and sincere desire to raise the deplorable level to which the greatest part of th Yiddish theater has sunk.

The Folksbühne, though extremely fresh and vigorous in spirit, is older than it looks. Some thirty years have passed since its inception. In the early days its bold experiments were fostered through lectures, debates and literary evenings and, of course, theatrical performances. They were the first to bring to the Jewish theater the works of I. L. Peretz, Peretz Hirschbein, Sholem Aleichem, A. Reisin, D. Pinsky, Sholem Asch and others and they included non-Jewish writers such as Ibsen and Hauptmann in their repertoire. Since that time many groups of Jewish artists have developed their talents in the Folksbühne.

It is now one of the cultural institutions of the New York Workmen's Circle and is partially supported by them. Clearly, this fine group of non-professional actors, who by day are workers in the city, should have much more than this partial support by only one organization. For they deserve the constant support of all who want good Jewish theater based on our best literary and theatrical traditions. Such support is vital now for the survival and the further growth of Jewish theater in America.

L. N. D.

### The Dust and the Stars

"I will multiply thy seed as the stars of the heaven,  
and as the sand which is upon the seashore."

Genesis 22-17

Said Rabbi Yehuda bar Elias:  
This people is likened unto the dust  
And is likened unto the stars:  
Sinking,  
It sinks as low as the dust,  
Rising,  
It rises even unto the stars.

Talmud

## a soldier writes

Here is a letter, translated from the Russian, short, terse and drama packed. It was written by a member of the French resistance about himself and his family

Le Puy, Haute Loire,  
November 4, 1944

At last, after two terrible years, we can write again, and let you know that we are still alive. It is a miracle that Mira and I are still here.

Ruwa was deported in October 1942, and we did not see him since . . . I was put in a camp from which I escaped in time. Mira and I tried to reach Switzerland through the mountains. Mira was arrested. I got through but was turned back.

Back in France I joined the French resistance, and succeeded in engineering Mira's escape from the Riveslats concentration camp. Then came the life of pursued animals, with false French identification papers . . . fighting every minute.

In the December issue of *Freeland* we published a letter by Flight Lieutenant David I. Siegel, who wrote of the first Rosh Hashonah in liberated Belgium. To

Yes, I too wonder what will greet us in the other countries if and when we visit them. In spite of all the torture, persecution and death, I fully expect to find a remnant of our people alive. A few in rags perhaps, tattered and battered by over ten years of Nazi persecution, will appear out of nowhere to greet whoever happens to come in. They will greet each other in Yiddish; they will ask for news of the outside world; they will tell of their hardships and of those who have been murdered . . . and they will help organize a service at which all who attend will read in the common language of the prayers, Hebrew.

From them a new generation will be born and our people will slowly become revitalized in those places where presumably they were eradicated. They can't eradicate us, no matter how hard they try. Somewhere, some place a few Jews manage to hide from them, and we grow again. Many Jewish children have survived for they were taken in as their own by non-Jewish neighbors. All that is needed is for the few grown ups who survive, to gather them together and begin their lessons. This can and will happen, for Yiddishkeit springs up in the most unexpected places.

. . . Mira is the writer's mother . . . Ruwa is his father . . .

Last winter, like a cry out of a vacuum, two letters from Ruwa. He wrote he was in Blechhammer, Upper Silesia . . . he was cold, he worked, he lived. We answered, sent parcels, once he answered, then nothing more . . . we hope . . .

Earlier, your money saved our lives several times, but it melted away quickly. After that we lived, God only knows how. The Germans took all our things which we had left with friends. Now all is over. Mira works in a hospital for tuberculosis . . . it's dangerous but there is nothing we can do about it. I write a little for a newspaper in Lyon. But after three lost years I want to go back to my studies. I shall register in a medical school.

Oscar

a query on what may be expected at the other countries were liberated, where Jews had felt an even heavier Nazi boot, came the following reply . . .

I told you of a Jewish man who had survived because he had married a non-Jewess. He speaks Yiddish well and she listens respectfully and tries to understand. The child presumably has had no Jewish training at all . . . but she won't go to sleep at night till her father sings "Oif'n Pripichek" for her. During the time he was in hiding the mother had to substitute, and she did, though she confessed she couldn't do it as well as the father. When I was there I really couldn't make contact with the little one because I knew no Flemish and that's all she understands. But when I sang "Oif'n Pripichek" in Yiddish, we became friends.

Yesterday your parcel came as well. Glad it came for I'm going to Brussels tonight and shall bring much of the eatables to my friends there. They are the people at whose home I ate on Rosh Hashonah. They're proud, decent, cultured Jews and consider it a sin to complain. "After all, we are alive," they keep saying. You tell that to those refrigerator, vacuum sweeper minded Americans . . .

David

Soldier's Wish  
A little farm well tilled,  
A little barn well filled,  
A little wife well willed,  
Give me, Give me,  
James Hook (1746-1827)

## ACTIVITIES IN THE FREELAND LEAGUE

"Oifn Shvel" and "Freeland" Banquet to celebrate the fifth anniversary of the publication of our Yiddish magazine and the first issue of our English magazine "Freeland." It was held on Sunday, December 17, at the Grand Street Boys Clubhouse.

A Membership Tea, Tuesday, Jan. 9, was held in the Freeland League Clubrooms. The guest speaker, Mr. Isaac Weisman, representative of the Jewish World Congress in Portugal, gave a report on Jewish relief work in Europe till now, and on further possibilities for saving the remains of European Jewry.

Theater Party, Saturday, Jan. 13—at which the Freeland League saw "Dos Grouss Gewinns" by Sholem Aleichem, as presented by the Folkbühne at the Main Theater.

Public Meeting, Wednesday, January 17, was addressed by Sir Norman Angell, Dr. Sidney Hook, and Dr. L. N. Steinsberg. This meeting was held in the auditorium of Local 91, I.L.G.W.U.

## Freeland Branches Out

"Oifn Shvel" Banquet held in Philadelphia on Sunday, Jan. 7, at which Dr. Steinsberg was the guest speaker. The Banquet resulted in the formal inauguration of a Freeland Group in Philadelphia. The other Freeland branches in Detroit, Chicago, Montreal, and Toronto welcome this new addition.

## IN THE FREELAND YOUTH LEAGUE

On Wednesday, December 27, reports were heard in the Freeland League clubroom on several colonization projects: Biro-Bidjan, Ethiopia, Canada, Alaska, New Caledonia, each of which pointed up the fact that the basic ideas for a Jewish settlement, as put forth by the Freeland League, show greater vision, and have the best possibilities for realization on a truly wide scale.

At a meeting held on January 28 the Freeland Youth League elected its officers for 1945: President, Morris Feinleib; Vice-President, Renee Reiff; Recording Secretary, Libby Nash; Correspondence Secretary, Lee Chabot; Treasurer, Bernard Wymper.

## Plans for the Future

For 1945 the Freeland Youth League has planned a 3-point program including events of an educational, cultural and social nature.

1. We plan to educate ourselves in all the current phases of Jewish life, so that we may react intelligently to its problems and participate actively in the life of our own people.

2. We plan to become more closely integrated with our own culture by familiarizing ourselves with its history, its literature, its customs and manners. Thus we are establishing the tradition of celebrating Jewish holidays together (there will be a Purim Party on Saturday, February 24).

3. And, being young, we plan to enjoy a full schedule of social activities: sports, dances, theatre parties, and hikes, picnics, and bicycling trips.

## LETTER TO THE EDITOR

Dear Editor:

The program of the *Freeland League* as it stands now should eliminate all friction and controversy with the militant opponents of the territorial idea, the Zionists. As long as the territorialists were conceiving of a territory with political autonomy and ultimate statehood, it may have looked like a serious threat to Palestine. As a concentrated colonization project there should not only be no objection on the part of the Zionist but they could very well support it if they were farsighted and statesmanlike.

In thus formulating the program of *Freeland* it makes it possible for every Jew, be he a Zionist, non-Zionist or anti-Zionist, to support it.

I further like to compliment you upon the splendid first issue of the *Freeland* magazine. It is well

edited and its appearance is attractive. I sincerely hope that as time goes on, it will grow in volume and in influence. Such a publication is the very instrumentality with which we reach larger circles of American Jewry to inform them about a movement, of which they know nothing or very little.

Finally, I wish to express my whole hearted agreement with your plan to include in the preparatory stages of the *Freeland* movement, a program of revitalization of Judaism in the broadest interpretation of that term, and to interest our youth in such an educational program.

Arthur Meyerowitz,  
N. Y. Federation of Reform Synagogues,  
December 1944

## Freeland Publications

UNPROMISED LAND  
A JEWISH SETTLEMENT IN AUSTRALIA } — Dr. I. N. Steinsberg  
PEOPLE AND LAND } — Ben Adir  
JEWS IN THE POSTWAR WORLD } — Gabriel Maus

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## JOIN....and Call On Others to Join the Freeland League

The **FREELAND LEAGUE** is an organization with one specific aim: to create, by means of large-scale, concentrated colonization, a Jewish settlement in some unoccupied area a settlement for all those Jews, who are forced to seek a new home, or who do not want to remain in their present homes; a settlement where an autonomous Jewish life can develop undisturbed.

During the past decades EMIGRATION has become the most vital problem of the Jewish people. Even after the Allied Victory over Nazism becomes a reality, the need for emigration will remain paramount for those uprooted Jews of Europe, who will have survived Nazi brutality.

Where should the Jewish wanderer turn? Industrialized countries, like the United States, will in all probability be prepared to admit no more than limited numbers of immigrants; and it cannot be expected that Palestine should be able to admit and economically absorb new large masses of Jewish migrants.

The Jewish people therefore, need a large piece of territory, where the Jewish wanderer would be admitted freely and where he could build a Jewish life on healthy foundations. There still do exist unsettled, undeveloped territories, suitable for concentrated colonization by Europeans. The governments of such countries are concerned with the problem of populating them. The Jewish migrant can, in these cases, be the most desirable element, as behind him stands no foreign power which might present political problems in the future.

It is, however, essential that an organization exist which would concentrate on this particular phase in Jewish life. It should be able to negotiate with the governments concerned as well as direct the activities necessary for the realization of this idea.

The **FREELAND LEAGUE FOR JEWISH TERRITORIAL COLONIZATION** is such an organization. But the **FREELAND LEAGUE** must grow. It must mobilize Jews of all sections to become the power whose voice should be heard both by the governments of the world and the masses of the Jewish people.

The **FREELAND LEAGUE** has already contacted the government authorities in **AUSTRALIA** to receive permission for a concentrated Jewish colonization in the **EAST KIMBERLEY** region of Western Australia. The State Government of Western Australia, as well as the greatest part of public opinion everywhere on that continent, have signified their support of this scheme.

It is also possible that the United Nations, who owe so great a debt to the tortured Jewish people, will agree to guarantee an international loan, to help finance Jewish colonization.

Yet it remains essential that men and women of all sections of the Jewish population in this country should become members of the **FREELAND LEAGUE** and work for the realization of its ideas.

### JOIN NOW!

To the Freeland League for Jewish Territorial  
Colonization  
1818 Broadway, New York 22, N. Y.

Date \_\_\_\_\_

I agree with the aims and purposes of the **FREELAND LEAGUE** and desire to become a member with an annual subscription of \$ \_\_\_\_\_

I am enclosing the sum of \$ \_\_\_\_\_

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(North-Western Australia)

\*\*\*

Freeland League for Jewish Territorial Colonization  
1819 Broadway, New York, N.Y.  
Tel: CCLumbus 5-0963

\* \* \*

**PREFACE:**

THE FREELAND LEAGUE publishes for the first time the results of the investigation in the East Kimberley region of Western Australia, carried out in June 1939 by its special Commission.

This report was submitted to the West Australian Government by Dr. I. H. Steinberg. On August 29, 1939, the Government, after careful consideration of the report, gave its official approval to the establishment of a Jewish Settlement in the Kimberleys.

INVESTIGATION IN EAST KIMBERLEY  
REGION OF WESTERN AUSTRALIA AND  
IN NORTHERN TERRITORY IN RE-  
SPECT TO POSSIBILITIES OF  
CLOSE SETTLEMENT.

June, 1939

INTERIM REPORT

- A. INTRODUCTION
- (1) Areas covered.
  - (2) Methods of investigation.
- B. CLIMATE:
- (1) Rainfall.
  - (2) Temperature.
  - (3) Health.
- C. NATURAL FEATURES:
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- D. PROSPECTS OF DEVELOPMENT:
- (1) Introduction.
  - (2) Pastoral Industry.
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  - (4) Development Secondary Industry.
  - (5) Settlement Development. (Public Works)
  - (6) Scientific Research.
  - (7) Transport and Marketing.
  - (8) Organization.

A. INTRODUCTION:

The following report concerns an area of Northern Australia, lying between the latitudes of 15° and 17° south, and longitude 128° and 130° east, which has been considered as a possible location for the settlement of European Refugees.

It is the task of the preliminary investigation to obtain knowledge, and ascertain the future possibilities, of the area which up to the present has remained unknown except to a handful of scattered residents, and a few scientific investigators.

The report is submitted by G.F. Melville, M.Sc. (Agriculture) of the University of Western Australia and Dr. I. Steinberg (Secretary of the Freeland League for Jewish Territorial Colonisation), both of whom visited the area.

(1) Areas Covered:

The investigation covered the properties leased from the Crown by Connor, Doherty and Durack Ltd., consisting of an area of 10,800 square miles, and including the Cattle Stations known as Ivanhoe, Argyle, Newry, Auvergne, and Bullita. In addition the stations of Carlton and Rosewood were also visited. Ivanhoe and Argyle are situated on the Ord River in Western Australia, while the others lie between the West Australian border and the Victoria River in the Northern Territory. The Western Australian properties comprise about 1,700,000 acres, while those across the border cover some 5,260,000 acres.

The distance of 2,000 miles from Perth to Wyndham, the seaport of the district, situated at the head of the Cambridge Gulf, was travelled by aeroplane. Fourteen days were spent in the area, during which time 750 miles of country were traversed by motor car.

Sincere thanks are extended to Mr. M. P. Durack, and his son, Mr. K. M. Durack, for enabling the investigators to cover a considerable area in a limited time, and for providing generous hospitality.

(2) Methods of Investigation:

A first consideration of the mission was to obtain some information regarding the natural features of the country, including such essentials as climate, types of soil and vegetation, the approximate areas of the various soil types and their suitability for Agriculture, Water Supplies, and the general topography of the areas.

Secondly, the system of land utilization as it exists today and the possible future development of agricultural and pastoral activities were constantly before the minds of the investigators.

A broad ecological survey of the area was made, soil vegetational and topographic features being marked on maps and charts,

copies of which are enclosed with Report. Samples of the soil were collected for subsequent analysis, and photographs of the more important characteristics of the country were taken.

### B. CLIMATE:

The climatic factor is of primary importance, when considering the establishment of a close settlement scheme; it is important not only from an agricultural viewpoint, but also, and more especially, from the aspect of the health and comfort of the settlers.

The East Kimberley lies on the north-west of the Australia land mass, between the latitude of 10 degrees to 20 degrees south of the Equator. The climate, as would be expected from the position, is tropical savanna, that is tropical with rainfall of definite seasonal incidence. There is a distinct wet and an equally dry season.

Similarly situated areas in other parts of the world are the Guiana Highlands in North and South America, the Campos of Brazil, the Sudan and Veldt of Northern and Southern Africa respectively, and the Llanos of the Orinoco Valley in Venezuela.

#### (1) Rainfall:

Monsoonal disturbances from the north-west bring rain during the summer months of November to March. During this period of 5 months, over 90% of the annual total of rain is received. It is unusual to receive appreciable falls of rain in other months of the year. The following table illustrates this point, giving the annual monthly recording over a period of years for Argyle and Wyndham.

| No.   | Yrs. | Jan. | Feb. | Mar. | Apr. | May | June | July | Aug. | Sept. | Oct. | Nov. | Dec. | TOT.  |
|-------|------|------|------|------|------|-----|------|------|------|-------|------|------|------|-------|
| Wynd. | 51   | 743  | 599  | 466  | 85   | 22  | 7    | 15   | 4    | 8     | 46   | 188  | 422  | 2,605 |
| Argy. | 35   | 632  | 529  | 392  | 73   | 17  | 17   | 18   | 15   | 22    | 82   | 228  | 488  | 2,613 |

A most important factor regarding rainfall is its reliability. In many parts of Australia drought is a major problem, seriously limiting the scope for utilization of the country. This is not the case in the East Kimberley region, where the "Variability Factor" of rainfall is 20. From the appended map, supplied by the Commonwealth Meteorological Bureau, it may be seen that the areas with a variability factor of 20 include some of the most reliable in the whole of Australia.

#### (2) Temperature:

- The inhabitants recognize three temperature periods of the year.
- (a) the cooler, dry season during the months, April to September
  - (b) The hotter months preceding the rains (October & November) and
  - (c) The hot, wet season, including the months of December to March.

During the cooler, dry season, temperatures are similar to those experienced during a Mediterranean summer. Afternoon maximum temperatures range from 80 degrees to 90 degrees and occasionally higher, but humidity is low, so that the heat is not uncomfortable. The effect on comfort of such temperatures cannot be compared with similar readings in the more temperate regions. Temperatures of 80 and 90 degrees in the dry clear atmosphere of the tropics cause no discomfort to Europeans. Nights in this season are pleasantly cool, for the dry air and clear skies are conducive to rapid radiation from the earth.

During the hot, dry period beginning about September, October, the daily temperatures rise to above 90 degrees and often above 100 degrees, this is the most trying period of the year, with high temperatures coupled with periods of high humidity, heralding the approach of the rains.

With the beginning of the rains in November-December, relief is obtained, the atmosphere is cooler and the country generally is refreshed. The nights, too, are cooler.

Due to lack of meteorological data for the area concerned, it is possible only to give impressions, substantiated by a few recorded figures. The importance of saturation deficit (evaporation in relation to rainfall) has not been overlooked. In a further report, fuller information regarding temperatures, rainfall and evaporation would be given.

(3) Health:

The health of the inhabitants and the incidence of particular diseases was closely investigated, and it was found that despite the rather primitive methods of living, there were no serious indigenous diseases and that further the length of life was very satisfactory. Men of sixty and seventy years of age, who had spent the greater part of their lives in the country, were still enjoying good health, and were engaged in manual work. Women were found working and rearing children, and appeared healthy and happy in their environment.

With organized settlement, living conditions could be made more congenial than they are at present. The provision of houses especially designed for tropical climates, refrigerators for preserving food during the hot months, fresh vegetables and fruit, and the amenities of community life to the settlers would reduce to a minimum the existing disability of life in the areas today.

It is felt by both the investigators, one a European on his first visit to Australia, the other a native of Western Australia, that given the amenities of life necessary in a tropical country, the settlers will live in good health and reasonable comfort.

As is the practice in other tropical areas, it is necessary that during the summer months, labouring work should be done during

the cooler parts of the day. The practice generally is to work in the fields from 7 a.m. till 11 a.m., then from 4 p.m. to 7 p.m. resting or reading during the intervening period.

It would not be difficult to construct a time table for the settlers, dividing their working hours into various spheres of activity, suited to the temperature conditions during the day.

### C. NATURAL FEATURES:

The features of particular importance in such an investigational survey are those of soil, vegetation, climate and topography.

#### (1) Topography:

The first impression of the country is that of a perfect plateau of some 500 to 600 feet high, dissected and eroded by the numerous rivers and water channels to form a lower strata of open plains.

The larger of the rivers, such as the Ord and Victoria, together with their major tributaries, have cut wide valleys which appear now as vast open plains. From the plains, the residuals of the plateau stand out as characteristic flat-topped hills arising abruptly and forming almost vertical escarpments.

The topography is, however, particularly suited to the building of good roads, and no difficulties would be experienced in this respect.

The rivers in their lower reaches have reached a state of maturity, meandering across broad valleys, cutting here and there deep gorges or water gaps in the lines of residual hills. The utilization of these gorges for water conservation for irrigation seems a distinct possibility. The rivers run only during the period of rain; at other times they consist of a series of pools, billabongs or "reaches" of water, many of which are permanent, and afford natural watering facilities for men and stock.

#### (2) Soils and Vegetation:

To understand the distribution of the soils, it is necessary to trace briefly the geological history of the area. At a late stage in the dissection and erosion of the primary plateau when the river valleys had formed such as they are today, an extensive lava flow appears to have spread over the country, partially filling the broad valleys. The extensive areas of basaltic rocks present today bear witness to this upheaval. The decomposition of these basaltic flows has produced areas of dark chestnut soils, known locally as "black soil". In the areas unaffected by these flows, the sandstone comprising the old plateau have formed a typical sandy soil.

The Basalt Soils form a considerable proportion of the the lower strata of country, and are particularly fertile, especially

when associated with limestone sediments. In many cases, particularly on Argyle, the limestone occurs as horizontal layers at varying depths from the surface.

Alone, the basalt soils form a particularly heavy colloidal clay, which is difficult to cultivate, either dry or after rain, but associated with the limestone the combination produces a pliable crumbly soil of the highest fertility. Of all the soils encountered, the "black" are the most fertile, and would be ideally suited for the growth of agricultural crops. The soil is deep, in fact depth of 60-100 feet of soil have been noted in profiles exposed on river banks.

The natural vegetation of these soils consists almost entirely of grasses among which Mitchell (*Astrelba* spp) Flinders (*Isoloma* spp) and Couch grass (*Cynodasoc*) are the most important. The tree and the shrub growths are very sparse and except for isolated bushes of *Banksia* spp, *Atalya* spp and *Gutta Percha* in the depressions and on the fringe of the plains, are non-existent.

The general impression obtained is that of a huge wheat field, stretching as far as the eye can see, limited only by the abrupt intervention of a flat-topped hill.

The abundance of the native grasses demonstrates very forcibly the suitability of these areas for the growing of cereal and pasture crops.

The estimated area of these soils would be some one and three quarter million acres.

The red alluvial soils form a distinct type occurring as belts lining the banks of the rivers. They may be distinguished from the former soils by their bright red colour, and their more friable nature due to their sand fraction.

Due to their alluvial origin they are very fertile; are easily cultivated, and, considering the proximity of water in the river pools, which could be used to irrigate the banks, it is thought that this type of country could well be developed to produce intensive agricultural crops.

The vegetation of these red soils can best be described as savanna woodland, with a greater development of trees than on the "black" soils.

The best of alluvial red soils along the Ord River averages about one mile in width, comprising in all 50,000 acres. Elsewhere some 200,000 acres of red soil exist.

Eucalypt species, known locally as Coolibah, Bloodwood, Ironwood, etc., are interspersed with a ground covering of grasses and form a parkland type of scenery.

Sandy Soils: In areas where the volcanic influence is non-existent, the soils have formed from the sandstones of the original

plateau. These soils are sandy in character, bright red in colour and support an inferior type of vegetation. The ground covering consists of "Spinifex" (*Triodia* spp) with tall species of *Andropogon*, whilst a dense stand of trees and shrubs principally *Eucalypts* and *Acacias* have developed.

The vegetation, although abundant, forms poorer stock feed and is generally regarded by stockmen as unsuitable for fattening stock.

Calcareous Soils. A soil of particular account is that occurring in the limestone areas. These soils are light red in colour, friable and produce short grasses which are relished by stock. The combination of the limestone and basalt produces the most fertile soil in the area. An abundance of this type of country was seen along the Behn River on Argyle Station, and on Rosewood.

The four soils described form the lower strata or plains.

On the Plateau or upper strata, the soil is shallow, consisting of sand and debris from the disintegrating sandstones. Nevertheless, the table tops of these hills and the surrounding "Broadways" are covered with vegetation, including spinifex (*Triodia* spp) and stunted *Eucalypt* trees.

This poorer type of grazing would be especially suited to goats, mules and other hardy animals.

At the base of the escarpments, small areas of dense vegetation of *Pandanus Eucalypts* and *Acacias* cluster about permanent springs and pools. In such patches, a small development of a true black peaty soil has been formed. These areas appear as possible sites for agricultural plots, especially suited to the growing of tropical fruits.

### (3) Water Supplies:

Due to the rainless period of 7-8 months of the year, the question of conservation of water is of prime importance.

The country is naturally well watered. The residual pools in the rivers and creeks afford water for stock, and in many cases the storage is of an amount sufficient for irrigation purposes. The Carlton reach on the Ord River, to take an instance, consists of a stretch of water 7 miles long, some 300 yards wide, of unknown depth permanently held by natural rock bar. It seems possible, that this great volume of water could be utilised for the irrigation of the rich alluvial flats lining the banks. A system of windmills would provide an effective means of raising the water to the banks.

Few attempts have been made to obtain supplies of ground water, but where boring has been tried ample supplies of good water have been obtained at shallow depths. A list of the bores on the area is given, showing the depth to water, and the capacity per hour.

The building of earthen tanks for the storage of water for stock and small areas of irrigation, appears to be a development well worth consideration. The existent watering facilities consist of wells and beres or pools, equipped with a wind driven pumping plant, which delivers the water into an iron or earthen tank, and thence to a system of drinking troughs. Irrigation of gardens at the homesteads is by a reticulation scheme of pipes from the storage tank.

#### D. PROSPECTS OF DEVELOPMENT:

##### (1) Introduction:

Taking into consideration all the factors described above, we are of the opinion that there are distinct possibilities of development in the visited areas, of both primary and secondary industries. The initial development should be a gradual transition from the existing pastoral to a combination of pastoral and agricultural activities. Based upon the products of these combined industries, it would be possible to develop systematically a series of manufactured units in the sphere of secondary industry.

Of course, the object of the initial settlement would be, first of all, to secure the necessary means for self-support, which would involve especially the requirements of food, housing and public works. With the economic development of the settlement, and the creation of a surplus of products, problems of marketing and transport would be included in its economic policy.

While the economy of this country is at present based upon pastoral pursuits alone, it appears to us that the developmental policy of the settlement could be directed to a balanced combination of the pastoral, agricultural and secondary industries.

Due to the variation in the natural features of the country, certain areas would be developed to intensive agriculture, while others, poorer in character, would be suitable only for extensive pastoral work. But it is necessary that the closest cooperation should exist from the beginning between the two spheres of activity for the maximum advantage to the economic development of both. Simultaneously, with the upbuilding of the primary industries, the foundations for some manufactures could be laid conforming with the growing economy.

##### (2) The Pastoral Industry.

The areas considered are, in their natural state, well suited by reason of the vegetation and water supplies to the grazing of such animals as cattle, sheep, horses, donkeys, mules, goats, etc.

It is natural, therefore, that in the pioneering stages of development, - and it might be stated here that the areas have not as yet evolved from that state - stock were grazed on open range of the

most extensive type. In many cases, the stock still pasture on unfenced areas, relying on natural waters.

A first consideration of the settlement should be to continue development in this sphere of economic life. This could be accomplished by:

- (a) Defining the grazing areas of stock to units capable of rational management and systematic control by the settler group.
- (b) Establishment of paddocks to control the grazing of stock, the provision of necessary water facilities.
- (c) Expanding the existing possibilities by including other types of animals such as sheep, goats, mules, etc.
- (d) Introduction of better methods of animal husbandry, particularly in respect to improvement of the breeding stock.

The leading ideas of pastoral work should be cooperation with both the agricultural and secondary industries. The manufacturer could be supplied with raw materials, such as cattle hides, wool mohair, etc., and the agriculturalists with horses, mules, etc., for traction purposes, while in return agricultural land could be utilized for the fattening of stock, prior to their being slaughtered. Such a system of division of effort in the production of fat animals for meat purposes, wherein the pastoralist on his poorer country breeds the beast and the agriculturalist fattens, should prove most economical to both parties.

Having regard to the grazing capacity of the country concerned, it appears that the area managed by one family unit should include approximately 20,000 acres. On a conservative estimate this area of grazing would support 2,500 sheep or 400-500 head of cattle or horses. It is advisable that subdivision of the unit into four paddocks, each supplied with watering facilities, should be made.

### (3) Agriculture:

As agriculture, except in isolated cases, has as yet not been practised in the Kimberleys, the establishment of a number of centres of agricultural activities would be necessary to determine the types of crops to be grown. Due to the seasonal character of the rainfall (November-March) two types of agriculture appear possible:

- (a) The growing of crops during the period of rain, to be sown in November and harvested in April and May.

- (1) Cereal crops, such as maize, rice, millets.
  - (2) Crops, as peanuts, soya, jute, hemp, cotton, flax, and crops of medicinal value.
  - (3) Hay crops, maize, millets, sorghums, Mitchell grass, field grass, beans.
- (b) Secondly the crops of perennial nature, and those which require to be grown during the dry season, from April to November. Both these groups would require irrigation during the dry period of the year.
- (1) Perennial Crops: e.g. tropical fruits (bananas, pineapple, paw-paw, mango, etc.) citrus fruits, sugar cane.
  - (2) Perennial pastures: Lucerne grasses, (Panicum spp) clovers.
  - (3) Seasonal crops grown during cool, dry months. Vegetables (cabbage, cauliflower, beans, spinach, root vegetables, cucumbers, melon, tomatoes) Cotton, rice, and other cereal crops and horticultural crops.

The development of the Dairying, Pig and Poultry raising industries within the agricultural sphere must of necessity be associated with the growing of cereal crops and perennial pastures under irrigation. Crops such as lucerne, clovers, grasses, etc., would be most suitable as forming the basis for the pastures. Cereal grains and offals unfit for human consumption would provide a supplement to the pastures.

The utilisation of the other crops will be considered later in dealing with the secondary industries and their raw products.

It is difficult during the first experimental period to estimate the area to be allotted to the family unit, but it seems possible that two acres of irrigable land under intensive cultivation (vegetable, fruits) or twenty acres of perennial pastures or grain could be managed by one family.

#### (4) Development of Secondary Industry:

In order to make economic use of all raw products of both primary industries and to provide employment to the settlers during periods of inactivity on the land, the establishment of secondary industries should be stimulated. The opinion is held that while markets for raw materials are limited, a greater demand exists for these products in their finished or manufactured state. The upbuilding of the various manufactures would proceed in close association with the growing of the raw materials.

The following list of works appear possible:

- (a) Tanning of hides for leather.
- (b) Manufacture of leather goods - boots, saddles, bags, etc.
- (c) Wool scouring - involving the removal of natural grease and dirt. Wool grease for ointments, cosmetics, etc.
- (d) Manufacture of carpets, etc. from mohair (angora goats).
- (e) Dairy products - butter, cheese, dried milk.
- (f) Pig products - bacon curing, pig bristles and leather.
- (g) Production of jams, preserves, dried and canned fruits.
- (h) Dried and canned vegetables - vegetable extracts and pickles.
- (i) Flour manufacture from maize, and other cereals.
- (j) Oil extraction from soya beans, peanuts, linseed, castor oil, tung oil, etc.
- (k) Manufacture of twine, ropes, mats, bags from hemp and jute fibres.
- (l) Sugar molasses, etc., from sugar cane.
- (m) Making of building materials, bricks, slates, lime, etc.

(5) Settlement Development:

It is understood that before the three spheres of economic activity as outlined previously could be fully developed, the pioneers would have to embark on a program of public works, devoted to the laying of the foundations of settlement.

The following are probably the objectives of the initial stage of development:

(a) Housing:

There are existent in the area natural resources suitable for building material. Deposits of limestone are common and could be

utilized to make mortar, plaster, etc., while clay suitable for the manufacture of bricks is available. Quantities of stone, chiefly limestone, sandstone, jasper and basalt could be readily quarried and utilized for building purposes. Slates for roofing material occur in quantity.

Although the country is not heavily timbered, thickets of cypress pines, various eucalypt species and others exist, and could supply timber suitable for building.

(b) Roads:

The building of roads would not prove difficult, for several reasons: The topography of the country is open, with few hills to be passed; there is an abundance of road-material in the form of stone; and in certain areas especially on the sandy country, the soil itself forms good roads. The chief obstructions are rivers and creeks.

(c) Fencing:

The establishment of paddocks in the pastoral areas, and to a lesser extent in the agricultural areas, would require a system of fencing before stock be introduced.

Of the two existing types of fencing (using timber or metal posts) it would be more economical to use the metal post, as timber in these areas is subject to deterioration by termites.

(d) Irrigation:

A complicated system of irrigation, involving the damming of rivers and establishment of reticulation channels is contemplated in the later stages of development but for the beginning it would be preferable to develop small schemes of pumping water by windmills, either from wells, bores, or river pools to storage tanks, and then reticulated by gravitation. About twelve windmills pumping units already exist on the areas concerned.

(e) Central Power:

The huge volume of water which flows annually down the rivers could be converted into electric power. From a central station electric power could be distributed for driving pumping units, refrigerators, light, etc.

(6) Scientific Research:

In the preceding paragraphs an analysis has been made of the industries, both primary and secondary, which appear as possibilities of development within the settlement. These recommendations must be confirmed by scientific research work.

In such a settlement plan, economic progress, without a scientific basis, would be impossible.

The establishment of centres of scientific inquiry associated with both primary and secondary industries should proceed concurrently with the other spheres of public work.

In the initial stages, soil, vegetational and topographical surveys would be of first importance, followed by the establishment of special experiment farms, where problems of crop and animal husbandry, plant diseases, insect pests, etc., would be investigated.

The experimental farm should form the nucleus of the village or collective unit of settlement, rendering services to the settlers in the form of advice on crops and stock problems, distributing pedigreed stock and plant seeds and giving general advice to farmers and pastoralists in regard to their problems.

In the industrial sphere, too, development will of necessity proceed by way of the channels defined by scientific work.

#### (7) Transport and Marketing:

At present, the transport facilities may be described as poor, in any case inadequate for a system of close settlement.

Wyndham, the port of the district, and only 50 miles distant from Ivanhoe homestead, offers a good harbor and at present ships of 10,000 tons call into the town. The service is bi-weekly, but with further incentive, no doubt the service would be improved to cope with increased trade. Another outlet with distinct possibilities is the Victoria River, which is navigable by small boats 300-400 tons, as far as the Victoria River Depot.

No construction of roads has been done, except for the laying of stone crossings in some of the creeks and rivers. As mentioned previously, however, the building of good roads would not be difficult. Further, it is considered that the development of road transport would be more economical than contemplating a line of railways, which would present far more difficulties and involve far greater expenses.

The development of aerial transport in the form of the Flying Doctor scheme, and the Perth-Darwin, Daly Waters Service has done much to bring the area in closer touch with other parts of Australia and the other countries of the world. It is not too much to foresee the further development of rapid transport of light goods and passengers by aerial service.

With the creation of a surplus, above requirements of the settlement, of products both primary and manufactured, the problem of marketing is introduced.

Taking into account the extensive imports into Western Australia, there appear to be distinctive possibilities that potential markets, especially for manufactured goods, exist in the southern populated areas of the State, and that a profitable trade between the North and South could be developed to the benefit of both.

The proximity of densely populated countries to the north and the development of Darwin as an airport and defense station, both offer possible markets.

It is further felt that by improving the quality of the exports, particularly in regard to the beef industry, the area could participate favorably in the overseas markets.

(8) Organization:

To accomplish the ideas suggested, it is necessary from the outset that organized administration in the form of a central body be established. The function of such a body would be:

- (1) To associate the various spheres of industry.
- (2) To control and direct the activities of the individual settlers.
- (3) To direct the economic policy generally of the settlement.

The success of the community will depend as much on the organising ability and foresight of this body as on the endeavors and good heart of the settlers.

## APPENDIX TO INTERIM REPORT. FITSROY REGION OF WESTERN AUSTRALIA

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The Fitsroy region of Western Australia lies between the latitude of 17° and 19° South and longitude 123° - 126° East, and comprises some 10,000,000 acres in the areas southern portion of the Kimberleys.

To the north the region is bounded by the King Leopold Range; to the south it merges into the undulating sandhills of uninhabited desert country.

The Fitsroy River, after which the region is named, rises in the Highland of the south-eastern corner of the Kimberley, near the headwaters of the Ord.

Whereas the Ord flows north, the Fitsroy cuts a southwesterly course through the barrier of hills, emerging into a sandy plain, which extends for 200 miles to the western coastline. The river meanders across a mature valley, eventually emptying itself into King Sound, near the port of Darty.

Physiographically the region consists of a slightly undulating sandy plain relieved by ranges of hills which are the remnants of the old plateau. The soils are chiefly sands and loams with small areas of basaltic soils occurring chiefly along the river between Mt. Wynne and Fitsroy Crossing. These "black" soils are very similar to those so frequently encountered in the East Kimberley. The largest area of "black" soils in the region is that lying in the fork between the Fitsroy and Margaret Rivers, and includes from one quarter to one half million acres.

The vegetation on the Fitsroy soils is very similar to that in the East Kimberley. The black soils carry a pure grassland, while on the sandy soils "spinifex" and tall grasses, chiefly *Andropogon* species, are associated with small trees and shrubs among which *Eucalypts*, *Bauhinia*, *Atalay*, etc. is common.

In comparing the two regions in respect to their ability to support settlement, three points of difference are of greatest importance.

### (1) RAINFALL:

The annual rainfall in the Fitsroy region averages 20", that is some 10" lower than the regions in the East Kimberley that have been considered for close settlement.

The following figures, recorded over a period of 25 years or more, give a comparison of average annual rainfall for various stations in the two regions.

Fitzroy

East Kimberley

|                  |             |          |             |
|------------------|-------------|----------|-------------|
| Noonkanabah      | 19.8        |          |             |
| Myroodah         | 21.3        |          |             |
| Mt. Anderson     | 19.5        |          |             |
| Upper Liveringa  | 21.8        | Carlton  | 31.5        |
| Fossil Downs     | 20.4        | Ivanhoe  | 32.7        |
| Fitzroy Crossong | <u>21.9</u> | Argyle   | <u>26.1</u> |
| Average:         | 20.8        | Average: | 30.1        |

(2) The variability of the rainfall is greater in the Fitzroy region and years of insufficient rain are more frequent than in the more northerly area.

(3) Water Supplies:

Whereas the East Kimberley is well watered by natural pools in the numerous creeks and rivers, on the Fitzroy such natural waters are confined to the Fitzroy River itself. Very few creeks with permanent water are to be found.

Moreover the river bed is shallow, with the result that the surrounding country is liable to extensive flooding following heavy rains at the headwaters of the river. The valley of the river is very mature, the river meandering for a distance of 200 miles with a fall of only a few feet.

Due to this character the river would be unsuitable for damming or water conservation, and the establishment of irrigation schemes would offer greater difficulties.

At present the region has been developed for the grazing of sheep, for which it has proved admirably suited. Much of the sheep country on the Fitzroy is similar to the country in East Kimberley, which as yet remains in a virgin state.

Considering the above points, re. the lower rainfall and its greater variability, the smaller area of potential agricultural soils, and the poorer water supplies in the Fitzroy region compared with the East Kimberley, it would seem that the latter region would prove more favorable as a site for a scheme of close settlement.